THE WORKS

Of the REVEREND and LEARNED

Henry Hammond, D.D.

The Fourth VOLUME,

CONTAINING

A Paraphraſe & Annotations

UPON THE

PSALMS:

As alſo upon the [Ten Firſt Chapters of the]

PROVERBS.

TOGETHER WITH

XXXI. SERMONS.

ALSO

An APPENDIX to Vol. II.

LONDON:

Printed by *T. Newcomb* and *M. Fleſher*, for *Richard Royſton* Bookſeller to the Kings moſt Sacred Majeſty, at the Angel in *Amen-Corner*, and *Richard Davis* Bookſeller in *Oxford*. *Anno Dom.* MDCLXXXIV.

WORKS

TO THE

READER.

TO this Fourth and Laſt Volume properly belong, 1. The *Paraphraſe and Annotations upon the Pſalms*: 2. *Upon the Proverbs*: 3. The *Sermons*. Of theſe, the Firſt, and the Laſt (as many as the Author publiſhed) are as he left them, with very ſmall Addition or Alteration, from his Hand: The other Sermons, Printed after his Death, are carefully Corrected. The Second, on the *Proverbs*, wherein Death permitted the Author to proceed no further than the *Tenth Chapter*, is now Printed as it was then Tranſcribed for the Preſs, and the greater part Corrected by his own Hand.

The reſt belong to the Second Part of the Second Volume; *viz*. The *Diſſertations* concerning *Epiſcopacy*, now inlarged with many Additions by the Authors own Hand. To which is annexed the Tract *De Confirmatione*, perfected by the Author, though not Publiſhed till after his Death. Which was thought fit to be intimated, together with the ſeveral Times when the reſt were firſt Publiſhed, in the following Catalogue.

The

The Contents of this Volume.

A *Paraphraſe and Annotations upon the Books of the* Pſalms. Lond. 1659. Fol.

A Paraphraſe and Annotations upon the [*Ten firſt Chapters of the*] Proverbs.

The Chriſtians Obligations to Peace and Charity. With IX. Sermons more. Lond. 1649. Quarto.

Some Profitable Directions both for Prieſts and People, in Two Sermons. Lond. 1657. Octavo.

XIX. *Sermons more.* Lond. 1664. Fol.

Appendix to Vol. II.

Diſſertationes, Quibus Epiſcopatus Jura adſtruuntur. Lond. 1651. Quarto.

De Confirmatione Commentarius. Oxon. 1661. Octavo.

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UPON THE

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By N. BRAMSTON D. D.

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Printed by T. Newcomb and M. Pitfield, for Richard Royston Bookseller to the Kings most Sacred Majesty, at the Angel in Ave-Mary, and Richard Davis Bookseller in Oxford. Anno Dom. MDCLXXXIII.

A PREFACE,

Concerning the Duty, Practice, and constant Usage of Psalmody in the Church. The Benefits thereof. The Design of this Work. The Literal and Prophetical Senses. The Helps toward the Indagation of each. The Interpreters, especially the Greek. The Spirit and Affections of Psalmodists.

1.

THE Duty and Benefits of *Psalmody*, and the many Excellencies of these Divine inspired Books, cannot fitly be set out by any lower Hand than that which first wrote them.

2. For the former of these, we are sufficiently provided from this Treasury, *Psal.* 33. 1. *Praise* (this of *Psalmody*, vers. 2.) *is comely for the upright*; Psal. 92. 1, 2, 3. *It is a good thing to give thanks, to sing praises, to shew forth thy loving kindness and thy faithfulness, upon the Psaltery —— with a solemn sound*; 135. 3. *Praise the Lord, for the Lord is good*; *sing praises to his Name, for it is pleasant*; 81. 1, 2, 3, 4, 5. *Sing aloud, Take a Psalm, Blow up the Trumpet: For this was a Statute for Israel, and a Law of the God of Jacob: This he ordained in Joseph for a Testimony, when he went out through the Land of Egypt*; and very frequently elsewhere. And the sum of the Testimonies is, that as it is the principal thing we know of the Joys of Heaven, that we shall most ardently love and praise God there, and devoutly contend with the holy Angels, his supreme Ministers, in founding forth the adorable Excellencies of our Creator, Redeemer, and Sanctifier; so we are obliged by our holy calling, and our own many great [a] Interests, to take some Antepast of those Cœlestial Joys in this lower Kingdom of Heaven, and to spend no unconsiderable part of our present Lives in this most blessed and holy Imployment, wherein also those Angels which shall then be our Præcentors are here pleased to follow, and attend our Motions, and invisibly to [b] assist in those Quires where they can find meet Company, the Hearts, [c] pure and [d] whole Hearts, [e] the Spirits and inflamed Affections, and [f] Voices of Psalmodists.

a Ὅυνίνι μὲν ὅπως ἀνίσησι ψυχὴν, καὶ πλείσῃ, καὶ τὸ γῆς ἀπαλλάξῃ, καὶ τῷ σώματι σπουδὴν ἀσκῆσαι, καὶ φιλοσοφίην ποιῆσαι, καὶ πάντων κατηγορῆσαι τῆς βιωτικῆς, ὡς μὴ σὺμπαθείας, καὶ ῥυθμῷ συγκεκιμένον δοῦναι δόμα. Chrys. Tom. 1. p. 610. 2. Ἔνθα ἀφύματα, καὶ συμφωνίαι, μέλιτται κρέσσονες, ἔνθα δὲ μέλη πανδαισίης, ἢ τὸ πανδαισίης ἐρημίαι χάριν. καὶ τὸ στόμα καὶ τὴν ψυχὴν ἀναίζει. Ib. l. 32, 34. Οἱ δὲ Δαβὶδ κιθαρίσεις καὶ ᾠδὰς ἔχει, ἔνθα δὲ Χερεὶν δι' αὐτῆς ἀγαλλῶσι. Ib. p. 611. 15. 1.

b Μετ' ἀγγέλων φῶνει, μετ' ἀγγέλων ὑμνεῖς, Chrysost. see Note a. on Psal. 138. Ψαλμὸς τὸ τῆς ἀγγέλων ἔργον. Basil. Tom. 1. p. 127. A.

c Psal. 26. 6. Τὸ ζητούμενον ἐνταῦθα ψυχὴ ἥφυσα, διεγηγερμένη διάνοια, παρρησία διατεταγμένη, λογισμὸς ἐῤῥωμένος. Cassiodor. in Psalm. Chrys. Tom. 1. p. 611. 28.

d Psal. 138. 1. e Ephes. 5. 18, 19.

f Ἵνα ἐκεῖ ἡ ψυχὴ ἡ γλυκεῖα, καὶ μὲ τὸ στόμα τὸ λογικὸν τὸ ῥυθμὸν ἡ διάνοια τὴν ἰδέαν διαλείπῃ, πειλαχῆ πλατυνθῇ. Chrys. Tom. 1. p. 610. 30. Οὕτως ἐβούλοντο ὧδὴν μελῳδίαν τῆς ῥυθμῶν ἐν τῷ ῥυθμῷ τῆς φωνῆς καὶ τῆς ᾠδῆς τὸ πνεῦμα συμφωνίαν σοφίσασθαι. Athanas. ad Marcellin. to. 1. p. 961. B.

3. As

3. As for the latter, it is no otherwiſe to be fetcht from hence than as the Light commends Beauty to every Eye, and as the Matter it ſelf ſpeaketh; this Type of *Chriſt*, the *Pſalmiſt*, having tranſcrib'd this part of his Character, that he hath not thought fit to *teſtifie of himſelf*, any otherwiſe than the *works which he did bare witneſs of him.* For this therefore we muſt appeal to Foreign Teſtimonies, and therein not ſo much to the diffuſed Panegyricks which have been largely beſtowed on this holy Book by many of the * Antient Fathers of the Church, as to the *Offices* of all Churches, *Jewiſh* (nay *Mahometane*) as well as *Chriſtian*, and the more private practices of Holy Men in all Ages.

*See Baſil. To. 1. p. 125, 126. 127. and Athanaſ. Ep. ad Marce lin. throughout.

4. For the practice of the *Jewiſh* Church, we have 1 *Chron.* 15. 16. where the *Levites* are appointed to be *Singers with Inſtruments of Muſick, Pſalteries and Harps and Cymbals, ſounding, by lifting up the voice with joy; and to record, and to thank and to praiſe the Lord God of Iſrael*, chap. 16. 4. And being thus prepared for the office, *David delivered this Pſalm to thank the Lord, into the hand of Aſaph and his Brethren*, verſ. 7. *Give thanks unto the Lord*—— in the words of *Pſal.* 105. 1. And this not only upon an extraordinary occaſion, to ſolemnize the carrying up of the Ark, but *to ſtand every morning to thank and praiſe the Lord, and alſo every evening*, chap. 23. 30. וּלְכֹל הָעֲלוֹת, &c. *and to*, or *at every offering up* (ſo the LXXII. rightly render it, ὁπὶ πάντων τῶν ὁπτοκαυτώσεων, *at all that is offered*) *of burnt-ſacrifices to the Lord in the Sabbaths, in the New-moons and on the feaſt days*, verſ. 31. And thereto the recital of their practice accords, *Eccluſ.* 50. 15, 16, 18. *He poured out the ſweet-ſmelling ſavour*—— *Then ſhouted the Sons of Aaron, and ſounded the Silver Trumpets, and made a great noiſe to be heard for a remembrance. The Singers alſo ſang praiſes with their voices, with great variety of ſounds was there made ſweet Melody.* So again 2 *Chron.* 5. 12. the *Levites arrayed in white Linen, having Cymbals and Pſalteries and Harps, ſtood at the Eaſt end of the Altar, and with them an hundred and twenty Prieſts, ſounding with Trumpets.* And *as the Trumpeters and Singers were as one, to make one ſound to be heard in praiſing and thanking the Lord, and when they lift up their voice with the Trumpets and Cymbals and Inſtruments of Muſick, ſaying, For he is good, for his mercy endureth for ever*, in the words of this *Pſalmiſt* ſo often repeated; then (in token of God's acceptation and approbation) *the Houſe was filled with a Cloud*, verſ. 13. *the Glory of the Lord had filled the Houſe of God*, verſ. 14.

5. This old Copy of the *Jews* is at once tranſcribed, and confirmed, and recommended to all the World, by the ſignal practice of *Chriſt* himſelf in his great Reformation.

6. Beſide his many incidental Reflections on this Book of *Pſalms*, to prove his Doctrine, and give account of himſelf; *Luk.* 20. 42. and 24. 44. *Matth.* 16. 27. 21. 16. 25. 41. and 26. 23. *Joh.* 10 34. 15. 25. and 17 12. two ſignal inſtances are recorded for us: the one at the Inſtitution of the *Euchariſt*, *Matth.* 26. 30. ὑμνήσαντες ἐξῆλθον, *they ſung a Pſalm* (cloſed the whole action with a *Hymn*) *and ſo went out.*

7. That this their ſinging was the recitation of the Paſchal *Hymn*, or great *Hallelujah*, *Pſal.* 114. and the four ſubſequent, is not expreſt by the Evangeliſt, yet is much more probable than the contrary opinion of thoſe that conceive it was a new *Hymn* of *Chriſt*'s effuſion, poſſibly the ſame which is recorded *Joh.* 17. wherein it cannot be believed that the Diſciples had their parts, as the word ὑμνήσαντες muſt conclude they had in the ſinging this *Hymn* or *Hymns*. 'Tis evident our Saviour choſe to retein much more of the *Jewiſh* Cuſtoms than that of the Paſchal *Pſalm* amounts to.

8. The

8. The other instance was that upon the Cross (being now at the pouring out of his Peace-offering, *Matth.* 27. 46. *About the ninth hour* (the hour of Prayer) ἀνεβόησε φωνῇ μεγάλῃ, λέγων, *he* (*lift up his voice*, like a *Levites Trumpet*) *resounded with a loud voice*, *Eli*, *Eli*, *Lamma Sabachthani*, the expreſs words (in the Syriack reading) of the beginning of the 22 *Pſal.* How much more of that or of the inſuing Pſalms he recited, the Text advertiſeth us no farther, than that he concluded with the words of the 31. v 5. So St. *Luke* tells us, Chap. 23. 46. *And when Jeſus had cried with a loud voice*, (which belongs to the former paſſage) *he ſaid*, *Father*, *into thy hands I commend my ſpirit: and having ſaid this*, *he gave up the Ghoſt.*

9. Here we ſee our Bleſſed Saviour, that had not the *Spirit by meaſure*, that *ſpake as never man ſpake*, choſe yet to conclude his life, to entertain himſelf in his greateſt Agony, and at laſt to breath out his Soul in this *Pſalmiſt's* form of words rather than in his own. No tongue of Men or Angels can invent a greater ἐγκώμιον, to ſet out the honour of any Writing, or give us more reaſon to lay up in our minds the words of the Martyr † *Hippolitus*, that *in the dayes of Antichriſt*, λειτουργία σιωπήσεται, ψαλμῳδία παυθήσεται, ἀνάγνωσις τῶν γεγραμμένων οὐκ ἀναζητήσεται, *Liturgy ſhall be extinguiſht*, *Pſalmody ſhall ceaſe*, *Reading of the Scriptures ſhall not be heard.* In which three as the Publick Service of God was by the ‖ Antients thought to conſiſt; ſo the deſtroying of all and each of them muſt needs be a branch, if not the whole body of *Antichriſtianiſme*, a direct contradiction to * *Chriſt*, who, by his own preſcription, or practice of each of theſe, impreſt a Sacred Character on each.

† Bib. Patr. Grac. Tom. II. p. 357. B.

‖ Scripturæ leguntur, Pſalmi canuntur, Adlocutiones proferuntur, Petitiones delegantur. Tertul. de An. c. 9.

εἴτε ἐν θεσσαλονίκῃ, εἴτε ἐν ψαλμῳδίαις, εἴτε ἐν διδασκαλίαις—*Theodoret.* in 1 Cor. 14. Τῶν ἐυχῶν ἀφιλόμεθα, καὶ τῶν ψαλμῶν, καὶ τῶν διαγνώσεων. *Nic. Cabaſila* ἐξηγεῖται. Λειτουργ. in *Bibl. Gr. Patr. Tom.* II. p. 201. * *Luk.* II. 2. *Mat.* 26. 30. *Luke* 4. 17.

10. The uſe which the Apoſtles of *Chriſt* are recorded to have made of this Book bears proportion with theſe precedents.

11. In St. *Peter's* Speech about *Judas* and his Succeſſor, the directions are taken from hence, *Act.* 1. 16, 20. In his firſt Sermon to his Countreymen, his proofs are from hence, *Act.* 11. 25, 31, 34. So again, *chap.* 4. 11. And upon the delivery of him and *John* out of the Rulers hands, the whole company celebrate the news of it, *chap.* 4. 24. firſt in the words of *Pſal.* 146. 6. then of *Pſal.* 2. 1, 2. ſo St. *Paul* in his Preaching, *Act.* 13. 22, 33, 35. in his Writings, *Rom.* 3. 4, 10, &c.—8. 36, 10. 18. 11. 9. 15. 3, 9, 11 and oft elſewhere: and ſo in his Sufferings alſo, *Act.* 16. 25. *At midnight* (one of the Solemn hours of Prayer and Pſalmody in the Antient Church) *Paul* and *Silas* προσηυχόμενοι ὕμνουν τὸν θεὸν, *in their office of Prayer uſed an Hymn* or *Pſalm* (one or more) alſo, and recited ſo loud that *the priſoners heard*; and this again ſignally accepted and rewarded by God with the *earth-quake*, and *opening of the doors*, and *looſing of their bands*, v. 26.

12. The uſe of theſe in the Publick Aſſemblies, as early as the Apoſtles times, is intimated, 1 *Cor.* 14, 26. but diſtinctly ſet down, 1 *Cor.* 2. 4. under the ſtyle of *Propheſying*, *every Man praying or propheſying* (according to the importance of that phraſe, 1 *Chron.* 25. *Heman and Jeduthun ſhould propheſy with harps*, *with pſalteries and with cymbals*, v. 1. and *the ſons of Aſaph propheſied according to the order of the King*, v. 2. and *the ſons of Jeduthun propheſied with the harp*, *to give thanks and praiſe the Lord*, v. 3.) and in them, as in praying, all joyned, the whole aſſembly, in heart and voice, had all their common intereſt, women as well as men, *every woman that prayeth or propheſieth*, v. 5. though in other parts of the office they were not allowed to ſpeak, *chap.* 14. 34. yet

let

let us exalt his name together, *Psal.* 34. 3. *young men and maidens*, *Psal.* 148. 12. and so still ‖ ἐν πᾶσι ἐκκλησίαις——ἐν τῇ νυκτὶ ἑσπέρας——ψάλλειν τοὺς γυναικείους συστήμασι συνεχώρησαν, saith ‖ *Isidore Peluſiote, the Apoſtles of Chriſt wiſely permitted that women ſhould Sing Pſalms in the Churches* (and he there mentions it as a moſt ſevere puniſhment to be inflicted on them for their miſdemeanours, τῆς ἐν ἐκκλησίᾳ ᾠδῆς πένεσθαι, *to be interdicted Singing in the Church*, with which he joyns τῆς ἐν πόλει μονῆς, *the turning them out of the City.*)

‖ l. 1. Ep. 90. p. 29. A.

13. Then for the more private uſe of them, St. *Paul*'s preſcriptions are authentick teſtimony: *Eph.* v. 18, 19. where in oppoſition to the heathen *Orgia*, of *Bacchus*'s Enthuſiaſts, he directs to *ſpeaking to themſelves in Pſalms and Hymns, and ſpiritual ſongs, ſinging and making melody in their hearts unto God*; and *Col.* 3, 16. *teaching and admoniſhing one another in Pſalms and Hymns and ſpiritual Songs, ſinging with grace in your hearts unto the Lord.* And ſo St. *James* alſo, chap. v. 13. *Is any merry, let him ſing Pſalms.*

14. How this Exerciſe was frequented in all after-Ages in the Church, and made a very great part of the Chriſtians devotions, both in the publick aſſembly and more privately in the Family, and yet in the greater retirement, in the Cloſet and the waking Bed, we need not ſeek in the Hiſtories of the *Aſcetæ* and Recluſe, (many of which ſpent their whole time in this imployment, reciting the whole *Pſalter* daily, others weekly, none paſt an hour of Prayer without a conſiderable portion of it.) The Fathers of the Church aſſure us, that for thoſe that lived ‖ *in Seculo*, *Pſalmody* was the conſtant attendant ſometimes of their †Meals, generally of their Buſineſs, in the ſhop and in the field, that they learnt the whole Book by heart, * καὶ διὰ πάσης ἡλικίας διαλεγῆναι ψάλλοντες, *and through their whole age continued ſinging*, or *ſaying Pſalms*; that whereas ‖ the cuſtome of the world had taught all to deceive the wearineſs or length of buſineſs by any kind of *ſinging*, τὰς ψαλμὰς ἐπιτέτυχεν ὁ θεὸς ὥστε ἡμῖν καὶ ἡδονὴν τὸ πρᾶγμα καὶ ὠφέλειαν εἶναι. *God had provided them Pſalms for their pleaſure and profit together*, that † *whilſt they did in appearance but ſing, they ſhould really be inſtructed*, and improved in *their ſouls.*

‖ τὰ τῶν ψαλμῶν λόγια καθ' οἶκον μελῳδῆται, καὶ ἐπὶ τῆς ἀγορᾶς πειθέσθωσαν, *Baſil.* t. 1. p. 126. B. † ἐν ἑστιάσεσι, μάλιστα δὲ ἐν τοπικῷ. *Chryſ.* t. 1. p. 610. l. 36. * *Chryſ. Tom.* 1. p. 854. 11. See *Ib.* p. 1054. 16. ‖ Γυναῖκας ἰσυρρῶσαι, καὶ τῇ κιθάρᾳ συγκιχυμένας διακείνουσι, πολλάκις μὲν καθ' ἑαυτὴν ἑκάστη, πολλάκις δὲ συμφώνως ἁπάσαις μίαν τινὰ μελῳδίαν ᾄδουσι. *Ib.* p. 610. 15. † τὰ ἀναμίξια ταῦτα μέλη τῶν ψαλμῶν ἡμῖν ἐπινοήθη, ἵνα οἱ παῖδες—τῷ μὲν δοκεῖν μελῳδῶσι, τῇ δὲ, ἀληθείᾳ τὰς ψυχὰς ἐκπαιδεύωνται. *Baſil.* tom. 1. p. 126. B.

15. The conſideration of theſe things, but eſpecially of the common intereſt of all ſorts and ſtates, Ages and Sexes, in this one great * treaſury and magazine, depoſited with the Church for the inriching and ſecuring of Souls, together with one ſadder reflection, which I had rather the Reader ſhould be told from ‖ St. *Chryſoſtome*, than from me, have oft ſuggeſted, and at length perſwaded me † to make this attempt, to caſt in my Mite to this Treaſury, my *Symbolum* toward ſo charitable a work, as is the indeavour that every man may be in ſome meaſure able to ſay with * St *Paul*, ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ. *I will ſing*, or *recite a Pſalm, with the ſpirit, I will do it with the underſtanding alſo.*

* κοινὸν τῆς ψυχῶν ἰατρείου, κοινὸν ταμιεῖον ἀγαθῶν διδασκαλίων. *Baſil.* t. 1. 125. B. C. ‖ ὁ μικρὸς εἰς κατήχησιν λόγος, τὸ καθ' ἑκάστην ἡμέραν. Ψάλλοντας, καὶ διὰ στόματος θεωρεῖσθαι, μὴ ζητῆσαι τῆς νοημάτων τὴν δύναμιν τῆς ἐπιπεπειμένης τοῖς ῥήμασιν. *Tom.* 1. p. 854. 13. and ἐν ταῖς οἰκίαις εἰς ἑκάστην γένεσιν τοῦτο μελετᾶσθαι· ἡ ψαλμῶν διατριβή, τὰ ῥήματα μόνον εἰδότες, καὶ περιῤῥηδῆ θησαυρὸν συνασκασμένων, καὶ βαλάντιον περιφέρετε ἀσφαλισμένον. *Ib.* 20. † φιλονικεῖν ἐν ἑαυτῷ ψαλμῷ νῦν ἐγκείμενον καταλαμβάνειν. *Athanaſ. ad Marcell.* to. 1. p. 960. A. * 1 *Cor.* 14. 15.

16. In order to which what is here attempted to be performed, together with the uſes which every pious Chriſtian may think fit to make of it, I am in this place to advertiſe the Reader.

17. For the firſt, The maine, if not only, ſcope of the *Paraphraſe* and *Annotations* hath been to extricate and clear the literal importance of each *Pſalm*, whether that were more general, wherein all men indifferently were concerned, or more particular; and that again either ſuch as concerned the Pſalmiſt only

in

in relation to ſome Matter of Fact in the Story of thoſe Times, or ſuch as had a farther and more Divine Aſpect on *Chriſt*, the *Meſſias* of the World, who without queſtion is oft predicted in this Book of *Pſalms*, and either by *Chriſt* himſelf, or by his inſpired Apoſtles, acknowledged and atteſted to have been ſignally meant, and ſo to have given the World the moſt eminent Completion of thoſe Predictions.

18. Now becauſe the Expounding of Prophecies is no eaſie task, and eſpecially of thoſe Poetick and Prophetick Writings which have had one immediate Senſe, and Completion in ſome other, and becauſe there is but one Infallible Clue to this Labyrinth, the Applications of ſuch places made by Divine Writers in the *New Teſtament*; I have therefore made uſe of that as oft as it was to be met with, and then advanced with confidence beyond what the Letter, in its firſt or immediate ſenſe, ſuggeſted: But for all other Paſſages, which by ſome kind of Accommodation, or Anagogy, or Figure, or Moral or Spiritual Senſe, were capable of being thus applied either to *Chriſt* or his *Church*, I have not frequently choſen to be thus adventurous, both becauſe I knew this was for the moſt part the Product of Phanſy, wherein all Men are willing to reſerve their Liberty, and neither needed to be directed, nor liked to be anticipated; and becauſe I was unwilling to affix any Senſe to Scripture, which I had not ſome degree of aſſurance that the *Holy Ghoſt* in the inſpired Writer had reſpect unto, who though he may have deſigned whatever the Words are capable of, and ſo may have intended more Senſes than one, yet cannot be proved to have done whatſoever he might have done. And therefore though I blame not the Inlargements of their Spirits, who extend themſelves to Allegorical and Tropological Deſcants, ſo they be founded in the Literal Senſe firſt ſecured; yet this latter was it which I had in my Aim: and I both found and foreſaw a Competent Weight and Number of Difficulties in that, which as I was intent, by Gods Help to overcome; ſo I was not willing to weaken, by diverting any part of my Forces to what was more eaſie, but leſs neceſſary; conſidering eſpecially that this Book of *Pſalms* brought home thus plainly (and without any deſcant) to every Mans Underſtanding, would be able to yield him an intire Body of neceſſary *Theology*, in Directions of Life, Fundamentals of Faith, and Incentives and Helps of Devotion, and copious and various Matter of Divine Meditation, which are ſufficient to recommend it to the Readers moſt diligent revolving, to which then thoſe Anagogies are likely to be conſequent of their own accord, as the reſult of a more paſſionate Delight hovering over the more ſolid Intellectual Joy of converſing with God, and inriching his own Soul.

19. For the fetching out of this Primary or Literal Senſe, oft veiled in Poetick Colours, ſometimes more intricated whether by Ellipſes, or Trajections, but moſt frequently made doubtful by the variety of Notions of which the ſame *Hebrew* Words are capable, my firſt reſort hath been to the Antient Learned Literal Interpreters in many Languages, as they are lately publiſhed, with moſt advantage, by the great Diligence and unwearied Induſtry of my very worthy and learned Friend Dr. *Walton*.

20. Of theſe I muſt acknowledge the moſt advantageous Directions to have been afforded me by the *Chaldee*, *Greek*, and *Syriack*; for as to the *Latine*, *Arabick*, and *Æthiopick*, they do ſo cloſely follow, and in a manner render the *Greek*, that the chief uſe of them hath been, to ſecure us of the antient Reading of the *Greek*,

which being ſometimes corrupted in the Autograph, is to be recovered by help of theſe Tranſcripts.

21. Of theſe three, the *Chaldee*, which is not ſo literal as the others pretend to be, but owns the liberty of a Paraphraſt, is yet as commodious as any to direct to the literal ſenſe, the very deſign of a Paraphraſt being truly this, to render that fully in more words which an equal number could not ſufficiently expreſs. Yet hath not this made ſo full a proviſion for us, but that all others Aids have ſometimes been little enough to ſtear us through the difficulty.

22. For the *Greek*, whether it be truly what the Title aſſumes, the tranſlation of the LXXII. i. e. thoſe ſo many *Jews* in *Ptolemæus Philadelphus* his time, who were ſent him by the High Prieſt competently inſtructed to perform that Work, I ſhall not take upon me to determine. For as I am no way convinced with the Arguments of thoſe who affirm that thoſe LXXII. tranſlated no more than the *Law* of *Moſes*, as that ſtrictly ſignifies but the *Pentateuch*, (when yet the Title is inlarg'd (in *Chriſts* ſtyle, *John* 12. 34. and 15. 25. and S. *Pauls*, *Rom.* 3. 19.) to this Book of *Pſalms* peculiarly, and to the *Prophets* alſo, 1 *Cor.* 14. 21. and when the Antienteſt Fathers of the Church, *Juſtin Martyr* in his Dialogue with *Trypho* the *Jew*, † *Irenæus*, * *Clemens Alexandrinus*, and ſo forward till S. *Hierome*, all uniformly produced their Teſtimonies out of the *Prophets* and Pſalms as well as out of the *Pentateuch*, upon the Authority of theſe LXXII. *Jews* which had thus rendred them) or that what they tranſlated, was by the burning of *Ptolemies* Library, in *Julius Ceſar*'s time, irrecoverably loſt, (when certeinly many Copies of it had been tranſcribed before that time, which met not with that Conflagration:) ſo neither am I obliged by the relation of the Cells, and other Circumſtances (which *Juſtin* was told in *Egypt*, over and above what we find in *Ariſteas* or *Joſephus*) to conclude their Interpretation a work of Gods peculiar Conduct, and ſo to aſcribe, as ſome great Lights of the Church have done, their Variations from the *Hebrew* to the ſame Spirit by which the Originals were firſt indited.

† L. 3. c. 25.
* Strom. l. 1.

23. I ſhall only remember on this occaſion, what is obſerved by *Jeſus* the Son of *Sirach*, in his Prologue to *Eccleſiaſticus*; where taking notice of the Interpretation not only of the *Law*, but of the *Prophets* and other Books alſo, and in the next words ſetting down the time of his *coming into Ægypt, in the eight and thirtieth year* under *King Euergetes*, the immediate Succeſſor of *Ptolemæus Philadelphus*, (and ſo may probably be underſtood to ſpeak of the LXXII. not long after the compiling their Interpretation) he tells us withall that there was great Differenec betwixt the *Original* and the *Tranſlation*. And allowing it to have place in this of the *Pſalms*, as well as other Books, (though I think as little in this as in moſt other) 'tis yet certain, that great uſe is to be made of it toward the preſent Deſign of interpreting the Original. And in gratitude for the many Benefits thus received, (but eſpecially becauſe this Tranſlation was the means of conveying the Word of God unto the Heathen, was in many Synagogues uſed by the *Jews* in and before *Chriſt's* time, as ‖ *Juſtine*, and † *Tertullian* and the * *Jews* themſelves aſſure us, was conſtantly cited and reſorted to by *Philo Judæus* in his writings, and frequently honoured by the Writers of the *New Teſtament*, who retein their Rendrings, even where they differ from the *Hebrew*, and laſtly, hath reteined that honour in the whole antient Church, which univerſally uſed and followed this Tranſlation which we now have, and that without any queſtion

‖ Apol. 11. and in Paren.
† Apol c. 18.
* See Gemara Hieroſol. tr. Sota c. 7.

but

but the LXXII. were the Authors of it) I have payed them a more peculiar Reſpect and Conſideration, very often examined their Rendrings more nicely, and propoſed either my own or others Opinions concerning the Cauſes or Grounds of their Variations: which I acknowledge to be more than was neceſſary to the Work in hand, yet deemed it a πάρεργον, by which the Learned Reader would be gratified, and the more Unlearned not conſiderably diſturbed in his purſuit.

24. As for the *Syriack*, that alſo hath been often conducible to my Undertaking, as departing frequently from the LXXII. where there was reaſon for ſo doing, and more ſimply rendring the Original than the *Chaldee*, as a Paraphraſt, pretended to do.

25. Beſides theſe, I have had the Directions ſometimes of the *Jewiſh* Scholiaſts, eſpecially *Aben Ezra* and *Kimchi*, and ſometimes of the *Jewiſh Arab* Interpreter, and of *Abu Walid* and R. *Tanchum*; which three I wholly owe to the Favour of my moſt Learned Friend Mr. *Pocock*, who hath thoſe Manuſcript Rarities peculiar to his Library, and hath been forward to communicate them, and, which is more, his own great Judgment in ſeveral Difficulties, when I ſtood in need thereof. And by theſe and other Helps which were more acceſſible, I at length atteined to that meaſure of Underſtanding of this very obſcure Divine Poem, which is here communicated to the Reader by three Steps or Degrees; Firſt, by ſome light *change* of the *Tranſlation*; Secondly, by larger *Paraphraſe*; and, Thirdly to thoſe, that have the curioſity to deſire the Reaſons of theſe, by way of *Annotations*.

26. And if what is here communicated prove in any proportion ſucceſsful toward the deſigned End, the giving the Reader the plain Underſtanding of this Book, it will then leave behind it a manifold Obligation to make uſe of it to his own greateſt Advantage, not only by ‖ *gathering* out of the whole, as from a *Panacea*, thoſe peculiar Medicaments which may fit him in whatſoever Occaſions; but by allotting himſelf every day of his Life a *Dimenſum* of Heavenly Meditation and Devotion, converſing with God in thoſe † very Words (they need not be refined, or put into Rhythme, to fit them for his turn; the Antients contented themſelves with the plain Proſe, and found it fitteſt for uſe) with which for this common End, the Uſe and Benefit of Mankind, he ſo long ſince inſpired the *Pſalmiſt*.

‖ Ἐτερῶν ἐν ἑνὶ σχήματι τὰ κινήματα ἐν τῷ παράσειν ἐφίλας ἐχῆς. Athanaſ. T. 1. p. 971. A. Λαμβάνω δὲ ἐκ παραθέσεως ὠφελείας χάριν ἃ ἐν ἄλλοις ὁ ἅγιος ἐν ἑνὶ σχήματι λέγει, καὶ αὐλὸν ἔχοντα ζωγρᾷ. Ibid. p. 962. A. Ἐκλέγομαι γάρ ὅτιν αὐλὸς ἀεὶ ἐν ὑμῖν τότε εὐφημῶν, καὶ ὅπως ὡς ἀεὶ αὐτῷ τὰ γεγραμμένα ζωοδαπὸν μὴ γεγραμμένος ἀναφέρειν τῷ Θεῷ. Ibid. B.

† Μὴ ἀκριβολόγω τις αὐλὰ τῆς ἔξωθεν ῥήμασι πιθανῆς, μηδὲ περιζήτω τὰς λέξεις ἱλαπτικὴν, ἢ ὅλως ἀναλάτρευτον· ἀλλ' ὅπῃ ἀπίχνως τὰ γεγραμμένα λεγέτω, καὶ ἁλλέτω, ὑπὲρ τὸ τοῦ διακονήσαντος αὐτὰς, ὑπομνήσκοντος τὰ ἐκείνου ζωοδίχθαι ἡμῖν, μᾶλλον δὲ ἵνα τὸ πνεῦμα τὸ λαλῆσαν ἐν τοῖς ἁγίοις, διαφῶν τοῦ περὶ αὐτὸ λόγῳ ἐνηχθέντας ἐκείνοις, ζωαπλάσῃ ἡμῖν. Athanaſ. Ibid. B. C.

27. Till by ſome better Guidance Men have acquired ſome competent Underſtanding of the Book, this *Paraphraſe* may poſſibly be Uſeful in their retirements to be read Verſe by Verſe, together with the *Pſalm*, as Interlinears have been provided for Novices in all Languages: But when the *Pſalm* is underſtood, and the receſſes competently opened, then this deſigned Help will but incumber the inſtructed Chriſtian, and ſo is in duty to be laid aſide, and changed for the indeavour of drawing to himſelf the moſt proper Juice out of every Line, and then inlarging his Thoughts, and inflaming his Zeal on each occaſion that the Periods of the Pſalm ſhall ſeverally ſuggeſt, and the good Spirit of God excite in him, whether in relation to himſelf or others.

28. To which purpoſe it is much to be wiſhed, that they that allot any conſtant part of their time to private Pſalmody, and to that end have, as the

Antients prescribed and practised, gotten the *Psaltery* perfectly by heart, (*quilibet vinitor* ——— every Tradesman at his Manual Work having by this means the whole time of his Labour a vacancy for his Devotion) would be careful not only to keep their Hearts in strict attendance on their Tongues, that it may not degenerate into *Lip-labour*, but also to give them a much greater scope of inlargement, to improve these Impresses, to beat out this Gold into Plate and Wire by Reflections, Applications, Soliloquies, and so to fasten these on the Mind with references to the Texts which suggested them, that they may be so many Topicks and Helps of Memory, to bring back the same with all the Advantages that united Devotions shall beget in them, when they recite the same in the publick Offices of the Church.

‖ See Saint Hierome ad Marcellam Ep. 18. & ad Lætam Ep. 4. 7.

29. I have heard of some Pious Men, which have constantly compleated the whole Work of their private Prayers by inlarging their Meditations on the several Petitions of the *Lords Prayer*; the profit whereof is probably much greater than of the same, or greater, space laid out by others in the multiplied Recitation of the same Divine *Prayer*. And proportionably, the reciting a few Psalms daily with these Interpunctions of Mental Devotion, suggested and animated and maintained by the native Life and Vigour which is in the Psalms, may deserve much to be preferred before the daily Recitation of the whole *Psalter*, whereof the Devotions of some *Asceticks* is said to have consisted. The danger being very obvious, and easily foreseen, that what is beaten out into immoderate length, will lose of the massiness; and nothing more fit to be averted in Religious Offices, than their degenerating into heartless dispirited Recitations.

30. That our Devotions, unto which the *Psalter* is set to minister, may not be such, we are, 1. To take care that our ‖ Lives bear some conformity with these Patterns; and, 2. Very sollicitously to attend and provide, that the *Psalmist*'s Effusions have the *Psalmist*'s Spirit and Affection to accompany them, that we borrow his Hand and Breath, as well as his Instrument and Ditties. The Antient Fathers of the Church are very pressing on this Subject. *Form thy Spirit by the Affection of the Psalm*, † saith S. *Augustine*. *If it be the Affection of Love, inkindle that within thy Breast*, (that thou mayst not speak against thy Sense and Knowledge and Conscience, when thou sayst, *I will love thee, O Lord my strength.*) *If it be an Affection of Fear*, impress that on thy Soul, (and be not thy self an insensible Anvil to such Strokes of Divine Poesie which thou chantest out to others, *O consider this ye that forget God, lest he pluck you away, and there be none to deliver you.*) *If it be an Affection of Desire* which the *Psalmist* in an holy transportation expresseth, let the same breath in thee, accounting, as S. *Chrysostome* minds thee on *Psal.* 42. that when thou recitest those words, *Like as the Hart desireth the Waterbrooks, so longeth my Soul after thee, O God*, thou hast * sealed a Covenant, betrothed and ingaged thy Soul to God, and must never have a coldness or indifferency to him hereafter. *If it be the Affection of Gratitude, let thy Soul be lifted up in Praises*, come with Affections this way inflamed, sensible of the weight of Mercies of all kinds, Spiritual and Temporal, with all the Inhansements that the seasonable Application thereof to the Extremities of thy Wants can add to thy Preservations, and Pardons, and Joys: or else the reciting the *Hallelujahs* will be a most ridiculous piece of Pageantry. And so likewise for the petitory part of the

‖ Τοιοῦτον ὄν χρὴ τὸν ζηλοῦσαι βίον, οὗ ἕνεκεν εἰ ταῦτα διαφερόμενοι λαλήσαντες ἀΐδιες ἄρμοι. Athanas. ad Marcellin. T. 1. p. 954. c.

† In Psal. 30. Conc. 3. Tpum spiritum affectu Psalmi forma: si affectus sit amoris, ama.

* Ὅταν ὑποψάλλῃς, συνθήκας ἔθου νοήσης— to. 1. p. 615. 11. Μὴ δὲ ἁπλῶς μόνον, ἀλλὰ καὶ δι' αὐτῶν τῶν ἔργων ταύτῃ ψάλλε τῷ ὑπακοήν. Ib. l. 8. Σωιέθη τῷ Θεῷ, γεγραμμάτιον ἔγγραφος χωρὶς χάρτου καὶ μέλανος, διὰ δὲ φωνῆς ὁμολόγησας πάντων αὐτὸν μᾶλλον φιλεῖν, &c. Ibid. l. 13.

the *Pſalms*, let us be allways in a poſture ready for them, with our ſpirits minutely prepared to dart them up to heaven. *And* ‖ *whatever the affection be, Cor faciat quod verba ſignificant, Let the heart do what the words ſignify.* † *Caſſian* hath ſaid over the ſame thing more largely and earneſtly, *That we injoy this treaſure, it is neceſſary that we ſay the Pſalms with the ſame ſpirit with which they were compoſed, and accommodate them unto our ſelves in the ſame manner as if every one of us had compoſed them, or as if the Pſalmiſt had directed them purpoſely for our uſes; not ſatisfying our ſelves that they* had their *whole completion* in or by the *Prophet*, but diſcerning every of us our *own parts* ſtill to be performed and acted over in the *Pſalmiſts* words, by exciting in our ſelves the *ſame affections* which we diſcern to have been in *David* or in others at that time, *loving when he loves, fearing when he fears, hoping when he hopes, praiſing God when he praiſes, weeping for our own or others ſins when he weeps, begging what we want* with the like ſpirit wherein *his petitions are framed, loving our enemies when he ſhews love to his, praying for ours when he prays for his, having zeal for the glory of God when the Pſalmiſt profeſſes it, humbling our ſelves when he is humbled, lifting up our ſpirit to heaven when he lifts up his, giving thanks for Gods Mercies when he doth, delighting and rejoycing in the beauty of the Meſſias, and of the Church his Spouſe, when he is delighted and rejoyceth; when he relates the wonderful works of God in the Creation of the World, bringing his People out of Ægypt*, &c. *admiring and glorifying God as he ſtands amazed and glorifies him; and when he mentions the Puniſhments inflicted on rebellious ſinners, and Rewards and Favours beſtowed on the obedient, we likewiſe are to tremble when he trembles, and exult when he exults, and walk in the Court of Heaven, the Sanctuary, as he walks, and wiſh to dwell in it as he wiſhes: Finally, where he as a Maſter teacheth, exhorts, reprehends, and directs the juſt man, each of us muſt ſuppoſe him ſpeaking to him, and anſwer him in ſuch due manner as the inſtruction of ſuch a Maſter exacts.* And that we may in ſome meaſure performe this vital ſubſtantial part of our task, *Let us*, ſaith he, *at the beginning of the Pſalm, beg of God that light and affection and guſt and ſavour, with which David was affected when he made it, and that with the affection and deſire of obteining what he felt.*

‖ *Aug. Ib.*

† *Col.* 10. c. 10. & 11. *Ad fruendum hoc theſauro neceſſe eſt eodem ſpiritu Pſalmos dicere quo fuerunt compoſiti—*

31. And if it be here objected, Firſt, that there be many things in theſe *Pſalms* which are not agreeable to every mans condition, and ſo cannot at all times be attended with the ſpirit of the reciter, as the Euchariſtical *Pſalms* are not proper for him that is in diſtreſs, &c. Secondly, that there are many which have no propriety to the ſpirit of any Chriſtian, as thoſe which are ſpent in calling down vengeance on Gods and the *Pſalmiſts* enemies, *Let them be confounded and put to ſhame that ſeek after my ſoul*, Pſal. 35. 4. *Let them be as chaffe before the wind, and let the Angel of the Lord chaſe them*, v. 5. *Let deſtruction come upon them at unawares*——v. 8. and eſpecially, *Pſal* 109. allmoſt throughout: the anſwer will not be difficult. To the firſt, 1. that the very objection is a grant that the *Pſalms* contein devotions proper to the moſt diſtant conditions of all men, and then that which is no way agreeable to my preſent circumſtances, being yet moſt agreeable and accommodate to ſeveral other men, this is but a ſummons to my charity to ſwell above its own banks, and diffuſe it ſelf to the refreſhing and ſupplying of others wants: and ſo this not any defect, but an advantage in the *Pſalms*, which will never be complained of by thoſe which begin their Forms as our *Saviour* directed, addreſſing them to the common Father and Redeemer of all men, and deſire not to incloſe benedictions, but take all others into a principal part of their care, and ſo can pray moſt zealouſly for any thing that any other Chriſtian ſtand in needs of. And yet 2. it will be hard to

mention

mention any thing which was ever fit for the *Pſalmiſt* to ſay, which will not have ſome propriety to ‖ every of us, in whatſoever condition. 'Tis certain (as to the particular inſtance) that he that is in the greateſt diſtreſs, hath yet various matter for, and obligations to Thankſgivings, when his very diſtreſs, which ſeems to ſet him at the greateſt diſtance from it, is the moſt peculiar ingagement to it. God's *taking* all *away*, bringing to the boiles and dunghill from the eaſe and ſplendor of the Palace, is *Job's* ſummons to *bleſſing the name of the Lord*, as well as the memory of his greateſt donatives: and the *Pſalmiſt* oft aſſures us of the goodneſs and moſt valuable benefits of afflictions, and conſequently teaches us the duty of bleſſing and magnifying our benefactor for the mercy of thoſe wholſome, be they never ſo bitter, ingredients. And the ſame will be found applicable to all other affections of the *Pſalmiſt*, which will ſeldome miſs to meet ſeaſonable matter to work on in any mans breaſt, which wants not devotion to diſcern and bring it home to him.

‖ τῷ β' βλον ταύτην ὁ λαμβάνων, ψαλμὸς, ὡς ἰδίας ὀρίας λέξω, ἀναγινώσκει· καὶ ὁ ἀχὼν ἐπ' ὡς αὐτὸς λέγων καταπύλεται, καὶ σκιρτᾷ διὰ τοῦς καὶ φόβον ῥήμασιν, ὡς ἰδίων αὐτῷ ὄντων. *Athan. ad Marcellin.* T. 1. p. 966. B.

Ὁ λέγων τὰ ἄλλα, ὡς ἴδια ῥήματα λαλῶν θεῷ, καὶ ὡς ἀεὶ αὐτῷ γεγραφὼς αὐτὸς ἔκρυφε· ψάλλει—*Ib.* p. 967. A.

32. To the ſecond Objection I ſhall not need accommodate any other anſwer, than the Reader will find allready given in the Margin and Paraphraſe and Annotation on *Pſal.* 35. 4. and other the like, that the *Hebrew* is as capable of the Future as the Imperatiue mood and ſenſe, and ſo the Tranſlation in all reaſon to be changed, יֵבֹשׁוּ —— not, *let them be confounded and put to ſhame*, but *they ſhall bluſh and be aſhamed, they ſhall be turned back*, וְיָחְפְּרוּ *they ſhall be as chaffe before the wind, and the Angel of the Lord ſhall chaſe them, Their way* יְהִי *ſhall be dark and ſlippery, and the Angel of the Lord ſhall perſecute them, Deſtruction ſhall come upon him unawares, and his net that he hath hid ſhall catch himſelf, into that very deſtruction ſhall he fall.* That *David* who was a Prophet inſpired by God with knowledge of future events, ſhould thus rather predict and denounce Gods juſt judgments on obſtinate ſinners, and that out of deſigns purely charitative, by denouncing to work repentance, that repentance might fruſtrate and cancel the denunciation, is much more reaſonable for us to reſolve, than that in the ſpirit (when poſſibly without the power) of *Elias* he ſhould ſo frequently call for thunder from heaven either upon his own or Gods enemies. And in many places, particularly that of *Pſal.* 109. 'tis reaſonable to reſolve, that it is *Chriſt* himſelf that ſpeaketh in the Prophet, as being the perſon there principally concerned, and the completion moſt ſignal in many circumſtances there mentioned, the ſucceſſion eſpecially of *Matthias* in his Apoſtolical and Epiſcopal office. And then there remains no more queſtion or difficulty, how theſe and the like paſſages are to be accommodated to the Chriſtians affection and ſpirit, than how the plain denunciations of the Goſpel are to be entertained by it, *Except ye repent ye ſhall periſh: Indignation and anger and wrath upon every ſoul that doth ill: Our God is a conſuming fire: There remains no more ſacrifice for ſin, but a fearful looking for of judgment and fiery indignation, which ſhall conſume the adverſary:* and many the like, which are to be admitted into the very bowels of the Soul, there to perform their work of Melting Contrition, Mortification and Reformation, to bruiſe the Soul and diſſolve it, and purge all the droſs out of it, and ſo refine and prepare it for the uſes of Holineſs. 'Tis ordinarily ſaid, that the *Jews* were a typical people, the whole divine œconomy toward them is doctrinal and inſtructive to us, not immediately or literally, but by way of Anagogy; the ſeverity required of them toward the *Canaanites*, is to be tranſcribed by us no other way than by our diſpleaſure and revenges on our Luſts and Sins,

ſins, the greateſt enemies either of God or us. And thus our zeal and indignation may be ſeaſonably laid out, yea and our Anathemas (if we ſtill continue them in that form) our ſolemn delivering them up to God's diſpleaſure, judgment and executions, without pleading their cauſe, or ſolliciting any reprieve for them.

33. If again it be objected, That many affections of the *Pſalmiſt* are much more divinely elevated than 'tis imaginable our dull earthy hearts ſhould keep pace with them, That the *Beatitudes* belong to thoſe which are much higher advanced than we are, That the profeſſions of love are exuberant, and but reproaches of our lukewarmneſs, not paterns of forms for it: I anſwer, That 'tis moſt true that theſe divine flames are much above the common pitch, and were not meant ſo to our uſe, as to flatter us that we are, or may lawfully aſſume to be ſuch as *David* was, or as he by theſe pourtraitures deſired we ſhould be. Yet are there other proper advantages to be made of theſe. They that recite the *Beatitudes*, are to do it with the ſincerity of honeſt hearts, aſpiring to that pitch, and begging God's grace and aſſiſtance to advance them to ſome meaſure of all thoſe practices to which thoſe *Beatitudes* are pronounced: they that take into their mouths *David*'s forms of profeſſions of love, or faith, or zeal, or reſolute adherence and obedience to God, are thereby to reproach and excite their own defects, to humble themſelves before God, that they cannot pronounce them ſo vigorouſly as they ought, and to pray for that growth and ſpiritual proficiency, that at their next approaches to that part of the office they may performe it with more ſavour, and profeſs with more truth what the *Pſalmiſt* calls us and teaches us to profeſs.

34. Laſtly, for the ſweetneſs of Gods Law, which is ſo oft proclaimed in theſe Books, the gratiouſneſs of Gods precepts, not only of the promiſes annext to them by way of future reward, but the reſultance of preſent joy and gratefulneſs and agreeableneſs, which diſcovers it ſelf in every part of our obedience to Gods Yoke, *more to be prized than gold, yea than much fine gold, ſweeter alſo than honey and the honey-combe*, and ſuch as when it is tried to the uttermoſt, the ſervant of the Lord not only willingly ſupports, but unfeignedly loves it; If we are not cordially able to joyn with the *Pſalmiſt* in theſe and the like expreſſions, then, as we need not be told 'tis for want of the like temper and frame of mind which he had, ſo we muſt hereby be directed, firſt to cure our appetites, and then to taſte and ſee, as the *Pſalmiſt* adviſes, ſolemnly to make our trials, to gain this part of Chriſtian experience, which is not to be had but in a conſtant ſerious practice of all God's wayes; and then we ſhall not faile to ſee and diſcern *how gracious the Lord is*, and that there is not any ſuch probable way to the bleſſedneſs even of this life, as that of adhering and keeping faſt to his precepts and directions, in oppoſition and defiance, and abhorrence to all the falſe wiſdom and promiſes of the World.

35. I ſhall not now farther inlarge this περιπλαυν, by inquiring, as I had thought, into the *Meaſures* and *Muſick* of this Divine Poeſy. Of which, as it is not eaſie to make any exact diſcoveries; ſo ſome imperfect obſervations, which are the utmoſt I can aſpire to, will not be ſufficient to excuſe the confidence of entring on a diſquiſition which no others have adventured to trace before me, nor found themſelves invited to it, either by the Helps which remain in this kind, or the Profit that probably were to be reaped by it. The only adviſe, with which I ſhall conclude, is, That in general we remember, that the whole Book is originally metrical, and ſo deſigned to conſort and united affections, and

therefore

therefore ought to be diſtinguiſht, and have its uſe ſeparate from other *Scriptures* which are read in our preſence, and accordingly we ſit and hearken to them, and indeavour to remember them, and apply them to the increaſe of our ſpiritual knowledge; whereas this, as all the *Hymns* of the Church, belongs to the whole Aſſembly of both Sexes, not as to Auditors, but to Actors: and therefore in this part of the Publick Service, whether ſaying or ſinging of *Pſalms*, every perſon of the Congregation is to preſerve his intereſt, with his voice and heart joyning in all, or at leaſt by maintaining his right to all by interpoſing in every other verſe, by way of Reſponſe and alternation. Which that it was the Primitive cuſtom, if we wanted other evidences, the Epiſtle of ‖ *Plinie* to *Trajane* would competently aſſure us, where he tells him of the cuſtom of the *Chriſtians* in their *cœtus*, *Carmen Chriſto, tanquam Deo, dicere ſecum invicem, to ſay one with another by turns a verſe*, i. e. a *Pſalm* or *Hymne*, *to Chriſt, as unto God*. Which cuſtome (together with the reverend poſture of ſtanding aſſigned to this office of *Pſalmody*, and the Doxology at the end of every *Pſalm*, to teſtify what *Pliny* diſcovered, that we ſay our *Pſalms* to *Chriſt* as to God) upon what deliberations or deſigns it hath been indeavoured to be laid aſide, and the *Pſalms*, whilſt they are but in Proſe, barely read in the common mode of other *Scriptures*, and the people denied their parts in them (ſave when they are ſung in very ill Metre) I liſt not to conjecture; but ſhall hope, when we have attained any part of the *Pſalmiſts* affections, to fit us for the office, it will be thought as fit for our Lips and Hearts, as for our Ears, to turn *Pſalmodiſts*.

‖ Lib. 10. *Ep.* 97.

THE

THE BOOK OF PSALMS.

BOOK *of Psalms.*] The *Hebrew* תְּהִלִּים from הָלַל which in *Piel* ſignifies to *praiſe*, or *celebrate*, or *deprædicate*, doth import no more, than *hymnes* or *lauds*, accordingly the *ſinging* them is *Mat.* xxvi. 30. expreſt by ὑμνήσαντες, *having ſung an hymn.* But being, as they generally were, ſet to be Sung to *Muſical* Inſtruments (ſee *Pſal.* cl.) i. e. *Sung* and *Play'd* together, which is the notion of ψάλλειν (ψαλτὴς, κιθαρισὴς, ſaith *Heſychius*, and ψαλτήριον a *Pſalterie*, was, we know, a *Muſical* Inſtrument, and ψηλαάσειν and ψάλλειν are in the antient *Gloſſaries* rendred ψηλαφᾶν and κινεῖν *gently to touch*, and *move*, as the *Muſician* touches the *Lute* or *Harp*) therefore the lxxii have not unfitly rendred it ψαλμοὶ, and thence the *Latine* and we *Pſalmi*, *Pſalms*, and the *Syriack*, ܡܙܡܘܪ̈ܐ from זָמַר to *modulate* either with *voice* or *inſtrument*, to *Sing* or *Play*; and this Title is made uſe of by St. *Luke* in the *New Teſtament*, *Luke* 20.42. βίβλος ψαλμῶν, *the Book of Pſalms.* The lxxii now read not the word βίβλος *Book*, but either ſimply ψαλμοὶ *Pſalms*, or ψαλτήριον *Pſalterie* (which yet properly ſignifies the *Inſtrument* to which the *Pſalms* were Sung, ſometimes called נֵבֶל, from whence the *Latine nablium*, ſometimes עָשׂוֹר a *decachord*, or *inſtrument of ten ſtrings*) but the *Syriack* as well as the *Hebrew* reteining that title, סֵפֶר תְּהִלִּים and ܣܦܪ ܡܙܡܘܪ̈ܐ *Book of Pſalms*, and St. *Luke* citing in that ſtyle, there is little reaſon to doubt, but this was the *antient Greek* inſcription of it. But this without queſtion prefixt here by † *Eſdras*, or whoſoever elſe it was, that made this *Collection* of *divine* Hymns. For it is ſure that all theſe *Pſalms* are not the fruit or product of one *inſpired* brain. *David* indeed was the Compoſer of many, if not moſt of them, who is therefore called the *ſweet Pſalmiſt* of *Iſrael*, נְעִים זְמִרוֹת, *ſweet in Pſalms*, or the Compoſer of ſuch *ſweet melodies*, by whom the *Spirit of the Lord ſpake*, and his *word was in his tongue.* 11 *Sam.* xxiii. 1, 2. that Man very highly valued, and advanced by God, a *King*, and the *ſource* of the *Jewiſh* Monarchy, as it was to ſpring from the Tribe of *Judah*, and withall a *Prophet* by *God* inſpired (and accordingly as theſe *Pſalms* contain many ſignal predictions of the *Meſſias*, who was to ſpring from *Davids* loyns, and ſo of *Gods* dealings under the *Goſpel* both with his *faithful* ſervants, and *obſtinate* enemies, ſo in the *Syriack* inſcription of them, to the *Hebrew* Title, the *Book of Pſalms*, is added ܕܕ̈ܘܝ ܡܠܟܐ ܘܢܒܝܐ *of David the King and Prophet.*) Unto other his Titles, * St. *Auſtin*, from the authority of 11 *Sam.* xxiii. 2. adds, *Vir in Canticis eruditus, qui harmoniam Muſicam non vulgari voluptate ſed fidei voluntate dilexerat, that he was eminently ſkilled in Canticles, as one that loved Muſical Harmony with the will of Faith* (thereby to glorifie his *Creator* and *Redeemer*) and not from any *ſenſual pleaſure*, ſuch as Men vulgarly take in *Muſick.* So * St. *Hierome* alſo, *David Simonides noſter, Pindarus, & Alcæus, Flaccus quoque, Catullus, & Serenus, Chriſtum lyra perſonat, & decachordo Pſalterio ab inferis ſuſcitat reſurgentem. Simonides, Pindar*, and *Alcæus* among the *Greeks*, and *Horace*, and *Catullus*, and *Serenus* among the *Latines*, were famous for their *Odes* or *Poetick* Songs, but *David* to us ſupplies abundantly the place of all them, *ſounds Chriſt upon the Harp, and with the ten-ſtringed Pſaltery praiſeth* or celebrates his *riſing from Hades.* But the moſt illuſtrious title of this *Pſalmiſt* is, that he was the *Father* of that *line* from whence our *Saviour Chriſt* ſprang, and ſo was fitted above any other, by being the *firſt King* of that Line, to be, in a ſignal manner, a *type* of him. But beſide *David*, ſome others there were, who compoſed ſome of theſe *Pſalms*; of *Moſes* there can be no queſtion, the *title* as well as *matter* of the *ninetieth Pſalm* aſſuring us it was written by him. For *Aſaph* alſo there is ſome probability, when of *Hezekiah* we read, that he *commanded the Levites to ſing praiſe unto the Lord with the words of* David, *and of* Aſaph *the Seer*, 2 *Chron.* 29. 30. where *Aſaph* is ſet down to be, as a *Prophet*, ſo a *Pſalmiſt* alſo, and joyned with *David* as ſuch; and agreeably the *fiftieth*

a. תְּהִלִּים

סֵפֶר תְּהִלִּים

† *Eſdra, quantum creditur, Pſalmos poſt captivitatem in unum librum colligente, &c. Hilar. Prolog. in Pſal.* P. 333.

* *De Civ. Dei* l. 17. c. 14.

* *Ad Paulin.*

לְאָסָף *Psalm* inscribed לְאָסָף to *Asaph*, is by the *Chaldee* affirmed to be עַל יְדוי דְאָסָף *by the hand of Asaph*, and so some others also. And although ל being a note of the *dative* case, may possibly signifie no more than that the Psalm was *committed to* him, as to a *singer*, or *player* on instruments, as *Psalms* are frequently inscribed לַמְנַצֵּחַ *to the Prefect of his Musick*, and then the *Chaldee* עַל יְדוי may also refer to that, according to that of 1 *Chron.* xvi. 7. where *David delivered the* CV *Psalm into the hand of Asaph and his Brethren*, (and so 'tis evident the *thirty ninth Psalm* which is expresst to be *Davids*, is yet inscribed לִידוּתוּן *to Jeduthun*, who as well as *Asaph* is called the *Kings Seer*, 11 *Chron.* xxxv. 15.) yet when 'tis remembred, that this is the form of *inscribing Davids Psalms*, לְדָוִד (ל being there taken for *of*, not *to*) and that of the several *Psalms*, cv. xcvi. cvi. which are in part recited, 1 *Chron.* xvi. 8, &c. 29, &c. 34, 35, 36, 37. and said to have been *delivered into the hand of Asaph*, not one of them is now inscribed לְאָסָף, it still remains probable from the force of 11 *Chron.* xxix. 30. that לְאָסָף denotes *Asaph* the *Composer* or *Author* of those *Psalms*. As for the others, which are found named in the *titles* of the *Psalms*, the sons of *Coreh*, *Eman*, *Ethan*, *Jeduthun*, it cannot be concluded, that those *Psalms* were composed by them, it being more probable, that they were to be *Sung* by them, as of the *sons of Coreh* seems clear, or that it is upon some other account, that their names are there mentioned, of which something shall be said, when we come to those *Psalms*. Of some other *Psalms* there is little doubt, but they were composed long after *David*, some in time of the Captivity (particularly *Psal.* cxxxvii. which mentions their *sitting by the waters of Babylon*) and some at, and after their *return*, (to which purpose the *Syriack* understands all the *Psalms* הַמַּעֲלוֹת of *degrees*, i. e. of *ascending from Babylon*) the Authors of which being not specified, there is no ground for any *conjecture* in that matter.

Of other Mens *various* opinions concerning the *Authors* of the *Psalms*, the *Reader* may resort to *Sixtus Senensis* on the one side, who from the authority of *Athanasius* and *Cyprian*, &c. ascribes but *seventy three* to *David*, those which have his name in their *Title*, and the rest to *Moses*, *Solomon*, *Asaph*, *Ethan*, *Eman*, *Jeduthun*, and *three sons* of *Coreh*; and to *Jacobus Peres*, who from *Origen*, *Ambrose*, *Augustine*, *Hilarie*, *Cassiodore*, makes *David* the *sole* author of them all. Of which also see *Ludovicus Vives* on St. *Augustine de Civit. Dei* l. xvii. c. 14. Between these two *extremes*, the *middle* opinion seems to me most probable, upon the grounds which are here *premised*, and upon several prejudices, which lie against *each* extreme, which I shall not here inlarge to *insert*; but only add, that if there were any (as [a] St. *Augustine* saith there were) which would allow *David* to be the Author of none of those *Psalms*, which were inscribed *ipsi David* in the *dative* case, they of all others were most worthy *refuting*, there being no other form of mentioning *David* in any of the *Psalms*, but that of לְדָוִד, which is by the *Latine* indifferently rendred, sometimes *Psalmus David*, sometimes *ipsi David*, who yet sure, if we will believe our *Saviour*, *Luk.* xx. 42. was the *Author* of some of them.

[a] *De Civ. Dei* l. xvii. c. 14.

לדוד

Of this סֵפֶר תְּהִלִּים *book of Psalms*, there is, among some of the *Hebrews*, a *division* into *five* parts, every of which is called סֵפֶר also, ספר שני, the *second book*, beginning at *Psal.* xlii. ספר שלישי: the *third Book*, beginning at *Psal.* lxxiii. ספר רביעי: the *fourth book* beginning at *Psal.* xc. ספר חמישי the *fifth book* beginning at *Psal.* cvii. and every of these *five* solemnly concluding with some special form of Praising *God*, *Amen and Amen*, the three former, *Amen Hallelu-jah*, the *fourth*, *every thing that hath breath Hallelu-jah*, *praise the Lord*, the last. How antient this *division* is appears no otherwise, than that it is observed in the *Syriack* Translation, ܬܘܒ ܫܒܘܥܐ ܒܐܙܡ *the second book follows*, and so in the rest, but neither in the *Chaldee* nor lxxii. And the *New-Testament*, which useth those other forms of *citation*, *the book of Psalms*, *Luk.* xx. 42. *Act.* i. 20. *the Psalms*, *Luk.* xxiv. 44. taking notice also of the more *minute* division into *several Psalms*, *the second Psalm*, *Act.* xiii. 33. and *another Psalm* v. 35. doth not acknowledge *this* partition. Of which also it is St. *Hilaries* affirmation, that it was received but of *some* of the *Jewish Writers*. *Aliqui Hebræorum eos in quinque libros divisos volunt esse*, *some of the Hebrews will have them divided into Five Books*, Others, it seems, not so dividing them. Of these *Books*, see Note on *Psal.* xl. 6.

In that *lesser* division (introduced, saith [b] *Hilary*, by the lxxii. and owned by St. *Luke* in the *New-Testament*) into the *first*, *second*, and *other Psalms*, some variety also there is, the *ninth* and *tenth Psalms*, which are several in the *Hebrew* and *Chaldee*, and *Syriack*, being *united* and conjoyned, in the Translation, at least the *copies* which we now have of the lxxii. and so in the *Latine* and *Arabick* and *Æthiopick*, which follow the lxxii. And so from that *tenth Psalm* forward, the numbers differ, the *eleventh* in the *Hebrew* being but the *tenth* in the *Greek*, &c. and so in the rest to *Psal.* cxlvii. which being by the lxxii *divided* into two, their cxlvi. and cxlvii. (the latter of which begins at *v.* 12. *Praise the Lord*, *O Jerusalem*, and is [c] now in our Copies inscribed, as some others, ἀλληλούια Ἀγγαίου καὶ Ζαχαρίου, *Haggae's* and *Zacharies Allelujah*) by this means the number of cl. is compleated by the lxxii. and those that follow them; as also by the *Syriack*, who though they joyn not the *tenth* to the *ninth Psalm*, yet unite cxiv. and cxv. and so would come short of the number also, if they did not, with the lxxii. divide the cxlvii. After the number of cl. thus made up, some *Greek Copies* have xii more, but the *Syriack* sets this mark upon them, *there are some who have added* xii *others*, ܠܐ ܡܫܬܟܚܝܢ ܠܗܘܢ *we want them not*; yet sets down the *first* of them, as being inscribed to *David*, and written as in his person, ὅτε ἐμονομάχησε τῷ Γολιάθ, *when he entred the lists with Goliah*: But this is acknowledged by the *Greek* inscription (ἔξω τοῦ ἀριθμοῦ) *to be without the number*, not at all taken notice of by the *Latine*; (probably the addition of some *Greek*) and so comes not into our present consideration.

[b] *Prolog. in Psal.* p. 334.

[c] *Nihil horum in authenticis* lxxii. *Translatum libris ita editum reperitur.* Hil. Prol. in Psal. p. 332.

Other divisions there are of the *Psalms*, as into *Pœnitential*, and *Eucharistical*, but all will not be comprised under this, or the like *divisions*. The *Syriack* take notice, in their *Postscript* to the *Psalms*, as of the number of the cl. *Psalms*, and *five books*, so of the *fifteen Psalms of degrees*, and *sixty Lauds*. Of which somewhat will be said in their proper places.

THE

THE FIRST PSALM.

The ſubject of this firſt Pſalm of the firſt partition, is the diſtant fate of pious and godleſs men, both in this, and the next life.

|| hath not walked לֹא הָלַךְ † ſtood עָמַד * ſate יָשַׁב || Or aſſembly.

1. BLeſſed is the man that || walketh not in the [a] counſel of the ungodly, nor † ſtandeth in the way of ſinners, nor * ſitteth in [b] the || ſeat of the ſcornful.

Paraphraſe.

1. He that aſpireth to any degree of felicity either in this life, or in another, muſt moſt circumſpectly guard himſelf (and by conſtant fervent prayer implore Gods aids) that he be not gained by any example, or invitation of the wicked men of the world, to joyn with them in any forbidden enterprize: Or if he have been thus inſnared, and ſeduced into the beginning of any ſuch courſe, then his ſecond care muſt be, that he abide not one minute in that ſtate of Rebellion, and danger, (wherein the longer he continues, the more he grieves, and repels the holy Spirit of God, and makes his return the more difficult) but by true contrition, and confeſſion, and vow'd amendment, make his ſpeedy return unto God, and ſue out his timely pardon. Or if he have omitted this duty alſo, and continued ſome time in this unhappy courſe, yet at leaſt let him beware that he advance not to ſo high a degree of impiety, as either to deſpiſe the terrors of the Lord, and the chaſtiſements, which he ſends to awake, and amend men, or the Rebukes and Cenſures of Superiours, or the fraternal admonitions of Equals; eſpecially, that he ſpeak not peace to his own ſoul, preſume not of any mercy from God, whilſt he continues in this ſtate, or of more efficacious grace from him, to fetch him out of it; Above all, that he do not aſſociate himſelf with thoſe, which do profeſſly all theſe; For all and every of them are ſo many ways of Atheiſtical mocking of God, and contempt of all goodneſs, and the higheſt degrees of provocation, which muſt expect their doom from God, forſaking and obduration here, and eternal irremediable torments hereafter. (Thus much for the Negative.)

[a] [b]

2. But his delight is in the law of the Lord, and in his law doth he meditate day and night.

2. And not only ſo, but then alſo (poſitively) he muſt apply himſelf to a moſt ſerious ſtudy and conſideration of the whole law of God, and every ſingle precept thereof, and that in order to a ſincere uniform impartial obedience to it; nay, he muſt advance to a delight in it, diſcerning a moſt ſolid pleaſure, and ſatisfaction in the practice of all holy duties, (of piety, and charity, and ſobriety) and an emptineſs and loathſomeneſs (at leaſt comparatively with thoſe) in all the falſe joys, that wicked men are ſo tranſported with, and upon theſe accounts (both that he may exactly know his duty, in every part of it, and have this pleaſurable taſte of it) he muſt both ſtudy, and practiſe it continually, make theſe two the great deſigns of his whole life.

|| diviſions † yieldeth יִתֵּן * fall || bringeth forth

3. And he ſhall be like a tree planted by the [c] || rivers of water, that † bringeth forth his fruit in his ſeaſon, his leaf alſo ſhall not [d] * wither, and whatſoever he || doth, ſhall proſper.

3. He that doth thus, ſhall flouriſh in the Church of God, after the manner that a tree flouriſheth, that hath the advantage of water brought near it in trenches, to refreſh it in time of drought; For thus ſhall the Spirit of God, promiſed to all ſuch, aſſiſt and enable him to bring forth abundant fruit, and accordingly being thus enabled by this divine ſtrength, he will, upon all opportunities, multiply acts of all divine virtues. And even for outward things, which are not of the eſſence of true felicity, (for ſuch only are exerciſes of virtue, our preſcribed way to a durable felicity) but yet are, here in this world, advantageous acceſſions and accompliſhments thereof, bearing the ſame proportion to the other, that leaves do to fruit, (as leaves accompany, and adorn, and cover the fruits, and withal defend them from heat and cold, and help to the ripening of them, ſo theſe outward acceſſions are many ways uſeful to the exerciſes of virtues.) Theſe alſo ſhall in an eminent manner be preſerved to the pious man. (Godlineſs hath the promiſe of this life, 1 Tim. iv. 8.) he ſhall have them richly to enjoy, 1 Tim. vi. 17. i. e. firſt they ſhall yield him a plentiful contentment and ſatisfaction, 1 Tim. vi. 6. and ſecondly, he ſhall never fail to have ſuch a portion of them ſecured to him, as is perfectly fitteſt for his turn: And in a word, all his productions of all ſorts, his thoughts, his reſolutions, his actions, as well as his external acceſſions, proportionable to the buds, and bloſſoms, and fruit, and not only leaves of the moſt flouriſhing tree, all wherein he is concern'd, ſhall by God's ſpecial bleſſing providence, continually watching over him, be exceedingly ſucceſsful to him.

[c] [d]

4. The ungodly are not ſo, but are like the chaff which the wind driveth away.

4. As for the wicked, they muſt expect a far diſtant fate, who being compared to the godly, are ſo far from being like a well rooted and flouriſhing tree, that as huſks, and ſtraw, and chaff, the moſt refuſe adherents unto fruit, they are unſetled and obnoxious to every blaſt, or in themſelves very empty and unprofitable, and accordingly ſhall be dealt with by God; When a day of winnowing comes, (ſuch are all Gods ſeaſons of judgment, Mat. iii. 12.) then ſhall the ſeparation be made, and their condition be very unlike one to the other; The ſolid fruit we know, abides, but the chaff, and huſks, and duſt is carried away with the wind, Pſal. lxxxii. 13. Job xxi. 18. Iſai. xli. 16. And that is not all, for then, as to combuſtible matter, (good for little elſe) the fire attends that winnowing, and burns up all the traſh, Iſai. v. 44. Pſal. lxxxiii. 14. devours and conſumes it utterly, (which the Greek, and Arabick, and Æthiopick, and vulgar Latine expreſs by adding [from the face of the earth.] And ſo it is with the wicked, when God's judgments come, they violently ſeize on them, helpleſs and comfortleſs, and hurry them hence into a place of endleſs miſery, where the worm never dies, and the fire is not quenched.

5. Therefore the ungodly ſhall not ſtand in the judgment, nor ſinners in the [f] congregation of the righteous.

5. When therefore that final doom comes, which ſhall repeal all the unequal judgments of this life, and repair them abundantly, who have here ſuffered cauſeleſly, when all both good and evil ſhall appear before that dreadful Tribunal, to receive the rewards of all their doings, theſe unhappy Miſcreants ſhall not be

[f]

be able to abide the trial, ſhall have nothing to plead for themſelves, their Conſcience ſhall accuſe, and (as being ſelf-condemned) drag them with ſhame and horrour to the place of their execution; or if they ſhall pretend to make any plea, they ſhall certainly miſcarry, and be caſt. The judgments of God, as of him that ſees the moſt ſecret receſſes of the very heart, bringing with him alſo an aſſembly of myriads of holy Angels and glorified Saints, who are able to teſtifie and convince any gainſayer, are managed with that ſeverity of uprightneſs, that there is no hope of eſcaping that vengeance which is juſtly due to them for their impious courſe. They muſt have falſe and partial Judges, from whom to expect abſolution or favour, but this being a moſt pure and juſt Tribunal, they are ſure to meet with neither, or they ſhall have a far diſtant fate from that which belongs to the righteous.

6. For the Lord ſees and beholds with mercy, and, according to the gracious tenour of the Evangelical Covenant, approves, and finally rewards all the good purpoſes and performances of the godly, his humble, obedient, penitent, faithful ſervants; but for others, ſuch as go on impenitently and unreformed, on whom all his wiſe, and compaſſionate, and powerful methods have yet wrought no change, they ſhall all be ſeverely adjudged by him. The courſe of ſin wherein now they go on preſumptuouſly and obſtinately, doth at the preſent moſt directly tend, and ſhall at the laſt moſt certainly bring them to eternal irremediable deſtruction. And all his long-ſuffering and abundant mercy ſhall not then ſtand them in any ſtead, to put off, or abate their torments.

6. For the Lord knoweth the way of the righteous; but the way of the ungodly ſhall periſh.

Annotations on Pſal. I.

a. עֵצָה

V. 1. *Counſel*] The *Hebrew* עֵצָה from יָעַץ *conſuluit, adviſing*, or *asking counſel*, vulgarly ſignifies the *reſult* of the *Conſultation*, the *way*, whether *good* or *bad*, which is taken up on that *deliberation*, and agreeably the *Syriack* renders it here ܐܘܪܚܐ the *way*, the *Arabick*, the *Sentence*, or *reſolution*, or *determination*, conſequent to the *conſultation*. In this notion we find it *Pſal.* xiv. 6. *The counſel of the poor*, i. e. the *way*, and *courſe* (*viz.* of *piety*) which he adheres to; and *Pſal.* cvi. 13. *Gods counſel* is to be interpreted by [his *works*] preceding in that Verſe, *viz.* that which he *purpoſed* to do for them, (as *Pſal.* cvii. 11. it muſt receive its *ſignification* from the *context*, which mentions not *works*, but *words* there, and ſo notes the *precepts* or *commands* of *God*) and accordingly *this* ſame word is once rendred ἔργον, *Work*, *Job* xxi. 16. and once ὁδοποίημα *way*, or *courſe* of life, which any man takes to, *good* or *bad*, *Pſal.* lxxxi. 12. And ſo it muſt needs ſignifie here, that [יָהַלְךְ *walking*] may agree with it, which noteth the *following* or *going* on in any *courſe*, that others have *traced* before us.

הָלַךְ

b. מוֹשָׁב

V. 1. *Seat*] *Hebrew* מוֹשָׁב from יָשַׁב *ſedit*, *literally* denotes *ſitting*, and ſo muſt be rendred, 1 *King.* x. 5. and 2 *Chron.* ix. 4. the *ſitting of his ſervants*, and *Pſal.* cxxxix. 2. *my down-ſitting*, and ſo *Lam.* iii. 63. where yet the *Greek* have καθέδρας, *ſeat*, or *chair*, or *place* of *ſitting*, as here, and in moſt *other* places. And if that be the *acception* of the word *here*, then it notes the *quiet repoſe*, and *ſecurity*, and *preſumption* of the *ſinner*, without any *regrets* or *diſturbances* in his *courſe*, or yet further, as a *chair* is a *ſeat* of *dignity* in a *School*, or *Synagogue*, or *Sanhedrim*, a *teaching* or *inſtructing* of others in the *courſe*, as a *Doctor* or *Profeſſor* of *impiety*. Beſide this, it ſignifies alſo an *aſſembly* or *conſeſſus*, ſo called, becauſe many *meeting* together in *conſultation*, the *poſture* of *ſitting* is there *generally* uſed, as moſt commodious. So *Pſal.* cvii. 32. we fitly render it, *the aſſembly of the Elders*. And thus the *interlinear* here read *in conſeſſu*, *in the aſſembly*, and the *Chaldee Paraphraſe* בְּסִיעַת in the *ſociety* or *congregation*, (for ſo that Noun ſignifies among them, and is by * ſome *Learned* men thought to ſignifie in that one place, where it is uſed in the *Bible*, *Pſal.* lv. 9. רוּחַ סַעֲרָה *ventus congregationis*, a *whirlwind*, or *aſſociated wind*) and then it muſt note *aſſociating* with this ſort of *Atheiſtical Scoffers*, and ſo the *Arabick* evidently underſtood it, rendring it (without any mention of *chair* or ſeat) *and hath not ſate with the ſcorners*. Theſe *two* ſenſes of the word having ſo reaſonable pretenſions to it, I have therefore retained *both* of them in the *Paraphraſe*, thereby to ſecure the Reader of the full importance of it.

* *See* Schindler Pentagl. p. 1205. c. רוּחַ סַעֲרָה

c. פַּלְגֵי

V. 3. *Rivers*] פַּלְגֵי from פָּלַג *diviſit*, literally ſignifies *diviſions*, and may refer to the cuſtoms of *conveying* water to *orchards* or *gardens*. A mention of it we have in *Deut.* xi. 10. where of the land of *Ægypt*, 'tis ſaid, *Thou watereds't it with thy foot as a garden of herbs*: where the *vulgar* reads, by way of *Paraphraſe*, *in hortorum morem*, *aquæ ducuntur irriguæ*, *after the manner of Gardens* (the *Syriack* adds, *which want watering*) *the waters are lead* or *brought to water it*, or *literally*, *by thy foot*, i. e. by *digging* (the work of the *foot*) *thou broughteſt water in trenches for the watering of it*. For thus in *Ægypt*, where they wanted *rain*, they did to all quarters *diſtribute* the *overflowings* of *Nilus*, by *cutting* of *trenches* or *ditches*, called *commata*, and *diacopi*, (ſaith * *Hieron. Magius*) i. e. *cuts* or *diviſions* here. To this cuſtom and uſe of the word פַּלְגֵי we have a reference *Prov.* xxi. 1. *The Kings heart is in the hands of the Lord*, we read *as the rivers of waters*, the *interlinear* hath *pelagi*, *the Hebrew* פַּלְגֵי retained (giving us farther to obſerve, that the *Greek* and *Latine* Πέλαγος and *Pelagus* uſed for the *Sea*, hath this *origination*) the LXXII have ῥεύμαι *ſtreams*, but the *vulgar* literally *diviſions*, *diviſions of waters*, i. e. as the *waters* that the *Gardiners* bring by *cutts* either from *ſprings* or *rivers* to their *gardens*, are by them *lead* at pleaſure, *backward* or *forward*, this way or that way, *diverted*, or *ſtopt*, or *applied* in a *greater* or *leſs* plenty to *this* or *that* tree, as they direct it, ſo is the *heart* of the *King* in *Gods diſpoſal*, and accordingly it follows, *he turneth it whither he will*. And this acceptation of the word is moſt commodious for this place alſo, ſpeaking of a *fruit tree* that *flouriſheth* exceedingly, for ſuch are ſaid to be planted in a *watered garden*, Iſai. lviii. 11. and ſo are *fat*, as there it is ſaid, likely to become very *fruitful* by that means. And to that incline the LXXII reading διεξόδους, and the *Arabick*, and *Æthiopick*, and *Vulgar Latine*, all to the ſame ſenſe, *decurſus*, the *paſſages*, or *runnings* along of the *waters*.

* *Miſcel.* l. 1. c. 10.

d. יִבּוֹל

V. 3. *Wither*] יִבּוֹל from נָבַל *aruit*, *growing dry* or *withering*, may literally thus be rendred: But almoſt all the *ancient Interpreters* and *Paraphraſts* render it by the notion of *falling*, the *Targum* (and ſo the *Syriack*) לָא נָחֲרִין *ſhall not fall*, and ſo *Iſai.* i. 30. xxxiv. 4. xl. 7. and the *interlinear*, *non decidet*, the *vulgar*, *non defluunt*, the LXXII οὐκ ἀποῤῥυήσεται, all ſo *concordant* in the ſame ſenſe of *falling*, that learned men think they either read or had an eye to נָפַל *cecidit*. But the deciſion is more clear from the the *Vulgar metonymy*, of the *cauſe* or *antecedent*, being ſet to note the *effect* or *conſequent* alſo, for by this *figure* the *falling* of *leaves* being

being naturally *consequent* to the *withering* or *flagging* of them, the verb נָבַל that signifies *withering*, may fitly signifie that, and be used for *falling* also, and so most probably here, where לֹא יִבּוֹל *shall not wither*, is set *metaphorically* to signifie the continuance of all outward *accomplishments* to the *pious* man; their neither *losing* their *sap* and *verdure*, nor yet *falling* from him; the former notes his *contentment*, while he *enjoys* them, the latter *Gods defence* to secure him in the quiet *enjoyment* of them; as when the *meek* have the promise to *possess* the *earth*, and they that *honour* their *parents* to have *long life* in a *Canaan*; which though it must always be understood *cum mixturâ crucis*, especially now under the *Gospel*, (or else there could be no place left for *martyrdom*, or for the *exercising* the most *eminent* of *Christs precepts*) yet in general speaking, the promise doth most fitly belong to, and is frequently repeated for the encouragement of all *godly men*: That they shall have an *antepast* of the *goodness* of *God*, a comfortable *enjoyment* (which consists more in a *competency*, than in the greatest load) of the good things of *this* life, whilst on *the ungodly he rains snares, fire, and brimstone*, a sad *portion* for them to *drink*, or enjoy here, though there were never an *arrear* behind of *eternal hell*.

e. עָשָׂה V. 3. *Doth*] Of the word עָשָׂה *fecit*, it may deserve to be noted, that as it belongs to *several* things, so particularly it is applied to *trees*, producing or *bringing forth fruit*, *Isai.* v. 4. *I looked that it should bring forth*, לַעֲשׂוֹת *grapes*, וַיַּעַשׂ *and it brought forth wild grapes*. So *Isai.* xxxvii. 31. וְעָשְׂתָה *and it shall bear fruit upward*. And so very often elsewhere: And accordingly in the *New Testament*, the *phrase* is most frequent, καρπὸν ποιεῖν, *to make*, or *do*, i. e. to *bear*, or *bring forth fruit*, *Mat.* iii. 8. & 10. So that still the *similitude* is maintained in these *last* words of the *verse*, *like a tree planted by the divisions of waters, yielding fruit in his season*, not so much as his *leaf withering*, *and whatsoever he bringeth forth, bud. blossom, or fruit, it shall prosper*.

f. עֲדַת V. 5. *Congregation*] That עֵדָה from יָעַד *convocavit*, signifies an *assembly*, there is no question. All the difficulty is, who the *just* are here, of whom this *assembly* consists, whether they that are mentioned *v.* 6. under the same title, the *godly*, that shall be rewarded in that *judgment*, or the δίκαιοι τετελειωμένοι, *Heb.* xii. 23. the *just made perfect*, i. e. that have already received their *crown*; those *Saints*, of whom the *Apostle* pronounceth, that they shall *judge the world*, 1 *Cor.* vi. 2. taking in also the *Angels*, those *holy myriads*, *Jude* 15. with whom God is there said *to come to execute judgment upon all*. To the *latter* of these we are inclined by the *Septuagint*, who render it ἐν βουλῇ δικαίων, and so the *vulgar Latine*, *in concilio, in the counsel of the just*, for then, as *Mat.* v. we have mention of *two Judicatures*, one by κρίσις, the *Judgment*, the other by συνέδριον, the *Sanhedrim* or *Council*, (the great standing *Judicature* at *Jerusalem*) so we have here κρίσιν and βουλὴ, *Judgment* and *Counsel*, most probably in the same sense, and so the word עֵדָה once more rendred βουλὴ, *Council*, *Numb.* xvi. 2. and frequently συναγωγὴ, *Assembly*, doth certainly signifie that *Judicature* among the *Jews*; and so the *Chaldee* סִיעַד here used, was before taken for a *consessus*, (as was said *v.* 1. *note*[2]) and the *Syriack*, and *Arabick*, and *Æthiopick*, all agree to it, the first rendring it ܟܢܘܫܬܐ *Assembly*, the two other *Council*. And then this is the clear meaning of it, that that *last doom* (or יוֹם *day*, as the *Chaldee* here render *judgment*; from whence we have ἡμέρα. *day*, in the *New Testament* signifying *judgment*) is transacted by a *Court* of eminently just *persons*, *God* the *just* and *righteous Judge*, ii *Tim.* iv. 8. assisted with a *Council* of *Saints* and *holy Angels*, all of them *just*, and *crown'd* as such: And therefore there is no *appearing* for *wicked* men before that *Tribunal*, they shall certainly be *condemned* by them. But the *parallel* betwixt *fruit* and *chaff* may not improbably incline to the *former* sense, that the ungodly shall not be able to *abide* the *winnowing* of the *Divine judgment*, (the *wind* of *Gods* vengeance, *v.* 4.) nor consequently *remain* in the *company* of the *righteous*, who in stead of receiving *damage* by the fury of the *wind*, are only *purged* and *fixt* by it.

יוֹם ἡμέρα.

The Second PSALM.

The second of this first Partition is a most Divine mixture of History and Prophecy, certainly composed by David, *and referring visibly to his Person, and both typically and prophetically to Christ, and so understood expresly by the Writers of the New Testament. The first immediate occasion and matter of it, seems to be the instating, and setling of* David *peaceably and triumphantly in his Kingdom, both of* Judah, ii Sam. ii. 4. *and after some short opposition, of* Israel *also*, c. v. 4. *and soon after that, his taking of* Zion *from the Jebusites*, c. v. 7. *and possessing and enlarging it*, v. 9. *(and bringing the Ark to it*, c. vi.) *after which* Hiram *King of* Tyre *presents him*, c. v. 11. *and* Toi *King of* Hamath *sends his Embassadour to salute him, and bless him*, c. viii. 10. *Mean while other Heathen Princes assault him, the Philistims*, c. v. 17, 22. c. viii. 1. *and so likewise the Moabites*, c. viii. 2. *the King of* Zobah, v. 3. *the Syrians of* Damascus, v. 5. *the Ammonites, and Amalekites*, v. 12. *and so again*, c. x. *All which were wonderfully subdued by* David, *and the several Victories recorded in those Chapters. But beside this first immediate, there is a second more remote, but withal as literal (by the confession of the Jews themselves) and more eminent matter of it, a prophetick representation of the Messias*, viz. *of Christs Inauguration to his Regal, and Sacerdotal Offices, assaulted indeed, and violently opposed, and even crucified by the Jewish, and Roman Magistrates*, Act. iv. 25. *but then victoriously raised from death*

death by the power of his Father, Act. xiii. 33. *and ſo exalted to his great Offices,* Heb. i. 5. *and* v. 5. *and* Rev. xi. 27. *and* xix. 15. *in the ſucceſsful exerciſes whereof all our Salvation conſiſts.*

2. *Paraphraſe.*

1. It is to little purpoſe that the Philiſtims, and ſo many other neighbouring heathen nations round about, and unquiet ſpirits at home, raiſe war againſt David, now ſeated in his throne by God; all their deſigns, and enterpriſes againſt him are blaſted by the Almighty, and prove ſucceſsleſs, and ruinous to them. And ſo in like manner, all the oppoſition that Satan, and his Inſtruments, Jews and Romans, Act. iv. 25. make againſt Chriſt, the Son of David, anointed by his Father to a ſpiritual Kingdom, a Melchizedekian, Royal Prieſthood, ſhall never prevail to hinder that great purpoſe of God, of bringing by this means all penitent believers to ſalvation.

1. WHy do the ‖ heathen [a] † rage, and the people imagine a vain thing?

‖ Nations. גוֹיִם,
† Conſpire, aſſemble, tumultuare.

b. c. 2. The Princes and Governours of the Nations round about Judea, the Kings of the Philiſtims, and Moabites, and Damaſcenes, and many more roſe up againſt David, the Syrians joyned with Hadadezer King of Zobah, 2 Sam. viii. 5. and in ſo doing oppoſed the Lords anointed, one ſet up and ſupported by God in a ſpecial manner, and ſo in effect rebelled againſt God himſelf. In like manner did Herod, and Pilate, and the Jewiſh Sanhedrim make a ſolemn oppoſition, and conſpiracy againſt the Meſſias, Gods holy child Jeſus, by him anointed, Act. iv. 27. and therein were fighters againſt God, Act. v. 39.

2. The Kings of the earth [b] ‖ ſet themſelves, and the rulers [c] † take counſel together againſt the Lord and againſt his anointed, *ſaying,*

‖ riſe up.
† aſſemble

d. 3. Both of theſe alike reſolving that they would not by any means be ſubject, the Philiſtims, &c. to David, the Jews, &c. to Chriſt, and the divine laws and rites of Religion, by which either of their Kingdoms were to be governed.

3. Let us break their bonds aſunder, and caſt away their [d] ‖ cords from us.

‖ or yokes

4. But God that ruleth all things, and is much more powerful than they, will defeat all their enterpriſes, and magnifie his divine providence, as in the ſecuring of David, and giving him Victories over them all, ſo in erecting and inlarging of Chriſts Kingdom, and making the utmoſt of the malice of men and devils, as means of conſecrating him to that office of Royal Prieſthood, to which God had deſigned him.

4. He that ‖ ſitteth in the heavens ſhall laugh, the Lord ſhall have them in deriſion.

‖ dwelleth יוֹשֵׁב

5. All their enterpriſes, againſt this Government of Gods erecting, ſhall not atatain any part of their deſire, but only provoke God to great ſeverities and terrible vengeances againſt them, remarkable ſlaughters in Davids time, upon his enemies, and under Chriſts Kingdom (the ſtate of Chriſtianity) upon the Jews and Romans.

5. Then ſhall he ſpeak unto them in his wrath, and ‖ vex them in his ſore diſpleaſure.

‖ diſturb, affright יְבַהֲלֵמוֹ

6. Mean while 'tis an eminent act of Gods power and mercy to David, that ſoon after his anointing in Hebron, 2 Sam. v. 3. he overcame the Idolatrous Jebuſites, v. 6. and took the ſtrong hold of Zion, and made it the ſeat of his Kingdom, and placed the Ark of the Covenant there, and thereupon called it the Mountain of the Lord, the hill of holineſs, and there ſetled the Kingdom, long ſince forepromiſed by Jacob to the Tribe of Judah, but never fixed in that Tribe till now. And the like (but exceedingly more eminent) act of power and mercy it was in him, to ſeat Chriſt in his ſpiritual throne, in the hearts of all faithful Chriſtians, poſſeſt before his coming by heathen ſins, and truſting to falſe Idol Gods, parallel to the lame and the blind, 2 *Sam.* v. 16. (*i. e.* not improbably the Jebuſuites images, Teraphims, or the like, which could neither go nor ſee, and yet were confided in by them, that they would defend their city.)

6. Yet have I ‖ ſet my King upon my holy hill of Sion.

‖ or anointed נָסַכְתִּי

e. f. 7. Now was that Covenant ſolemnly ſealed, and ratified to David, which he is therefore to publiſh unto all, ſo as it ſhall be in force againſt all perſons that ſhall tranſgreſs it, that at this time God hath taken the kingdom from the houſe of Saul, (Iſhboſheth being now ſlain, 2 Sam. iv. 6.) and ſetled it upon David, who was anointed over Iſrael alſo, 2 Sam. v. 3. given him the Rule over his own people, ſet him up, as his own ſon, an image of his ſupremacy, having at length delivered him from the power of all his enemies, and ſet him victoriouſly on his throne in Sion, which is a kind of birth-day to him, the day of his inauguration, the birth-day of his power, though not his perſon, of his kingdom, though not of the King, and this much more conſiderable than the other. And in the parallel, the Evangelical Covenant is now ſealed to Chriſt, and in him to all faithful Chriſtians, a Covenant to be publiſht to all the world, and the foundation of it laid in the death, or rather the reſurrection of Chriſt, the eternal Son of God, who having taken our mortal fleſh, and therein offered up a full ſacrifice, and ſatisfaction for the ſins of the world, the third day after, was brought forth (as by a new birth) out of the womb of the grave, (ſee Act. xiii. 33.) now never to die again, and thereby hath aſcertain'd unto us (as many as ſpiritually partake of theſe, that die unto ſin, and live again to righteouſneſs) a bleſſed immortal life.

7. I will ‖ declare the [e] decree, The Lord hath ſaid unto me, Thou art my [f] ſon, this day have I [f] begotten thee.

‖ promulgate, or tell of a decree, or covenant.

g. 8. To this is conſequent, as a free, and ſpecial mercy of Gods, the inlarging of this his Kingdom, not only to the Inhabitants of Judea, but to many other heathen nations, the Philiſtims, Moabites, Ammonites, Idumeans, and Syrians, &c. who were all ſubdued by David, through the power of God, 2 Sam. v. and viii. and x. and ſubjected to him. And ſo upon the Reſurrection and Aſcenſion of Chriſt, by the wonderful bleſſing of God upon the preaching of the Apoſtles, not only the Jews, (many thouſands of them, Rev. vii.) but the heathens over all the world, were brought in, to the faith of Chriſt.

8. Ask of me, and I ſhall give thee the ‖ heathen for thine inheritance, and the [g] † outmoſt parts of the earth for thy poſſeſſion.

‖ nations
† ends *or* borders of the land.

h. 9. All theſe neighbouring enemies that riſe up againſt him, ſhall he ſubdue, and ſlay great multitudes of them: And ſo ſhall Chriſt deal with his enemies, Jews and Heathens, ſubdue ſome, and deſtroy the impregnable, and obdurate.

9. Thou ſhalt [h] ‖ break them with a rod of iron, thou ſhalt daſh them in pieces like a Potters veſſel.

‖ *or* rule, *or* feed

i. i. 10. This therefore may be fit matter of admonition to all neighbour Princes, as they tender their own welfare, that they endeavour to profit by others ſufferings, and not fall fooliſhly into the ſame danger;

10. Be wiſe now therefore, O ye Kings, be [i] ‖ inſtructed ye Judges of the Earth.

‖ And now beware, *or* take care to underſtand
† reformed

danger; that timely they make their peace, and enter into League with David, and undertake the Service of the true God, which he professes. And in like manner when Christ is raised from the dead by his divine power, and so installed in his Office of Royal Priesthood, it will neerly concern all those, that have hitherto stood out against him, the Governors and People of Judea, and all others over all the World, that have lived in opposition to God, to repent, and reform at the Preaching of the Apostles.

11. Serve the Lord with [k] fear, and rejoyce with trembling.

11. Set your selves diligently and sollicitously to k.

the service and obedience of God, the God of David, and be extremely careful, that ye displease him not; And especially, when the Faith of Christ comes to be Preacht, and those doctrines of purity, and charity, &c. which he brought into the World, Men must be careful to submit themselves to it, and obey it most circumspectly, and then they will find all matter of joy and pleasure, and even of exultancy in so doing. Christ's yoke is not only an easie, but withal a most gracious yoke, the most happy way to a cheerful, joyous course of living here, and raigning eternally, therefore the serving him most diligently, and rejoycing in that service, are very reconcileable, cannot one be separated from the other.

‖ Suddenly kindled, כִּמְעַט *See Psalm lxxxi. 14.* ‖ fly, or betake themselves to.

12. [l] Kiss the Son lest he be angry, and ye [m] perish from the way, when his wrath is ‖ kindled, but a little; Blessed are all they that [n] ‖ put their trust in him.

12. In respect of David the anointed King, and so Son of God (v. 7.) It is the necessary course for all the neighbouring Princes, to do, as Hiram King of Tyre, and Toi King of Hamath hath done, the former sending him sumptuous presents by his Embassadors, 2 Sam. v. 11. the latter sending his own son Joram to salute him, and treat of entring a league and confederation with him, c. viii. 10. If they neglect their opportunity, and either associate with his enemies, or stand by unconcern'd, they will suddenly provoke him, and pay dearly for it, be sadly destroyed. Whosoever shall by any opposition or neglect offend him, will experimentally find what a care God Almighty hath of him, and how severely he will deal with all those, that being thus admonished, do not speedily make applications and addresses to him. And so will it as nearly concern all the Jewish, and heathen people, to whom Christ is revealed, to adore, and address to him (as unto the eternal God, coequal with his Father, who alone can protect those, that apply themselves to him) to lay down all their instruments of hostility (their former sins) and diligently endeavour to pacifie him, and to that end sincerely enter into a consideration, and covenant with him, If they shall stand out, and not acknowledge his divine power, now he is risen from the dead, but continue to provoke him still, they will certainly have their portion with his enemies, be destroyed with the Jews, or after the like manner, that the Jews were, when the Romans came in, and wrought a horrid desolation among them, and only the believing Christian Jews, by obeying Christs directions, were delivered out of it. l. m. n.

Annotations on Psal. II.

a. רָגַשׁ

V. 1. *Rage*] The notion of רָגַשׁ in the *Syriack* and *Chaldee* is to *convene* or *assemble* to *counsel*, so *Dan.* vi. 7. the *Presidents* and *Princes* חַרְגְּשׁוּ we read *consulted*, *consilium inierunt*, saith the *vulgar Latine*, συνεβουλεύσαντο, the *Greek*, and so the *Arabick* also, and *Syriack*, they *decreed*, all agreeing, that it signifies there an *assembling* and *agreeing* together in *Counsel*, and so the *context* there inforces, the design of it being the making a *Decree* the *result* of a *Consultation*. And thus it will best belong to the *Prophetical* sense, and refer distinctly to the *assembling* of the *Sanhedrim* of the *Jews*, and *Pilate*, to the *condemning* and *crucifying* of *Christ*. The word also belongs to any *assembling* together, such as to the *house* of *God*, Psal. lv. 14. *we walked unto the house of God* בְּרָגֶשׁ *in company*, the lxxii. read ἐν ὁμονοίᾳ, *in concord*, and so the *Syriack in concord*; the *Æthiopick*, and *Arabick*, *with one* or *the same heart*, but especially to a *tumultuous assembly*, and therefore the *interlinear* so renders it even in that place of *Daniel*, *tumultuariè convenerunt*, as here *tumultuatæ sunt*, and Psal. lv. 14. *cum strepitu*, *with a noise*, and the *Targum* to the same purpose there בְּסַרְהוֹבְיָא *cum festinantiâ*. Yet more particularly it belongs to such a *tumultuous convening*, as is in *war*, a *going* up to assault an *enemy*. So *Josh.* vii. 3. of *making the people go up against Ai to destroy it*, the *Targum* reads לָא תַרְגֵּישׁ *ne cogas omnem populum*, *make not all the people go up* to that service, where the lxxii. μὴ ἀναγάγῃς, *lead not up*, as a *Commander* his *Soldiers*, unless perhaps it should rather be μὴ ἀναγκάζῃς, *force them not to go up*. Once more the word is used *Psal.* lxiv. 2. *hide me* מֵרִגְשַׁת *from the gathering together of the wicked*, συστροφῆς, say the lxxii. a *seditious uproar* of the *People*. The *military* notion of it is that which more fitly pertains to *David*, in respect of the *warlike assaults* of the *Philistims*, and especially of the *conjunction* of several of them, the *Syrians* of *Damascus* with the *King* of *Zobah*, 2 *Sam.* viii. 5. But the *loose* notion of it, for a *conspiration* and complotting of wicked men is most agreeable to the *mystical* and *prophetical* notion, that which is fulfilled in the *Jews* and *Romans* conjunction against *Christ*, those being the גּוֹיִם *nations* (so the word literally must be rendred, see *note* on *Mat.* xxiv. 2. & xxviii. [b].) and in the same sense לְאֻמִּים *populi*, in the latter part of this Verse (as *Nations* and *People* are all one) which conspired to put him to *Death*.

גּוֹיִם

b. יִתְיַצָּב

V. 2. *Set themselves*] יָצַב indeed signifies to *stand*, but in the conjugation *hithpael*, which here is used, it signifies to *make himself to stand*, and that is certainly to *rise up*. Thus the *Targum* understood it, which *render it* יְקוֹמִין, from קוּם, which certainly signifies to *rise up*, and so the *Septuagints* παρέστησαν, and the *vulgars astiterunt*, which our old Translation imitates, reading [*stand up*] so the *Syriack surrexerunt*, *arose*, and the *Arabick insurrexerunt*, *made an insurrection*, do all accord in the rendring of it, and so it refers most fitly in the Historical sense to the warlike assaults of the Philistims, &c. ordinarily expresst in the Sacred style, by *rising up against*; and so, in the Prophetical also, to the *rebellions* of the *enemies* of *Christ*, *insurrections* against his *spiritual Kingdom*.

c. יָסַד

V. 3. *Take Counsel*] יָסַד in *Kal* signifies *fundavit*, *posuit*, *disposuit*, to *found*, to *set*, to *dispose*; and then in *Niphal* the *passive*, wherein here it is used, it regularly signifies *poni*, or *disponi*, and sometimes (when the *context* requires) to be founded or created. Here it seems to be taken in the first and simplest sense, and being joyned with יָחַד *simul*, it is no more then to be met or assembled together. Thus it is twice interpreted by the lxxii, συνήχθησαν, they *assembled* here, and συναχθῆναι, *Psal.* xxxi. 13. and as it there notes an *hostile assembling* to take away his life, so it is here also: Accordingly a *Jewish-Arabick* Translation, in the possession of learned M. *Pocock*, renders it, *All of them assembled themselves in companies*, confirming it from בְּהוֹסְדִים יחד עָלַי *Psal.* xxxi. 13. *and my soul enter not*, בְּסֹדָם *into their Assembly*, *Gen.* xlix. 6. And so it evidently imports

imports in the firſt and hiſtorical ſence, their *aſſaulting* and *invading David* with their *heathen Armies*, but in the prophetical, their *aſſembling* in the *Sanhedrim* to put *Chriſt* to death. This the *Targum* deſigned in rendring it, יִתְחַבְּרוּן בַּחֲרָא which the *vulgar* tranſlates exactly, *convenerunt in unum, they met together*, or *joyned*; either as Soldiers do in an Army, or as Senators in a *Councel:* in the former way againſt *David*, in the latter againſt *Chriſt*.

d. עֲבֹתִים V. 3. *Cords.*] The עֲבֹתִים ordinarily rendered *cords*, doth in all reaſon add ſomewhat to the *bands*, in the beginning of the verſe; and then it is probable that the LXXII are in the right, which here, as xxxix. 10. have rendred it ζυγὸν, *yoke*. Thus the *Syriack*, and *Arabick*, and *Æthiopick*, and *vulgar*, all agree, reading it ܢܝܪܗܘܢ *jugum eorum, their yoke*, and thus the ſence is perſpicuous. *Bands* are uſeful to *tye* on *yokes*, and accordingly we find in the Septuagint ζυγῶ ἱμάντι, *Iſa.* v. 18. *the band of a yoke of an heifer*, that which *tyes* it faſt upon the neck, that it cannot be caſt off, till firſt the *band* be broken. Thus therefore it here lies, firſt *breaking the bands*, and then *caſting away* the עֻבּוֹת *yoke*. And this is moſt agreeable to the Context, which treats of *renouncing ſubjection*, which is in all idioms vulgarly expreſſed by a *yoke* bound on the neck of any; whereas the bands and cords are more agreeable to a ſtate of captivity and impriſonment, which is not appliable to this place: for the *Philiſtims*, &c. were not priſoners to *David*, when they were ſuppoſed thus to ſpeak, but ſuch as feared the riſing power of *David*, that they ſhould be made ſubjects of his Kingdom, or rather that diſclaim'd that *yoke* of God, refuſed obedience to thoſe Commandments, by which that holy people was governed, would not endure the Jewiſh Laws, which as the ἱμάντες, *bands* or *thongs* bound this *yoke* upon their necks. Accordingly the fore-mentioned Jewiſh *Arabick* tranſlation thus renders the place, *Let us break* (or cut) *off from* us the bands of theſe two (the Lord and his Anointed) *and caſt their reins from* us, i. e. (ſaith he) their injunctions and prohibitions. And proportionable to theſe were the Jews and Heathens in the Prophetick ſence, which would not endure Chriſts χρηστὸς ζυγὸς, the *yoke* of purity and ſincere obedience (no ſlaviſh bands or chains, but) an eaſie, nay, gracious *yoke*, which alone he now impoſed on them, but would not be endured by thoſe hypocrites. As for the origination of the word from עָבַת in *Piel, complicavit, conſtrinxit*, it very fitly belongs to ſuch a *yoke*, as Oxen, or labouring Cattel are uſed to: it is made by wreathing and complicating, and it conſtrains and binds together thoſe cattle that are thus yoked. Another interpretation on this third verſe is capable of, ſo as to appertain to *David*, and to be his ſpeech, and not the ſaying of the Heathen, to this ſence; though theſe Nations conſult and plot againſt us to keep us under, and ſcorn, and rage at our late good ſucceſſes, yet now we will utterly *break* their *yoke* in pieces, take the מֶתֶג הָאַמָּה ii *Sam.* viii. 1. the *bridle* or *government* of the Metropolis (for which we have in the parallel place 1 *Chron.* xviii. 1. *Gath and her daughters*) *out of the hands of the Philiſtims, and ſubdue them.* But the former is the more received ſence, and therefore I have adhered to it in the *Paraphraſe*.

e. חֹק V. 7. *Decree.*] The *Hebrew* חֹק from חָקַק *inſculpſit, ſcripſit, decrevit, ſtatuit, mandavit*, ſignifying proportionably many things, a *writing*, and ſo particularly a *pact* or *covenant*, ſubſcribed by the parties *hands*, a *decree*, a *precept*, a *rite*, &c. the LXXII here render it πρόσταγμα, an order, an *agreement*, a *precept*, or *ordinance*, or *decree*; and ſo moſt of the *ancient Interpreters* accord, the *Targum* קְיָמָא דַיְיָ *Gods oath*, or *decree*, or *ſtatute*, or his *pact*, and *covenant*. All theſe notions are of affinity, and may here moſt fitly be put together. In the *hiſtorical* ſenſe, it was firſt a *decree* in heaven immutable, then a *pact* or *covenant* with *David* and his *ſeed*; *Pſal.* lxxxix. 3. *I have made a Covenant with my choſen*; that confirm'd by *oath*, in the ſame verſe, *I have ſworn unto David my ſervant*, and *I have ſworn by my holineſs that I will* (thus *ſupport*, and) *not fail David*, but ſettle the *Kingdom* on him, and his *poſterity*, till *Shiloh* or the *Meſſias* come; and withall a *command* of *obedience* promulgate to his *Subjects*, and of making *peace* with him, to thoſe that were *round about him*, ver. 12. In the *myſtical* ſenſe it principally denotes the *Covenant* made with and in *Chriſt:* which *Covenant* alſo was under *Gods oath*, an *immutable decree*, the *oath which he ſware to Abraham*, Luk. i. 73. and a *Law* alſo, 1. in reſpect of *Chriſt*, requiring ſomewhat of him, he was to *ſuffer*, and ſo to *enter into his glory*, to be *made perfect*, or *conſecrated* to his *Royal Prieſthood* by *ſufferings*; and 2. in reſpect of us, ὁ τῆς πίστεως, *the law of faith*, exacting from us an *uniform obedience* to him in the *exerciſe* of all his *Offices:* and accordingly ſaith *Clemens Stro.* 2. p. 168. l. 12. ὁ Πέτρος ἐν κηρύγματι ὁμοῦ καὶ λόγου τὸν Κύριον προσεῖπεν, St. *Peter in his Preaching ſtiled our Lord Chriſt the Law and word of God*; the *Law* as well as the *Word of God*; one that revealed *Gods whole Evangelical* will unto us, as ὁ νομοθέτης, a *Law-giver*, as there it follows, and *came not to deſtroy*, but πληρῶσαι, *to fill up* and *complete* the ſeveral *Laws*, which had formerly been given to the World. Here only it may be obſerved, that the adjunct אֶל here joyned with it אֶל חֹק ſeems to be miſtaken by *Interpreters:* the LXXII ſeem to have read it אֶל *God* or *Lord*, and ſo render it τὸ πρόσταγμα Κυρίου, *the Ordinance of the Lord*, and ſo the *Targum* דַיְיָ *of the Lord*, and ſo the *Arabick* and *Ethiopick*; the *vulgar*, *Præceptum ejus*, the *Syriack* ܦܩܕܢܐ *my decree*, i. e. the *Lords*, v. 4. *the precept of the Lord:* But if it were thus in the *Hebrew*, the אֶל muſt have been put after חֹק, whereas here it is before it. Others ſeem to take אֶל for a *particle* æquivalent with אֵת ſo the *interlinear*, *ipſum Decretum:* but it is more reaſonable to take it as vulgarly it is, for a *prepoſition* ſignifying *de*, and then it will be beſt rendred, *I will tell of a decree* or *covenant*.

אֶל

f. בְּנִי V. 8. *Son.*] That *David*, as a *King* exalted by *Gods* peculiar command, ſhould be ſtiled *Gods Son*, or that the time of his *inauguration* or inſtating in that power, taking *poſſeſſion* of his *throne*, and ſubduing his *enemies* on every ſide, ſhould be expreſt by the *day* of *Gods begetting*, hath nothing ſtrange in it: It is affirmed in the name of *God*, *Pſal.* lxxxix. 26. *He ſhall cry unto me, Thou art my Father*, and v. 27. *Alſo I will make him my firſt-born higher then the Kings of the earth*; where each *King* of the *earth* is lookt on as a *Son* of *God*, but he, as being *higher* then they, his *firſt-born*. We know an *adopted Son* is ſtiled a *Son*, and *Salathiel*, *Mat.* i. 12. is ſaid to be *begotten* by *Jechoniah*, becauſe he *ſucceeded* him in the *Kingdom*, though he were not indeed his *Son*. And ſo may *David* be *Gods Son*, being immediately *exalted* by him, and indeed all other *Kings*, who are ſaid to *reign* by him. And that

that the time of his *Coronation* should be lookt on as his *birth-day*, and accordingly kept *festival*, as the *birth-day* was, that is *familiar* in all *Countreys*. The Feast of commemorating the *building of Rome*, we know, was called *Palilia*, and this title was by *decree* given to the *day* of *Caius* the *Emperour* his advancement to the *Empire*. * *Decretum ut dies quo cepisset imperium Palilia vocaretur*, 'Twas decreed that *the day on which he began his Reign should be so called*, and accordingly *celebrated*. And the *Emperour* generally had two *natales*, or birth-days kept, *Natalis Imperatoris*, and *Imperii*, the *birth-day* of the *Emperour*, and of the *Empire*: the first to commemorate his *coming* into the *World*, the second his advancement to the *Imperial Dignity*. So *Spartianus*, in *Adriano* tells us of the *Natalis adoptionis*, the day of his *adoption* (i. e. his civil birth) on V. Ides of *August*, and then *Natalem Imperii*, the *birth-day* of his *Empire* on the III. And *Tacitus* of *Vespasian*, Hist. l. ii. *Primus Principatus dies in posterum celebratus, the first day of his Empire was celebrated afterwards.* But then, in the *mystical* sense, some difficulty there is, what *Sonship* or *begetting* of *Christ* is here meant. The *Schoolmen*, from some of the *Ancients*, understand it of the *eternal Generation* of the *Son* of *God*, and interpret the [*hodiè to day*] of an *hodiè æternitatis*, a *day of eternity*. But the *Apostle* S. *Paul*, *Act.* xiii. 33. applies it distinctly to his *resurrection*. *He hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee*; and so *Heb.* v. 5. it is brought as an evidence of Christ's being *consecrated* by his *Father* to his *Melchizedekian High-Priesthood*, which we know was at his *Resurrection*: *Christ glorified not himself to be made an high-Priest, but he that said unto him, Thou art my Son, this day have I begotten thee, who in the dayes of his flesh*, v. 7. *being made perfect, became the Author of eternal salvation*, ——*called of God an high-Priest*, v. 9, 10. So *Heb.* 1. 5. where this *Text* is again recited, the *Context* refers it to the *exaltation* of him in his *humane* nature, when *having purged our sins, he sate down on the right hand of the Majesty on high, being made so much better than the Angels*, v. 3. 4. And to this belongs that of St. *Hierom ad Paulin. David, Simonides noster, Pindarus, & Alcæus, Christum lyrâ personat, & decachordo Psalterio ab inferis suscitat resurgentem: David our Divine Poet sounds out Christ upon his Harp, and with his Psaltery of ten strings awakes him rising from the dead.* Only it must be remembred, that as it was an act of his divine power, by which he was *raised*, and so his *resurrection* was an evidence demonstrative that he was the *promised Messias*, of whom the Learned *Jews* themselves resolved, that he was to be the *Son* of *God*, and that in an *eminent* manner (so the *High-Priest*, *Mat.* xxvi. 63. *Tell us whether thou art the Christ the Son of God*, and *Joh.* i. 20. *Rabbi, thou art the Son of God, the King of Israel*) so this begetting him from the grave to a life immortal, did comprehend and presuppose the truth of that other fundamental Article of our *Creed*, that he was that *eternal word* or *Son of God*, which thus rose. Thus the Apostle sets it, *Rom.* i. 4. speaking of Jesus Christ our Lord, made of the seed of *David according to the flesh*, and adding, that he was *declared to be the Son of God with power, according to the Spirit of holiness, by the Resurrection from the Dead.* Now that this his resurrection, and exaltation consequent to it, is here fitly expresst by Gods begetting him, will easily be believed upon these two accounts: 1. That in respect of his humane nature it was a second (as that from the Mothers Womb a first) entrance on humane life, the *grave* was but a second womb, from which now he came forth; and it is not unusual to call the resurrection of one of us παλιγγενεσία, a new, or second birth: 2. That *Princes*, or *Rulers*, are in Scripture style called *Gods*, and *children* or *sons* of *God*, *I said you are Gods, and you are all children of the most high*; and then instating Christ in his Regal Office is the begetting him, and so the saying, *Thou art my son*, i. e. by saying, constituting him so, the second sort of *Natalis*, or *birth-day*, the *birth-day* of his *Kingdom*, yea and *Melchizedekian Priesthood* too (to that the Apostle applies it, *Heb.* v. 4. 5.) for to both these he was solemnly installed at his Resurrection. The *Chaldee* of all the Interpreters seem alone not to have understood this mysterie, who render it, *Thou art beloved by me as a Son by a Father, thou art pure to me, as if this day I had created thee.*

* Sueton in Calig. c. 16.

V. 8. *Utmost parts.*] That אַפְסֵי from אָפַס *finitus, terminatus, consumptus est*, signifies the *utmost skirts*, the *extreme parts* of that which is spoken of, there can be no question. All that is here to be noted, is, the *dubious* notation of אֶרֶץ earth, that is joyned with it. For if that be interpreted of the *Universe*, or *whole World*, then there can here be no place for the *historical* sense, respecting *David*, for it is certain he was never constituted by *God* the *Universal Monarch* of the *whole World*. Yet on the other side, if it be not taken in this *latitude*, it will fall short of describing *Christ*'s *Kingdom*, which was to be *propagated*, and set up in all *Nations*, those that were most remote from *Judea*. For the reconciling of which difficulty, it appears necessary to assign to אֶרֶץ *land* or *earth*, here, the *double* notion of which the word is capable. Sometimes it signifies that *land* of *Judea* peculiarly (see *note* on *Math.* xxiv. 6.) and then the *bounds* or *extreme parts* of that *land*] are the *Nations* that *border* on it, or are near situate about it, the *Philistims*, *Moabites*, *Idumeans*, *Syrians*, &c. for all these were literally conquered and subjected by *David*. So *Psal.* lxxii. speaking of *Solomon*, the *Kings* (i. e. *King David*'s) *son*, v. 1. and of the extent of his *Kingdom*, it is said, v. 8. that *he shall have dominion from Sea to Sea, and from the river unto the ends of the earth*: which though the lxxii. render ὀικουμένης the *world*, yet certainly belongs not to *all* the *world*, in the *larger* acception, but in this *narrower*, common both to γῆ, *earth*, and οἰκουμένη, *world*, (see *note* on *Mat.* xxiv. 8.) the *bounds* of the *Jewish Kingdom*, and so is well paraphrased by the *Chaldee*, *from one corner of the great Sea to another corner of it, from Euphrates to the ends or bounds of the land.* And so *Ps.* lxi. 2. when *David* saith, *from the ends of the earth I will cry unto thee*, 'tis sure from *beyond Jordan* (and not in any *remote* corner of the *World*) whither he was then *fled* for fear of *Absalom*, 2 *Sam.* xvii. 22. where, though the *Hebrew* word for [*ends*] be not the same that here, yet it is exactly æquivalent to it קְצֵה *finis*, or *extremum*, and rendred by lxxii. ἀπὸ περάτων τῆς γῆς, *from the extreme parts of the land*, in the same style as here it is. But then if we look forward to the *mystical Prophetical* signification, we must be forced to forsake this *restrain'd* sense, and take it in the *full* latitude, so as to note all the *remotest nations* of the World, as well as those that *border* on *Judea*, for to all them was this *spiritual Kingdom* of *Christ* extended. And it is well becoming the *wisdom* of the *Prophetick pen-man*, and the comprehensive *richness* of the *sacred* style, to compriſe *both* these in the same *phrase*, as it is thus diversely interpretable.

g. אַפְסֵי

אֶרֶץ

קְצֵה

h. V. 9. *Break.*] The *Septuagint* and (except the *Chaldee Paraphraſt*) all the *antient interpreters* read not here [*break*] but *rule* or *feed*, ποιμανεῖς αὐτὰς, *paſces*, or *reges eos*. By this 'tis evident, that they read the *Hebrew* with *other* points, than we now do; תִּרְעֵם, *ſhall feed them*, from רָעָה *pavit*, and not, as now the *Hebrew* Copies have it, תְּרֹעֵם *ſhall break them*, from רָעַע *fregit*. And St. *John* reteins the *Septuagints* reading, and ſo gives it authority, *Rev.* 11. 27. What is the full importance of that phraſe, to *feed with a ſcepter*, or *rod of iron*, is at large explained on that *Chap. note* o. and in the *Addit. Annot.* viz. to exerciſe *Regal*, rather than *Paſtoral Power*, to bring them to *contrition*, if it may be, if not, to *deſtroy* them utterly.

i. V. 10. *Be wiſe.*] The full importance of the two *verbs* in this *tenth* verſe will be thus beſt underſtood. The former of them from שָׂכַל *intellexit, prudenter ſe geſſit*, doth in *Hiphil*, in which here it is, literally note the *cauſing prudence* or *underſtanding* to any; where any *other* is mentioned, it is the *teaching* that other, but here, where there is no ſuch mention, it muſt be *reciprocal* upon themſelves, and be thus literally rendred, *cauſe your ſelves to underſtand*, and (that being to be done by *ſtudy* in matters of *ſpeculation*, by *caution* in matters of *prudence* or *practice*) *ſtudy*, or *take care to underſtand, endeavour* to *benefit* by others *ſufferings*, or the *dangers* you ſee before you, if you do not *take heed*, or *beware*. And thus it fitly belongs to the *Princes* in *Davids* time, who by the *unſeaſonable* and *coſtly* oppoſition of ſo many againſt *Davids Kingdom*, might now in all reaſon be adviſed to beware of the like attempts: and much more when Chriſt is riſen from the dead, ought all others (who obſerve the *practiſes* of the *Jews* in *crucifying* him, and the *fearful* judgments that attended them) to *beware* by their *example*, leſt by holding ſtill out againſt the *faith*, they bring on themſelves the *like* deſtruction. As for the ſecond verbe הִוָּסְרוּ from יָסַר *erudivit, caſtigavit, correxit*, 'tis here in *Niphal*, literally *erudimini, caſtigamini, corrigimini*, be ye *inſtructed, chaſtiſed, corrected*; and this being underſtood of a *real*, not only *verbal paſſion*, and applyed to *correction* of *Manners*, and not *external* bodily *diſcipline*, it is fully rendred by [*be ye reformed.*] Thus *Lev.* 26. 23. *And if by theſe things* (the *judgements* foregoing) לֹא תִוָּסְרוּ we render it, *ye will not be reformed*, where the LXXII. retein μὴ παιδευθῆτε, as here, a word by which *reformation is fitly expreſt* (1 *Tim.* 1. 20.) the *Samaritane*, *not hear me*, or *not obey me*; And the latter part of the verſe [*but will walke contrary to me*] aſſures us of the ſenſe, that being *not chaſtned* there, ſignifies the *real paſſive*, their being not wrought on by *chaſtenings*, not taken off from their *hoſtilities* to *God*, not reformed, not *amended* by them. And as thus 'tis applyable to the *heathen borderers* of *Judea* in *Davids* time, who were now admoniſhed to forſake their *hoſtile* ways, and to convert to *God*, and make *leagues* of peace with *David*, ſo ſignally *exalted* by *God*; ſo doth it moſt expreſly denote the *Apoſtles* Preaching *repentance* after the *reſurrection* of *Chriſt*, and that in a *paſſive* forme, as here, σώζεσθε, *Act.* 11. v. 40. *Be ye ſaved*, or *delivered*, where by that *converſion, repentance*, or *reformation* is diſtinctly meant. See *note* on *Luke* xiii. 6.

k. V. 11. *With fear.*] The only difficulty in this *eleventh* verſe ariſes from the *trajection* or σύγχυσις, here obſervable (which yet in *Scripture*, eſpecially in the *Poetical* parts of it, is not *extraordinary*) the *ſeparating* of theſe two *phraſes* [*with fear*] and [*with trembling*] one joyned with *ſerving*, the other with *rejoycing* in *God*, and the latter *conjunction* not very commodious, *joy* and *terrour* or *trembling* being not ordinarily found together. This difficulty is not removed by the *deſcant* of ſome, which alluding here to *Muſical Inſtruments*, *Lutes* or *Harps*, &c. obſerve that the *Muſick* ariſes from the *tremulous* motion of the *ſtrings*; for beſides many other failings in the *parallel*, the *trembling* here is annext to the *rejoycing*, and not ſet as the *cauſe*, from whence it *proceeds*, and in the ἀναπόδοσις. our *trembling* is neither the *cauſe*, nor the *concomitant* of our *rejoycing*. The *Chaldee* therefore reads it וְצַלּוּ *and pray*; the *Syriack* ܘܐܬܚܙܘ *apprehend, lay hold on him*, (either of which is much more reconcileable with the *trembling*, than *rejoycing* is) *Abu Walid Ebn Jannabi*, the *Hebrew Grammarian*, known among them by the title of the *ſecond Grammarian*, (a *Manuſcript* in the poſſeſſion of learned Mr. *Pococke*) ſaith, that the word גִּיל ſignifies indifferently any *commotion* whether through *joy* or *grief*, and makes uſe of *this* place for the proof of his obſervation, as if it ſhould be rendred [*be moved with trembling*] and ſo the *Jewiſh Arabick* Tranſlation renders it, [and *fear him with trembling*] and confirms his verſion by comparing the *Hebrew* גִּיל with the *Arabick* טרב *tarb*, i. e. *commotion* (by which alſo *Abu Walid* renders it) which they uſe in caſe of *fear*, as well as *rejoycing*, and ſo he would have the word rendred, *Hoſ.* 10. 5. *The Prieſts thereof* עָלָיו יָגִילוּ *ſhall be grieved*, &c. and ſo *R. Tanchum* alſo on that place. If this may have place, then indeed the difficulty is quite removed, for then the verſe will run thus, *Serve the Lord with fear, and fear him with trembling:* But becauſe this notion of the word גִּיל is not ſufficiently proved from this *one* place (of which the *queſtion* is) and that of *Hoſea*, where all the *antient* interpreters render it *rejoycing*, and wherein if it ſhould ſignifie *grief*, yet that is no evidence, that it ſignifies *fear* here; it will therefore be more reaſonable to adhere to the *uſual* notion of גִּיל for *rejoycing*, and a little to alter the order of the *conſtruction* and *connect* in *ſenſe* (though they be *ſeparated* in *words*) theſe *two* phraſes, *with fear*, and, with *trembling*, and ſo in like manner the two verbs, *ſerve* and *rejoyce*. Examples of this are frequent in this Book. See *Pſal.* 79. 2. where as the *dead bodies* of *thy ſervants*, and the *fleſh of thy ſaints*, are but an ἐνδιάδυοιν, *one* thing expreſt in *two* phraſes, ſo *the fouls of the heaven, and beaſts of the earth, being divided in the words*, muſt yet be *connected* in the *ſenſe*, thus, *they have given the dead bodies and fleſh of thy Servants and Saints to be meat to the fouls of the heaven, and the beaſts of the earth.* So again in that *Pſalm*, ver. 4. and very frequently elſewhere, which the attentive Reader will obſerve. Now for *fear and trembling*, the conjunction of them and the like words is frequent in the *new Teſtament*, thereby to note a compound of *humility*, and *diligence*, and *ſollicitude* and *caution*, and *fear* of diſpleaſing, and that as the moſt proper qualifications of our *obedience* either to *God* or *Man*. Thus, *Work out your ſalvation with fear and trembling*, Phil. 2. 12. *Servants obey your Maſters with fear and trembling*, Eph. 6. 5. So of the *Corinthians obedience* to *Paul*, 2 Cor. 7. 14. *Titus* tells that *Apoſtle*, v. 15. how *with fear and trembling they received him* (St. *Paul*'s meſſenger to them.) So S. *Chryſoſtom*, *Serm.* 31. *de Natal.* ſaith of the Angels, that they aſſiſt our ſervices μετὰ φόβου καὶ τρόμου, *with fear and trembling*, and that the *Seraphim*, κράζουσι τρόμῳ, *cry with fear, Holy, holy, holy.*—— And ſo *Heb.* 12. 28. *Let us ſerve God*, εὐαρέστως, *with reverence*

יִרְאָה בִּרְעָדָה

reverence and godly fear, and that a fear of displeasing and incurring great hazard thereby, *For our God is a consuming fire.* See note on *Phil.* 11. c. This then is in all reason the first account that is to be given of these words, that the *fear* and *trembling* are here to be *joyn'd* in sense, and all *carefulness*, and *unwillingness* to *displease* (the best *qualification* of *obedience*) resolved to be the importance of them. And then in like manner the [*Serve the Lord*, and *rejoyce in him*] will be an ἐνδιάδυοιν (in which figure the holy Scripture abounds) and be in sense best rendred, *serve him chearfully* or *joyfully*, and that very reconcileable with the other phrase; our *diligence* and *fear* of *displeasing* will be very happily *joyned* with our *serving* him *chearfully*, there being nothing more *pleasant* than to serve him *diligently*, whom we truly *reverence*, and are most unwilling to *displease*, and no possibility of being *pleased* with our own *service*, if it be not performed with all *zeal* and *diligence*. Thus have some understood *Heb.* xii. 28. λατρεύειν εὐαρέστως τῷ Θεῷ μετ' αἰδοῦς καὶ εὐλαβείας, *to serve God well pleasedly* or *joyfully with reverence and godly fear:* in which sense it would be an exact parallel with this verse, would but the εὐαρέστως bear the passive signification, for then the λατρεύειν εὐαρέστως would be all one with our *serving* and *rejoycing*, or our *joyful serving*, as the *reverence* and *godly fear* with *fear* and *trembling*. But I suppose εὐαρέστως there must be taken in the *active* sense, ὡς ὄντιν εὐαρεστὸν τῷ Χριστῷ, saith St. *Basil*, *So as is well pleasing to Christ*, and so is not *applicable* to this place.

λατρεύειν εὐαρέστως. Εὐαρέστως.

I. נַשְּׁקוּ בַר

V. 12. *Kiss the son*] נַשְּׁקוּ בַר *kiss the son* doth evidently belong in the *first* sense to the *neighbouring Kings*, sending *presents* and *messages* of *peace* to *David*, in token of *reverence* and *high* respect unto him, (in like manner as some of them did, *Hiram* of *Tire*, and *Toi* of *Hamath*) *kissing* the *hand* or *feet*, being a token of that, as also of *subjection* and *obedience*, *osculum homagii*, a *kiss of homage*, so *Samuel kissed Saul*, 1 *Sam.* 10. 1. when he anointed him King; and that is the reason of the phrase *Gen.* 41. 40. *according to thy mouth* or *word* יִשַּׁק כָּל עַמִּי *all my people shall kiss*, ὑπακούσεται, *shall obey*, say the LXXII. (and so the *Arabick* and *the vulgar*) مطيعة يكون receive *law* or *judgment*, saith the Syriack. And so as literally it appertains to Christ, the son of *David*, here predicted, and typified by him, and that in a higher sense, than that of which *David* was capable. For נָשַׁק to *kiss* is used also for *adoration*, so 1 *King.* 19. 18. we find together the bowing of the knee to *Baal*, and the *mouths kissing* him; and so it fitly belongs to the *Messias*, in respect of his divine nature, to which that is truly due, which was idolatrously paid to *Baal*. The Chaldee here read קַבְּלוּ אִלְפָנָא receive instruction, and the LXXII. ἀφέξασθε παιδείας, apprehend discipline, and the vulgar Latine and the Æthiopick follow them, and the Arabick with a little change, adhere to discipline, and none of the antient Interpreters, but the *Syriack*, keep to the *Hebrew*, *Kiss the son.* This hath made learned men resolve that they read the *Hebrew* otherwise than now we have it, for נַשְּׁקוּ *kiss*, נַשְּׁגוּ *apprehend*, by the changing שׁ into שׂ and ק into ג, and that having done so, they took בַּר (the *Chaldee* and *Syriack* for *son*) for בַּר purity or pure doctrine. But this, I confess, seems not to me so probable, *viz.* that they should thus *miss-read* the one, and *miss-render* the other, (especially when the *Chaldee* בַּר is elsewhere so evidently and confestly used for *son*, *Ezr.* 5. 1. and again 5. 2. and *Prov.* 31. 2. and בַּר *purity* is somewhat remote from παιδεία, *discipline*) when a far more obvious reason may be rendred of it, *viz.* that they did not so much render, as paraphrase the *Hebrew*, and so set [*receiving instruction* or *discipline*] as that comprehends both *Obedience* and *Faith*, (the first of the neighbouring Princes to *David*, and both of all sincere Christians to Christ) as the most intelligible way of *circumlocution* to interpret *kissing the son.*

נָשַׁק

V. 12. *Perish from the way*] The phrase תֹּאבְדוּ דָּרֶךְ may here deserve to be considered. The affinity with תֹּאבַד דֶּרֶךְ *the way of the wicked shall perish*, *Psal.* 1. 6. may suggest this *figurative* but *literal* rendring of it, *Ye shall perish the way*, i. e. *your way shall perish*, all you have shall be utterly *destroyed.* Such a kind of construction we have *Isai.* 1. 30. *Ye shall be as an oak* נֹבֶלֶת עָלֶה *falling the leaf*, i. e. *whose leaf falleth.* The *Chaldee* exactly follow the *Hebrew*, and read וְתֶהוְבְּרוּן אוֹרְחָא which the Latine renders, *& amittatis viam, and ye lose the way*; so אָבַד is primarily used of *losing* any thing, and so saith *Castellio*, *& perdatis res vestras, and ye lose all you have.* And thus, being spoken of *enemies* assaulting *David*, the phrase may be used, for being *routed*, *dissipated*, *scattered*, which is the *destruction*, and bringing to nought of an Army; as *Act.* 5. 36. διελύθησαν, καὶ ἐγένοντο εἰς οὐδέν, *being dissolved and brought to nothing* are put together, and 5. 37. ἀπώλετο and διεσκορπίσθησαν, the Generals being destroyed, and his Army being scattered. But the Syriack interpose the preposition מִן *from*, and so read it, as we do, *perish from the way*, herein according with the LXXII. ἀπολεῖσθε ἐξ ὁδοῦ, *be destroyed from*, or *out of the way*, or as אָבַד signifies *tolli*, being *taken out of the way*, i. e. *perishing*; and sure 'tis nothing extraordinary for the *preposition*, in *Hebrew Poesie*, to be understood, when 'tis omitted, and therefore this our vulgar rendering may be adhered to, and preferred before the former, though the sense be the same in all the ways of rendering. Of this phrase *Abu Walid* in his Dictionary, and *R. Tanchum* on *Josh.* 1. take up an interpretation, different from others, by rendering דֶּרֶךְ (in the notion of the *Chaldee* verb דָּרַךְ *calcavit*) *calcatio*, *conculcatio*, *treading on*, *or treading under feet*, to this sense, *lest you perish by treading* on, or *being trodden under his feet.* The בִּמְעַט that follows, is by the LXXII. rendred ἐν τάχει, *quickly*, *suddenly*, and so is used in other places, particularly *Psal.* 81. 14. *I should* כִּמְעַט *soon have destroyed their enemies.*——

תֹּאבְדוּ דָּרֶךְ

בִּמְעַט

V. 12. *Put their trust*] חוֹסֵי from חָסָה literally signifies *betaking*, *applying* ones self to any, as to a *refuge*, or place of *strength* and *safety*, seeking *protection* from any, and accordingly *trusting*, *confiding*, or *hoping* in any. The former doth here most fitly agree to the Historical sense, as it respects *David*, the *son* which is to be *kissed*, in the beginning of the verse; for that is it to which the neighbouring Princes are advised, *viz.* to apply themselves to him by presents, to desire protection from him, and enter league with him. And so also it belongs commodiously to Christ, to whom they must betake themselves as to a refuge, when the desolation breaks in upon the Jews: The Christians that do so, are the only persons that escape, by flying out of *Jerusalem* to the Mountains, as Christ forewarned them; and so in the sacking, and taking of Heathen *Rome*, by *Alaricus* and his *Gothish* Army, they only escaped, which fled to the *Basilica*, *i. e.* to Christ, that was worshipt there. Yet may it in this mystical sense be taken in the greatest latitude, Christ being the only fit and proper object of our trust and hope, though *David* was not. One thing more deserves here to be taken notice of, the style, or manner of

חוֹסֵי

אַשְׁרֵי כָּל expreſſion, *If his wrath be kindled* בְּמְעַט *ſuddenly, Bleſſed are all they*, i. e. in *prophetick dialect*, ye ſhall certainly be *deſtroyed*. So *Rev.* 14. 13. *Bleſſed are the dead—— for they reſt from their labours——*] is but a way to expreſs the diſmal Judgments, that were then falling upon the earth, as it follows verſe 14, 15. So *Matth.* 23. 39. *Ye ſhall not ſee me henceforth till ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord*, i. e. till I come in a direful manner, to take vengeance of you. And many other paſſages of Prophetick Scripture there are in the like or the ſame dialect.

The Third PSALM.

a. *Paraphraſe.* This third Pſalm was compoſed by David in remembrance of that ſad time wherein his own Son, having by ſubtilty withdrawn the hearts of Iſrael from him, 2 Sam. 15. 6. and broken out into open rebellion, v. 12. he was fain to fly from Jeruſalem, v. 14. toward the wilderneſs, v. 23. and went up by the aſcent of Mount Olivet weeping, and his head covered, (a ſign of mourning) and barefoot, v. 30. then probably pouring out his ſoul to God in ſuch a manner of ſadneſs, and yet truſt and dependence on him, as was afterwards metrically decyphered in this Pſalm, and appointed to be ſung ſolemnly, to perpetuate the memory of this his forlorn condition, not to ſet out his wars or victories, (as * other Kings are wont to have their triumphs deſcribed, and ſongs of victory compoſed) but his fears and flight only. And this is alſo in ſome degree typical of our Saviours ſadneſs and agony, and prayer in the garden, Joh. 18. 1. which is all one with Gethſemane, Matth. 26. 36. Mar. 14. 32. and that on Mount Olivet, Luk. 22. 39, 41. the very ſame mount, to which David went up, when he poured out the ſubſtance of this prayer.

A [a] Pſalm of David † when he fled from Abſalom his Son.

† in his flying from the face of Abſalom. בְּבָרְחוֹ מִפְּנֵי

* Ἐπειδὴ μὲ ἀπέδιωξαν ὁι βασιλεῖς ἀναλαβόντα νικηφόρους σπλαχνὰς, ἀλλὰ ἐν βίβλοις γεγραμμένα ὑδεὶς ᾠδῆς φδήσεται Θ᾽ ἁ μὴ πολεμώσαντος αὐτὸν ἔγραψεν. Chryſ. Tom. 1. p. 522. 5. 10.

1. O Lord that haſt placed me quietly in the throne, and ſubdued all my foreign aſſailants. Pſal. 2. 8. now my perfidious Son hath ſtolen away the peoples hearts from me, and being up in arms, 2 Sam. 15. his forces daily encreaſe, and grow very numerous.

1. Lord, how are they encreaſed that [a] trouble me? many are they that riſe up againſt me.

a infeſt, or diſtreſs me, צָרָי

2. His numbers are ſo great, and mine ſo ſmall, that b. they that behold my condition give me for loſt, thinking that God himſelf either is not able, or willing to reſtore me to my Kingdom again.

2. Many there be that ſay of my Soul, There is no help for him in God, [b] Selah.

3. But thou art an Omnipotent God, and haſt engaged thy ſelf for my ſupport, abundantly able to guard me from all dangers, to reſcue and exalt me in this my ſeeming forlorn condition, and to reſtore me in thy good time to my throne again: and this thou haſt by thy promiſe aſſured me that thou wilt do. In thee therefore is my truſt, and my chearful, ſteady, unſhaken confidence.

3. But thou, O Lord, art a ſhield for me, my glory, and the lifter up of mine head.

4. Whenſoever I have yet been in any diſtreſs, my addreſſes have been conſtant unto the Lord, and my prayers fervently ſent up to him. And out of heaven, in an eminent manner, hath he relieved me, interpoſing his gracious hand, and peculiar preſence, ſuch as is myſtically exhibited in the Ark, which is placed in Zion, Gods Mount, ſo called, or his holy place, Pſal. 2. 6.

4. I cried unto the Lord with my voice, and he heard me out of his holy hill.

5. * Whether I ſlept or waked, I had no reaſon to doubt or fear, for his ſacred aid and protection was ever over me, effectual to my ſafety. (Of a myſtical ſenſe here applied to Chriſts reſurrection, See *Auguſt. de Civitate Dei*, Lib. 17. Cap. 18.)

5. I laid me down, and ſlept, I awaked, for the Lord ſuſtained me.

* Whether I ſleep or ſlumber, or awake, the Lord ſuſtaineth me in all theſe, *ſaith the* Jewiſh-Arabick Tranſlator.

6. The many experiments of this heavenly guard are ground of all courage and aſſurance to me, that how great ſoever the number already is, or ever ſhall advance to, how induſtrious and diligent ſoever they are in their purſuits, how cloſe ſoever they may beſiege and encompaſs me, thou wilt yet ſecure and deliver me out of their hand.

6. I will not be afraid of ten thouſands of people that have † ſet themſelves againſt me round about.

† laid ſiege, incampt, שָׂתוֹ

7. O let thy power interpoſe and check and overrule their power, let thy fatherly mercy and fidelity, ſo often experimented by me, in the perſecutions of Saul, and aſſaults of the Philiſtims, &c. work this farther deliverance for me: For thus thou haſt hitherto dealt with all my aſſailants, thou haſt returned them with loſs and ſhame, their ſtrongeſt forces, and keeneſt deſigns have been conſtantly diſcomfited by thee.

c. 7. Ariſe, O Lord, ſave me, O my God, for thou haſt ſmitten all mine enemies upon the c * cheek-bone, thou haſt broken the teeth of the ungodly.

* cheek.

8. All deliverance proceeds and cometh out from thee, O Lord; thou art the author of every good thing to thoſe that cleave faſt to thee in faithful perſevering obedience and dependance on thee.

8. * Salvation belongeth unto the Lord, thy bleſſing is upon thy people.

* From the Lord is ſalvation, לַיהוָה and מֵעַל קַרְמֵי עַמְּךָ from the face of the Lord, *Chald.*

Annotations on Pſal. III.

מִזְמוֹר a. *Tit.* *A Pſalm*] The word מִזְמוֹר here uſed of this and many other *Pſalms*, cometh from זָמַר that ſignifieth *cutting off*, and metaphorically *ſinging*, either with the voice, or inſtruments, or both. *Pſalmi dicuntur qui cantantur ad Pſalterium quo uſus David*, 1 *Chron.* 15. ſaith S. *Auguſtine*: *By this name are called* Tom. 8. p. 21.

called thoſe that are ſung to the Pſaltery, which David *uſed*, 1 *Chron.* 15. Of the rendring it Ψαλμὸς, *Pſalm*, and its difference from ὕμνος and ᾠδὴ, *hymus* and *ſongs*, ſee *Annotat.* on *Epheſ.* 5. 3. But it ſeems not here to be taken in any narrow ſtrict notion, but to be a word of a very comprehenſive latitude, neither appropriated to any part of compoſition or *ſpecies* of *Muſick*. For indeed זְמָרָא in *Syriack* and *Arabick* is generally uſed for *Muſick*, (and ſo alſo for *feaſting* and *dancing* at which Muſick was uſed) and the Αὐλητὰι, *Minſtrels*, *Matth.* 9. 23. are by the Syriack ſtiled נַבְּצֵי and ſo זַמָּר is a Muſical Inſtrument, and all the ſorts of them, (and not only the Pſaltery) which are carefully reckoned up, *Dan.* 3. 5. are there contained under that ſtile, זְנֵי זְמָרָא *Inſtruments of Muſick*. And ſo the *Talmudiſts*, though they diſtinguiſh exactly betwixt *Inſtrumental* and *Vocal* Muſick, yet make זְמָרָא the generical name to both of them, זְמָרָא דְפוּמָא *vocal* or *oral* Muſick, and זְמָרָא דְמָנָא *inſtrumental* Muſick. Proportionably the Arabick and Syriack inſcribe all the Pſalms through the Book by this ſtile. And the Chaldee render it by שְׁבָח a general comprehenſive word, uſed for *ſinging*, *lauding*, *praiſing*, without any relation to either the compoſition or Muſick. Now in this Book of Pſalms there is this variety: ſometimes מִזְמוֹר is uſed alone, as here, and in many other places; ſometimes שִׁיר *ſong* or *canticle* is added to it, as *Pſal.* 30. 1. and in *ſeven* others; ſometimes it hath שִׁיר *ſong* going before it, as *Pſal.* 48. 1. and in four more. And of theſe ſeveral complications S. *Hilary* in his Prologue on the Pſalms hath thus expreſt his ſenſe, *Pſalmus eſt cum ceſſante voce pulſus tantum organi.*—— 1. *A Pſalm is, when the voice ceaſing, the ſound only of the Inſtrument is heard.* 2. *A Canticle is, when the quire of Singers uſing their liberty, and not obſerving the Inſtrument, ſing with loud voices.* 3. *A Canticle of Pſalm, when the Inſtrument going before, the voice of the quire follows to the ſame tune.* 4. And 4. *A Pſalm of Canticle, when the quire of voices going foremoſt, the Inſtruments follow and obſerve them. And anſwerable to theſe four kinds of Muſick, are*, ſaith he, *the Titles of the Pſalms.* And this interpretation is mentioned by S. * *Auguſtine* on *Pſal.* 67. with an [*acutioribus & ociоſioribus relinquimus*, *We leave it to thoſe that are more acute, and have more leiſure*, and * *neſcio utrum poſſit iſta differentia demonſtrari*, *I know not whether this difference can be demonſtrated.*] It is therefore more probable, that as מִזְמוֹר was reſolved to be taken in the wider and more comprehenſive ſenſe, ſo may שִׁיר alſo; and without this niceneſs of critical or curious obſervation, all theſe four words and phraſes, *Pſalm*, and *Canticle*, *Pſalm of Canticle*, and *Canticle of Pſalm*, be uſed promiſcuouſly for the very ſame thing, according to the account frequent with *Kimchi*, that the ſame thing is expreſt in two words, by the figure (very ordinary in the Hebrew *idiom*) called ἐνδιαδυοῖν. Accordingly the *Chaldee* ſometimes read it, שִׁירְתָא וְתֻשְׁבַּחְתָּא *Pſal.* 48. 1. *A Song and Praiſe*, and תּוּשְׁבַּחְתָּא וְשִׁירְתָא *Pſal.* 77. 1. *A Praiſe and Song*, i. e. a Pſalm of benediction and praiſe to God; and ſo the LXXII. alſo, ſometimes ᾠδὴ Ψαλμοῦ, *A Song of Pſalm*, ſometimes Ψαλμὸς ᾠδῆς, *A Pſalm of ſong*, and ſometimes ᾠδὴς Ψαλμὸς, *A Songs Pſalm*: All ſure to ſignifie the ſame thing. And this as it is the eaſieſt, ſo all things conſidered, ſeems the moſt probable account of this matter. To this is added, לְדָוִד with ל the ſign of the dative caſe, and that accordingly rendred by the LXXII, τῷ Δαβὶδ, *to David*, and underſtood by ſome in S. *Auguſtine de Civ.* l. 17. c. 14. as a note that it was made by ſome other, and preſented to him. But this is well refuted by that Father from *Pſal.* 110. 1. where the Title is as here, לְדָוִד, and yet the Pſalm is by Chriſt himſelf affirmed to be *Davids* Pſalm or Prophecy, *Matth.* 22. 43. The truth is, the phraſe in the Dative Caſe is well capable of another ſenſe, *viz.* that it was *inſpired to David*. But there is no need of that expedient neither, it being very ordinary in Hebrew to uſe the Dative for the Genitive Caſe, and ſo of the ancient Interpreters the Syriack and Arabick underſtood it, and probably the Latine alſo, rendring it *Pſalmus David*, a Pſalm not *to*, but *of David*.

V. 2. *Selah*] Concerning the word סֶלָה the variety is ſo great among the Learned, that it may well be left uncertain what is to be reſolved of it. The *Radix* סָלַל and which is all one סָלַל ſignifies *ſtravit*, *conculcavit*; and from thence מְסִלָּה regularly comes to denote a way or path, and is moſtly rendred ὁδὸς, δίοδος, ἔλος, *a way*, *a turning*, *a path*, ſometimes ἀναβασις, an *aſcent*, 2 *Chron.* 9. 11. From hence *Conradus Kircherus* hath not improbably rendred סֶלָה (which we retain in the ſame ſound and letters *Selah* untranſlated) *ſtratam*; adding that it is ſet by *Poets*, *Ut pes in ea eat & progrediatur longius*, *that the foot in the Metre and Muſick may proceed farther*, and ſo the modulation of the ſong be compleated, which without it would be ſomewhat abrupt and imperfect. This I ſuppoſe alſo the meaning of thoſe that reſolve it meerly ſubſervient to the Muſick or Melody, and to have no influence on the ſenſe, but to remain, as to that, perfectly *unſignificant*. From hence therefore it is conſequent, that in Tranſlations where the Metre and Muſick is loſt, this expletive, which only refers to thoſe, ſhould be omitted alſo, and not inſerted in the rendring; which accordingly we ſee obſerved by moſt of the ancient Interpreters. In this firſt place where it is uſed, all but the LXXII. omit it, and they render it διάψαλμα, which, ſay *Phavorinus* and *Suidas*, is no more but μίλυς διαλλαγὴ, a note of ſome change in the ſong, not the beginning of ſome other Tune or Muſick, as ſome miſtake them, for when it concludes a Pſalm, (as it doth this) and when it is ſo oft repeated, (as it is thrice in this ſhort Pſalm, being yet not once mentioned in many other the longeſt) there is no place for this, but either ſome diviſion, a little to lengthen out the Tune, agreeable to *Kirchers* opinion of it, or an *elevation* of the *voice*, (according to the notion of ἀνάβασις, *aſcent*) as it is commonly underſtood from סָלַל in the notion of *exaltavit*. For διάψαλμα regularly ſignifies no more than a Muſical note, and every ſuch note we know is in propriety of ſpeech ἐναλλαγὴ μίλυς, a change of the modulation, as *Wiſd.* 19. 18. it is ſaid, ἐν Ψαλτηρίῳ φθόγγοι τῷ ῥυθμῷ τὸ ὄνομα διαλλάσσουσιν, in a Pſaltery the notes of the Muſick or Tune change the name, *i. e.* they vary every foot, and every ſuch variation hath a ſeveral name, *Hypate*, and *Nete*, *&c.* And this was all, I conceive, that either the LXXII. meant by διάψαλμα, or thoſe Gloſſaries in their *Periphraſis* of it: The other ancient Interpreters either, as I ſaid, omit it wholly, (as the vulgar (with the Arabick) and from thence our old Edition of the Pſalms, underſtanding it aright to be no more than a note of the Muſick, and therefore never taking any the leaſt notice of it in their verſions) or elſe render it by another expletive, as the Chaldee by לְעָלְמִין *for ever*, and ſo ſometimes the Syriack, which is another evidence that it is a word without any ſignification, ſave only to fill up the Metre or Muſick. In one place, *Pſal.* 9. 27. it hath הִגָּיוֹן prefixt (at the end of a period) *higaion Selah*, which

P. 336.

*Tom. 8. Col. 693. D.

*Col. 694.

שִׁיר

b. סֶלָה

מְסִלָּה

which the LXXII. render διάψαλμα, and the Chaldee יְרַנְנוּן צַדִּיקַיָּא לְעָלְמִין *the juſt ſhall rejoyce for ever*; What the full importance of it is, will be ſoon diſcerned by remembring that הִגָּיוֹן and הֲגִיוֹן and the like, from הָגָה *meditatus eſt, muſſitavit, garrivit*, ſignifies not only *meditation*, (from whence the interlinear hath *meditatio Selah*) but alſo a Song or Melody, either a mournful one, an *Elegy*, (for ſuch were ſung) *Ezech.* 2. 10. rendred by the vulgar *carmen*, from the LXXII. μέλος, by the Chaldee הֲגִיגָא ſorrow or ſadneſs, or elſe a joyful one, *Pſal.* 92. 3. where the LXXII. read it ᾠδὴ, Song, the Chaldee רְנָנָא *loud noiſe*, from רָנַן *vociferatus eſt*, and ſo 'tis rendred by the LXXII, *Pſal.* 5. 1. κραυγὴ, *cry*. And ſo that alſo being joyned with *Selah*, denotes no more but the loudneſs of the voice or Muſick, which was required to the chanting of that note. For though the Chaldee thought fit to deſcant in their Paraphraſe, and allow it this intimation, that the judgments of God ſo remarkable on the wicked, were to be lookt on, and acknowledged by all good men, with great thankfulneſs and admiration, both of his *Power* and *Providence*; Yet the Vulgar, and Syriack, and Arabick wholly omit it, and the Septuagints ᾠδὴ being all one with κραυγὴ, *cry*, or *loud voice*, belongs only to the Note in the Song, and the loudneſs of it.

c. לְזַ V. 7. *Cheek-bone*] לְחִי and לְחִי here (as ordinarily in Arabick) ſignifies ſimply *maxilla*, *the cheek*, (the Verb in Arabick denotes *checking*, *blaming*, *rebuking*, *Lahab allaho*, *God hath put him to ſhame*, and *Lahi lalo*, *confuſion be to him*) and then *ſtriking* of that is an expreſſion of the greateſt reproach: So 1 *King.* 22. 24. when *Zedekiah* ſmote *Micaiah* on the cheek, ſaying, (by way of ſcorn) *Which way went the Spirit of the Lord from me to ſpeak unto thee?* So *Job* 16. 10. *They have gaped on me with their mouth*, (*i. e.* made *mowes* at me by way of deriſion) *they have ſmitten me on the cheek reproachfully.* And *Lam.* 3. 30. *He giveth his cheek to him that ſmiteth him, he is filled with reproach.* And ſo *Matth.* 5. as an expreſſion of that *patience* of *contumelies* that Chriſt now requireth of us, *Whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo.* And ſo it is here but a proverbial phraſe to ſignifie *putting to flight*, for that is the moſt ſhameful and reproachful to an Army, to aſſault and not prevail, to be put to flight and diſcomfited. The Septuagint here read πάταξας πάντας τοὺς ἐχθραίνοντάς μοι μαλαίως, and from thence the Vulgar have *adverſantes mihi ſine cauſâ, thou haſt ſmitten all that are my adverſaries without a cauſe*, and 'tis generally conceived, that either they miſtook the Hebrew word, took לְחִי for an abbreviature of לְחִנָּם *in vain*, or elſe that their copies are corrupted, μαλαίως for μάσπας, i. e. *maxillas*, ſaith *Schindler* and others after him. But firſt the *abbreviature* or *apocope* hath no example. 2. There is no ſuch word as μάσπας. Μαδύας indeed there is, both in *Heſychius* and *Phavorinus*, μαδύαι γνάθοι, it ſignifies *cheeks*, but that a word ſeldom to be met with in Authors, never in all the Books of Scripture, the Septuagint generally uſing σιαγόνας for it. 3. It is certain the *Vulgar Latine* read μαλαίως not μαδύας, or elſe could have had no tentation to render it *ſine cauſâ*; And ſo did the *Arabick* and *Æthiopick* too, which render it (both of them) *in vain*, though the *Chaldee* and *Syriack* following the Hebrew render it *cheeks*. On theſe conſiderations it may ſeem more reaſonable to pay the LXXII. and thoſe other Tranſlations that due reſpect, as to think that they did not really *miſread*, or miſtake the Hebrew, but rather (as it is ordinary with all Interpreters) endeavoured to expreſs the meaning of the proverbial phraſe by more intelligible circumlocution, and this all but the *Latine* (which it ſeems did here follow, but did not well underſtand the Septuagint) have done happily enough. For what is ἐχθραίνειν μαλαίως, or which is all one, *adverſari*, or *inimicari fruſtra?* Why, literally to oppoſe or ſet upon in vain, *i. e.* uneffectually, to gain nothing by all their oppoſition, *i. e.* to be conſtantly repell'd and put to flight, turned back with ſhame in all their hoſtile Enterpriſes: And that is all that can be pretended to be meant by the phraſe in the Original, [*Thou haſt ſmitten all mine enemies on the cheek*] *thou haſt put them to ſhame, or to flight reproachfully.* And the ſame is the importance of the latter part of the verſe, *thou haſt broken their teeth*, the weapons by which Lions tear their prey, *Pſal.* 58. 6. and the breaking of which in that place is explained *verſ.* 7. by their falling away like waters *that run continually*; In their keeneſt and moſt terrible onſets they are diſſipated and put to flight; and that both the Hebrew and the Greek denotes alſo, שִׁבְרֵת ζωλεύσεις, breaking them into ſhivers or ſmalleſt pieces, which applied to an Army is the utter diſcomfiting of them.

The

The Fourth PSALM.

*Maſter of the ſtringed Inſtruments.

TO the [a]* Chief Muſician on Neginoth, a Pſalm of David.

Paraphraſe.

The fourth Pſalm was compoſed by David, poſſibly on the ſame occaſion (or a like) as the third, and by him commended to the Præcentor or Maſter of his Muſick, to be ſung to the ſtringed Inſtruments, the Pſaltery and Harp, &c. a.

1. [b] Hear me when I call, O God of my Righteouſneſs, thou haſt enlarged me when I was in diſtreſs, have mercy upon me and hear my prayer.

1. O merciful God, the only Author of all that is any way good in me, and the continual defender and ſupporter of my innocence, againſt all that have riſen up againſt me, I beſeech thee at this time to lend a favourable ear unto my Petitions: Thou haſt conſtantly given me relief in all my ſtraits, extricated me out of all my difficulties, be thou pleaſed now to make good thy wonted mercies toward me, and grant me deliverance at this time alſo. b.

2. O ye ſons of Men, how long will ye turn my [c] glory into ſhame? how long will ye love vanity, and ſeek after leaſing?

2. O you that calumniate me and my government, and by defamations endeavour to ſtir up the People againſt me (ſo did Abſalom II Sam. 15. 3.) will ye never give over ſo great a wickedneſs? will ye ſtill go on in lying and falſe ſpeaking? c.

3. But know that the Lord hath ſet apart him that is [d] godly for himſelf, the Lord will hear when I call unto him.

3. This you are to know, that God hath ſeparated me of his great mercy, and ſet me upon the Throne to be his Vicegerent upon earth, and conſequently to be employed in his ſpecial ſervices, and by ſo doing hath engaged himſelf to preſerve me in it, Pſ. 89. 21. which is my ground of moſt confident aſſurance that he will hearken to my prayers, and deliver me out of your hands. d. f.

*Be angry.

4. [e] * Stand in awe and ſin not, commune with your own heart upon your bed, and [f] be ſtill.

4. If you are diſpleaſed at my being King, ye are now to remember, that being ſet on the Throne by God, this diſpleaſure of yours cannot be ſeparated from Rebellion againſt God himſelf; Let this be matter of ſerious ſad examination, and diſcuſſion of conſcience to you, and ſo work compunction in you, perſwade you to quit your hoſtile deſigns, and yield ſubjection where it is due. e.

5. Offer the [g] Sacrifices of righteouſneſs, and put your truſt in the Lord.

5. And then upon your change you may moſt ſeaſonably render ſolemn thanks to God for your time of repentance, and eſcape out of ſo deſperate an enterpriſe, bleſs and praiſe him, and adhere to him conſtantly for the future. g.

6. There be many that ſay, Who will ſhew us any good? Lord [h] lift thou up the light of thy countenance upon us.

6. Some are apt to be diſcouraged, and deſpair in this diſtreſs, the appearance of the Enemy is ſo formidable, and our preparations for reſiſtance ſo ſmall; But I have a ſure fortreſs that cannot fail, the favour of God eſpouſing my cauſe, and ſupporting me, and this is all that remains for us to take care of, by continual ardent prayer to invoke his help, and chearfully to depend on it. h.

7. Thou haſt put gladneſs in my heart, more than in the time that their corn and their wine encreaſed.

7. This ſecurity of thy favour alone, is matter of greater exultation to me, then to worldlings is, or can be moſt plentiful harveſt, wherein yet they are wont to rejoyce to profuſely (and on confidence thereof to be ſo ſecure for the time to come, Luk. 12. 19.) that the greateſt joy is proverbially ſtiled, the joy in harveſt. i.

*Together, alſo יַחַד

8. I will * both lay me down in peace, and ſleep, for thou Lord only makeſt me dwell in ſafety.

8. I therefore as well as they will have my rejoycing alſo, as they in confidence of their full barns, ſo I in my reliance on the ſole providence of Heaven; In which confidence I can ſleep ſecurely, repoſe my ſelf in him, to whom alone all my ſafety is due, and whoſe only guard is, without all ſollicitude or preparations of mine, abundantly ſufficient for me. k.

Annotations on Pſal. IV.

8. *Tit.* *Chief Muſician.*] The Hebrew נָצַח ſignifies to *urge* or preſs to the performing any work or task, and properly belongs to the ἐργοδιώκτης, the overſeer and follower of workmen of any kind. So 2 *Chron.* 2. 2. where *Solomons workmen* are numbred, there are alſo MMM מְנַצְּחִים עֲלֵיהֶם which the LXXII. there rightly render ἐπισάτας αὐτῶν, *Præfects* over them, and *v.* 18. ἐργοδιώκτας, *taskmaſters*, and c. 34. 12. ἐπίσκοποι, *overſeers*, (though *v.* 13. and *Ezr.* 3. 8, 9. the Copies have ἐπὶ τῶν ποιούντων, *over the workmen* only) and where the ſame thing is ſet down again, 1 *Kin. v.* 16. they are called הַמְנַצְּבִים אֲשֶׁר עַל הַמְּלָאכָה, and in the LXXII καθεσταμένοι ἐπὶ τῶν ἔργων, *ſet over his works*. The word is uſed more particularly of *Muſicians*. To this purpoſe ſee 1 *Chro.* 15. 21. where after the appointing of *Singers* with inſtruments, &c. *v.* 16. 19, 20. *Mattathiah*, &c. are appointed לְנַצֵּחַ, we render it, *to excell*, but in the margin, *to overſee*, i.e. to take care of, and order the Muſick (as *Neh.* 12. 42. *Jezrahiah* is the *Overſeer* הַפְקִיד *of the ſingers*.) And from hence is the word לַמְנַצֵּחַ here, *to the Maſter*, or *Ruler*, or *Præfect*. Of whom, or over what he was præfected, is here alſo expreſt בִּנְגִינוֹת *over the Muſical* Inſtruments. Thus נגן ſignifies, and thus we have נְגִנִים, *Pſal.* 67. 25. the *minſtrels* or *players* on Inſtruments differenced from the Singers foregoing. And then the whole phraſe לַמְנַצֵּחַ בִּנְגִינוֹת

בְּנִגִינוֹת put together, here ſignifies perſpicuouſly [*To the Præfect of the muſical Inſtruments*] ſuch there were, more then one, among *Davids* Officers, that waited on the *Ark*, 1 *Chron.* 15. 21. And to one of theſe this *Pſalm* was committed by *David*, to be ſung and plaid to in divine ſervice. The ſame we find again, *Hab.* 3. 19. לַמְנַצֵּחַ בִּנְגִינוֹתָו *To the Præfect* or *Maſter of my ſtringed Inſtruments.* From this ſenſe of this word נָצַח *urſit, coegit, inſtitit*, there is a ſecondary uſe of it for *finire* to *end*, and from thence we have לָנֶצַח *Pſal.* 103. 9. rightly rendred εἰς τέλος, *unto the end*, and again, *vincere* and *triumphare* to *overcome* and *triumph*. And from thoſe two notions the LXXII. have taken their riſe of rendring it here, εἰς τὸ τέλος, *to the end*, and νικῆσαι, *to overcome* in the Concluſion of *Habakkuk* (in like manner, as *Aquila* hath νικοποιῷ, here) and 1 *Chron.* 15. 21. ἐνισχύσαι, *to prevail*, but have loſt the ſenſe in all theſe places, and only hit it 2 *Chr.* 2. 2. and 18. and 34. 12. where, as hath been ſaid, they render it ἐπισκέπτας, *overſeers*, or *præfectis*, ſet over the workmen, and ἐργοδιώκτας, *taſkmaſters*, and ἐπισκόπους, *overſeers*.

b. עַנֵּנִי V. 1. *Hear me.*] The Hebrew עַנֵּנִי is certainly the Imperative, and ſo is uſed *Pſal.* 27. 7. and therefore muſt be rendred [*hear*, or *anſwer me*] and thus the Chaldee underſtood it, and paraphraſe it, *In time of my prayer*, קַבֵּל מִנִּי *receive from me*, by which alſo they render שְׁמַע *hear* or *hearken*, in the latter end of the verſe. But the LXXII. and from thence the other Antient Interpreters, ſeem to have read עָנָנִי in the Preter tenſe, and ſo render ἐπήκουσε μου, *he hath heard me*, and accordingly the Greek Fathers, St. *Chryſoſtome* eſpecially, have obſerved Gods ſpeed in hearing the prayers of pious men, even before they have made an end of them, μὴ τῆ τάχει τῆς εὐχῆς τὴν αὐτησιν λαβεῖν, for it is not, ſaith he, *When*, or *After I had prayed he heard me*, but ἐν τῷ ἐπικαλεῖσθαί με, *when I prayed in the preſent, he hath heard me already in the time paſt*, ἔτι λαλοῦντός σου ἐρῶ, ἰδοὺ πάρειμι, *whilſt thou ſpeakeſt* or *ſayeſt, I will ſay, Behold here am I*, as he cites it from *Iſai.* 58. 9. concluding, that it is not our multitude of words that is wont to perſwade with God, ἀλλὰ καθαρὰ ψυχὴ καὶ ἔργων ἀγαθῶν ἐπίδειξις, *but a pure ſoul, and the ſhewing forth of good works*. A Doctrine of moſt comfortable truth, but not founded in the Hebrew reading here.

c. כְּבוֹדִי V. 2. *My glory.*] The Hebrew עַד מָה כְּבוֹדִי לִכְלִמָּה *how long my glory into ignominy*] is *elliptical*, but eaſily ſupplied, and made intelligible, thus, *How long will you reproach my glory*, by [*glory*] meaning his *regal power* and *majeſty* which God had beſtowed on him. This the LXXII. render ſomewhat otherwiſe, ἕως πότε βαρυκάρδιοι, ἵνα τί ἀγαπᾶτε, *How long are ye heavy hearted, why do ye love vanity?* By this phraſe βαρυκάρδιοι, poſſibly explicating (as in a *periphraſis*) the great hardneſs of heart in *Abſalom* and the like, who would defame ſo worthy a perſon, as *David*, approved and anointed by God, and would not be overcome or melted with his goodneſs; or perhaps reading the Hebrew ſomewhat otherwiſe than now we do, לְכְלִמָּה עַד מָה כְּבוֹדִי לֵב חֹאֲהֵבוֹן to which their rendring will be literal, and the variation not very great, reading לְכְלִמָּה in *two* words, and converting כ into ב; which way ſoever it is, 'tis evident the vulgar Latine follow them *uſque quò graves corde ut quid*—and the *Arabick* and *Æthiopick* to the ſame purpoſe.

d. חָסִיד V. 3. *Godly.*] The acception of חָסִיד in this, and ſome other places, deſerves here to be obſerved. It ſignifies ordinarily a pious, or charitable, and beneficent perſon. But when it is ſpoken of Man, referring to God, it notes one that hath received favour or mercy from him, and is all one with κεχαριτωμένος, *one that hath found favour with God.* ‖ So *Pſal.* 16. 10. *Thou ſhalt not ſuffer* חֲסִידְךָ *him, that is ſo favoured* by *thee, to ſee corruption.* So *Pſal.* 30. 4. *Sing unto the Lord* חֲסִידָיו *ye that have felt his mercy and bounty.* And ſo here *David*, ſeeing fit, in his plea againſt his enemies, who blaſted him as a *Man of Blood*, and a *guilty* perſon, to inſiſt on *Gods election*, and advancement of him to the Kingdom, (noted by חָפְלָה hath ſeparated to a function, the *Chaldee* reads פְּרַשׁ, in the ſame ſence, as ἀφορίζειν, in the New Teſt. denotes ſetting apart to the Apoſtolical Function, *Act.* 13. 2.) and ſo referring to theſe words of Gods Teſtimony, 1 *Sam.* 13. 14. *The Lord hath ſought him a Man after his own heart, and hath commanded him to be Captain over his people*, he chooſes to uſe that more modeſt form of חָסִיד an *Eleemoſynary*, or *beadsman*, that God hath advanced and choſen to this great dignity. This is in a like ſtyle ſet down, *Pſal.* 78. 70. *He choſe David alſo his ſervant, and took him from the ſheep-fold, From following the Ewes great with young he took him, that he might feed Jacob his people*, &c. and *Pſalm* 89. 20. *I have found David my ſervant, with my holy oyl have I anointed him.* Of this ſee more *Pſal.* 86. note a.

See Schindl. pentagl. p. 618. C.

הִפְלָה

e. רִגְזוּ V. 4. *Stand in awe.*] What רִגְזוּ ſignifies here might be ſomewhat uncertain, had not the Apoſtle *Eph.* 4. given us the meaning of it, רָגַז denoting commotion either of the body or mind, doth in the latter acception import two things eſpecially, *fear* and *anger*, thoſe two *principal commotions* of the mind. In that of *anger* we have it, *Gen.* 45. 24. where we render it *falling out*, or *quarrelling*, and 2 *Kin.* 19. 27, 28. in both which we render it *rage*. So *Prov.* 29. 9. And ſo *Gen.* 41. 10. the Hebrew קָצַף (affirmed of *Pharaoh*, viz. that) *he was wrath*, is by the Chaldee rendered רְגַז. And this is much the more frequent acception of it in the Old Teſtament. And thus the Septuagint underſtood it here (and with them the vulgar Latine, Syriack, Arabick, and Æthiopick) rendering it ὀργίζεσθε, and from thence in the ſame words the Apoſtle makes uſe of the place *Eph.* 4. 26. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, *Be angry and ſin not*, i. e. *when ye are angry take care that ye do not ſin*, which that it is no allowance of ὀργὴ, *anger* there, but only a ſuppoſing it preſent, and a forewarning of the dangerous effects of it, See note on *Eph.* 4. 9. and that is more evident by comparing it with this Text, where their diſpleaſure againſt Gods Anointed, *David*, the firſt riſe of their Rebellion, was certainly a great ſin in them.

f. דֹּמּוּ V. 5. *Be ſtill.*] The Hebrew דֹּמּוּ from דָּמַם *ſiluit, conquievit, ceſſavit*, ſignifies in relation to *actions* as well as *words*, and ſo denotes a *ceſſation* from what they were before *doing*, which to thoſe that were before about any *ill*, is *repentance*, to thoſe which were up in *arms*, *ſubmiſſion*, or *quiet ſubjection*. And thus 'tis rendered here by the Septuagint καταννύγητε, (and to that the vulgar agree) *compunction*, or *contrition*, as that is taken for *amendment*, the effect of *godly ſorrow*, and ſo the Arabick more explicitly, *Let it repent* you, and the Chaldee, that paraphraſes that part of the verſe at large [*Say your prayer with your mouth, and your petition with your heart, and pray upon your bed, and remember the day of death*] inſtead of דֹּמּוּ reads כְּבַשׁוּ יִצְרְכוֹן *ſubdue, quiet, tame your deſires* or *concupiſcences*, and then connects with that the ſubſtance

ſtance of all the following *verſe* thus, *Subdue your concupiſcences, and then it ſhall be reputed to you for a ſacrifice of righteouſneſs*—— Agreeably whereto ‖ St. *Chryſoſtome*, Δικαιοσύνην προσφερε τοῦτο μέγιστον θῦμα ἐστιν, ἀυλὴ θυσία δικαία—ὁ τὰ πρόβατα θύειν—ἀλλὰ τὰ δίκαια πρᾶττειν—ὅπου περ ἦς, θύειν ἀνάγκη, θυσίαν ἀνάγκη ἱερεὺς ᾖ θυσιαστήριον, ᾖ μάχαιρα ᾖ ἱερεῖον γινόμενον, *Offer righteouſneſs, this is the greateſt gift, this is the acceptable ſacrifice to God, not to ſlay ſheep*——*but to do what is juſt; Whereſoever thou art, thou mayeſt offer this, thy ſelf being the Prieſt, the Altar, the Knife, and the Sacrifice.*

‖ Tom. 1. p. 532. l. 30.

V. 5. *Sacrifices of righteouſneſs.*] וּבִטְחוּ זִבְחֵי צֶדֶק *ſacrifices of righteouſneſs* here do moſt probably ſignifie the *peace offering*, or *oblation* of *thankſgiving* for *deliverance*. We have the phraſe again, *Pſal.* li. 19. where it is contradiſtinguiſht to כָּלִיל the *holocauſt*. And there is reaſon for this appellation, becauſe the *ſin* was firſt to be *atoned* by the *ſin-offering*, and thereby the perſon reſtored to ſome ſtate of *righteouſneſs*, ere he attempted the *other*. And withall, it was lawful for a *Gentile worſhipper*, a *proſelyte of the gates* to *preſent* a *ſin-offering*, but the *peace-offering*, זֶבַח תּוֹדָה the *ſacrifice of praiſe*, none but the גֵּר צֶדֶק *proſelyte of righteouſneſs* might be allowed to bring. And ſo it is fitly recommended here, as a *conſequent* of *reformation*.

g. וּבִטְחוּ זִבְחֵי צֶדֶק

V. 6. *Lift up.*] The Hebrew נָסָה *lift up*, is here rendred ἐσημειώθη, by the Septuagint, and ſo by the Latine, *ſignatum eſt*, referring to a *banner*, or *ſtandard*, or *inſigne*, in Greek σημεῖον, in Hebrew נֵס which is wont to be *exalted*, or *lifted up*, from נָסַס *evexit, exaltavit.* Indeed נָסָה the word here uſed is not ſo uſual in the Hebrew tongue: but inſtead of it נָשָׂא with שׁ and א, and ſo the Chaldee here hath it; And therefore the LXXII. had ſome ground for their *change*, and no doubt meant to ſignifie by it, the great *ſecurity* which is enjoyed by *Gods* favour (meant by the *light*, i.e. *chearfulneſs*, *pleaſantneſs* of his *countenance* towards us, as they that *favour* others, *look pleaſantly* on them,) *viz.* the ſame that from an *inſigne* or *banner*, the ſtrongeſt *military preparations*, and thus it lies very conſonant to what went before. *Davids* viſible ſtrength, and military preparations were ſo ſmall, comparatively with thoſe of his enemies, that they that look't on, were ready to deſpair of victory. But as *Eliſha* in the Mount to his unbelieving intimidated ſervant, ſhewed him a viſion of Horſes and Chariots round about them, and ſo more on their, than on the enemies ſide, ſo *David* here to thoſe fearful objectors oppoſes the favour of God, as a banner or inſign, that hath a whole Army belonging to it, *i.e.* all ſecurity attending it.

h. נָסָה

The Fifth PSALM.

‖ Praefect for ſucceſſive voices.

TO the ‖ chief Muſitian upon [a] Nehiloth, a Pſalm of David.

Paraphraſe. a. This Fifth Pſalm was indited by David on conſideration of his many enemies, eſpecially his undermining Son Abſalom, who by flattering the people, and ſlandering him, ſought to get the Crown from him. And by him it was committed to the Maſter of his Muſick to be ſung by the whole Quire in parts, one voice following another.

‖ underſtand my ſighing, or cry. ‖ Supplication שַׁוְעִי *Heb.* בְּעוֹתַי *Chald.* רְחִישׁוֹ. *LXXII.* Orationis. *Lat.*

1. Give eare to my words, O Lord, ‖ conſider my [b] meditation.

1. O merciful Lord, vouchſafe to hearken to my prayer, to weigh the groanings of my ſoul, and relieve my wants. b.

‖ diſpoſe or prepare, wait or ſtand ready for, or before thee, אֶעֶרֹךְ לְךָ *Heb.* אַסְדַּר קְרָמָךְ *Chal.* παρασήσομαί σοι. *LXXII.* aſtabo tibi Lat.

2. Hearken to the voice of my ‖ cry, my King and my God, for unto thee will I pray.

2. Thou art my King to defend, my God to vindicate the power, which thou haſt communicated to me. To thee therefore it belongs to grant my requeſts, and all that remains for me, is to addreſs them conſtantly and importunately to thee.

‖ direct my prayer unto thee, and will look up.

3. My voice ſhalt thou hear in the morning, O Lord, in the morning will I

3. The Firſt-fruits and prime care of the day ſhall be to addreſs and preſent my heart, and prayer before thee, with my eyes fixt on heaven, after the mode of an earneſt petitioner, that waits, and never means to move, till his requeſts are granted. And thou O Lord anſwerably wilt be pleaſed, I doubt not to make the ſame ſpeed to receive that addreſs of mine, to hearken to, and grant my prayer.

‖ ſojourn. ‖ οὐ παροικήσει σοι τὰ εἰδωλα ἀνοήτως ἔχειν, ὅτι τοῖς ἔχουσιν. *Chr. Tom.* 1. p. 542. l. 11.

4. For thou art not a God that hath pleaſure in wickedneſs, neither ſhall ‖ evil [c] dwell with thee.

4. Of this I have full confidence, when I conſider how impoſſible 'tis for thee to favour Rebellion or any ſort of wickedneſs, ſuch as mine enemies now practice againſt me, (‖ that is the part of falſe and Idol Gods, i.e. of Devils) or to abett, or indeed endure, or not oppoſe them that deſign ſo great a wickedneſs. A ſtranger if he undertake not ſome degree of Proſelytiſme, if he renounce not his Idolatry, is not permitted to abide, or ſojourn, or even to be a ſlave among thy people. How much leſs then ſhall any wicked man be endured in thy preſence? c.

‖ the mad, or proud הוֹלְלִים † before thy eyes לְנֶגֶד עֵינֶיךָ

5. The ‖ fooliſh ſhall not ſtand † in thy ſight, thou hateſt all workers of iniquity.

5. The mad folly and preſumption of theſe vainglorious vaunters of their own worth and excellencies, thou doſt abhor even to behold, art ſo far from allowing or favouring the boaſts, or enterpriſes of ſuch, that thou doſt hate them perfectly, and ſo doſt thou all others (whatſoever their language is) whoſe actions of uniforme obedience do not approve them to thee.

6. Thy Juſtice and patronage of the innocent, ingage thee to deſtroy the falſe and treacherous, which under fair pretenſes maketh the fouleſt evils; He whoſe double property it is to be made up of † mercy and fidelity, utterly deteſts that falſeneſs and treachery, which is deſigned to the oppreſſing and ſhedding the blood of the guiltleſs.

6. Thou ſhalt deſtroy them that ſpeak leaſing, the Lord ſhall abhor the || bloody and deceitful man.

|| man of bloods and deceit אִישׁ דָּמִים וּמִרְמָה

† εὐεργεσίαν ℵ a² ΑΝΘεσιν. Pythag.

7. This therefore muſt ingage me by way of juſt return to thy free and undeſerved mercies, and the great and continual ſucceſſion of them, in all my times of need, to make my frequent viſits to that place where thou art pleaſed to præſentiate thy ſelf, I mean the Tabernacle with the Ark of the Teſtimony in it. And therein as in the Court and Palace of thy Sacred Majeſty, to proſtrate my ſoul before thee, with all poſſible humility, care and reverence.

7. But as for me, I will come into thy houſe in the multitude of thy mercy, in thy fear will I worſhip || toward thy holy Temple.

|| in the Palace of thy holineſs. אֶל הֵיכַל קָדְשֶׁךָ

8. And it ſhall be a ſpecial part of my requeſt unto thee, O Lord, that by the conduct of thy grace I may be directed and aſſiſted in keeping ſtrictly and cloſe to all thy commands; that thoſe that hate me moſt, and obſerve me moſt diligently, on purpoſe to get ſome advantage againſt me, may find nothing to quarrel or accuſe in me. To which end, Lord, do thou give me a clear ſight of my duty, and incline my heart to walk exactly, and ſo acceptably before thee.

8. Lead me O Lord in thy righteouſneſs becauſe of my enemies, make thy d way ſtrait before my face.

d. || truth, rectitude נְכוֹנָה *Heb.* אֲלֹהַי, *LXXII.* veritas vulg. Lat.

† lye. הַיּוֹךְ ||

9. This I am moſt neerly concerned in, having ſo malitious treacherous eyes upon me, enemies that will not ſpare to forge falſities againſt me, that in their hearts meditate nothing but miſchief, and when they open their mouths, 'tis as when a Grave is digged, or a pit laid open, or as when || the ſtate of the dead is ſaid to gape, only to ſwallow up and devour the moſt innocent, their tongues when they are ſofteſt, and moſt flattering, are full of all kind of deceit.

9. For there is no || faithfulneſs in their mouth, their inward part is very wickedneſs, their throat is an open ſepulchre, they † flatter with their tongue.

|| Hold the guilty דַּאֵ שׁוֹמֵם as ſcheol, Chald. Paraph.

10. This I am confident, thou wilt not ſuffer to go unpuniſhed, even in this life; Their own malitious projects ſhall betray and ruine themſelves, inſtead of proſpering againſt me, the more their deſigns of miſchief are, the more multiplyed are their rebellions againſt God, and thereby will he be certainly provoked to eject and eradicate them.

10. || Deſtroy thou them, O God, let them fall by their own counſels, caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.

condemn, Chaldee *and* Syr. judge them, *LXXII.* vulg. Arab. Æth.

11. On the other ſide, all ſuch as rely on God, that do their duty with faithfulneſs, and reſort to his ſafeguard for their protection, ſhall never want cauſe of joy and exultation, his providence ſhall ſignally watch over them, and his preſence ſecure them; And as love is a delightful affection, and never ſuffers them, that are poſſeſt with it, to be ſad, in the preſence, and mutual Returns of the beloved, ſo in a moſt eminent manner, the lovers of God, whoſe hearts are fixt on him, and their greateſt pleaſures placed in injoying the conſtant pledges of his love, ſhall never want matter of the moſt exuberant joy; ſo good a God will never fail to give them whatſoever they deſire.

11. But let all thoſe that put their truſt in thee rejoyce, let them ever ſhout for joy || becauſe thou defendeſt them, let them alſo that love thy name be joyful in thee.

|| and thou ſhalt protect, overſhadow, *or* dwel among them וְתָסֵךְ יְחַסֵּל *Heb.* overſhadow Chald. σκηνωσεις, dwell, *LXXII.* habitabis Lat. and ſo Syr. Arab. Æth.

12. For thy promiſes, O God, have obliged thee to proſper the righteous, to reward, and crown his fidelity to thee with thy ſpecial kindneſs toward him, and then how can he want any other ſhield or protection, that hath the guard of thy favour, under which to ſecure himſelf?

12. For thou Lord wilt bleſs the righteous, with favour wilt thou † compaſs him as with a ſhield.

|| crown him תְּעַטְּרֶנּוּ *from* עָטָר *coronavit,* חַבְּלֻנָה Chald. from בָּלִיל corona ἐστεφάνωσας, *LXXII.* and ſo Lat. Arab. Æth.

Annotations on Pſal. V.

2. הַנְּחִילוֹת

Tit. Nehiloth] The word הַנְּחִילוֹת being an ἅπαξ λεγόμενον, but this one time found in the whole Bible, we can but divine at the ſignification of it, having no certain guide to rely on for it. *Lexicographers* ſay, 'tis an eminent Muſical Inſtrument, and the word being of affinity both with נַחַל a *torrent*, or *running river*, and with נְחָלָה a *bee*, it is by ſome deemed to have the name from the one or the other, as imitating the murmurs of either of them: Some have derived it from חָלַל *perforavit*, and then it muſt ſignifie a *hollow wind-inſtrument*, Thus indeed חָלִיל ſignifies a *pipe*, or *flute*, or *timbrel*, and the verb חָלַל to *play* on a *pipe*, &c. but נָחִיל is no where uſed in this ſenſe. The regular way of deriving it, and that which is allowed by *Lexicographers*, is from נָחַל *hæres fuit, hæreditate aut ſucceſſione accepit*, and is oft rendered by the LXXII. μεριζω, διαμεριζω, καταμεριζω, *dividing* or *diſtributing* into parts, but moſt frequently κληρονομεω, *ſucceeding* to by *inheritance*. And in this notion it may poſſibly ſignifie a *ſong* or *hymn*, divided to be ſung in parts, as in Quires it is ordinary, one ſort of voices ſucceeding where the other ends, and ſo dividing it betwixt them, taking it up one from the other, the Tenor from the Trebble and the like. That in this notion the LXXII. underſtood it, is probable by their rendring it ὑπὲρ τῆς κληρονομιᾶσης, *for the inheritor*, i. e. for that kind of Muſick that inherits, or takes up ſucceſſively, one part of the quire from the other, and ſo the Latine, and Arabick, and Æthiopick, all which muſt be conceived to have rendred the phraſe intelligibly, and yet 'twill be hard to aſſign any other ſenſe of their rendring, [*pro eâ quæ hæreditatem conſequitur*, and *de hæreditate*] ſave this. And then the Chaldee's לְשַׁבְּחָא עַל חַנָּנִין *to be ſung on*, or *by the Quires*, agrees very well with it alſo, one part of the Quire ſinging one verſe, the other another, and ſo ſucceeding and taking up one from the other, and dividing it betwixt them, which is the obvious notation of נָחַל. And ſo this notion ſeems to agree to the ſenſe of all the Antient Tranſlators, But 'tis yet moſt probable, which *Kimchi* hath reſolved on *Pſal.* 3. that *Nechiloth* was the name of a tune; and then 'tis as probable, that this tune took its name from *Heritage*, or ſomewhat of that kind, in the ſong that was firſt ſet to that tune, and ſo all the Antient rendrings will be ſalved by that means.

V. 1. *Meditation.*]

b. חֲנִינִי

V. 1. *Meditation.*] חֲנִינִי from הָמָה *gemuit, ſonuit*, regularly ſignifies *ſighing* or *cry*, not a *loud ſonorus* voice, but ſuch as *complaints* are made in; ſo *Iſa.* 38. 14. אֲהֻגֶּה *I mourned*, the Chaldee reads נְהֵמִית *I ſighed as a dove*, and ſo the LXXII. here render it κραυγὴν, *cry*, and ſo the Latine and Æthiopick, and Arabick; And though it ſignifie alſo Metaphorically the ſpeech not of the mouth, but of the heart, (οὐ τὸν τόνον τῆς φωνῆς, ἀλλὰ τῆς διαθέσεως τὴν διάνοιαν, ſaith ‖ *Chryſoſtome*, *not the lifting up of the voice, but the diſpoſition of the mind*, as when God ſaid to *Moſes*, *Why cryeſt thou unto me?* when he ſaid nothing) and ſo is moſt frequently rendred μελετάω, *to meditate*; yet when it is ſo rendred, it is oft in the ſence of ſpeaking, as *Pſal.* 35. 28. γλῶσσά μου μελετήσει, *my tongue ſhall meditate*, we rightly render it, *ſpeak of righteouſneſs*, and ſo *Pſal.* 37. 30. *the mouth of the righteous* μελετήσει, *ſhall meditate*, certainly that is, *ſhall ſpeak wiſdom.* So *Pſal.* 71. 24. *Prov.* 8. 7. *Iſa.* 38. 14. 59. 3. 13. and elſewhere 'tis φωνέω, *to ſpeak*, *Pſal.* 115. 7. and even βοάω, to *cry*, or *roare* as a *Lyon* doth, *Iſa.* 31. 4. and elſewhere μέλος and ᾠδὴ *ſong* or *melody*, both of them ſounds uttered and not kept in the mind. And to this agrees the Chaldee alſo, rendring it רְגוּגִי either in the notion of deſire, or of *fremitus* of making a noiſe, both which רָנַן ſignifies in the Chaldee.

‖ Tom. 1. p. 541. l. 17.

c. יְנֻרָךְ

V. 4. *Dwell.*] יְנֻרָךְ from גור *peregrinatus eſt*, is beſt rendred *ſojourn*, or make a *ſhort abode.* From hence is גֵּר and גִּיור a *gueſt*, or *ſtranger*, which the Greek have transform'd into γειώς & γηωεὰς, and it belongs to a Proſelyte, one of any Heathen Nation, that lived among the Jews. Of theſe ſome renounced Idolatry, and undertook the ſeven Precepts of the ſons of *Adam* and *Noah*, and theſe were גֵּרֵי שַׁעַר *ſtrangers*, or *proſelytes of the gate*, and ſuch might live amongſt them, others undertook their whole Law and were Proſelytes of righteouſneſs. And to theſe Rules of not admitting any ſtrangers, but on one of theſe conditions, the *Pſalmiſt* ſeems here to refer. The wicked man רָע is all one in effect with an Heathen Idolater, and therefore as ſuch an one muſt not dwell, or ſojourn among the Jews, (the Captive Slave, if after a years abode he renounce not his Idolatry, was to be ſlain,) ſo לֹא יְנֻרָךְ רָע *the wicked man ſhall not ſojourn with thee*, ſhall be ſo far from being favoured by thee, that he ſhall not be allowed the leaſt abode in thy preſence. רָע

d. לְפָנַי דַּרְכֶּךָ

V. 5. *Thy way.*] The Hebrew לְפָנַי דַּרְכֶּךָ muſt literally be rendered [*thy way before my face*] yet the LXXII. have ἐνώπιον σου τὴν ὁδόν μου, *my way before thy face*, and thence ſome learned Men are perſwaded that they read otherwiſe than we do לְפָנֶיךָ דַּרְכִּי But 'tis more reaſonable to believe that they did thus (by way of *periphraſis*, not *literal* rendring) endeavour to expreſs the meaning of it, it being the prime aime of that Prayer which petitions Gods clear revelation of his will, or *making his way ſtraight before us*, that we might thereby be directed and aſſiſted to walk exactly, and ſo approve our wayes to God. This latter indeed comprehending the former, Gods directing and aſſiſting, preſuppoſing his illuminating grace, the revelation of his will: and therefore it is duly here uſed by the LXXII. the more fully to expreſs it, and the end of it. And herein the Arabick and Æthiopick and vulgar Latine, as they are wont, follow the Septuagint, and therefore our Paraphraſe hath taken notice of both. In the former part of this verſe the Chaldee ſeems to have much miſtaken, reading שׁוּרַרַי *my enemies*, (which comes from שָׁרַר *obſervavit*, becauſe enemies are ſpyes, and obſerve critically what they may find fault with) in a very diſtant ſenſe, תּוּשְׁבְּחָתִי *my praiſe*, as if it came from שור and denoted a canticle or hymn of praiſe, but herein as the context doth reſiſt, ſo doth not any one of the antient verſions favour them. שׁוּרַרַי

The Sixth PSALM.

‖ Prefect of the ſtringed inſtruments, See *Pſalm* 4. 1.
† On the eighth.
* To ſupplicate for his ſin, Arab.

Paraphraſe.

The ſixth Pſalm was pen'd by David on ſome occaſion of ſpecial humiliation, for the * confeſſion of his ſins, and averting Gods wrath: This he directed the Maſter of his Muſick to be ſung † upon the Harp of eight ſtrings (ſuch as is mentioned 1 Chron. 15. 21.) and fitted it for it.

TO the ‖ chief Muſitian on *Neginoth* † upon *Sheminеth*, A Pſalm of *David.*

1. O Lord rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

1. O God of mercy, which art ſlow to wrath, and long-ſuffering to ſinners, and deſirous to be reconciled, I confeſs and lighteſt far more in their reformation than their miſery, I beſeech thee not to deal with me, as moſt juſtly thou mighteſt, in wrath and fury, but in mercy to withdraw thy heavy hand of puniſhment, which I have ſo juſtly provoked, and now lie under.

תּוֹכִיחֵנִי אַל בְּאַפְּךָ וְאַל בַּחֲמָתְךָ תְיַסְּרֵנִי

Chald. ‖ Set a trembling, נְבַהֲלָה or troubled, ſo the *Syr.* ἐλαράχθη, LXXII. and ſo Lat. *Æth.*

† עֵץ

2. Have mercy upon me O Lord, for I am weak, O Lord help me for [a] my bones are ‖ vexed.

2. O Lord I have by my ſoul ſins wounded my ſoul, and brought it down into a moſt languiſhing terrible condition, provoked thee to withdraw thy grace, and give me up to the effects of thy diſpleaſure, This is a ſad diſeaſe, and of the worſt condition, even of the ſoul, wherewith thou art pleaſed alſo that my body, or outward condition ſhould bear conſent. And in all this 'tis I that have thus diſeaſed my ſelf, diſturbed and miſerably waſted the health of my ſoul, which conſiſts in an exact conformity of my deſires and actions to thy will. And now there is no remedy left but one, that of thy pardon and gratious forgiveneſs, pouring thy wine and oile and healing balſom into my gaping wounds, and this moſt ſeaſonable mercy I beſeech thee to beſtow upon me. 2.

אֵימָתַי רְוַח לִי

Chald. how long wilt thou defer to give me ſome refreſhing?
† Confeſs or praiſe thee, יוֹדֶה לָךְ

3. My ſoul is alſo ſore vexed, but thou, O Lord, how long?

3. The diſquiet and torment hereof doth pierce my ſoul, there are the ſharpeſt arrows of thy diſpleaſure fixt, and afflict me exceedingly, Lord that it might be at length thy ſeaſon to aſſwage thy wrath, to ſpeak peace to me, to afford me ſome † refreſhing which I cannot hope from any other hand.

4. Lord be thou pacified and reconciled to me, and by that means reſcue me out of this ſad condition, wherein I am involved, under the weight of my ſin and thy diſpleaſure. And though there be in me no means to propitiate, but only to avert and provoke thee, yet let thine own mercy, and free bounty of grace have the glory of it; reflect on that, and from thence work this deliverance for me.

4. Return O Lord, deliver my ſoul, O ſave me for thy mercies ſake.

5. For ſhouldeſt thou now proceed to take away my life, as it were a moſt direful condition for me to die before I have propitiated thee, ſo I may well demand, what increaſe of glory or honor will it bring unto thee? will it not be infinitely more glorious for thee to ſpare me, till by true contrition I may regain thy favour; and then I may live to praiſe, and magnifie thy mercy, and thy grace, thy mercy in pardoning ſo great a ſinner, and then confeſs thee by vital actions of all holy obedience for the future, and ſo demonſtrate the power of thy grace, which hath wrought this change in me; Neither of which will be done by deſtroying me, but only thy juſt judgments manifeſted in thy vengeance on ſinners.

5. For in death there is no remembrance of thee, in the grave who will ‖ give thee thanks?

6. The ſadneſs of my preſent condition, under the weight of thy diſpleaſure, and the grievous effects thereof, is ſuch, as extorts thoſe groans from me, which (inſtead of eaſing) do only increaſe my torment. The night which is the appointed ſeaſon of reſt, is to me the time of greateſt diſquiet, my agonies extort whole rivers of tears from me, and the conſideration of my horrible ſins, the cauſes of them, gives me not one minute of intermiſſion.

6. I am weary with my groaning. All the night make I my bed to ſwim; I water my couch with my tears.

7. The tears which the thought of thy continual diſpleaſure and puniſhments inceſſantly draws from me, have corroded, and even exhauſted the animal ſpirits, that maintain my ſight, make mine eyes very dim, above what is proportionable to my age, and ſtill there remains a ſucceſſion of new ſorrows, to mind me of my ſucceſſive ſins; one enemy after another ſtill riſeth up againſt me.

7. Mine eye is ‖ conſumed becauſe of †grief, it waxeth old becauſe of all mine ‖ enemies.

8. Whilſt I thus bemoan my ſelf before ſo gracious a God, I cannot but with confidence look up; and expect his ſpeedy return unto my Prayers, and conſequently aſſure my ſelf, that all the deſigns of my rebellious enemies ſhall be utterly fruſtrated by him.

8. Depart from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping.

9. He that hath promiſed not to deſpiſe a broken heart, to comfort the mourner, he whoſe title it is to be the hearer of prayers, the vindicator of the innocent, will certainly make good theſe promiſes to me at this time, in pardoning my ſins, and averting theſe puniſhments from me.

9. The Lord hath heard the voice of my ſupplication, the Lord ‖ will receive my prayer.

10. And therefore I am moſt confident that all my oppoſers ſhall be diſcomfited, and ſent back ſucceſsleſs in their preſent deſign, and how confident ſoever now they appear, they ſhall very ſuddenly be routed and put to confuſion, and utterly diſappointed in their enterprize.

10. ‖ Let [b] all mine enemies be aſhamed, and ‖ ſore vexed, let them return and be aſhamed ſuddenly.

‖ fretted, not heaten עַשָּׁשָׁה from עָשַׁשׁ corroſus eſt a tinea, † indignation. כַּעַס Heb. רוגזו Chal. of which ſee Note on Pſal. 4. *d.* Θυμὸς anger, *Lxxii.* and ſo Syr. Lat. Arab. Æth.

‖ diſtreſſers oppreſſers עוֹרְרַי

‖ hath received, ſo all the antient Tranſlations render the future יְקַח

‖ All my enemies ſhall be put to ſhame and terrified greatly, (*See v.* 2.) they ſhall be turned back and put to ſhame.

Annotations on Pſal. VI.

a. עַצְמַי

V. 2. *My bones.*] The chief difficulty in this verſe will be removed by conſidering the meaning of עַצְמַי which we render *my bones*, and ſo indeed it often ſignifies from עָצַם *robuſtus* or *fortis fuit*, but not only ſo, but in a greater latitude, the members of the body, and then the body it ſelf, nay the ſubſtance or being, and not only the body, as *Job.* 11. 5. עַצְמוֹ *his bone*, or *body*, is by the Chaldee rendred לְגַרְמֵיהּ *himſelf*, in oppoſition to his goods and family, which had been toucht ſharply, *Chap.* 1. And ſo among the Rabbines עַצְמָם, is oft uſed for *ipſimet*, themſelves (ſee Note on *Rom.* 6. a.) It being an ordinary figure among the Hebrews, to expreſs a thing by the names of the parts of it. Thus *Pſal.* 35. 10. *All my bones ſhall ſay, Lord who is like unto thee*, where certainly the bones which ſay, and praiſe God, are to ſignifie the Pſalmiſt himſelf his tongue, and heart, and every part of him. And ſo here being in conjunction with [*I am weak*] and *my ſoul is ſore vexed*, v. 3. it is but a Poetical expreſſion, my bones, i.e. every part of my body. Now the word נִבְהֲלוּ which we render *vexed*, from בָּהַל in *Niphal*, ſignifies any ſudden commotion, or diſturbance, or trembling, and ſo being joyned with *weak* אֻמְלַל *languiſhing* from אָמַל to be ſick or faint (and ſo weak in the notion of ἀσθενῶν, in the New Teſtament, See Note on *Rom.* viii. m. and *Gal.* 4. a.) it muſt ſignifie a ſore affliction, perhaps literally a diſeaſe, a terrible ſhaking fit, as of a Paralytick, and this being founded in, and ſo including alſo his ſin, the malady of the ſoul, which is likewiſe called ἀσθένεια, weakneſs (ſee 1 *Cor.* 8. Note 6.) the whole verſe is the doleful deſcription of him that hath committed any waſting ſin, and being caſt down under Gods puniſhments for it, is paſſionately ſuing out Gods pardon, the only means poſſible to recover or heal him again.

יְבֻהָלוּ

אֻמְלַל

b. יֵבֹשׁוּ

V. 10. *Let all my enemies.*] All the Antient Interpreters underſtand this laſt verſe of the diſcomfiture and confuſion of *Davids* enemies: יְכֻהָתוּן ſaith the Chaldee, *they ſhall be confounded*] both in the beginning and end of the verſe; and the Syriack inſtead of the latter hath ܢܬܒܗܬܘ *periſh*] and the LXXII. their [ἀισχυνθείησαν, *let them be made aſhamed*] is to the ſame purpoſe: and whereas ſome Copies have for יָשֻׁבוּ ἐπιστραφείησαν. which might incline to the rendring it of their converſion, or repentance (whereto the Latine *convertantur* may ſeem to ſound) yet *Aſulanus*'s Impreſſion and others have ἀποστραφείησαν, *let them be repulſed*, and others more largely ἀποστραφείησαν εἰς τὰ ὀπίσω, *let them be turned backward*, and ſo the Arabick reads it, which muſt needs belong to their flight. That they put it in that mood of wiſhing, is ordinary with them, when yet the Hebrew is in the Indicative future ſenſe, יֵבֹשׁוּ, *they ſhall be put to ſhame*, and ſo forward. And this ſurely beſt connects with the former verſe, *the Lord hath heard; the Lord will receive my prayer*; and then as an effect of that, *All mine enemies ſhall be confounded*, &c.

יָשׁוּבוּ

The

The Seventh PSALM.

‖ A Pſalm or Song.

‖ [a] *Shiggaion* of *David* which he ſang unto the Lord concerning the words of *Cuſh* [b] the Benjamite.

Paraphraſe.

a. b. The Seventh is ſtiled by a peculiar title, not elſewhere uſed in this Book, which yet ſignifies no more than a Song or Pſalm of David, a pleaſant delightful ditty, being indeed a cheerful commemoration of Gods continued kindneſs to, and care of him, and a magnifying his Name for it, together with a confident affirmation or prediction, that his enemies ſhall but bring ruine on themſelves, by deſigning to miſchief him: and this he ſang unto the Lord on occaſion of ſome malicious words, delivered by ſome ſervant of Saul, ſtirring him up againſt David, 1 Sam. 26. 19. (The Chaldee Paraphraſt miſunderſtands it as an interpretation of his Song made on the death of Saul, to vindicate his no ill meaning in it, v. 3.)

1. O Lord my God, in thee do I put my truſt, ſave me from all them that perſecute me, and deliver me.

1. Thy many continued deliverances and wonderful protections, which aſſure me of thy ſpecial kindneſs toward me, make me to come to thee with affiance and confidence, and to appeal only to thy peculiar favour, and thy almighty power, ſo frequently intereſſed for me, and upon this account to importune and depend on thee for my preſent reſcue from all my perſecuters and oppoſers.

2. Leſt he tear my ſoul like a Lion, renting it in pieces, while there is none to deliver me.

2. Shouldſt thou withdraw thy aid one hour, I were utterly deſtitute; and then as the Lion in the wilderneſs prevails over the beaſt he next meets, ſeiſes on him for his prey, kills and devours him infallibly, there being none in that place to reſcue him out of his paws, the ſame fate muſt I expect from Saul, my rageful implacable enemy.

3. O Lord my God, if I have done this, if there be iniquity in my hand,

3. I am accuſed to Saul as one that ſeeks his ruine, 1 Sam. 24. 9. reproached by Nabal that I have revolted from him, 1 Sam. 25. 10. and that ſhews me that by many I am lookt on as an injurious perſon. But O Lord, thou knoweſt my integrity, that I am in no wiſe guilty of theſe things, I have not done the leaſt injury to him; I may juſtly repeat what I ſaid to him, 1 Sam. 26. 18. What have I done, or what evil is in my hand?

‖ that did it to me, or have deſpoiled——

4. If I have [c] rewarded evil to him ‖ that was at peace with me: yea, I have delivered him that without cauſe is my enemy.

c. 4. I have never provoked him by beginning to do him injury, nor when I have been very ill uſed, returned any evil to the injurious: he is my enemy without any the leaſt cauſe or provocation of mine; and being ſo, I yet never acted any revenge upon him, but on the contrary in a ſignal manner ſpared him twice, when he fell into my hands, 1 Sam. 24. 4, 7. and c. 26. 9, 23. If this be not in both parts exactly true,

‖ cauſe my honour to dwell יִשְׁכֹּן

5. Let the enemy perſecute my ſoul and take it, yea, let him tread down my life upon the earth, and ‖ lay mine honour in the duſt.

5. I ſhall be content to undergo any puniſhment, even that he that now purſues me ſo malitiouſly, obtein his deſire upon me, overtake, and uſe me in the moſt reproachful manner, and pour out my heart-blood upon the earth.

‖ in, *or* over, *See* Note c. † raiſe up for me the judgment וְעוּרָה אֵלַי *the* Chaldee *read* סַהֲיֵב לִי *ſpeed or haſten for me.* ‖ for that עָלֶיהָ

6. Ariſe, O Lord, in thine anger, lift up thy ſelf ‖ becauſe of the rage of my enemies, and † awake for me to the judgment that thou haſt commanded.

6. But thou knoweſt my guiltineſs, O Lord, to thee therefore I appeal for my relief: be thou gratiouſly pleaſed to vindicate my cauſe, to expreſs thy juſt diſpleaſure againſt my malitious adverſaries and calumniators, and ſpeedily exerciſe the ſame juſtice, in taking my part againſt thoſe that injure me, which thou ſeverely commandeſt the Judges on the earth to diſpenſe to the oppreſſed.

7. So ſhall the congregation of the people compaſs thee about, ‖ for their ſakes therefore return thou on high.

7. This ſhall be a means to make all men admire thy works, to addreſs, and repair, and flock unto thee, acknowledge thee in thy attributes, and enter into, and undertake thy ſervice; and let this be thy motive at this time to ſhew forth thy power and majeſty, to execute juſtice for me, and to that end to aſcend ‖ thy Tribunal, where thou ſitteſt to overſee, and to judge the actions of men.

‖ בֵּית שְׁכִינָתְךָ the houſe of thy Majeſty, *Chald.*

8. The Lord ſhall judge the people: Judge me, O Lord, according to my righteouſneſs, and according to mine innocency that is in me.

8 Thou art the righteous Judge of all, do thou maintain the juſtice of my cauſe, and vindicate my perfect innocence in this matter.

† Wickedneſs ſhall now conſume *or* deſtroy the wicked, *and* thou ſhalt eſtabliſh

9. † O let the wickedneſs of the wicked [d] come to an end, but eſtabliſh the juſt, for the righteous Lord trieth the heart and reins.

d. 9. God will now ſoon bring to nought the malitious deſignments of wicked men, their ſins will ſuddenly provoke and call down his judgments on them. In like manner he will ſhew forth his juſtice in upholding and ſupporting the innocent, ſuch as he ſees upon trial to be ſincerely ſuch: for as all righteouſneſs belongs to him, the doing of all eminently righteous things, bringing his fierce judgments on the obdurate, and upholding and vindicating all patient perſevering righteous perſons, when they are cauſeleſly accuſed or perſecuted; ſo 'tis his property alſo to diſcern the ſecreteſt thoughts and inclinations, and accordingly to paſs the moſt unerring judgments upon both ſorts of them.

‖ my ſheild is on מָגִנִּי עַל

10. ‖ My defence is of God, which ſaveth the upright in heart.

10. To thee it peculiarly belongs to deliver and vindicate thoſe whom thou diſcerneſt to be ſincere or inwardly upright, and accordingly my truſt is fixt wholly on thee, and my reſort is only unto thee, beſeeching thee to ſhew forth thy power and fidelity for the preſerving and ſecuring me.

11. God

11. God is a moſt righteous Judge, 'tis impoſſible he ſhould favour the practices of unjuſt men by whom his purity is continually affronted and provoked, ‖ though through his long ſuffering, deſigned for their reduction, he do for a while ſpare, and not preſently conſume them.

‖ See note c.

11. God † judgeth the righteous, and God is angry with the wicked every day.

† is a righteous judge, ſo שׁוֹפֵט צַדִּיק *is rendred by all the antient Interpreters.*

12. Till the wicked return and repent, God ſeldom ceaſeth to warn, and threaten, to prepare and ſharpen (as it were) his ſword for ſlaughter, to bend his bow, and make ready the arrow upon the ſtring, ſhewing him from time to time, what ſeverity he is to expect, if he do not at length reform, and that 'tis meerly the compaſſion of this lover of ſouls to his creature, that he thus gives him time and warnings, and adds terrors alſo, if by any means he may be brought home timely to repentance. (Another ſenſe of this verſe ſee in note *c.* at the end.)

12. If he turn not, he will whet his ſword, he hath bent his bow and made it ready.

13. On his farther continuance in this wicked courſe, God ſtill continues his decree to bring final vengeance on him, in caſe he will not amend by all theſe warnings; and yet is he a while longer pleaſed to ſpare, if yet he may gain and reduce them.

13. He hath alſo prepared for him the inſtruments of death, he † ordaineth his [c] arrows ‖ againſt the perſecutors.

† will make *or* hath made יִפְעָל

‖ *or* purſuing, *or* burning arrows.

14. And if ſtill all Gods longanimity and mercy prove ſucceſsleſs, if it be perverted only into a means of incouraging him in miſchievous, ungodly, treacherous deſigns, attempts and actions.

14. Behold he travaileth with iniquity, he hath conceived miſchief, and brought forth falſhood.

15. The infallible conſequent is, that the miſchief and ruine which he deſigns to others, ſhall not ſeize on them, but on himſelf, and bring perpetual deſtruction upon him.

15. He hath made a pit and digged it, and is fallen into the ditch which he made.

16. All his attempts againſt other men, his oppreſſions and violences ſhall, when he leaſt looks for it, like an arrow ſhot up againſt heaven, come down moſt ſadly and piercingly upon his own head: this is all the fruit he is likely to reap of his miſchievous machinations.

16. His miſchief ſhall return on his own head, and his violent dealing ſhall come down on his own pate.

17. This is a ſignal illuſtrious demonſtration both of the omnipotence and juſt judgments of God, (mixt alſo with exceeding patience and longanimity toward ſinners) and challenges from every pious heart a grateful acknowledgement, all lauds and praiſes moſt juſtly due to his ſupreme Majeſty.

17. I will † praiſe the Lord according to his righteouſneſs, and will ſing praiſe to the Name of the Lord moſt high.

† confeſs אוֹדֶה

Annotations on Pſal. VII.

a. שִׁגָיוֹן

Tit. Shiggaion] Whence the word שִׁגָיוֹן comes, or what literally it imports, will hardly be defined. The uſe of it here, and *Hab.* 3. 1. (the only places where 'tis read in *Scripture*) giving us no farther light, than that in all likelihood it ſignifies a *Song* or *Canticle*. Here 'tis rendred Ψαλμὸς, a *Pſalm*, by the LXXII; there ᾠδὴ, an *Ode* or *Song*; and ſo the vulgar Latine here, *Pſalmus David*. And that ſo (moſt probably) it ſignifies, we may conclude from the *conſequent* אֲשֶׁר שָׁר *which he ſang*, the *verb* in the Hebrew, from whence is the ordinary noun שִׁיר a *Song* or *Canticle*. And ſo the Chaldee Paraphraſe, תַּרגּוּמָא דְאוֹרִיתָא דִי שַׁבַּח *The Interpretation of the Ode which he ſang*, adding by way of explication, כְּטַל דִי אֲמַר שִׁירְתָא *when he ſpake a Song*—— But the *origination* of the word doth not readily give it this ſenſe; for the Radix שָׁגַג or שָׁגָה both in Hebrew and Chaldee, ſignifies *ignoravit* or *erravit*; and from thence in the place of *Habakuk*, *Aquila* and *Symmachus* render it ἀγνοημάτων, *ignorances*, and *Theodotion* ἐκουσιασμῶν, *voluntary* ſins; and the vulgar Latine have forſaken the LXXII. and render it *ignorantiis*, *ignorances*; and the Chaldee making a long Paraphraſe of it, brings it about to that ſenſe of כְּשׁלוּתָא *error* or *ignorance*. Only the Arabick reteins Song or Canticle, and the Syriack leaves out all mention of it both here and there. The Hebrews conjecture is not improbable, that this word was the beginning of an old Hebrew Song, to the tune of which this was to be ſung, and ſo was intituled by it. But becauſe there is no ſuch word in uſe among the Hebrews for any thing elſe but a Song, and becauſe from thence regularly comes the plural שִׁגְיוֹנוֹת in *Habakuk*, 'tis moſt probable that as שָׁגָה ſignifies *delectatur*, is *pleaſed* or *delighted*: (Thus *Prov.* 5. 19. הִשְׁגֶּה we render, *be raviſht*, the vulgar, *delectare*, *be thou delighted*, and the Syriack, be thou fed; and ſo *Prov.* 20. 1. שֹׁגֶה *qui delectatur*, *whoſoever is delighted*, ſaith the vulgar, uſeth it *luxurioufly* or *voluptuouſly*, ſaith the Syriack) ſo from thence שִׁגָיוֹן may be an old word for a *Song*, in reſpect of the delight and pleaſure of the Muſick of it. And thus *Abu Walid* underſtands it here, from the notion of delight, or rejoycing.

b.

Tit. Cuſh] What is meant by *Cuſh* the *Benjamite*, is made matter of queſtion: many, from S. *Hierome*, applying it to *Saul* a *Benjamite*, and (as ſome add) the ſon of *Kiſh*, and the words delivered by him, 1 *Sam.* 22. 8. (but there is great difference between כּוּשׁ *Chuſh* and קִישׁ *Kiſh*, and yet more between the ſon of *Kiſh*, and *Chuſh* himſelf;) and others to *Chuſhi* the *Archite*, (but his name is written with ח and ſo very diſtant, and was *Davids* friend, not enemy;) others to *Shimei* a *Benjamite*, that is known to have curſed *David*, 2 *Sam.* 16. (but that was in the buſineſs of *Abſalom*, and the time of his rebellion, to which this Pſalm hath no propriety, but to the matter of *Saul.*) But that which is moſt probable is this, that *Cuſh* was ſome ſervant of *Saul*, which had raiſed ſome malitious ſlander on *David*, as if he ſought to take away the Kings life; and either his name *Cuſh*, or elſe ſo ſtiled here from the name of the Nation, *Æthiopia*, ordinarily ſtiled כּוּשׁ, becauſe the *Æthiopians* being ſervants of all Nations, the word כּוּשׁ *Æthiopia* taken for one of that Country, as *Canaan* for a *Canaanite*, might proverbially be taken for a ſervant. Thus *Amos* 9. 7. where the Hebrew reads, *Are ye not to me as the ſons of* כֻּשִׁיִּים *Æthiopians?* the context inclines to interpret it,

כּוּשׁ

it, ſervants; for to that ſenſe it follows, *Have not I brought up Iſrael out of the land of Ægypt, redeemed* them thence, and ſo *bought* them to be my *ſervants?* Now that the *ſervants* of *Saul* are fitly called Benjamites, may appear both by *Sauls* being ſo, and their reteining to him, and by the expreſs words 1 Sam. 22. 7. *Then Saul ſaid to his ſervants, Hear now ye Benjamites* —— That ſome one or more of *Sauls* ſervants, to incenſe their Maſter, ſhould calumniate *David*, is eaſily believed: And to this *David* refers 1 *Sam.* 26. 19. in his words to *Saul, If they be the children of men that have ſtirred thee up againſt me, curſed be they before the Lord* —— And ſome eminent paſſage to this purpoſe no doubt there was, though it be not ſet down in Scripture.

c. V. 4. *Rewarded*] This verſe, by the ambiguouſneſs of ſome words in it, is variouſly interpretable. The moſt literal, which I ſuppoſe is the ſafeſt rendring of it, will thus be collected. Firſt the word גָּמַל which we render *return*, ſignifies not only to recompenſe, but ſimply to do either good or evil to any: and accordingly it is oft rendred by the Septuagint in the good ſenſe, ἐυεργετεῖν, ἀγαθὸν ποιεῖν, *to do*, not only to *repay good*; Sometimes 'tis ſimply ἐνεργέω, *to work*, ἐπιχειρέω, *to attempt*, ἐργάζομαι, *to do*; And whether it be of *good* or *evil*, the Context muſt direct and reſtrain it. So likewiſe שָׁלַם which we render [*was at peace*] beſides that vulgar ſignification for *peace*, which generally belongs to the Noun, ſignifies very frequently to *give*, and to *retribute*, and is then rendred in the good ſenſe, δίδωμι, and ἀνταποδίδωμι, to *give*, and *recompenſe*, very oft; and in the ill ſenſe ποιέω and ἐκδικέω, to *puniſh* and *repay*, and the like; and ſometimes ſimply to *do*, to *perform*, and is then πληρόω, ἀναπληρόω, τελέω, ὁλοτελέω, ποιέω, to *fulfil*, to *perform*, to *do*. This is obſerved by the great Grammarian *Abu Walid*, out of ſeveral examples, that both גָּמַל and שָׁלַם have a double ſignification, of doing a thing firſt, as alſo by way of *retribution* or *return*, whether in good or evil; and accordingly he gives a twofold ſenſe of theſe words, [If I have returned like to him that did evil to me firſt] and [If I have done evil to him that was at peace with me.] Thus then the ſenſe of the former part of the verſe ariſeth אִם גָּמַלְתִּי שְׁלֻמִי רָע *If I have done evil to him that did it to me*, or, *If I have repaid*, or *returned to him that did* or *returned me evil*, i. e. If, when to my good, or at leaſt blameleſs, innocent behaviour, *Saul* repayed nothing but evil, I have upon that provocation done or repayed injury to him. This is thus far plain, whether either or both the words be taken ſimply for doing, or reſpectively for returning, repaying of evil; for 'tis certain, when evil is returned to good, this is called repaying of evil, as much as when it is returned to evil. And thus the LXXII. underſtood and render it, εἰ ἀνταπέδωκα τοῖς ἀνταποδιδοῦσί μοι κακά, *If I have repayed evil to them that have repayed evil to me*; and ſo the vulgar, and the Æthiopick, *Si reddidi retribuentibus mihi mala, If I have returned evil to them that retributed evil to me*; both of them to the ſenſe of *repaying* in each place; whereas the Syriack hath it, *If I have repayed evil to him that did evil to me*, and ſo the Arabick, *If I have retributed to them that have done me evil.* With this coheres (and is not with any reaſon to be disjoyned) the latter part of the verſe, וְאֲחַלְּצָה *and have*, or, *and if I have* —— חָלַץ here is an ambiguous word, oft ſignifying, and rendred ἐξαιρεῖν, ἐξάγειν, ῥύειν, to *take out*, or *lead out*, or *ſnatch out*, and ſo to *deliver*; but it primarily ſignifies *detrahere, ſpoliare, adimere, exuere*, to *take off*, to *deſpoil*, and ſo from thence is the Noun הֲלִיצָה a *garment*, which is wont to be put off or changed: (The Jewiſh Arab. expreſſeth it by נצל which ſignifies two contraries, to *put on*, and to *take off*, or *away*.) In this ſenſe the Syriack expreſly uſe it, *Act.* 19. 37. where ἱεροσύλους, *Church-robbers*, are rendred by this word ܒܙܙ that *robb'd* or *ſpoil'd* the *Temple*, and *Col.* 2. 8. *nequis* ܢܒܙܘܟܘ *Let no man deſpoil you*, (In this notion the Septuagint render it *Job* 36. 15. θλίβων, to *oppreſs*; and thus the Chaldee underſtand it here, וְרַחֲקִית (from רָחַק *preſſit, afflixit*) *and if I have afflicted them*; and ſo the Syriack alſo, *if I have oppreſſed:*) and thus the ſenſe is perſpicuous and current, without any diſturbance or confuſion, *If I have returned evil to them that dealt ill with me, or if I have deſpoiled him that without cauſe was my enemy, Then* —— And in this peculiar notion of deſpoiling an enemy, in which it is moſt frequent, it ſeems to have ſome reference to *Davids* dealing with *Saul*. In the Cave he took not from him his garment, but the skirt only; and that only as a teſtimony of a greater kindneſs, the ſparing his life. In the Camp finding him aſleep, he only took away his ſpear, and that upon the ſame ground; and having evidenced his integrity, returned it carefully again. The LXXII. have much changed this laſt part of the verſe, rendring it, ἀποπέσοιμι ἄρα ἀπὸ τῶν ἐχθρῶν μου κενὸς, *Let me fall away from my enemies empty*, (and from thence the vulgar and Arabick and Æthiopick have their rendrings:) and unleſs they thought the true ſenſe of the words ſufficiently expreſt in the former part of the verſe, and thereupon took liberty to give a various deſcant upon the latter, (as the LXXII. are oft obſervable to do) I profeſs not to give an account of it. Other conſiderable variations they have in this *Pſalm*: v. 6. for בְּעַבְרוֹת *in the rages or burnings*, from עָבַר in *Hithpael irâ exarſit*, (and ſo rendred by the Chaldee בְּרוּגְזָא though applyed to God, and not to the enemies) the LXXII. read ἐν τοῖς πέρασι, *in the ends* or *bounds*, (taking it for בְּעֲבָרִים which ſignifies thus, from עֲבַר *tranſiit*) the extream parts or borders, which being taken by an enemy, give him a great advantage over the inhabitants; as *Ehuds* taking the Foords of *Jordan* toward *Moab*, *Judg.* 3. 28. (מַעְבְּרוֹת *Foords* from the ſame *Radix*) was the ſure means of ſubduing *Moab*, and deſtroying all the inhabitants at that time. Where yet one thing may be obſerved, and learnt from them, that בְּ being in the beginning of the verſe uſed for *in*, may moſt probably ſignifie ſo here alſo, and be rendred *in*, or *over*; and ſo the Chaldee reads *over my oppreſſors*, and the Syriack, and Arabick, *over the necks of my oppreſſors*; and perhaps the LXXII. were willing to expreſs this by ἐν τοῖς πέρασι, *lift up thy ſelf in* or *over their bounds* or *borders*, as a phraſe to expreſs his ſubduing of them; chooſing purpoſely not to repeat the word *anger* or *fury*, becauſe that had been ſufficiently expreſt in the former part, as far as referred to God, to whom the Chaldee apply it alſo in the latter place, and the other antient Tranſlators do not at all mention it. So v. 9. in ſtead of אֱלֹהִים צַדִּיק *the righteous Lord*, they read ὁ Θεὸς, *God*, and keep the other word divided to begin the next verſe, Ἄρχα ἡ βοήθειά μου, *righteous is my help from God* ——

So v. 11. where the Hebrew hath וְאֵל זֹעֵם *and God is angry every day*, the LXXII. read אֵל it ſeems in the original notion for *fortis, ſtrong*, (and ſo doth the Chaldee alſo וּבְתַקּוֹף *in fortitudine*;) but not only ſo, but then again read it לֹא *nor*, and then

then make up this large paraphraſe, in ſtead of [*God is angry*] κ) ἰσχυεὶς ὁ μακρόθυμος καὶ ὀργὴν ἐπάγων. *and he is ſtrong and patient, and doth not bring forth* or *looſe anger every day*; which the Arabick follow exactly, the Syriack as far as the אַל *nor, is not angry every day*, and the vulgar to the ſame ſenſe, *nunquid iraſcitur? is he angry every day?* And conſidering the context, and the intire deſign of this and the following verſes, this may well paſs for a perſpicuous paraphraſe of it, and not any contradiction to the rational, though it agree not to the literal notion of it. So verſe 12. אִם לֹא יָשׁוּב *if he turn not*, they read in the ſecond perſon plural by way of paraphraſe, ἐὰν μὴ ὑποστρέψητε, *if ye turn not*; and ſo the Latine and Arabick and Æthiopick. In this place *Aben-Ezra*'s gloſs may deſerve to be remembred, who applies אִם לֹא יָשׁוּב *if he return not* to *God*, referring to לַמָּרוֹם שׁוּבָה v. 7. *return thou on high*; that as that belonged to *Gods aſcending* the *throne* of *judgment*, ſtanding up to exert his vindicative juſtice, ſo his *not returning* here, ſhould ſignifie his μακροθυμία, his *not appearing* in this manner in vengeance.

אם לא ישוב

למרום שובה

V. 9. *Come to an end*] How יִגְמַר is to be rendred both for the *notion* and *ſenſe*, will deſerve to be conſidered. The word גָּמַר *complevit, finivit*, uſed ſometimes for *good*, ſometimes for *ill*, muſt here be in the latter ſenſe, and then muſt be rendred either *filled up* ſimply, or elſe *deſtroyed* or *conſumed*. In the former ſenſe the LXXII. read συντελεσθήτω, *let it be accompliſht* or *filled up*, and ſo the Syriack and Æthiopick; but the Chaldee יִשְׁתֵּיצֵי, from שצא agreeing in ſignification with נָתַץ *deſtruxit, let it be deſtroyed*; and ſo the Latine, *conſumetur, ſhall be conſumed*: and both theſe may well have place, being one conſequent to the other; when iniquity is filled up, when 'tis come to the full meaſure, attained its end, ſaith the Arabick, then Gods judgments come, it ſhall be deſtroyed. But the Interlinear have another underſtanding of it, *Conſumet malum impios, Evil ſhall conſume the wicked*; and in conſent therewith, *Abu Walid* obſerves the verb גָּמַר to be uſed tranſitively ſometimes, and inſtanceth in this place, giving it the notion of *excidere*, and *conſumere*, as well as *perficere*. And this rendring may deſerve to be preferred before either of the former. Now for the tenſe it is certainly in the future, and not in the Imperative mood; yet thoſe two are ſo promiſcuouſly taken the one for the other, that the Interpreters for the moſt part render it in the Imperative, *let it be*——The thing from thence obſervable is, that in Sacred ſtyle, eſpecially in the Prophetick Dialect, the uſe of the Imperative mood muſt not be always thought to denote a *wiſh*, or, when it is of *ill*, to be a *curſe*, but only a *prediction*. And this may be of uſe frequently in Interpreting this Book of Pſalms, wherein thoſe many paſſages which in ſound paſs for wiſhes of ill, or curſes, are but predictions of the ills that ſhall befall wicked men. To יִגְמַר is here annexed the particle נָא *now*, either as an expletive, or to denote the approach of the deſtruction ſpoken of.

d. יגמר נא

נָא

V. 13. *Arrows againſt the perſecutors*] The Hebrew דָּלַק ſignifying two things, to *perſecute*, and to be *ſet on fire*, (ſee note on *Pſal.* 10. a.) the LXXII. renders לְדֹלְקִים here by καυμάτοις, and the Latine by *ardentibus*, and ſo the Syriack (and the reſt) ſeems to take it, לְיָקְדִין; I ſuppoſe it ſhould be, לְיָקְדִין from דָּקַל *ferbuit, ebullivit*. But the Chaldee reſtrain it to the other notion, of *perſecuting*, by the addition of צַדִּיקַיָּא the *righteous, he will make his arrows againſt the perſecutors of the righteous*. And this may probably enough be reſolved on as the ſenſe of the place. And yet the words are capable of a yet farther rendring, thus; חִצָּיו לְדֹלְקִים יִפְעָל *Sagittas ſuas fecit in ardentes, or in perſequentes, he hath made his arrows for burning* or *perſecuting ones*, as that ſignifies, *he hath made* his arrows *burning* or *purſuing arrows*. Thus the *prepoſition* ל may either be a *pleonaſm*, as it is not unuſual; or rather may ſerve to help the conſtruction of the verb, with a double accuſative, as it doth *Exod.* 27. 3. לְכָל כֵּלָיו תַּעֲשֶׂה נְחֹשֶׁת *All the Veſſels thereof thou ſhalt make braſs*. So *Abu Walid* thinks, and renders it, *he maketh his arrows bright*; the *Jewiſh-Arabick Tranſlator*, *ſwiftly purſuing*, *perſecuting arrows*. And thus *burning arrows*, as *burning darts*, may well ſignifie *ſharp*, and *terrible arrows*, which yet being but *made* or *ordained*, or (in the *preſent*) *in fieri*, *in making*, or *ordaining*, and not yet *ſhot* or *ſent* out of the *bow*, as *terrible* as they are, they ſtill denote Gods ſparing a little longer, mean-while *preparing* for it, and giving fair treatable warnings, of what will come at laſt, if they reform not.

e. לדלקים

ל

The

The Eighth PSALM.

TO the chief Musitian upon [a] Gittith, A Psalm of David.

Paraphrase. 8.

The eighth Psalm was composed by David for the magnifying of Gods wonderful goodness, as more general in the fabrick of the world, and his dignations to mankind, in making him Lord of that great work of his, so more particular to himself, in using him as his instrument, to discomfit Goliah of Gath, the proud boasting Gyant, the Champion of the Philistims; and in the Prophetical mystical sense, his more admirable mercy to men, in exalting our humane nature above all the creatures in the world; which was eminently compleated in our Saviours assumption of our flesh, and ascending to, and reigning in heaven in it. This Psalm he committed to the Prefect of his Musick to be sung or plaid.

1. O Lord our Lord, how excellent is thy Name in all the earth? who hast set thy glory above the heavens.

1. O thou Lord, Creator and sole Governour of heaven and earth, which hast pleased to be known to us men in a peculiar relation of care and special kindness, to ‖ instruct, and reveal the knowledge of thy will to us, How art thou to be admired, and praised, and magnified by men and angels, and by all both in heaven and earth? whose superlative greatness and super-eminent Majesty is infinitely exalted above all the most glorious creatures. This is most true of thee in thy divine invisible nature, true also in thy strange vouchsafements to me at this time; but above all is most admirable matter of observation and acknowledgment to us vile sinners, if considered in the great mystery of our redemption, the descension first, and then exaltation of our Saviour, (to which this Psalm is distinctly applied, Matth. 21. 16. 1 Cor. 15. 27. and Heb. 2. 6, 7, 8.)

‖ רִבּוֹנֵנוּ *Our master or teacher, say the Chaldee.*

2. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightst still the enemy and the avenger.

2. It is thy blessed and gracious will to give strength to me, a Child, as it were, to subdue this proud Gyant, and in him to discomfit the host of the Philistims. As in the œconomy of the world, thou wert pleased to chuse us men, which are poor mean impotent creatures, to be principal instruments of thy service and glory, to acknowledge thy power, and magnifie thee in all thy glorious attributes; and to that end to send thine eternal Son out of thine own bosom, to reduce us, when we were fallen, and call us to this dignity of thy servants; which mercy thou hast not vouchsafed to those which are much higher than we, the Angels, those glorious creatures, who when by pride they fell, were never restored by thee. And in like manner among us men, thou art pleased to make choice of the meanest and lowest, the most humble-spirited persons, and oft-times very children in age, to sing Hosannahs to the Son of David, (See Matth. 21. 16. and note d.) to acknowledge and promulgate thy Majesty and might; when the great, and wise, being oft also the proudest men of the world, (such were the Jewish Rulers and Pharisees in Christs time) are not thus chosen, or honoured by thee. And this hast thou done on most wise and glorious designs, that they whose pride makes them resist and despise thee, and thy precepts, may be thus visibly punisht, finding themselves despised, and rejected by thee: and above all, the Devil, that proud and rebellious enemy of God and goodness, is by this means subdued, and brought down; first cast out of a great part of his kingdom in mens hearts, (none but the proud obdurate sinner being left to him) and at last utterly confounded and destroyed, 1 Cor. 15. 27.

3. [b] When I consider the heavens the work of thy fingers, the Moon and the Stars which thou hast ordained;

3. When I look up and behold those glorious Creatures, the Heavens, and the innumerable hosts of Angels, which behold thy face, and attend thee there, the first fruits of thy creation, and in the outworks, the visible parts of those Heavens, observe those radiant beauties, the Sun, Moon, and Stars, all much more excellent Creatures than are any here below, set each of them in their sphere by thine eternal decree, on purpose to wait on, and minister to us; b.

‖ *miserable or mortal man,* אֱנוֹשׁ

4. What is ‖ man that thou art mindful of him, and the son of † man, that thou visitest him?

4. It is in my thoughts a miracle of super-abundant mercy to poor miserable mankind, that was at first formed out of the vilest materials, the dust of the earth, and is still of a very frail, infirm, mortal condition, that thou shouldest thus vouchsafe to advance, and dignifie, and take care of it, above thy whole creation. And for me particularly at this time, a youth of a mean parentage, and the most despicable of all my brethren, 'tis admirable thou shouldst inable me to do so great a service for thy people. But above all, this is eminently applyable to Christ, that mean despicable son of man, scorn'd, and scourg'd, and crucified, yet not forsaken by God, or left in the grave, but exalted by a glorious resurrection, (Heb. 2. 6, 9.)

† *Adam, or earthly man,* אָדָם

† *or a little while: See Annot. on Heb. 4. c.*

5. For thou hast made him † a little lower than the Angels, and crowned him with glory and honour.

5. Thou hast at first created man in a lower condition, than that of the Angels; yet hast abundantly recompensed that lowliness of his present state: whilst he lives here, those glorious Spirits minister to him, and at length he is assumed to participation of their glory. Nay, our humane nature, by being assumed by Christ, is thereby extolled above all Angels. And for me at this time, thou hast advanced me to the imployment of an Angel, by thy chastising, and subduing this vaunting Champion by my hands. And in the diviner sense, Christ the Son of God, being for a while humbled to our flesh, and for the space of three and thirty years submitted to a lower condition than that of Angels, is yet by this diminution exalted, by suffering in our flesh on earth, advanced to the greatest dignities in Heaven, made supreme Ruler and Judge of Men and Angels, (Heb. 2. 7.)

6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7. All sheep and oxen, yea, and the beasts of the field:

8. The fowls of the air and fish of the sea, and † whatsoever passeth through the paths of the seas.

6, 7, 8. This vile clod of earth, man, thou didst at first invest with a sovereign power over all inferiour, sublunary creatures, Gen. 1. 26, 28. all beasts, and fowls, and fishes, and plants, to be commanded, and injoyed by him. And in the like manner thou hast given me power over the chief of these, over the Lion and the Bear, 1 Sam. 17. 36. and over this gyantly Philistim. And, in the mystery, thou hast given to Christ, a man on earth, a power over all these inferiour creatures, for them all to be absolutely subject to all his commands, to still the sea, remove mountains, &c. and so likewise the victory over all his enemies, over men, and devils, and over death itself; and in thy time this victory shall be so compleated, that there shall be nothing left of opposition to his Kingdom, and absolute Sovereignty, which shall not be wholly subdued unto him. See Heb. 2. 8. and 1 Cor. 15. 27.

† *The Chaldee read,* לִוְיָתָן *Leviathan that passeth*

9. O thou omnipotent Lord, and our moſt gracious Maſter, how glorious is thy Majeſty in all that thou haſt and ſhalt do among us? The whole world ſhall never ceaſe to glorifie thee for theſe things.

9. O Lord our Lord, how excellent is thy Name in all the earth?

Annotations on Pſal. VIII.

a. *Tit. Gittith.*] The *Titles* of the *Pſalms* are known to have great *difficulty* in them, and accordingly the explications muſt be very *uncertain*. Many of them refer to the names of inſtruments; and divers of thoſe may well be unknown to us. Beſides, the names and titles of ſuch kind of compoſures, as they are very various in all languages, ſo are they inexplicable to all thoſe that are not acquainted familiarly with the *Poetry* and *Muſick* of each *Nation*. The ſeveral ſorts of matter give ſeveral names to *Poeſies*; as *Panegyrick*, *Elegy*, *Hymn*, and *Anthem*, *&c.* The particular matters do ſo in like manner; as on *Cuſh* the *Benjamite*, or *when he fled from Abſalom*, &c. So again the *occaſions* or *ſeaſons* for which they were provided to be *ſung*.

Next, the *meaſure* of the verſe is conſiderable, from whence it is an *Ode*, an *Epode*, &c. So the *Mood*, either *Dorick*, or *Ionick*, &c. among the *Gracians*; a *Pavin*, or *Almain*, &c. among us: So the *key*, a ſong in *Gammut*, in *D Sol Re*, and the like: And laſtly the *tune*, of which there be innumerable names taken from the firſt known *Ditty*, that was ſet to each. This ſhews us in general how difficult, or rather impoſſible it muſt be, for thoſe that are not acquainted with the *Hebrew Poetry* or *Muſick* (of which we have now ſmall *remainders*) to paſs any certain judgment on thoſe things which wholly depend on this. Accordingly ſo it is in the particular now before us, what is the meaning of גִּתִּית here, and in ſome other places: The Chaldee on one ſide, and the LXXII. and thoſe that follow them on the other ſide, have pitcht on very diſtant rendrings of it. The Hebrew גַּת and גִּת ſignifies a *winepreſs*, and from thence the LXXII. and Latine and Æthiopick have their verſion, ὑπὲρ τῶν ληνῶν, *pro torcularibus*, *for the winepreſſes*; as if this Pſalm of Thankſgiving were appointed to be uſed peculiarly in the Vintage, as a time wherein Gods mercy to man in the fruits of the earth were to be acknowledged, and from thence, by way of aſcent of the ſoul, his other ſublimer mercies, which with the eye of faith and *prophecy David ſaw afar off*, under the times of the Goſpel. But the ſame גַּת *Gath* is alſo the name of a *City* of the *Philiſtims*, and גִּתִּי *Gittite*, a man of that *City*, and from thence the *Chaldee* deduceth the word, and renders it גִּבָּרָא דְּאִיתֵי מִגַּת. This is ordinarily rendred *citharа quam attulit de Gath*, *a Muſical inſtrument which he brought from Gath*. But of any ſuch we find no mention elſewhere in Scripture, nor the leaſt ground of ſuſpicion among their writings, that *Gittith* ſhould be the name of an *Inſtrument*. *Kimchi*, that recites the names of them, hath another notion of this. It will therefore be the more pardonable boldneſs to propoſe a ſlight conjecture on this paraphraſe of the Chaldee; *viz.* that the word גִּבָּרָא may have been by the Tranſcriber lightly varied from גִּבָּרָא a *ſtrong man*, or *gyant*. Thus we have in the *Targum* 2 *Sam.* 21. 20. גִּבָּרָא בְּגַת *a gyant of Gath*. And then why ſhould not the whole Paraphraſe of the Chaldee גִּבָּרָא דְּאִיתֵי מִגַּת be rendered, *the gyant* (i. e. *Goliah*) *which was of Gath*, or *from Gath?* However thus much we have gained from their Paraphraſe, that הַגִּתִּית may ſignifie *that* or *him*, דְּאִיתֵי מִגַּת *that was from Gath*; and then ſure we may thus ſafely interpret עַל הַגִּתִּית, *viz.* that this Pſalm was made on *Goliah* the *Philiſtim* of *Gath*, or *Goliah* the *Gittite*, 2 *Sam.* 21. 19. and 1 *Chron.* 20. 5. ſet here without name, only *he that was from Gath*] (though compoſed ſome time after *Davids* incounter with him, and victory over him) that mighty Gyant that proudly and ſcornfully defied all the hoſt of Iſrael. And to this the Pſalm at leaſt in ſome part ſeems to belong, being a meditation of Gods power and wiſdom, in ſubduing the proud by weak deſpiſed Inſtruments, Children and Sucklings, as it were; and this enlarged, and farther conſidered and obſerved both in Gods dealing toward mankind in general, and toward particular men, toward young *David* at this time, and toward Chriſt in his ſtate of exinanition. Againſt this conjecture 'twill be obvious to object, 1. That two other Pſalms, LXXXI. and LXXXIV. are alſo intituled עַל הַגִּתִּית *upon Gittith*, and yet are not either of them applyable to this matter of *Goliah the Gittite*; and 2. That there alſo the *Chaldee Paraphraſe* is the ſame; and 3. That as there we read בְּנוֹרָה *cithara*, ſo 'tis ordinarily reſolved by *Lexicographers*, that *Gittith* was a *Muſical Inſtrument*, and that ſo called from גַּת *a Winepreſs*, becauſe it was uſed to be played on in the time of Vintage, which was a Feſtival time. To all this I have but one thing to ſay, *viz.* That the *learned Hebrews*, that ſet down the *Muſick* of the *Antients*, do not ſet down *Gittith* for an *Inſtrument*, but much otherwiſe. Witneſs *Kimchi*, before named, on the *third Pſalm*; where having once for all, ſet down the *Inſtruments of the Jewiſh Muſick*, that were uſed in *the Houſe of the Sanctuary*, *Cymbals*, *Cornets*, *Trumpets*, &c. he adds, *that theſe Muſical Inſtruments were divided into Melodies*, *which were known among them*, i. e. there were ſeveral *tunes* well known among the *Jews*, that were *skilful* in that *art*, (to which they *plaid on theſe Inſtruments*) and *Gittith* was one of them. Here now is evidently a great difference betwixt theſe *Inſtruments* themſelves, and the ſeveral *Melodies* or *Tunes* that they plaid upon them; and *Gittith* is with him expreſly the name of a *Tune*, and not, as was ſuppoſed from the Chaldee, *an Inſtrument brought from Gath*. Now of *Tunes* it is well enough known, that they take their *names* from the *Songs* which were *firſt* compoſed to that *Tune*, ſometimes from the *matter* of the *Song*, and ſometimes alſo from the *firſt words*, or elſe from ſome *principal words* in it. And if ſo, then why may not this *eighth Pſalm* be the *firſt* which was made to this *Tune*, and from the matter of it be here inſcribed עַל הַגִּתִּית *upon the Gittite*, or *Philiſtime of Gath*; and then all *other Pſalms*, afterward *ſet* to that *tune*, called after the name of the *firſt*, and ſo the Lxxxi. and Lxxxiv. be inſcribed עַל הַגִּתִּית to ſignifie them to be *ſet* to the ſame *tune* with this, which was made on *Goliah the Gittite*? If there be ſmall probability in this, it remains that we return to that which was firſt ſaid, that the *difficulties* of this kind are inexplicable. And this may *ſtop*, though not *ſatisfie*, our curioſities.

V. 3. *When*

b. כִּי V. 3. *When I consider.*] כִּי in this place is *by the Chaldee* rendred מְסוֹל *because* or *for*, and by the LXXII. ὅτι, *because*, and so in the rest of the *Antient Interpreters*, this being the most frequent use of it. Yet 'tis certain the *Hebrew* particle hath four significations; and in one of them denotes a condition (and is best rendred *If*) and also time, and is fully rendred, *when*. So *Gen.* iv. 12. כִּי the Chaldee read אֲרֵי *if*, or, *when thou tillest the ground*; and so 2 *Sam.* 7. 11. *It came to pass* כִּי *when the King sat in his house*, for which 1 *Chron.* 17. 1. they read כַּאֲשֶׁר, and we render, *as*, i. e. *when he sate*. And thus the *context* inclines it here, *When I consider,——What is Man.*—— i. e. I have *then* by *that consideration* all reason to cry out by way of *admiration*, *What is man*—And thus the *Jewish Arabick* Translation renders it, *When I see the heavens*, &c. *I say*, *What is Man*——

The Ninth PSALM.

Paraphrase.

a. TO the chief Musitian upon ‖ [a] Muth-Labben, A Psalm of David.

‖ or the death of the Champion.

The ninth Psalm is a solemn thanksgiving for Gods deliverances, and by the Title may be thought to reflect on the death of Goliah of Gath, the great Champion of the Philistims, vanquisht and killed by David; but the Psalm made some space afterwards, when the Ark was placed in Sion, and the Philistims were utterly destroyed, v. 6. and yet in some other time of distress, v. 13. and of absence from Sion, v. 14. and committed to the prefect of his Musick.

1. I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.

1. O Lord of all power and mercy, which art pleased to interpose thy omnipotence for me, and thereby to inable thy feeble servant to pass through many great difficulties, I do with all the devotion of my soul acknowledge and proclaim this, and all other thy great mercies.

† exult, leap for joy אָעְלְצָה ἀγαλλιάσομαι LXXII. exultabo. Lat. Syr. Arab. æth. † be galled, or lamed. ‖ from thy face, or sight. מִפָּנֶיךָ † pleaded עָשִׂיתָ See note on *Psalm* 232. a.

2. I will be glad and † rejoyce in thee; I will sing praises to thy name, O thou most Highest.

2. This is matter of infinite joy, and transporting delight unto me, without the least reflection on my self, (who am meer nothing) to magnifie thy sublime and most powerful Majesty, and attribute all my successes unto thee.

b. 3. When mine enemies are turned back, they shall [b] † fall and perish ‖ at thy presence.

3. By thee are our enemies put to flight, and flying they meet with gall-traps in their way, and so are lamed, overtaken, and killed in the pursuit. (This befell the Philistims on the discomfiture of their proud Champion, 1 Sam. xvii. 51, 52.) And to thee only is it to be ascrib'd; 'tis thy Majesty that hath done the whole work intirely for us: thou foughtest against them, and thereby they were thus worsted, and put to flight, and destroyed.

4. For thou hast † maintained my right and my cause; thou sattest in the Throne judging right.

4. When in the duel between that Champion and me, and so in many other battels with my Enemies, the cause was committed to thy sacred judgment, thou wert pleased to take my part, to defend me, and to judge on my side, and with perfect justice to plead, and decide the controversie betwixt us, give the victory to thy servant.

5. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

‖ גָּלִיתָ דָּשִׁיעָא ‖ the wicked Goliah; Chald.

5. By the death of the ‖ impious prophane Goliah, the Philistims Champion, thou hast put their whole host to flight, and made this victory a foundation of utter extirpation to that Nation of the * Philistims.

* עַחְחִיר פְּלִשְׁתָּא *the peoples of the Philistims*, Chald.

c. ‖ consummate to the end, or for ever. † extirpated. נֶחְשֵׁת

6. O thou enemy, [c] destructions are come ‖ to a perpetual end, and thou hast † destroyed Cities, the memorial is perished with them.

6. They are now finally destroyed, their Cities rased to the ground, and (unless it be in the stories of their ruine) no remainders of them discernable: and all this must be attributed to thee, O Lord.

d. ‖ And the Lord shall endure for ever, he shall sit, he hath—

7. [d] ‖ But the Lord shall indure for ever: he hath prepared his throne for judgment.

7. d ‖ A signal evidence of thy power and immutability, of thy sitting in heaven as on a Throne, or Tribunal of judicature.

8. And he shall judge the world in righteousness; he shall minister judgment to the people in uprightness.

8. From whence thou shalt from time to time dispense and administer, and dispose of all things here below, with all exact justice and uprightness.

* for seasons, or, opportunities, in distress. לָעִתּוֹת בַּצָּרָה

9. The Lord also will be a sure refuge for the oppressed * in times of trouble.

9. And this as to the punishing of the proud obdurate oppressor, so to the seasonable support of all that are not able to relieve themselves; when their tribulations, and so their exigences, are greatest, then have they in thee a sure sanctuary, to which they may opportunely resort, and be confident to receive relief from thee.

εἰς βοηθείας, εἰς θλῖψιν, LXXII. in opportunitatibus, in tribulatione, Lat.

10. And

10. And accordingly all that know any thing of Religion, that have either learnt from others, or experimented in themſelves theſe thy faithful all-righteous diſpenſations, in the œconomy of the World, thoſe glories of thine, reſulting from the conjuncture of all thy attributes, of power, and juſtice, and wiſdom, and mercy, &c. will thereby be firmly grounded in their truſts and reliances on thee, (without applying themſelves to any of the ſinful aids and policies of the World for ſuccour) laying this up for an anchor of hope, that God never forſook or failed any pious man in his diſtreſs, that by prayer and faith made his humble and conſtant applications to him.

10. And they that know thy name, will put their truſt in thee: for thou, Lord, haſt not forſaken them that ſeek thee.

11. Let us therefore all joyn in magnifying the power and mercy of God, and to that end aſſemble to the Sanctuary, where he is pleaſed to preſentiate himſelf, giving all men knowledge of the ‖wonderful acts he hath wrought for us.

‖his miracles. Arab.

11. Sing praiſes to the Lord, which dwelleth in Sion; declare among the people his doings.

12. The Blood of humble, pious, helpleſs men, that is ſhed by oppreſſors, hath a cry that goes up to heaven, Gen. 4. 19. and is moſt pretious with God: he will never ſuffer it to go unpuniſht, but will act ſevere revenges for it; purſue and find out the guilty perſons, and pour his plagues upon them.

12. When he maketh inquiſition for blood, he remembreth them: he forgetteth not the cry of the †humble.

†afflicted, עֲנִיִּים

13. On theſe grounds I continue to make my addreſſes to thee, O Lord, beſeeching thee to behold in mercy the low and afflicted condition of thy ſervant at this time; and as thou art wont to interpoſe thy ſeaſonable reliefs, when there is moſt need of them, to raiſe thoſe that are brought loweſt, ſo to reveale thy ſelf to me opportunely at this preſent.

13. Have mercy upon me, O Lord: conſider my ‖trouble which I ſuffer of them that hate me, thou that lifteſt me up from the gates of death.

‖affliction, or oppreſſion from my enemies עָנְיִי מִשֹּׂנְאָי

e. 14. That ſo I may have continual matter of thanksgiving to pay thee, when I enter into the Aſſembly, in the midſt of the inhabitants of Sion, and triumphantly rejoyce, and bleſs thee for thy deliverance afforded me.

14. That I may ſhew forth all thy praiſe in the gates of e the daughter of Sion: I will rejoyce in thy ſalvation.

15. The evil machinations of godleſs men bring nothing but certain ruine on them: the miſchief that they deſign to others, falls conſtantly on themſelves.

15. The heathen are ſunk down in the pit that they made; in the net which they hid is their own foot taken.

16. And this is a notorious act of Gods righteous judgment on them, that their acts and attempts of hurting others are all converted to their own ruine.

16. The Lord is known by the judgment which he executeth: the wicked is ſnared in the work of his own hands. ‖Higgaion, Selah.

‖See note on *Pſal.* 3. 6.

17. And in ſum, that all that forſake and deſpiſe God, and refuſe to enter into * his ſervice, or having entred apoſtatize from him, ſhall, whole Nations together, be utterly and finally deſtroyed.

* רִחֲלֹתָא דְיְיָ the fear or worſhip of God, Chald.

17. The wicked ſhall be turned into Hell, and all the Nations that forget God.

18. For though God for a while permit his meek and obedient ſervants to be oppreſt, and triumpht over, and in the eye of the World to be forgotten, forſaken, and periſh; yet if they conſtantly adhere to him, and contentedly wait his leiſure, without flying for relief to any unlawful means, 'tis certain he will at laſt return to them, and reſcue them out of the oppreſſors hands.

18. For the needy ſhall not alway be forgotten; the expectation of the †poor ſhall not periſh for ever.

†oppreſt עֲנִיִּים

19. On theſe grounds, O Lord, I have now all confidence to fly, and pray to thee, that thou wilt not permit ‖wicked men any longer to proſper and be victorious, but that thou wilt interpoſe thine own juſt hand of vengeance.

‖בַּר נָשָׁא רְשִׁיעָא the ſon of wicked man, *Chaldee.*

19. Ariſe, O Lord, let not man prevail; let the heathen be judged in thy ſight.

20. To chaſtiſe them ſharply and ſubdue them; that by this means they and all other preſumptuous ſinners may be humbled, and inſtructed, brought to a ſight of themſelves, and a fear of thee, and thy judgments.

20. ‖Put them in f fear, O Lord, that the Nations may know themſelves to be but men.

f. ‖or, ſet them a razor.

Annotations on Pſal. IX.

a. *Tit. Muth-Labben.*] The Title of this Pſalm (as of the former) hath been matter of much queſtion and uncertainty, in both parts of it, עַל מוּת and לַבֵּן For the former, many of the learned Hebrews incline to read it, as one word, עַלְמוּת. So *Abu Walid*, who ſaith that, perhaps, from that notion of the word, wherein it ſignifies *occultari*, it might be a certain way, or kind of *ſtill*, *bidden*, or *low Muſick* or *Melody*. And ſo the *Jewiſh Arabick Tranſlator* interprets it, an *bidden low ſlender tune*. To this the LXXII. agree, who rendring it τῶν κρυφίων, appear to have read it עַלְמוּת, in one word, and either עַל before it, or elſe ſupplying the want of that *præpoſition* by τοῦ, Then for *Labben*, the *Jewiſh-Arabick tranſlator* would have it to be from *Ben*, the name of one of the *Præfects* of *Muſick*, mentioned 1 *Chron.* 15. 18. as if the *Pſalm* were for *Ben*, or thoſe belonging to *Ben*, to *ſing*. And thus, it ſeems, *Kimchi*'s Father took it. To this interpretation that place in the *Chronicles* ſeems ſomewhat favourable, where, as *v.* 18. of thoſe of the *ſecond degree* are reckoned *Zachariah*, *Ben*, *Jaziel*, *Shemiramoth*, *Jehiel*, *Unni*, *Eliab*, *Benaiah*, *Maaſiah*, &c. ſo *ver.* 20. *eight* of the ſame perſons are repeated again (which number muſt reaſonably be ſuppoſed to contain *all* the reſt) as *ſingers to ſound with Pſalteries on Alamoth*, where the Hebrew עַל עֲלָמוֹת is reteined by the LXXII.

עַל מוּת

לַבֵּן

τοῦ

περὶ ἀλαμωθ, and most probably signifies the name of a tune known by that title: and so indeed || *Kimchi* among the known *tunes* of the Hebrews names *Alamoth* for one. And so this is no improbable account of this *title*. Yet in a matter where there is not ground for any more then *conjecture*, it may not be amiss to set down some other *descants*. First then, it will be found no news, for the *antient* interpreters to put into *one*, those words which were, and ought certainly to be *divided* in the Hebrew. An example we have in this very particular, *Psal.* 48. *he shall be our guide* עַל מוּת *unto death*. The *Chaldee* render, as if it were one word, עָלְמוּת *youth, in the days of our youth*: where yet the *Masorites* read in two words עַל מוּת *till death*; and so there the LXXII. render it in sense, though not in words, εἰς τὸν αἰῶνας, *for ever*, (for by that they might more probably express עַל מוּת *till death*, than be thought to have read עוֹלָמוֹת *secula*, as some learned men conjecture.) And thus *Kimchi* reports of his Father, that in his opinion *Almuth* were *two* words, yet to be read as *one*. And if they were two, [עַל מוּת *upon the death*] then all the difficulty will be, what is meant by לַבֵּן *Labben*. That some of the Hebrews will have read by way of *Anagram*, backward, נָבָל as if it were *on the death of Nabal*: but that sure is but *phansy*, though I see it taken up by a very learned man. The LXXII. render it τοῦ υἱοῦ, *of the son*, simply: And some account may be given of that, not from those that will understand it of the death of Christ, the Son by way of eminence, but in a far different sense, so as to understand it of one whose father was not known; in which notion the Latine conceiving אִישׁ הַבֵּנִים, 1 *Sam.* 17. 4. to be *literally* [a *man*, or one *of the sons*] have rendred it *vir spurius*, a *bastard*. And though the LXXII. there read in a distant style ἀνὴρ δυναλὸς, a *mighty* or *strong man*, a *gyant*; yet I suppose this is but consequent to the same notion. For it is by the Hebrews observed from *Gen.* 6. 2. and 4. that the *gyants*, i. e. *great* or *mighty men*, were begotten by those unlawful conjunctions or promiscuous use of women, and so generally lived without observation of any Laws of chastity, or marriage, (which is the meaning of corruption and violence, v. 11.) and so might well be thought to be meant by that phrase [*men of the sons*] as that signifies a *spurious* offspring, whose father is not known (as generally 'tis observable of any *gyant* in *Scripture*, that he hath no other extraction taken notice of, but either that he is a *son*, or *of the sons of the gyant*, 1 *Chron.* 20. 4. and 6. or a *brother* of such a man, as of *Goliah*, v. 5.) somewhat like this we find ii *Sam.* 21. 16. where *Ishbibenob* is said to be *of the sons of the gyant*, and in the Chaldee בְּבְנֵי גִּבָּרָא *of the sons of the strong man*, without naming any *father*. And it is not improbable that the name it self *Ishbibenob*, was a light variation from that phrase אִישׁ בִּבְנֵי *a man of the sons*, as a known *title* for a *gyant*. And if this be appliable to לַבֵּן *Labben* here, then it may signifie the *Gyant* of *Gath*, *Goliah*, and give ground of conjecture either that this *Psalm* was composed (though long after) in remembrance of, or reflexion on *Goliah*) his death, as the Chaldee, v. 5. (and *Kimchi*, who is not of this mind for *Labben*, doth yet acknowledge the matter of the *Psalm* to agree to *Goliah*) or else was set to the tune of one that had been composed on that subject, for so *Kimchi*, as was said, among their known tunes, names *Alamoth* for one, which sure refers to this place. Besides this, one farther interpretation there is, of which the word may be deemed capable, and that concurring to the same end, to determine *Goliah* the person here referred to. For בֵּין in Hebrew and Chaldee signifies *inter* or *in medio*, *between*, or *in the middle*, and may fitly denote a *Champion*, or *Combatant*, that *stands forth*, and is in the *middle*, to *challenge* the enemy. So 1 *Sam.* 17. 4. when *Goliah* comes out to challenge the *Israelitish* host, it is, אִישׁ הַבֵּנַיִם *vir intermedius* saith the *Interlinear*, *a man*, or *one in the midst came out from the Camp of the Philistims*; and the *Chaldee* in like manner גִּבָּרָא מִבֵּינֵיהוֹן *a strong man*, or *gyant*, *or champion from among them*. And many like passages there are in Authors, of *combatants* standing forth betwixt the Camps: So he whom *Manlius Torquatus* killed in *Livie*, l. 7. This || *Homer* expresses in like style, by ἐν μέσσῳ, in the midst,

Ἀνδρὶ δὲ μ' ἐν μέσσῳ καὶ Ἀμφίλοχον Μενέλαον.

i. e. saith *Eustathius*, p. 291. l. 23. μεταξὺ τῶν δύο στρατευμάτων, *betwixt the two Armies*, which, saith he, after *Homers* time, μεταίχμιον φασιν, or μεσαίχμιον, they express by one word, which signifies *between the Armies*, and is, saith he, † afterward more fully described by ὀλίγη δ' ἦν ἀμφὶς ἀρούρα, *there was a little plain* or *field about them*. Agreeable to which is our style of *duellers*, *challenging* to the *field*. And in reference to this it may possibly be, that *Goliah* should be here noted by אִישׁ לַבֵּן, or simply לַבֵּן *the man between*, i. e. the *Champion*. And then מוּת לַבֵּן the *death* of this (here called *Labben*) will be no more than the plainer words express, 1 *Sam.* 17. 51. כִּי מֵת גִּבּוֹרָם that *their strong man* or *champion was slain* or *dead*: which the LXXII. render τέθνηκεν ὁ δυνατὸς αὐτῶν, *their mighty man* (as v. 4. they rendred אִישׁ הַבֵּנַיִם *the man between*) and the *Syriack*, and the *Arabick*, *their gyant*. Of him then this title may be understood; and the *Psalm* either have been *composed* for some *anniversary* commemoration of his *death*, or else set to the *tune* of some that was thus composed. But this is but conjecture in a matter of great uncertainty.

V. 3. *Shall fall.*] The notion of כָּשַׁל here is *military*, being spoken of *enemies* in *war*, and it refers to those that either *faint* in a *march*, or are *wounded* in a *battel*, or especially that in *flight* meet with *gall-traps* in their *way*, and so are *galled* and *lamed*, rendred unable to go *forward*, and so *fall*, and become liable to all the ill chances of *pursuits*, and, as here, are *overtaken*, and *perish* in the *fall*. And thus 'tis by the *Chaldee* יִתְקְלוֹן (חָקַל being lightly varied from this) *impingent*, *stumble* or light on any *gall-trap*, or other sort of *scandall*. But the LXXII. both here and in most other places render it ἀσθενῶν, being *weak*, and so the *Latine infirmabuntur*, and the *Arabick* and *Æthiopick* all to the same sense; meaning no other then this of being *galled*, and so made unfit for progress: See *Psal.* 27. 2. ἠσθένησαν καὶ ἔπεσον, *they were weak*, or *wounded*, or *galled* in their March, and then they *fell*, as a consequent of it. And thus must it be rendred here, not *falling*, but being *gall'd* and *lame*, *precedent* to *falling*. And so in St. *Paul*, *Rom.* 14. 21. σκανδαλίζεται ἢ ἀσθενεῖ, *offended and made weak*, are in the same sense for him that is *gall'd* and *discouraged*, or hindred in his *Christian course*. See note on 1 *Cor.* 8. b.

V. 6. *Destructions*]

c. חָרַב

V. 6. *Deſtructions.*] The *Hebrew* חָרַב *vaſtatus eſt*, hath many *nouns* derived from it: חָרְבָה *deſolation, deſtruction*, and alſo a *fight*, or *war*; חֶרֶב a *ſword*; and מְחֹרָב a *ſouldier*. And accordingly the LXXII. render חָרְבוֹת here ῥομφαίας, *ſwords*, and ſo the *Syriack*, and *Latine*; the *Arabick* read it *weapons*, and the *Chaldee* paraphraſe it by *armies* and *Caſtles*. But the ordinary rendring is to be preferred (though the other need not be deſpiſed) and ſo the ſenſe will be, that the *Philiſtims deſtructions are completed to the uttermoſt*; (as εἰς τὸ τέλος, *to the end*, by which the LXXII. render לָנֶצַח here, is duly tranſlated, 1 *Theſſ.* 2. 16.) and then that which follows, *and thou haſt deſtroyed Cities*] muſt not be applyed to the *enemy*, in the *beginning* of the *verſe*, but to the *God* of *Iſrael*, who *deſtroyed* them. And thus the *Jewiſh-Arabick* tranſlator applyes it. The *enemies Countrey deſolation hath fully ſeiſed on, made a full end of it*; *The People of their Cities thou haſt cut off*, *till*, or *ſo that their memory is utterly periſhed*.

הֵמָּה

In the end of the verſe where the *Hebrew* hath הֵמָּה *with them*, the LXXII. it ſeems read הֲמָא a *noiſe*, or *tumult*, and ſo render it μετ' ἤχου, *with a ſound*; and ſo the *Latine* and *Arabick* and *Æthiopick* after them: But the *Chaldee* have מִבַּיִן *from them*; and the *Syriack* leave it out as redundant, being conteined in זִכְרָם *their memorial*, precedent.

d. יְהוָה לְעוֹלָם

V. 7. *But the Lord.*] The rendring of this Verſe is beſt learnt from the *Chaldee*, who make three parts of it. 2. וַיהוָה לְעוֹלָם i. e. literally, *And the Lord for ever*, they render, *The word of the Lord for ever*, by way of *Ellipſis*, to be ſupplied by addition of ſome verbe, *is*, or *abideth for ever*. 2. יֵשֵׁב *he ſhall ſit*, which they *paraphraſe*, *his habitation in the higheſt heavens*. 3. כּוֹנַן —— *he hath prepared his throne*, or *tribunal for juſtice*. The two former of theſe the LXXII. confound, and put into one, and ſo the *Syriack* and *Latine*, and *Arabick*, and *Æthiopick* after them: but the more diſtinct reading, which the *Chaldee* follows, is moſt *literal* and full, and with reaſon to be *preferred*.

יֵשֵׁב כּוֹנַן

e. בַּת צִיּוֹן

V. 14. *Daughter of Sion.*] The word *daughter*, applyed to a *city* or *nation*, ſignifies the *people* or *inhabitants* of it, the *city* being as it were the *parent* from whence they ſpring; and accordingly the *Chaldee* here expreſſes it by כְּנִישַׁת צִיּוֹן the *aſſembly of Sion*, from כָּנַס and בָּנַשׁ *congregavit*.

f. מוֹרָה

V. 20. *In fear.*] מוֹרָה here is by the LXXII. rendred νομοθέτης, a *Law-giver*; and ſo the *Syriack* and *vulgar* and *Æthiopick* follow them, and the *Arabick* with a little change, a *doctor* or *teacher* of the *Law*, probably referring to מוֹרֶה a *doctor* or *teacher*, coming regularly from יָרָה *docuit*. The *Chaldee* render it דַּחֲלְתָּה *fear*, as if it were מוֹרָא from יָרֵא *timuit*. And ſo between theſe, the generality of interpreters is divided. If the former be accepted, the ſence will well bear it, thus; *Set them a teacher*, an *inſtructer*, *that*, as it follows, *they may know themſelves to be but men*, learn *humility* and *piety* by this means, and *Gods judgments* or puniſhments may be this *teacher*: as 1 *Tim.* 1. 20. *delivering to Satan* to be *buffeted*, and *afflicted* by him, is ἵνα παιδευθῶσι, *that they may be taught not to blaſpheme*. If it be the *ſecond*, then 'tis; *Put them in fear*——i. e. bring them to the *acknowledgment* and *fear* of thee, and that by thy *puniſhments* alſo. But 'tis ſure the *Hebrew* מוֹרָה according to its *punctation* here ſignifies a *Razor*; ſo *Judg.* 13. 5. וּמוֹרָה *and a razor*, מַסָּפָר ſay the *Chaldee*, *ſhall not come upon his head*, and 1 *Sam.* 1. 11. in like manner. Now this in the *Prophetick* ſtyle is frequently uſed for the *execution of Gods vengeance*: See *Iſ.* 7. 20. *The Lord ſhall ſhave with a razor that is hired, even the King of Aſſyria*, and *Ezek.* 5. 1. *take thee a barbers razor*, thereby to ſignifie *Gods judgments* upon *Jeruſalem*. And this, and nothing but this, is the *importance* of the word, thus *pointed*; and then it will fitly be rendred, in *prophetick* dialect, *ſet them*, or thou wilt *ſet them a razor*, bring ſome *ſharp puniſhment* upon them, that *ſo they may know themſelves to be but men*.

מוֹרָא

The

The Tenth PSALM.

Paraphrase.

The Tenth is a Psalm of Davids, *joyned by the* LXXII. *to Psalm* ix. *but in the Hebrew divided from it: and it is a complaint made to God of the riotous oppressions of wicked men; and an humble relyance on him for his repressing them.*

1. WHy standest thou afar off, O Lord? why hidest thou thy self in times of trouble?

1. O thou all-seeing Lord, thou art sometimes pleased to withdraw thy self a while from the aid of suppliants, and in times of the greatest streights (which are the fittest ‖ opportunities) to suspend thy interpositions, and permit oppressors to prosper, and we silly creatures are often posed thereby, discern not the causes which move thy wisdom to it.

‖ Ἐν εὐκαιρίαις, Lxxii. See Psal. 9. 9.

‖ *or*, In the pride of the wicked the poor is set on fire.

2. ‖ The wicked in his pride doth [a] persecute the poor: Let them be taken in the devices which they have imagined.

2. That wicked men should make use of their worldly power to injure and beat down those that are not able to resist, is nothing strange, their pride incites them to it: But it is thy property to resist the proud, and defend the needy, and to bring ruine on godless men, by the same means by which they designed it to others. Be thou now pleased thus to reveal thy self.

a.

* and the covetous blasphemes and provoketh God.

3. For the wicked boasteth of his hearts desire, * and [b] blesseth the covetous, whom God abhorreth.

3. For 'tis to the great dishonour of thy Name, that the wicked is thus permitted to prosper in his designs: he boasteth and placeth a pride in it, that without any check he can do what he please. And so the covetous designer, that for the inriching himself oppresses and injures others, either perswades himself that God sees not at all, or that he meddles not with the Government of the World, or else makes God an accessary, and favourable to it; every of which is indeed an horrible blasphemy, and must needs provoke him exceedingly.

b.

‖ The wicked in the haughtiness of his look. † saith, God will not require, *or* consider, *or* search out all his devices, *or* will not seek; all his thoughts are, there is no God.

4. ‖ The wicked through the pride of his countenance † will not [c] seek after God; God is not in all his thoughts.

4. For thus the impious atheistical worlding resolves within himself, that all his designs are so subtilly and closely managed, so politickly laid, and secretly wrought, that no God in heaven shall ever be able to discover them, much less to frustrate or punish them.

c.

‖ I shall not be moved for ever and ever (that not on mischief, *or*) from doing mischief. † iniquity, *or* falseness.

5. * His ways are always [d] grievous: thy judgments are far above out of his sight: as for all his enemies he puffeth at them.

5. He pursues his own wicked courses very constantly and industriously. As for Gods laws, or the judgments due from him to sinners, he never considers or lays them to heart: and so being confident of his own wit and strength, and setting all his thoughts on the mischieving his opposers, and never dreaming of any check from any, he despiseth, and contemns them all.

d. * His ways shall travail, *or* bring forth at every season.

6. He hath said in his heart, ‖ I shall not be moved; [e] for I shall never be in adversity.

6. And resolves in his own thoughts that he will never give over his oppressive and wicked ways, upon any apprehension or fear, whether of God or man.

e.

7. His mouth is full of [f] cursing and deceit and frauds, under his tongue is mischief and † [g] vanity.

7. On this account he makes no scruple to take and break oaths, to imprecate all curses on himself, for the confirming of that which is most false; and so he may cheat and injure others, cares not what maledictions he calls down upon himself; and thus is he always employed. His tongue serves him for no other use, but to oppress and defraud others.

f. g.

* *or*, fields. ‖ insidiously watch.

8. [h] He sitteth in the lurking places of the * villages; in the secret places doth he murther the innocent: his eyes ‖ are [i] privily set against the poor.

8. And all advantages he makes use of to catch and kill; he is always upon some secret design of rapine and blood; and innocent poor men that never provoked him, or were his enemies, are the special persons at whom his treachery is directed.

h. i.

π in a close *or* secret place, בַּמִּסְתָּר

ω by drawing בְּמָשְׁכוֹ

α and teareth him in pieces.

β he humbleth himself and falleth, that he may prevail over the poor.

9. He lieth in wait π secretly, as a Lion in his den; he lieth in wait to catch the poor: he doth catch the poor ω when he draweth him into his net. α [k].

9. For these he lies in ambush, as a Lion in expectation of his prey, on purpose to tear and devour them; lays his toils to insnare them, with all the subtlety imaginable; draws them into his power; and then useth the utmost ‖ violence upon them, rends them and preys on them.

k.

‖ ἁρπάζειν Lxxii. rapis Lat. Arab.

10. He coucheth β and humbleth himself, that the poor may fall by his strong ones.

10. And as a Lion is then most couchant, when his aims are most bloody, and designs that insidious posture to that very end; so doth he put on the guise of the greatest meekness and humility, on purpose, that, as a Lion again, he may make use of it to the greatest advantage of seising on his prey (oppressing any that are weaker than he) whensoever it comes within reach of him.

11. He hath said in his heart, God hath forgotten; he hideth his face, he will not see it.

11. All this while he perswades himself that God takes no notices of these oppressions of his, is confident never to be called to any account for them.

‖ the afflicted עֲנִיִּים

12. Arise, O Lord; O God, lift up thy hand, forget not the ‖ humble.

12. But thou, O Lord of all power and justice, and withal of grace and mercy to them that wait on thee, be pleased at length to stretch forth thy hand of defence and relief to all that are thus oppressed and injured.

13. Where-

13. This thy longanimity in forbearing of wicked men, and permitting them to proſper, makes them blaſpheme thee, as one that either doth not ſee, or will never puniſh their violences. v. 3.

13. Wherefore doth the wicked * contemn God? he hath ſaid in his heart, Thou wilt not require it. * provoke, See v. 3. note b.

14. But they will one day find themſelves in a ſad errour, and diſcern to their coſt, that God hath ſeen all the oppreſſions of their lives, and will repay indignation and anger and wrath upon every Soul that hath gone on in this enormous atheiſtical courſe; and on the other ſide take a ſpecial care of all helpleſs men, that rely and truſt on him, and commit themſelves by patience and piety to his cuſtody.

14. Thou haſt ſeen it, for thou beholdeſt miſchief and ſpight, to requite it with thy hand: the poor committeth himſelf unto thee, thou art the helper of the fatherleſs.

l. 15. For thou, Lord, wilt ſhew forth thy vengeance, and bring to nothing the oppreſſors power: viſit him and his deeds, till they be utterly deſtroyed.

15. Break thou the arm of the wicked and the evil man; l * ſeek out his wickedneſs, till thou find none. * thou ſhalt ſeek his wickedneſs, not find it.

m. 16. Thus will God vindicate himſelf to have the governing of the world in his hands: and though wicked men and oppreſſors proſper for a time, and this tempt men to ſome doubts, and atheiſtical diſputes; yet the concluſion will clear the doubt, (and confirm all, that conſider it, in the adoration of Gods power and juſtice) viz. the utter extirpation of wicked men out of Canaan, the emblem of Heaven.

16. The Lord is King for ever and ever; the m heathen are periſhed out of his land.

17. Thou haſt, O Lord, by promiſe obliged thy ſelf never to reject any humble ſuppliant that wants, and waits for thy help: the ardency of humble addreſſes to thee is thine own gift; and then thou canſt never reject or deſpiſe thoſe requeſts, which are thus, by thine own ſpirit and appointment, directed and brought to thee.

17. Lord, thou haſt heard the deſire of the humble, thou wilt prepare their heart, thou wilt cauſe thine ear to hear.

18. And this gives ſecurity and confidence to the moſt helpleſs and deſolate, that thou wilt in thy good time interpoſe thy aids and thy vengeance, to relieve the oppreſt, when he is duly qualified for that mercy, and to ſubdue and confound the atheiſtical tyrannizing oppreſſors, and ſhew them how ſmall reaſon they had, to rejoyce and boaſt of Gods not ſeeing or conſidering their actions.

18. To judge the fatherleſs and the oppreſſed, that the man of the earth may no more * oppreſs. * tyranpize לַעֲרֹץ

Annotations on Pſalm X.

a. יְדַלַּק V. 2. *Perſecute*] דָּלַק ſignifies two things, (as was ſaid note on *Pſal.* 7. e.) to *perſecute*, and to be *ſet on fire:* and though we render it in the former ſenſe, and ſo apply it to רָשָׁע *the wicked*, in the *active* ſenſe, [*the wicked perſecutes the poor*] yet the *antient Interpreters* generally render it in the *paſſive*, and apply it to עָנִי *the poor*, that *in the pride of the wicked he is ſet on fire*, i. e. brought into great *tribulation*; ἐμπυρίζεται, ſay the LXXII. in the ſenſe that S. *Peter* uſes πύρωσις, 1 *Pet.* 4. 12. for a *great perſecution* and *affliction*, that fell on *godly men*. And thus the ſenſe will very well bear it in this place, and the matter be little *varied*, which way ſoever the *rendring* be; it being all one, whether the *wicked in his pride perſecute the poor*, or the *poor be perſecuted*, and *afflicted*, and *oppreſt in*, or *through the pride of the wicked*. The *Chaldee* exactly follows the *Hebrew*, and is as *ambiguous* as that, but is *tranſlated* in the *paſſive* ſenſe.

b. בֵּרַךְ V. 3. *Bleſſeth*] Some incertainty there is in rendring this latter part of the third verſe. The LXXII. beſides that they take רָשָׁע *the wicked* from the *beginning of the next verſe*, and joyn it with this, [Παροξύνει ὁ ἄνομος Κύριον, *the wicked hath provoked the Lord*] they alſo render בֵּרַךְ paſſively, εὐλογεῖται, *is bleſt*, and בֹּצֵעַ ἀδίκων, the *injurious*; and ſo the *Syriack* and *Latine*. But the *Chaldee* varies from them, and keeps nearer the *Hebrew*. The chief *difficulty* is in the rendring of בֵּרַךְ; which though in *Kal* it ſignifies to *bleſs*, yet in *Piel*, as here 'tis uſed, it is obſerved ſometimes to ſignifie in a *contrary ſenſe*, to *curſe*, or *blaſpheme*. So evidently *Job* 1. 5. *Peradventure they have ſinned* וּבֵרְכוּ *and curſt God in their heart*; the *Targum* read וְאַרְגִּיזוּ *and provoked God:* ſo again v. 11. and c. 11. 5. and 9. *Curſe God and die:* ſo 1 *King.* 21. 10. of *Naboth*, בֵּרַכְתָּ *Thou haſt blaſphemed*, or *curſed God*, נְדַפְתָּ ſaith the *Targum*, *Blaſphemed before God:* and ſo again v. 13. And thus the *Arabick* word to *bleſs*, as Mr. *Pocock* cites it out of *Nehayah*, ſignifies alſo to *reproach* or *rail* at; and many other words of *contrary ſignifications* are noted by him, *Not. miſcell. ch.* 2. And ſo moſt reaſonably it muſt ſignifie here; and then the meaning will be clear בֹּצֵעַ in the *Nominative* Caſe, as in the beginning of the verſe רָשָׁע had been, and no *ellipſis* to be ſupplyed, ſave only of the *copulative* [*and*] (which is much more frequent and eaſie than what is neceſſary to the common way of interpreting it) thus, וְבֹצֵעַ בֵּרַךְ *and the covetous* (or in the LXXII. their rendring ἀδίκων, *the injurious*, or *oppreſſor*) *blaſphemes* נִאֵץ יְהוָה *and provoketh the Lord.*

c. יִדְרֹשׁ V. 4. *Seek*] What יִדְרֹשׁ here ſignifies is matter of ſome queſtion. The *Syriack* renders it מֵחֲקַר from עָקַב to *ſearch* or *examine*; the *Latine* renders it *perpendere*, to *perpend* or *weigh*, the *Chaldee* יְחַבַּע which ſignifies to *require*, (and thus it is uſed in the notion of *avenging* or *puniſhing*, *Gen.* 9. 5. and here v. 13.) the LXXII. ἐκζητῆσαι, and ſo the *Latine* to *ſeek*, the *Arabick* to *ſearch*. It ſignifies alſo to *interrogate*, in order to *learning*, ſo to *aſk*, as when we *conſult*, or take any thing into *ſerious care* or *conſideration*; and then if the לֹא יִדְרֹשׁ be applyed to the *wicked*, (as generally the *Tranſlators* apply it) the rendring muſt be, *the wicked in the haughtineſs of his looks will not conſult*, or *ſearch after*, or *conſider God*. And then the chief difficulty will be in the *latter* part of the verſe, אֵין אֱלֹהִים כָּל מְזִמֹּתָיו i.e. literally, *No God all his thoughts:* which being *elliptical*, muſt be ſupplyed either by addition of [*is in*] *God is not in all his thoughts*; ſo the *Syriack* underſtands it, בכלהון *No God in all his thoughts*, and to the ſame purpoſe the LXXII. and *Latine*,

Latine, and *Arabick*, [illegible] *God is not before him*: or else by the addition of [*seen* or *known*] *God sees not all his thoughts* or *devices*, (And thus the *Chaldee* expounds it, but yet with a farther *addition*, (necessary to *connect* it to the former words) וְיֵימַר בְּלִבֵּיהּ *and will say in his heart, All my devices are not manifest before the Lord:*) or yet more promptly, and with less change, *There is no God, are all his thoughts*; so the *Jewish-Arabick* seems willing to supply it, rendring it, *In all his thoughts he saith there is no God*; and this is agreeable to *Kimchi* and others. In this variety of *conjectures* how the *ellipsis* may be best *supplied*, it may not be amiss to propose another rendring of the *whole verse*, by *addition* but of *one word* in the *beginning*, viz. [*saith*] (than which no word almost is more *frequently* understood) thus, *The wicked in the elation of his countenance* (as that is an *indication* of his *heart*, and therefore the *Chaldee* reads בְּגַבְהוּת רוּחֵיהּ *in the pride of his spirit*) *saith*, בַּל יִדְרֹשׁ אֵין אֱלֹהִים בָּל מְזִמֹּתָיו *God shall in no wise* (so the double negative בַּל אֵין signifies) *require* (in the notion of *punishing*) or (in the other vulgar notion) *consider all his devices*. Thus the words flow very naturally, and the *ellipsis* is much more *intelligible*, and easily *supplyed*, than any other way: and to this sense the *context* inclines; *Thy judgments are far out of his sight*, v. 5. *and he hath said in his heart, God hath forgotten, he hideth his face, he will never see it*, v. 11. and this the interpretation of his *blaspheming God*, foregoing v. 3.

d. יְחִילוּ

V. 5. *Grievous*] יְחִילוּ is here by the *Chaldee* rendred מְצַלְחִין *are prospered*, as if it were from חִיל *to be strong*, or *prosper*, by the LXXII. βεβηλῶνται, *are polluted*, or *profaned*, as from חָלַל to *violate* or *pollute*, or *profane*, and so the sense will well enough bear; *His ways are always polluted*, or *defiled*, as the *Atheists* always must be, who *considers* not, nor *dreads Gods judgments*. But the *radix* חול, from whence it regularly comes, signifies *properly* to be *tormented*, after the manner especially of *women* in *labour*, and accordingly 'tis frequently used for *bringing forth*: so *Isai.* 54. 1. חָלָה and יָלְדָה are words of the *same* importance as *travailing* and *bearing*; so *Jer.* 4. 31. כַּיְחוֹלָה, as *of one that travaileth*; so *Psal.* 29. 9. *The voice of the Lord*, or *thunder* יְחוֹלֵל, *makes to bring forth* (speaking of the *hinds*, which are said to *bring forth with difficulty*, and to do it with more *ease*, when being *frighted* with *thunder*, their wombs *open*;) and so very frequently in other places, where the LXXII. render it ὠδίνω, *to be in travail*. And thus it seems to learned men to signifie in this place. See *Schindler Pentaglott.* p. 539. D. who renders it *parient, enixè urgebunt vias suas, they shall painfully, industriously urge, or press their own ways*, (so we had יָחִיל אָוֶן *travailing with iniquity*, *Psal.* 7. 14.) or rather in the *singular* of the *person*, *his ways shall travail* or *bring forth at every season*; [*his ways*] in opposition to [*Gods ways or judgments*] following, which are said to be *far above*, *not considered* by him. In this verse the *punctation* may possibly lie thus, *Thy judgments are far above*; *over against*, or *before him* (מִנֶּגְדּוֹ) *are all his enemies*, (his *eyes* and *thoughts* pursue them only) *he puffeth* (breatheth out *threatnings* and *reproaches*) *at them*. This way the *Hebrew suffixes* do more clearly *answer* one the other.

e. אֲשֶׁר

V. 6. *For I shall never*] The particle אֲשֶׁר *which* doth also sometimes signifie *quod*, in the notion of *quia*, *because*; and so our ordinary rendring supposes here, and takes רָע *evil*, not for *sin*, but *punishment*; and then אֲשֶׁר לֹא בְרָע is not amiss translated, [*for not in evil*, i. e. *for I shall not be in evil*, or *adversity*.] But all the *antient Interpreters* understand both אֲשֶׁר and רָע otherwise. The *Chaldee* joyn it with the *former* part of the verse, thus, *I shall never be moved* אֲשֶׁר לָא בְרָע *from doing evil*. The LXXII. and *Latine* and *Arabick* all seem to design the same sense, [illegible] *I shall not be shaken* or *moved* — *without evil*; and the *Syriack* by way of *Paraphrase*, ܕܠܐ ܒܥܝܢ ܒܝܫܬܐ *be meditates mischief*. All which inclines us to understand אֲשֶׁר in the notion of *ut*, *that*, in which 'tis frequently used, *Gen.* 11. 7. לְמַעַן לֹא אֲשֶׁר (as here) *ut non, that they hear not*, and in many other places: and then the meaning will be *perspicuous*, *he saith in his heart, I shall* or *will by no means be moved for ever and ever, that not* (i. e. *so as not to be*) *in mischief*, or *so as not to be doing some ill*, (as בְּרָע *Exod.* 32. 22. signifies being *set on wickedness*, the same that ἐλάλησεν ἐν τῇ γλώσσῃ, 1 *Joh.* 5. 19.) which there the *Chaldee* have fully *paraphrased*, *I shall never be removed from doing ill*, and the LXXII. more *briefly*, and *imperfectly*, [*without ill*] which yet is equivalent to [*that not with ill*] and so to be *interpreted*, which the *Syriack* meant to express more *fully*, [*they imagine evil*] *meditate evil*, i. e. evil, and nothing else, have no kind of *check* in so doing.

f. אָלָה

V. 7. *Cursing*] The Verb אָלָה signifies to *swear*, (and sometimes to *forswear*) but so to *swear*, as was usual among the *Jews*, with *imprecation* joyned with it, (as when *Matth.* 26. 74. 'tis said of *Peter* that he *cursed and sware*, i. e. *sware* with an *imprecation*) praying for evil against themselves in case they *sware false*. And in this sense the *Noun* is here taken, for that *oath* with *imprecation*; and being rendred [*cursing*] it is not *malediction*, or *exoration* of *others*, but of *himself*, in case he performed not his *oath*: and מִרְמוֹת *deceit* joyned with it, (which the LXXII. render πικρίας, *bitterness*, as if it were מָרָה which signifies that, and the rather because ϰαὶ δόλου following was sufficient to express *deceit*) denotes the *perjury*, and so really *imprecating* all *curses* on themselves, which in order to *gaining* to themselves, and *oppressing* of others, they are without any regret frequently guilty of.

g. אָוֶן

V. 7. *Vanity*] The Hebrew אָוֶן signifies not only *sorrow*, and hard *travail*, or *labour*, from whence the LXXII. render it πόνος here, but also *violence*, *rapine*, *injury*, *iniquity*, *Job* 11. 14. *Prov.* 30. 20. and *Psal.* 5. 5. and so 'tis to be rendred in this place, and the *Greek* πόνος to be understood in that notion, wherein πονηρὸς, *wicked*, doth come from it, meaning primarily him that doth πόνον *inferre*, *injures*, *oppresses* any other. See *Matth.* 5. 39. *Note* g. πόνος.

h. חַצְרוֹם

V. 8. *Villages*] חָצֵר a *Court*, *open* without *walls*, signifies also a *Village*, as that differs from a *walled Town*, and *City*, and so also any place, without *dwelling* or *building* in it, a *field*, &c. and in *Arabick* *green grass*; and so *Psal.* 103. 15. *the life of a man* is כְּחָצִיר *as the herb* or *grass*. And this is more proper for the turn in this place, speaking of *ambushes*, or laying of *wait*, for which the *Villages* (in our *ordinary* use of the word for *little Towns*) are not so *commodious* as the *green grass*, wherein one may lie and be hid, or the *fields*, which are far from any *houses*. The LXXII. read here μετὰ πλουσίων, *with the rich*, reading (as 'tis most probable) עָשִׁירִים, with the change of *two* letters ח. ר into others of a near sound with them, ש. ע.

i. צָפַן

V. 8. *Privily set*] צָפַן signifies to *hide*, or lay up in *secret*; but withal to *watch*, or insidiously to *lay wait*. So *Prov.* 1. 11. נִצְפְּנָה we render it, *let us lay wait for blood*. So *Psal.* 56. 7. יִצְפְּנוּ we render, *they hide themselves*, but the sense directs to this end of *hiding*, to *lay wait*. And so here undoubtedly

doubtedly it signifies, as both the *antecedents* and *consequents* demonstrate. The LXXII. render it ἀποβλέπων, and so the *Latine* and *Syriack*, noting the *intentness* of his *looking*, or *watching*, as for a *spoil* or *prey*; the *Arabick*, shall *look upon*, or *observe*; and so belong to the same sense, which the *Chaldee* more fully expres by יִשְׁתּוֹן *insidiabitur*, *lie in ambush*, or *secretly observe*.

k. וְדָכָה V. 10. *He croucheth*] This passage may a while deserve to be examined, as it lies in the antient interpreters. And וְדָכָה is from דָּכַךְ *comminuit*, *contrivit*: the *Chaldee* read יִתְבָּר *conteret*, and the *interlinear atteret*; but both seem to use it in the *reciprocal* sense. But tis possible it should be rendered transitively, *and he teareth him in pieces*, and so *connect*, and be joyned with the end of the *former* verse, as the expression of *Lion-like cunning*, and *cruelty* there described, thus, [*he catcheth the poor by drawing him into his net, and rends him into the smallest pieces.*] Thus the LXXII. seem to have understood it, rendring it ταπεινώσει αὐτὸν, *he shall humble* (as from דכה *humiliavit*) *him*, i. e. the *poor*, and joyning it with ἐν παγίδι αὐτῶ, *in his net*, in the *former* verse; and the *Syriack* leave it out, as being before sufficiently expresst by *catching him in his net*: whereas they that with the *Chaldee* set it at the *beginning* of this tenth verse, do 1. omit the *copulative* ו unrendred, or turn it into a *jod*; 2. understand it in the *neutral* sense, *he croucheth*, as from דכה, which indeed may be so taken, but is not received by the *Chaldee*, or *Interlinear*, (the chief fautors of that interpretation) both which take it in the notion of דכך *conterit*; 3. are fain to insert a ו *copulative* before the *next* word, and render וְיִשְׁחַ, *and humbled himself.*] All which are removed, and the matter laid *clear* and *current* in this *uniting*, and rendring of it, [*he doth catch the poor by drawing him into his net, and teareth him in pieces.*] And then the tenth verse will be *perspicuous* also,

וְיִשְׁחַ יִשַּׁח, *he shall stoop*, (so יִשַּׁח from שחח, *curvatus est*, most properly signifies,) וְנָפַל *and fall*: thus the LXXII. render it, κύψει καὶ πεσεῖται, *he shall stoop and fall*; and the *Syriack*, ܢܟܦ ܘܢܦܠ *be humbled, and fall*; and the *Latine*, *inclinabit & cadet*, *he shall bend himself and fall*; and so the *Arabick* and *Æthiopick*; and so the *similitude* with the *Lion* enclines it, who lies down, is *couchant*, or, as in the *Apologue* in *Horace*, *Ep.* l. 1. 1. *feins* himself *sick*,

> ——*Vulpes ægroto cauta Leoni*
> *Respondit——tua me vestigia terrent,*
> *Omnia te advorsum spectantia, nulla retrorsum.*

by that means to secure himself of his *prey*, or to fit him to *seize* on it. So saith the *Jewish Arabick Translator*: *This is a description of the fashion of a Lion*; *for when he means to leap, he first coucheth, that he may gather himself together, then he rouzeth himself, and puts out his strength, till he tear his prey: therefore when he speaketh thee fair, beware of him, for this is but his deceit.* Then follows בַּעֲצוּמָיו חֶלְבָּאִים, *to prevail*, or, that he may *prevail over the poor*. The LXXII. render it, ἐν τῷ αὐτὸν κραταιωθῆναι ἀπὸ πενήτων, *in his prevailing over the poor*, and so the *Latine* and *Arabick* and *Æthiopick*; and so עָצַם may signifie to be *strong*, and that *comparatively*, *stronger* than another; so *Gen.* 26. 16. עָצַמְתָּ *thou art stronger than I*: the *Chaldee* expound it by תַּקַפְתָּ from תָּקַף which signifies to *overcome*, to *prevail* over another. And thus is עָצַם generally expounded by the LXXII. ἰσχύω ὑπὲρ, and κατισχύω, and ὑπερισχύω, all words of *prevailing* and *overcoming*. And then the preposition ב seems best to be rendred by *pro*, or *propter*, or *ad* (so 'tis acknowledged to signifie, and ἐν in the LXXII. is frequently taken for εἰς) as the *end* for which he *coucheth* and *falls*: that as the *couchant Lyon* lies still, and then *rouseth himself*, when his *prey* comes into his reach, and so *seises* upon it; so he, by the like art of *humility* and *secrecy*, may *break forth upon the poor man*, and *devour him*. The *Syriack* here have a way by themselves; after [*he shall be humbled and fall*] wherein they follow the LXXII. they read instead of בַּעֲצוּמָיו, ܒܟܠ ܡܫܟܚ ܘܡܟܐܝܐ ܒܥܛܡܘ ܕܚܠܫܐ *diseases, and sorrows are in his bones*; questionless respecting that of the *Lion*, expresst by the *Apologue* in *Horace*, in feigning himself *sick*, that he may by that means obtain his *prey*. And so this serves to *confirm* this interpretation, which yet without that help is *coherent*, and *facile* in every part; whereas our *ordinary* rendring joyneth the *singular* נָפַל *fall*, with the *plural* חֶלְבָּאִים *poor*; and though the *margin* reads חֵל בָּאִים in two words, and the *interlinear* render it *congregatio attritorum*, *the army*, or *congregation of afflicted ones*; yet neither any of the *antient interpreters* acknowledge that reading, nor can there be place for it here, this word חֶלְבָּה being used *twice* more in this *Psalm* (though no where else) to signifie the *poor*, v. 8. and 14. It is more reasonably suggested in favour of *that* interpretation, that it is an *elegance* both in *Hebrew* and *Arabick*, to use the *verb singular* with the *nominative plural*, especially when the *verb* is placed *first*, as here it is; and therefore I acknowledge that to be no *objection* against the *ordinary* rendring in case the *former* of the notion of וְדָכָה, and בַּעֲצוּמָיו be of no force; Of which, as of a *conjecture* only, the *Reader* may pass his judgment; And if he shall prefer the *ordinary* rendring, then the main difficulty will be in the phrase וְנָפַל בַּעֲצוּמָיו And 1. the ו will not be barely either *conversivum*, or *copulative*, but as *Eben-Ezra* oft compares it to the *Arabick* ف denoting the *consequence* of one thing to another, so as to imply [*that*] or [*untill*] and so 'twill be rendred; *he humbleth himself and the poor fall*, or *that*, or *untill the poor fall*——Then for עֲצוּמָיו that may be rendred *assaults*: So *Abu-Walid* saith it is here a Noun, signifying *contention*, or *assault*, and applyes this notion to it in other places of *Scripture*, and in the *Mishnaioth*, and so doth *Kimchi* in his *Radices*; and in his *commentary* on *this Psalm* he puts both together, *strength* and *contention*, rendring it, בחוקף ריבו ומלחמותיו *by the strength of his contention and warlike assaults*. But then thus also it will be as well applyable to the *other* interpretation, which understood וְנָפַל of the *assailant*, *he falleth with his fierce assaults* חֶלְבָּאִים (understanding the *præposition* ב) *on the poor*; and in this sence *Abu-Walid* compares נפל with the *Arabick* وقع *to fall*, and *to fall on*, in sence of *assault*.

I. תִּדְרוֹשׁ בַּל תִּמָּצֵא V. 15. *Seek till thou find none*] *To be sought and not be found*] signifies *proverbially* that which is *lost* or *destroyed* utterly. So *Psal.* 37. 36. *I sought him but he could not be found*] is but another phrase to signifie what went before [*he passed away, and lo he was not*] So *Job* 20. 8. *he shall flee away as a dream, and shall not be found*] all one with, He shall *perish for ever*, *they shall say*, *where is he?* v. 7. So *Ezek.* 27. 21. *though thou be sought for, yet shalt thou*

thou never be found again. So *Rev.* 16. 20. *the mountains were not found*, i. e. they were *deſtroyed.* So *Chap.* 18. 21. *Babylon ſhall be thrown down, and ſhall be found no more at all.* So *Pſal.* 69. 20. *I looked for comforters but I found none*] to expreſs a *heavy, diſconſolate condition.* So *Jer.* 1. 20. *the ſins of Judah ſhall be ſought for, and ſhall not be found*] is a *prophetical* expreſſion to note the *taking away of ſin*, viz. by *pardon* and *remiſſion*, which is the *blotting* them out, for ſo it follows, *for I will pardon them*, &c. And here it is taken in the ſame manner, not for the *pardoning*, but *deſtroying*, and ſo beſt connects with *breaking the arm of the wicked* (*deſtroying* him and his *oppreſſions* together) *precedent*, and *the heathens periſhing out of the Land*, v. 16. The *Chaldee* more fully expreſs it, *Let their impiety be ſought for, and not found*; and ſo the LXXII. and the *Latine*, and the *Arabick*, *his ſin ſhall be ſought, and he ſhall not be found becauſe of it.* Other like phraſes there are, As *Pſal.* 28. 5. *thou ſhalt deſtroy*, or *pull them down, and not build them up. They ſhall fall and not be able to ſtand; Shall lye down, and not riſe*, and the like.

V. 16. *Heathens*] What גוים *nations* or *heathen*] ſignifies in this place, is manifeſt by the former *verſes*, eſpecially the fifteenth immediately foregoing, where the ſubject of the diſcourſe is *the wicked and evil man*; who as there they are to be *broken*, and *ſought and not found*, ſo here of the גוים 'tis ſaid, that *they ſhall periſh.* 'Tis therefore to be reſolved, that the *nations* or *heathen* are here, as in many other places of the *Pſalmiſt*, *the wicked men* among the *Jews*, and not only the *Idolatrous Gentiles* ſo called. So *Pſal.* 59. 5. *Awake to viſit the nations, or heathen*, i. e. the *wicked tranſgreſſors*, in the end of the *verſe*, thoſe of the *Jewiſh nation* ſent by *Saul* to ſlay *David.* So v. 8. *thou ſhalt have all the heathen in deriſion*, ſpeaking of the ſame men. That the *Greek* ἔθνη, parallel to this, ſignifies not the *Gentile Nations* onely, but ſometimes, when the *context* enforceth, peculiarly the *Jews*, ſee *Annot.* on *Matt.* 24. ᵉ. and proportionably ἐθνικὸς, an *heathen*] is uſed for a *deſperate* obſtinate *ſinner*, *Matt.* 18. 17. m. גוים

The Eleventh PSALM.

Paraphrase.
The Eleventh Psalm is a declaration of Davids full confidence in God, in despight of all discouragements, and was by him composed, and committed to the prefect of his Quire.

TO the chief Musitian, a Psalm of David.

a. 1. My full trust and confidence is in God, not in any strength or preparations of my own: and therefore their advice is very unreasonable, that as in a state of destitution and despair, counsel me to retire to some remote place of solitude, for fear of mine enemies forces; as when fearful birds flie to the tops of Mountains, out of the fowlers reach.

1. In the Lord put I my trust: how say ye then to my soul, flee as a bird to [a] || your mountain.

|| the

2. They are daily discouraging me, with the approach, and preparations of mine enemies, and the closeness, and unavoidableness of their designs against me.

2. For loe, the wicked bend their bow, they make ready the arrow upon the string, that they may privily shoot at the upright in heart.

b. 3. Assuring me, that within a while all my preparations and Forces will be routed, and then 'tis not my righteousness will give me any support or security.

3. || If the [b] foundations be destroyed, what can the righteous do?

|| For the strong holds will be demolished.

4. But my full reliance and confidence in God, arms me against all these temptations to fear and despair. Let the strength, and preparations of my enemies be what they will, and my condition as low and destitute, in the eye of man, as is possible; yet I am sure God sits in Heaven, as in a sanctuary, and on a throne: so that I have my double appeal, and resort, to his mercy and his justice; the former to secure the righteous, the latter to subdue and destroy the wicked oppressor: and from these two I have grounds of assured confidence, that that all-seeing Majesty, that knoweth and judgeth the actions of men, will not fail to judge on my side, to secure me, and destroy my proudest adversaries,

4. The Lord is in his holy Temple, the Lords throne is in Heaven; his eyes behold, his eye-lids try the Children of men.

c. 5. For as it is most infallibly certain, that God doth overlook and sentence all and every action of all sorts of men, both good and bad, and approves, and justifies, and acquits, and withall maintains the cause, undertakes the patronage of the sincerely upright person, and though he permit him to be under some temptations, and seeming destitutions for a while, yet finally delivers him, and vindicates his integrity, and suffers not any thing which is truly ill to befall him, but converts all into good to him; so on the other side, he abhors violence and injustice, and permits not that finally to prosper, save to the destruction and endless mischief of the Authors of it.

5. The Lord tryeth the righteous; * but the wicked and him that loveth violence [c] his soul hateth.

* or, and the wicked, and he that loveth violence hateth his own soul.

d. 6. Be their Forces and preparations never so strong, God can and will defeat them all: when man cannot intrap them, or overcome them by his policy, God will do it for him, bring them into some trap or other, that shall keep them fast enough from injoying their projected prey, from hurting the righteous; and this oft so unexpectedly and so strangely, as that it shall be acknowledged the immediate work of God, as much, as if it came down in a showre of rain, visibly from Heaven. And so when men cannot by their own strength resist them, God will destroy them by his interposition, and that so observable to pious considering spectators, that it shall be attributed to him as immediately and signally, as was the destruction of Sodom by fire and brimstone, or of the Ægyptians by means of the strong East-wind, Exod. 14. 21. which drowned them, c. 15. 10. and secured the Israelites. Thus shall God finally deal with the wicked oppressors, though he bear patiently with them for a while.

6. Upon the wicked he shall rain Snares, [d] fire, and brimstone, and || an horrible tempest: this shall be the portion of their Cup.

|| a tempestuous wind shall be רוח זלעפות

7. For as God is most just and upright in himself, and perfectly abhors all the injustices and oppressions of wicked men; so doth he think himself obliged to favour and protect innocence, wheresoever it is, and accordingly considers and regards, and with his own eye of special watchful providence, defends, and secures all those that walk uprightly.

7. For the righteous Lord loveth righteousness; his countenance doth behold the upright.

Annotations

Annotations on Pſal. XI.

V. 1. *Your mountain*] where the *Hebrew* now reads הַרְכֶם צִפּוֹר *to your mountain a Sparrow*, all the *antient interpreters* uniformly read, *to the mountain as a Sparrow*: לְטוּרָא דֵּיךְ צִפְּרָא ſay the *Chaldee*, εἰς τὸ ὄρος, ὡς στρουθίον, and ſo the reſt, and ſo the *ſenſe* exacts, and ſo it is poſſible the reading *antiently* was, without the הַר כְּצִפּוֹר ים *to the mountain as a Sparrow*, as *Pſal.* 102. 7. we have כְּצִפּוֹר *as a Sparrow upon the houſe top*. However, if it be, *flie Sparrow to your Mountain*, the ſenſe will be the ſame, *as a Sparrow to the Mountains* (*your*) being *redundant* in *ſenſe*) ſo the *Jewiſh-Arab*, *to ſome of the mountains*. a. הַרְכֶם צִפּוֹר

V. 3. *If the foundations*] It is not certain, what הַשָּׁתוֹת ſignifies here. The word is once more found, *Iſa.* 19. 10. where we read *purpoſes*, and in the margin, *foundations*, and by ſome *learned* men 'tis rendred *nets*, by others, more agreeably to the context, *dammes*, or *pool-heads*. The *Radix* שת *poſuit*, denotes promiſcuouſly to *make* or *prepare*, or *raiſe*, whether a *damme*, a *work*, a *fortreſs*, and *rampart* of any kind, or a *family*, or an *Army*, &c. From the *firſt* of theſe (wherein 'tis uſed, *Iſa.* 26. 1. *God* ſaith יָשִׁית *he will found* or *caſt up Salvation for walls and bull-warks*) the *noun* may here ſignifie a *refuge* or place of *ſtrength*, ſuch as were ordinarily built on *hills*, which were mention'd v. 1. from the *ſecond* is *Seths* name, *Gen.* 4. *becauſe*, ſaith *Eve*, *God* שֵׁת *hath prepared me another ſeed for Abel*; *hath given me*, ſaith the *Chaldee*; ἐξανέστησε, *raiſed up*, ſay the LXXII. In the *third* ſence 'tis uſed *Pſal.* 3. 6. for *laying ſiege*, *incamping*, *raiſing an army*, אִתְכַּנְּשׁוּ *aſſembling*, ſaith the *Chaldee*, in a *militarie* manner: ſo *Iſa.* 22. 7. שֹׁת יָשִׁתוּ *ſhall ſet themſelves in array*. And it is moſt probable that here in a diſcourſe of *enemies* and *hoſtility*, it ſhould be uſed either in that *firſt* or in this *third* ſenſe, either for *fortreſſes* or *ſtrong holds*, or elſe for other *forces* and *preparations military*. It is thought alſo *capable* of *another* notion, for *laws*, the *foundations* of *Government*, and the *defences*, or *bulwarks* of every mans *right*, which, by another word מוֹסְדֵי, are ſo ſtiled, *Pſal.* 82. 5. ſpeaking of *Judicature* perverted, *All the foundations of the earth are out of courſe*. But the context here ſpeaking of *David* and his *enemies*, and uſing another word, doth not ſo well allow of this. To that of *fortreſſes* the *ſtory* agrees not, for *David* had none ſuch. To the latter of *forces* or *preparations* military the LXXII. (and the other *interpreters* following them) beſt agree, ἃ κατηρτίσω καθεῖλον, *they have deſtroyed what thou haſt prepared*; and the *Syriack* yet more fully ܐܝܟ ܕܐܬܩܢ ܐܢܬ ܗܘ ܐܒܕܘ *what thou haſt prepared, they have diſſipated*. The *Latine* not ſo *fully*, yet to the *ſame* ſenſe, *qua perfeciſti deſtruxerunt*, *they have deſtroyed what thou haſt done*, i. e. (the *preter* for the *future*) they *will* ſoon *ſcatter* and *diſſipate* all thy *preparations*; and when they have done ſo, פָּעַל מַה פָּדִיק *what hath the righteous done?* i. e. what *can* or *will* he do? His *righteouſneſs* will ſtand him in little ſtead. And thus it is fitly a part of the ſpeech of the diſtruſtful *friends* of *David*, that *diſcouraged* him, and bid him *flie to the hills*, places of *ſtrength* or *ſafety*, v. 1. (and it may be farther obſerved, that in *Scripture ſtile* we frequently read of the *foundations of the mountains*, or *hills*, *Deut.* 32. 22. *Pſal.* 18. 7.) and ſo ſtill inſiſt here, telling him that the *enemy* will *deſtroy all his forces*, and then a *righteous man* or *cauſe*, without any other defence, will ſoon be *taken*, and *ruined*. And therefore this is moſt *probably* the meaning of it. b. הַשָּׁתוֹת פָּעַל מַה פָּדִיק

V. 5. *Soul hateth*] The different ſignifications of the particle וְ have made this *verſe* capable of ſeveral *interpretations*. For if as a *Copulative* it be rendred [*And*] then the *firſt* part of the *verſe* runs thus, *The Lord trieth the righteous*, יְרָשָׁע *and the wicked*, i. e. *examines* the actions and thoughts of *both*: and this ſeems moſt probable, as beſt connecting with v. 4. *his eye-lids try the children of men*, i. e. *all men in the latitude*, *righteous* and *wicked*, *good* and *bad*. And then, as a conſequent of that, it fitly follows, *And he that loveth violence hateth his own ſoul*, i. e. doth inſtead of *oppreſſing others*, *miſchief himſelf*; he is ſure to have the *worſt* of it; when *God* comes to *examine* it, his unjuſt dealing will be the *greateſt* cruelty to his *own ſoul*: and for this the וְ before אֹהֵב חָמָס *he that loveth violence* may be indifferently rendred, [*and*] or [*but*] but moſt fitly [*and.*] This ſenſe the LXXII. have imbraced ὃς δὲ ἀγαπᾷ ἀδικίαν μισεῖ τὴν ἑαυτοῦ ψυχήν, *but he that loveth iniquity hateth his own ſoul*; and from them the *Latine*, *qui autem diligit iniquitatem*, *odit animam ſuam*; and ſo the *Arabick* and *Æthiopick*: and there is only this *prejudice* againſt it, that שְׂנָאָה is in the *feminine*, and ſo more fitly agrees with נַפְשׁוֹ *his ſoul* in the *nominative* caſe. On the other ſide then, if וְ in the *firſt* place ſignifie [*but*] then it will disjoyn רָשָׁע *the wicked*, from the *former* part of the *verſe*, and make it begin the *latter* part; and then our *ordinary* rendring of it, which is favoured by the *Chaldee*, will be moſt *commodious*, ſo as to make an *oppoſition* betwixt the *fate* of the *righteous* on one ſide, and the *wicked* and *violent* on the other; that *God trieth the one*, and then *trying* muſt ſignifie either *permitting* to be tempted and *afflicted* for a while, or elſe (as δοκιμάζειν, to *trie* ſometimes ſignifies) *approving* the *former*, and *abhorreth* and *deteſteth*, and ſo will ſeverely *puniſh* the *latter*. And the only exception againſt this underſtanding of it is, that יִבְחָן *trieth*, is in the 4th verſe uſed in another ſenſe, for a *judicial examination* of mens *actions*, ſuch as is *common* to the *ſons of men* indefinitely, i. e. to *all* ſorts of them, *good* and *bad*, and not peculiar to the *righteous*; as in the notion either of *tempting* for a while, or of *approving*, it muſt be. In this uncertainty I thought it beſt, that the *Paraphraſe* ſhould not be *confined* to one, but *inlarged* ſo as to take in both of them.

V. 6. *Fire, brimſtone*] This *verſe* is beſt divided, by making the *pauſe* after פַּחִים *ſnares*, thus, *Upon the wicked he ſhall rain ſnares*; putting all that follows [*fire and brimſtone, and wind of tempeſts* or *tempeſtuous winds*] into one alſo, of all which together it is affirmed, that they are *the portion of his Cup*. And thus the LXXII. read it, πῦρ καὶ θεῖον καὶ πνεῦμα καταιγίδων μερὶς τοῦ ποτηρίου αὐτῶν, and ſo the *Syriack* and *Latine*; and thus there is no *elipſis* to be ſupplied, but only of the *verb*, *are*, or *ſhall be*, thus, *Fire and brimſtone and a tempeſtuous wind ſhall be the portion of their Cup*: which laſt *phraſe* [*portion of Cup*] is *proverbial* in *Scripture*. *Gods gifts* and *diſpenſations*, *good* and *bad*, are ordinarily expreſt by a *Cup poured* out, and *given* men to *drink*; thus 'tis very frequently in *Scripture*. And even the *Hea-then* c. פַּחִים d. כּוֹסָם

then had the ſame expreſſion of their *Gods*; Δοιαὶ μὲν κρατῖρες —— in *Homer*, *there be two Cups* of the *Gods*, one of *good things*, another of *bad*. And then מָנָה *portion* from מָנָה *numeravit*, to *tell out*, ſignifies either a *payment*, or that which is *deſtin'd* to any, as his μοῖρα, or *portion*, in a *diviſion*. מָנָת

The Twelfth PSALM.

Paraphraſe. The Twelfth Pſalm is ſpent in meditation of the malice and wickedneſs of men, and the relief which is to be expected from none but God. It was compoſed by David, and committed to the Maſter of his Muſick to be ſung, or played on the harp of eight ſtrings.

TO the chief Muſitian upon ‖ Sheminith, a Pſalm of David. ‖ the Eight, *ſee* Pſal. 6.

1. It is a ſad ſight or meditation, to conſider how wicked the World grows, very few pious men to be met with any where; ſo few, that one may rely on, or truſt, that I have reaſon to complain, that even truth or fidelity it ſelf is departed out of this earth of ours. And this may well drive one to his one ſure hold, the help and aſſiſtance of God; on which alone I rely, and in that I reſt, and beſeech him in his good time to afford it me.

1. Help Lord, for the Godly man ceaſeth; for * the faithful fail from among the children of men. * or, fidelities אֱמוּנִים *ai ἀληθεῖαι* LXXII. and ſo *Syr. Ar. Arab. Æthiop.*

2. Among men there is nothing but falſeneſs and diſſimulation; fair words perhaps, but no reality in them.

2. They ſeek vanity † every one with his neighbour: with flattering lips and ‖ with a double heart do they ſpeak. * one with another אִישׁ אֶת רֵעֵהוּ ‖ with a heart. בְּלֵב וָלֵב

3. But God ſhall deſtroy theſe falſe deceitful perſons, and all ſuch Atheiſtical deſigners, which if they can by any policy attain their ends, never apprehend or fear any revenge from God, and make no ſcruple to profeſs ſo.

3. The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things.

4. Saying, our tongues ſhall gain us whatſoever we want, ſupply all other defects of right, *&c.* who can hinder us from making our utmoſt advantage of theſe, to acquire whatſoever we can by the uſe of them? why ſhould we ſtand ſo ſtrictly to conſider, whether what we ſay be true or no? So we may advantage our ſelves by it, to whom ſhould we be accountable for that?

4. Who have ſaid, with our tongues will we prevail; our lips are † our own, who is Lord over us? † with us, אִתָּנוּ

a. 5. To ſuch Atheiſtical oppreſſors and deſpiſers as theſe God will at length ſhew forth his power, and juſt vengeance: the prayers and ſighs of the injured, and the loud cry of his proud vaunting oppreſſors impieties, will excite and raiſe up the Lord of hoſts, to the reſcue of the one, and infliction of vengeance on the other. Thoſe that cry to him, and relye on him, he will certainly hear and relieve effectually; or he that ſcorns his all-ſeeing eye and juſt providence, ſhall be ſcorned and rebuked by him.

5. For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe * ſaith the Lord; I will ſet him in ſafety [a] ‖ from him that puffeth at him. * will the Lord ſay, יֹאמַר ‖ he will ſpeak freely to him, *or* puffe at him, *or it* ſhall ſpeak out to him.

6. This God hath promiſed, and then there can be no doubt of his fidelity in performing it. The ſilver that is moſt perfectly refined, is not freer from droſs, than his words from all mixture of deceit. He cannot lie, nor will he ever fail thoſe that relie and truſt on him.

6. The words of the Lord are pure words, as ſilver tried in * a furnace of earth, purified ſeven times. * a cruſible, or fining pot עֲלִיל

b. 7. He will undoubtedly perform his promiſe, keep his word inviolable, and ſo, I am confident, ſupport and defend every godly perſon from this ſort of wicked Atheiſts, how often, or how confidently ſoever they ſhall riſe up againſt him.

7. Thou ſhalt [b] keep them, O Lord, thou ſhalt † preſerve ‖ them from this generation for ever. † preſerve him. תִּצְּרֵנוּ ‖ * of the ſons of men.

c. 8. And it ſhall be matter of obſervation, and withall of aſtoniſhment to wicked men, to be witneſſes of this act of Gods juſtice, to ſee thoſe whom they moſt extremely vilified, to be now exalted by him, and made evidences and inſtances of his Governing the World, and taking ſpecial care of thoſe that depend on him, how vile and abject ſoever they are in the eyes of men.

8. The wicked walk on every ſide, when the [c] vileſt * men are exalted.

Annotations on Pſalm XII.

a. יָפִיחַ V. 5. *Puffeth*] Of יָפִיחַ it is *queſtion'd*, whether it be the right reading, or no; for all the antient interpreters read it in the firſt perſon: παῤῥησιάσομαι, ſay the LXXII. *fiducialiter agam* ſaith the Latine, and *I will teſtifie* ſaith the *Chaldee*, and ܐܦܥܒܕ ܠܗ ܒܓܠܝ ܦܘܪܩܢܐ *I will work ſalvation openly* ſay the *Syriack*. And ſo all theſe ſuppoſe it to be אָפִיחַ (not יָפִיחַ) *I will*——as in the *antecedents*, the Lord ſaith, אָקוּם *I will riſe*, and אָשִׁית *I will ſet*; whereas our Engliſh Tranſlation, that read and render it in the third perſon, do 1. ſuppoſe a very *unuſual elliptis*, to be ſupplied with no leſs than three words [*from him that*] and 2. apply the following [לוֹ *him*] in the ſingular to [*the poor and needy*] both which are in the plural [עֲנִיִּים and אֶבְיוֹנִים] and ſo cannot

not accord with it. If we ſhall take it in the firſt perſon, then for the nature of the word, it is acknowledged, that פּוּחַ ſignifies two things: 1. *flavit, ſufflavit*, to *blow*, and *puffe*, and ſo to *ſcorn* or *deſpiſe*; and 2. by a *metaphor*, to *ſpeak boldly, freely, confidently*, (as ſometimes alſo 'tis ſimply to *ſpeak*.) This latter notion ſome of the antient interpreters follow: παῤῥησιάζομαι ἐν αὐτῷ, ſay the LXXII. and *fiducialiter agam in eo*, the Latine, *I will ſpeak* or *deal boldly with him*; and the *Chaldee* with ſome change, *I will teſtifie evil againſt the wicked*: the *Syriack* (as was ſaid) and *Arabick* expreſs it by addition only of [*palam openly*] to the precedent phraſe [*I will work ſalvation openly.*] In either of theſe rendrings the ſenſe will not be amiſs; either *I will ſpeak freely to him* (i. e. to the *unjuſt Atheiſtical oppreſſor*, mention'd in the former part of the *Pſalm*) or, *I will puffe at him.* If the former ſhould be it, then *ſpeaking freely* to him, muſt ſignifie *rebuking* of him, and that as an *act* of *Gods vindicative juſtice*, which he now promiſes to execute upon the oppreſſor, when at the ſame time he will redeem the oppreſſed: if the latter, then *puffing at him* is contemning or ſcorning his proud language foregoing. And with either of theſe accord the conſequents, *The words of the Lord are pure words*——i. e. his promiſes of *deliverance* to the *poor*, by *rebuking*, or *contemning* the *oppreſſor*, are very faithful, ſuch as he will undoubtedly perform. Thus much on ſuppoſition, that the word were אָפִיחַ in the firſt perſon. But if we leave this conjecture, and retein יָפִיחַ in the third perſon, and render it, *he ſhall rebuke him*, or in the firſt notion, *he ſhall puff at him* (as 'twas *Pſal.* 10. 5.) i. e. *ſcorn*, or *contemn* him, then ſtill this will return to the ſame, if it be ſo underſtood as to belong to *God*; and ſo it may, if it be in conſtruction connected with יֹאמַר יְהוָה, *the Lord will ſay*] thus, *The Lord will ſay, I will ariſe, and ſet them in ſafety; he will puffe at him, contemn*, and *ſcorn*, or *rebuke* him. But it may alſo be in the third perſon, and yet not be referred to the Lord, but perhaps to the immediate *antecedent* יֶשַׁע *ſalvation* or *deliverance*, thus אָשִׁית בְּיֶשַׁע *I will ſet him in ſafety*, or *give*, or *work Salvation*, יָפִיחַ לוֹ *It ſhall ſpeak*, or *ſpeak aloud to him* (ſo as *Hab.* 2. 3. יָפִיחַ לַקֵּץ *it ſhall ſpeak at the end*) i. e. ſhall give him the effect, and ſhew him the accompliſhment of my *promiſe*. This perhaps the antient interpreters ſaw, (but only thought it more perſpicuous and intelligible, to render it not literally in the third, but by way of *Paraphraſe*, in the firſt perſon) eſpecially the *Syriack*, whoſe rendring [*I will work Salvation openly*] comes perfectly home to it. And to this fitly connects, v. 6. *The words of the Lord*, &c.

b. V. 7. *Shalt keep them.*] 'Tis not ordinarily obſerved to what the ם in תִּשְׁמְרֵם refers. That תִּשְׁמְרֵם 'tis a *connotation* of the whether *perſons*, or *things* in the *plural*, that *God* will keep, there is no doubt; and 'tis ordinarily applyed to the *perſons*. The Chaldee renders it לְצַדִּיקַיָּא *the juſt*; the LXXII. ἡμᾶς, *us*, and ſo the Latine, and Arabick, and Æthiopick; the Syriack ܢܲܛܪܲܢ *them*, and ſo our Engliſh, *them*, both there, and in the next תִּצְּרֶנּוּ words, where yet it is תִּצְּרֶנּוּ *thou ſhalt keep him*, in the *ſingular*. But that which removes all difficulty, is to underſtand the [*them*] of the *words of the Lord*, in the *precedent verſe*, ſo as שָׁמַר to *keep*, is to *obſerve* and *performe*, whether *ſtatutes*, or *promiſes*, as ordinarily 'tis uſed. And then the [*him*] following, will certainly be the *godly*, or *juſt man*, to whom thoſe words or promiſes are made. And this may be reſolved on to be the meaning of the verſe, *Thou, O Lord, ſhalt keep, or performe thoſe words, thou ſhalt perſerve the juſt man from*—— The Jewiſh Arabick tranſlator takes a great *liberty* here, rendring תִּצְּרֶנּוּ in the *latter* place, as in the *firſt* perſon *plural*, and thus expreſſes the whole verſe; *O Lord, as thou haſt promiſed to keep them, ſo keep us from a generationthat is thus conditioned.*

V. 8. *Vileſt men.*] The meaning of this *laſt* c. parcel of the *Pſalm* is very *obſcure*. The LXXII. render it, κατὰ τὸ ὕψος σου ἐπολυώρησας τὰς υἱὰς τῶν ἀνθρώπων, *according to thy height thou haſt highly or greatly regarded the ſons of men*; and from thence the Latine *verbatim*, ſave that they have turned ἐπολυώρησας, *thou haſt regarded*, into *multiplicaſti*, *thou haſt multiplyed*. Of this rendring of the LXXII. I ſuppoſe this account may be given; 1. that the *tranſcribers* miſtake σου for σ, and that we are to read it κατὰ τὸ ὕψος σ ἐπολυώρησας, *according to the height* or *degree*, *wherewith thou haſt taken care for the ſons of men*, or *according to the height of the care which thou haſt taken*—— 2. that the LXXII. for זֻלּוּת read רוּלִית with the *change* of ר for ז, and י for ו. This word we find *Pſal.* 30. 1. where we rightly render it [*thou haſt lifted up*] but the LXXII. have ὑπέλαβες, *thou haſt taken up*, or *taken care of*, in the ſenſe of πολυωρεῖν, to *take ſpecial care of*. And then their meaning is plain, [*according to the height wherewith thou haſt taken care of the ſons of Men.*] But then ſtill this is nothing to the reading זֻלּוּת, which now we have. In the next place then, the Chaldee paraphraſe renders it, *as a blood-ſucker which ſucks the blood of the ſons of Men*, for תּוֹלַעַת, reading תּוֹלָעָה, תּוֹלַעַת *a worm*, from a *third* notion of רום for *vermibus ſcatet*, and *underſtanding* by זֻלּוּת either the *vileſt parts* of the *body*, to which thoſe *blood-ſuckers* are faſten'd, to *ſuck* out the *corrupteſt blood*, (as the Syriack renders it *obſcenities*) or poſſibly taking the word in that notion of זוּל, wherein it ſignifies *abſorbere*, *deglutire*, as here *Abu-Walid* and others interpret it for *devouring* of men. Paſſing by all theſe, as remote from the meaning of the place, the plain ſenſe of it will be beſt gathered, by *obſerving* the importance of זֻלּוּת *vilitates*, literally, *baſeneſſes*, but that to be explained by the adjunct, *ſons of men*, ſo as to ſignifie the *vileſt perſons*; probably not thoſe which are *really* ſuch, but in the *eſteem*, and *repute* of men; ἐξουθενημένοι, 1 *Cor.* vi. 4. thoſe that are *deſpiſed* and *made nothing* of among them. Such was *David*, to whom particularly *R. Salomo* applyes it, who was exalted from a very *low* and *mean* condition. And then, whether we read כְּרָם *ſecundum*, or *juxta exaltationem*, or with a light *change* בְּרָם *in exaltando*, the ſenſe will be clear, *The wicked walk about, or on every ſide* (as thoſe that would view a thing throughly do uſe to do, go *round about*, to *view* it in every *appearance* of it) *at the exalting of the vileſt of the Sons of Men*, i. e. when thoſe that are moſt vilified by them, are by God exalted, and ſet above them. Thus ſome *Greek* Copies render it, ὅταν ὑψωθῶσιν οἱ ἐντελεῖς τῶν υἱῶν τῶν ἀνθρώπων, *when the mean or vile of the ſons of Men are exalted.* So that now the onely queſtion is, what is meant by the סָבִיב *wicked walking round about:* and that, I ſuppoſe, will דֹּשְׁנִים beſt be anſwered, that by this expreſſion is ſet out their *ſeeing evidently*, and being witneſſes of it, and obſerving withall, and wondring, and perhaps grieving at it, as that which they did not fear, or look for, and now that they ſee it, find themſelves pitifully defeated; and thus it beſt agrees with the *context*, *Thou ſhalt keep, O Lord*, &c. *from this generation for ever*, v. 7. i. e. thou ſhalt preſerve theſe good men

that

that are thus despised, from their proudest enemies, that thus vilify them, and then follows, *The wicked walk on every side —— they see*, and *observe*, and *wonder* at it, but cannot *help* it. But if indeed נדלות should signifie those that are *really base* and *vile*, then the meaning must be, *when vile and base persons are exalted*, then *wicked* and *injurious* men bear all the *sway*, *swarm* every where. And this also hath some *affinity* with the former part of the *Psalm*, v. 1, 2, 3. but doth not so properly *connect* with the *immediate antecedents*.

The Thirteenth PSALM.

Paraphrase. The Thirteenth is a complaint, and prayer in time of great distress, and withall a confident chearful appeal to, and relyance on God's mercy, compiled by David, and committed to the Præfect of his Musick.

TO the chief Musitian a Psalm of David.

1. Blessed Lord, thou art pleased to withdraw the wonted declarations of thy favour and loving kindness from me, to exercise me for some space, to defer the gracious acceptance of, and answer to my prayers: I cannot but think it very long that thou art thus pleased to withhold the *blessing beames of thy countenance from me.

1. How long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?

* נר *splendor, Chald.*

2. I am in continual thoughts of sadness, by black melancholick reflections on my present destitutions; not knowing what to do, which way to turn, whilest I discern thy wonted favours withdrawn from me, and a sad effect thereof, the prevailing of mine and thine enemies against me. O Lord, be thou pleased in thy goodness to set a speedy period to this.

2. How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me?

a. 3. Thou, Lord, art my only preserver and deliverer, my sole almighty refuge, to whom I may successfully resort: be thou at length pleased to restore thy favourable countenance, to hear and answer my prayers, to grant me some refreshing and reviving in this black state of sadness, which will without thy support soon bring me to my last; Lord, let me not for ever lye under it.

3. Consider and hear me, O Lord my God; [a] lighten mine eyes, lest I sleep || the sleep of death;

|| *death, or so, or, in death,* המות

4. If thou continue thus to withhold the merciful revelation of thy self, this will be matter of triumph to them that oppose me, and so thy Ordinance in me. If they continue thus prosperous, and I thus improsperous, they will think themselves conquerors over that cause which thou dost own, and so that either thou art not able, or willing to support thy servants: And this will be matter of great rejoycing and boasting to them, if thou please not to check it speedily.

4. Lest mine enemy say, I have prevailed against him, and those that trouble me rejoyce when I am moved.

5. I know thou wilt do, and am assuredly confident, that as I have constantly relyed on thee for ayde, so I shall have the pleasure and comfort of being timely delivered by thee.

5. But I have trusted in thy mercy; my heart shall rejoyce in thy salvation.

b. 6. I have had so frequent and constant experiences of his goodness and mercy toward me, that I cannot doubt of the continuance of them; and therefore I have nothing to do, but thus to comfort and stay my self in him, and praising him for what I have already received, place my chearful assistance in him for the future.

6. I will sing unto the Lord, because he hath [b] † dealt bountifully with me.

† *rendred good, or deals well.*

Annotations on Psal. XIII.

a. האירה

V. 3. *Lighten mine eyes*] what is the meaning of this phrase, האירה עיני *lighten mine eyes*] may perhaps be best judged by *Jonathans* speech, 1 *Sam.* 14. 27. who being very *hungry* and ready to *faint*, *dipt his rod in an honey-comb*, and *eat* of it, and the Text saith, *his eyes were enlightened*, i. e. he was refresht by it. *Dimness* of sight is a frequent effect of long fasting, and then eating is the proper means of repairing that decay; and so this effect is by *metonymie* set to signifie that refection, which causeth this. *See*, saith *Jonathan*, v. 29. *how mine eyes* אורו *have been enlightened, because I tasted a little of this honey*, i. e. how I have received refreshment by eating this. There indeed the LXXII. render ἴδον, *mine eyes have seen*, either reading ראו from ראה, to *see*, or more probably, thus to express the meaning more perspicuously; for his *eyes seeing*] was an evidence of their being *inlightened*, and his being thus *refresht* from his *hunger*: and so before, v. 27. ἀνέβλεψαν, say they, *his eyes received sight*, or *saw clearly*. This was litterally applicable to *David* when he came to *Nob*, 1 *Sam.* 1. for then being threatned by *Saul*, and advised by *Jonathan* to flie, he was so distrest by *hunger*, that he was fain to eat the *Shewbread*. And so again in the time of *Absalom's* rebellion. *David* and his Forces were *hungry*, and *weary*, *and thirsty in the wilderness*, 2 *Sam.* 17. 29. had not *Shobi*, and *Machir*, and *Barzillai refresht*, and so *enlightened their eyes*, v. 27, 28. But it may also by an easie *Metaphor* be applyed to the *political* state. When in any time of affliction, expresst frequently by darkness, and gloominess, the person is *relieved* or *refreshed*, his eyes are said to be *inlightened*, in proporcion to that *refreshment*, that *hungry fainting* persons receive by *meat*. So *Ezra* 9. 8. the *restitution* after *captivity*, *giving them a little reviving in their bondage*,

is ſtyled, *Gods lightning their eyes.* And ſo it is in this place, in the midſt of that *ſadneſs* that now lay on *David*, parallel to a fainting fit of hunger in the *body*, or to *captivity* in a *ſtate*, which if it were not ſpeedily *relieved*, would end in death quickly: See more of this *Pſalm* 19. *note* c.

b. גָּמַל

V. 6. *Deals bountifully*] גָּמַל ſignifies to *retribute*, whether good or ill, or ſimply to do either; and which it is, the context muſt direct. Here all interpreters agree of the good ſenſe. The *Chaldæ* add טָבְתָא *good*; the XXII. read *wayyatheeli*, and the *Latine*, *bona tribuit*, *given me good things*, and ſo the *Arabick* and *Æthiopick*; the *Syriack*, ... *hath delivered me*, and ſo we find it, *Pſal.* 116.7. 119.17. and in many other places, and 'tis indifferently uſed either with עַל *on*, or ל *to*, after it; and ſo 'tis beſt rendred here, *hath deals well with me.*

The Fourteenth PSALM.

TO the chief Muſitian a Pſalm of David.

Paraphraſe.

The fourteenth Pſalm is a ſad reflection on the wickedneſs and univerſal defection of his ſubjects, the men of Iſrael, in the conſpiracy and rebellion of Abſalom, 2 Sam. 15. looking only to God for deliverance from them. It was indited by David, and committed to the Prefect of his Quire.

1. The fool hath ſaid in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doth good.

1. This wicked Nation is now made up of ſuch, as have caſt off all fear, and care, and even acknowledgment of God: whatſoever they do with their mouthes, (which perhaps are not let looſe to that boldneſs) their actions, as far as they are interpreters of their thoughts, evidence an Atheiſtical principle of belief within them, that † God hath not the governing and judging of the doings of men; for ſuch are their dealings, ſo falſe, ſo deteſtable, and ſo univerſally ſuch, that a man cannot judge more favourably of them, than that they never expect to be accountable to God for what they do.

† לית שולטנא דאלהא באורעא God hath not the power on the Earth, Chal.

2. The Lord looked down from Heaven upon the children of Men, to ſee if there were any that did underſtand and ſeek after God.

2. Should God from his throne of Majeſty and tribunal of juſt judgment ſurvey, and examine all the inhabitants of the whole Nation, making inquiſition for thoſe that conſider and make conſcience of duty, and indeavour to approve themſelves to his pure eyes;

3. They are all a *gone aſide, they are altogether become † filthy; there is none that doth good, no, not one.

*Grown ſpure, *putrid.

3. He would find a moſt lamentable appearance, an univerſal deteſtable decay of all juſtice, all Duty, both toward God and Man, baſe rotten converſation, and no conſiderable degree of piety, or humanity, or any thing that is good in any. (This, as it was obſervably true of Iſrael, that people of God, ſo eminently owned and favoured by him in Davids time, and in their behaviour toward him: ſo had it a farther † prophetick truth in it, in reſpect of the Univerſality of them at the time of Chriſt's appearing in the World, and in their actions toward him, and his Apoſtles after him, to the Jews of which Age St. Paul applics it, Rom. 3. 10.)

a.

† ברוח נבואה The Pſalm was by the ſpirit of Prophecy delivered by David. Chald.

4. Have all the workers of iniquity no knowledge, who eat up my people as they eat bread, *and call not upon the Lord?

*They have not called. לא קָרָאוּ

4. 'Tis ſtrange the conſpirators ſhould thus go on in their Atheiſtical folly, and never be wrought on by all the evidences of Gods power and juſtice among them, *never brought to any degree of ſenſe or remorſe, but ſtill go on in their preſumptuous (and withal aſſiduous, conſtant) courſe of injuſtice and cruelty. And the effect is yet more ſad; others that ſee them go on thus, follow them into their impieties, do not adhere (as they ought) to God, depend on his ſupport, but joyn and comply with the conſpirators.

* וְלֹא־קָרְאוּ *gavmi*, LXXII.

5. There ||were they in great b fear, for God is in the generation of the righteous.

||They feared a fear, but.

5. When they appeared powerful, and threatned all that would not go along with them, the Men of Iſrael were univerſally terrified, and joyned themſelves to the rebel forces; but this moſt cauſeleſly and impiouſly, never conſidering, that God is more to be feared than Man, and that he will never fail thoſe that ſtick faſt and conſtant to him.

b.

6. You have ſhamed the counſel of the poor, becauſe the Lord is his refuge.

6. But alas, they laughed at thoſe that made conſcience of their duty, thought it a ridiculous thing for any to conſult, whether it were lawful or no, when there was ſo much viſible danger in it, to adventure on hazards, and expect ſecurity from heaven, was a reproachful thing; their worldly wiſdom was their only counſeller, and that adviſed them to joyn with thoſe, whoſe ſtrength was moſt viſible: And that made the defection ſo general.

7. † O that the ſalvation of Iſrael were come out of Sion. When the Lord bringeth back the captivity of his people, Jacob ſhall rejoyce, and Iſrael ſhall be glad.

† Who ſhall give from Sion the ſalvation of Iſrael מִי יִתֵּן מִצִּיּוֹן יְשׁוּעַת

7. O how happy a thing were it, that God, whoſe ark (the place of his ſpecial reſidence and exhibition of himſelf) is in mount Sion, would return us to a peaceable ſtate of attending his ſervice there, that he would bring all back to Jeruſalem, that have been driven from thence by occaſion of this rebellion of Abſalom. When that deſired work ſhall be compleated, it will be matter of univerſal joy to all the tribes both of Iſrael and Judah. See 2 Sam. xix.

Annotations on Psal. XIV.

a. סָר V. 3. *Gone aside*] The word סָר is not vulgarly understood. That סוּר signifies *recessit, declinavit*, there is no doubt; And this is commonly applyed to a *way* or *path*, *declining* from the *right way*, or going in a *wrong*. But that seems not to be the notion of it here, but another, taken from *wine*, when it grows *dead*, or *soure*; thus *Hos.* 4. 18. סָר סִבְאָם *their drink is gone aside*, or *grown soure*; and accordingly *wine* that is thus *dead*, is in Greek called οἶνος ἐξεστηκὼς, *wine that is gone out of it self*, and by *Cicero*, *vinum fugiens*, *wine that is fled*. And that this is the notion that belongs to this place may be judged by that which next follows; נֶאֱלָחוּ from אָלַח to be *rotten*, or *putrified*, and that properly belongs to *flesh*, which is *corrupted* and *stinks*, and so the proportion is well kept between *drink* and *meat*, the one growing dead or soure, as the other putrifies and stinks, and then is good for nothing, but is thrown away: in which respect the LXXII. have fitly interpreted the latter by ἠχρειώθησαν, *are become unprofitable, or nothing worth*. In this notion it is fitly applyed to any kind of *defection* or *Apostacy* from any piece of known duty, as here of allegeance to their Prince set over them by God.

a. פָּחַד פַּחַד V. 5. *In great fear*] That *fear* is oft taken for the *object* of *fear*, *dangers* or *threats* is an ordinary observation. φόβος ἀπειλούμενος ὑπὸ τυράννου, *fear*, i.e. *danger*, *threatned by the tyrant*, in *Alex. Aphrodis*: So when *Menander* saith of a *fair-tongued woman*, that she is ὑπερβάλλων φόβος, *an exceeding fear*, i. e. *danger*. Of this see *Annot. on Luk.* 1. 9. This is most visible, 1 *Pet.* 3. 14. τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their fear*, i. e. whatsoever evil persecuting enemies can threaten to bring upon you. And this seems to give us the best understanding of this phrase, שָׁם פָּחֲדוּ פָּחַד *there they feared a fear*, i. e. they *apprehended* some *danger*, and by that were hurried into this defection from their lawful Sovereign in the former part of the Psalm. The Psalm seems to have been indited upon the defection of Israel from *David* to *Absalom*: It was begun by the young Mans depraving his Fathers Government, and flattering the people with an expectation of great reformations from him; but when by these insinuations he had gained the hearts of a great part of the people, and was now proclaimed King in *Hebron*, then many others, for fear of this his growing power, came in, and joyned with him: and that was the cause of the Universality of the defection of the Tribes of Israel; they that were not corrupted by his flattery, were yet by fear brought over to him, and where ever he moved, all were so far wrought on by this fear, and debauched from their duty, that in fine, the Story taketh not notice of any that made opposition against, or refused to joyn with him. And so this shews us the fitness of the connection of this passage with the former verses. *David* complains of Israel, that they were universally guilty of this defection, v. 3. none adhered to that duty of Allegiance that they ought, those that were in the Conspiracy, devoured and destroyed every day the subjects of *David*, whom he calls his People, *v.* 4. and by this means carried all before them: The reason was, they feared a fear, or a danger, fear possest them, and inclined them to a general compliance with *Absalom*'s party: and so that is the most probable perspicuous meaning of the place. Now as this Psalm, besides the literal Historical, had also a Mystical, Prophetical sense, and as such, is signally referred to by the Apostle, *Rom.* 3. as a testimony (prophetical) of the universality of the defection of the Jews from God in that Age: The Scribes and Pharisees conspired against him, and by fear gained the People to the like complyance; they that did believe, durst not profess it, for fear of them; his Friends kept their kindness to him secret, but the Persecuters did oppose him openly, and so the voices of the People were brought to joyn with the Rulers, to require him to be Crucified. In the Apostles times it was thus also? The fear of the Persecution from the Jews kept many from receiving the faith of Christ, many that had received it, from assembling with them; *Heb.* 10. 25, 26, 38. and generally this was the ground of the Gnostick Heresie, or rather Apostacie, the fear of persecutions; and so in the *Revelation*, c. 21. 8. the fearful Gnosticks and unbelieving Jews are joyned, as in the sin of denying the faith, so in the punishment of it. And so this is the account that is visible to be given of those testimonies, *Rom.* 3. 10. some taken from this Psalm, and the rest which follow, *v.* 13, 14, 15, 16, 17, 18. out of several other parcels of the Psalms: All which (from that place of the Apostle, in all probability) some Christian Transcribers of the Copies of the LXXII. have here put together, over and above what is to be found either in the *Hebrew*, *Chaldee*, or *Syriack*; for that the Translators before *Christ*'s time should here interpose those Additions, it is not imaginable. In this verse also the LXXII. have made an addition to these words [*there they feared a fear*] annexing, οὐκ ἦν ὃν ὁ φόβος, *where there was no fear*, or *danger*; and it is uncertain, whether the Transcribers transferred it by memory from *Psal.* 53. 6. where the same phrase is, with that addition, לֹא הָיְתָה פַחַד *no fear was*] or whether the LXXII. (after their Paraphrastical manner, frequently observable in them) added these words, either the more to expres the nature of the *fear*, *viz.* that it was a meer *worldly*, and so *causless fear*, or else to fit the words to connect with what follows, ὅτι ὁ θεὸς ἐν γενεᾷ δικαίᾳ, *because*, or *for God is in the generation of the righteous*, thus; The generality of the people was moved with fear to joyn with *Absalom*; but this a *Panick*, *causeless fear*: if they had *called on God*, v. 4. and adhered and relyed on him, they had not needed to fear any evil; for God is present among such, to protect them, and to convert all their temporary sufferings to their advantages. But this sense is as fully contained in the Hebrew words without this addition, if only the כִּי that follows be rendred not [*for*] but [*but*] which is not an unusual signification of it; *Gen.* 65. 8. *it was not you that sent me hither*, כִּי הָאֱלֹהִים *but God*, and if it be so rendrend here, the sense will be perspicuous: *There they feared a fear*, the generality of them fell off; *but God is in the generation of the righteous*; by the help of God I have been susteined, though the generality of my Subjects, through flattering insinuations first, and then through fear, was fallen off from me. Here only it is to be remembred, that the generality (though set in very comprehensive phrases, *All gone out of the way, none that doth good, no not one*) is not so to be interpreted, as to belong to *all*, and *every Jew* at that time; for it is certain some, though very כִּי

very few in comparison, adhered to *David*, 2 *Sam.* 15. 17, 18. and went out to fight with *Absalom*, 2 *Sam.* 18. 1. And so in the Prophetick sense, as it belonged to the times of Christ and his Apostles; when though 'tis said they *were all gone out of the way* —— *Rom.* 3. yet, as elsewhere appears, a *remnant* there was, which still adhered to God, believed in Christ, and remained stedfast in his Doctrine: See *Rev.* 7. 4. But these phrases must be interpreted so, as general expressions are wont to signifie, *i.e.* so as to admit of some exceptions, or else be applyed only to the men of *Israel*, who universally went after *Absalom*, 2 *Sam.* 18. 6. whilst *David's* forces were raised only of his own servants, men of *Judah*, and the Cherethites, Pelethites, Gittites, which came after him from *Gath*, 2 *Sam.* xv. 18. and flying from *Jerusalem* he was relieved by the Ammonites, *&c.* c. 17. 27. and *Ittai* the *Gittite*, of *Gath* a City of the Philistims, subdued by him, was one of his *three Chief Commanders*, c. 18. 2. And so this perspicuously applies the whole Psalm to this particular matter of *Absalom's* Rebellion.

The Fifteenth PSALM.

A Psalm of David.

Paraphrase.

The Fifteenth Psalm is a description of a pious Man, such as shall be admitted into Gods presence, to serve him here in the place assigned for his Worship, and to be rewarded with heaven hereafter; and seems to have been composed by David in reflection on the time of his restitution, or coming back to the Ark, and the Tabernacle, from which he had been driven for some space, as at other times, so on occasion of Absaloms Rebellion. See 2 Sam. 15. 27.

1. Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill?

1. Let me take boldness to interrogate and demand of the Lord of heaven and earth, what kind of person it is, that may have assurance and confidence of his favour, so as to be accepted in the number of those that perform his solemn Worship here, and rewarded with eternal bliss in heaven hereafter. And the Answer will, I suppose, certainly be this,

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth from his heart:

2. He, and none but he, that is just and blameless in all his actions, that lives and goes on in a course of righteousness, steddy and constant, neither offending against the rules of justice, nor mercy; but on all occasions and opportunities that offer themselves, abounding in the exercises of both, and withall hath care that his tongue should not offend in delivering any thing, which he is not sincerely perswaded to have perfect truth in it.

3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour:

3. He that makes strict conscience of detracting, or calumniating, of doing any kind of wrong, that carefully abstains from speaking or acting any reproachful word or deed against any.

4. In whose eyes a vile person is contemned, but he honoureth them that fear the Lord: he that sweareth to his own hurt, and changeth not:

4. He that indeavours to, defame and discountenance, all sorts of wickedness, that instead of complying with the disallowable practices of the world, represents them in their own ugly colours, and deters all men from imitating such examples, and on the other side, desires to bring virtue, and piety, and conscience of all kind of duty, into a creditable esteem and reputation, and pays an hearty honour and respect, and gives all manner of incouragements to every good and godly man, and attracts all to the imitating such, and that he may do so, demonstrates by his own actions, how dear a price he sets upon it; and consequently, if by any promissory oath he have bound himself to the performance of any thing, that comes to cost him never so dear (proves unexpectedly most mischievous, or dangerous to his estate, or even his life it self) he doth yet most strictly oblige himself to the discharge of it, knowing there is no ill so great, as that by which his soul is wounded, as it is sure to be most dangerously by any breach of oath.

5. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doth these things shall never fall.

5. He that hath not admitted any covetous desires into his breast, that will not, for the enriching himself, lessen any other Mans possessions; as doth the Usurer, and taker of bribes in Judicature, the one grinding the face of the poor borrower, the other selling the right, the estate, perhaps the life of, an helpless, but innocent person: but on the contrary, lends freely to him that wants that charity, and so is as helpful to him as he may, (free loanes being oft the most advantageous charities, assisting mens wants, and obliging their diligence, that they may be able to repay) and to him that is unjustly assaulted or impleaded, gives all timely succour that justice can afford, which justice in that case is an eminent charity also. These few things, though they be not an enumeration of all the duties of a Man, are yet so comprehensive and significative, contain so many branches, especially of our duty to our Neighbour, and that uniformly performed, is so sure a sign of faith, and love, and fear of God, and all other duties of piety, that I may conclude this mans title very good both to the priviledges and dignity of Gods servants here, and to the eternal reward of such hereafter.

Annotations on Psal. XV.

a. לְהָרַע

V. 4. *To his own hurt* לְהָרַע doth certainly signifie *to do hurt*, from רַע which in *Kal* signifies *to be evil*, but in *Hiphil*, to *doe evil*. To whom this *evil* is done, is thought fit to be expreſt by the Chaldee, *he ſwears*, ſaith the Targum, לְאַבְאָשָׁא to *the afflicting* or *hurting himſelf*. But the LXXII. inſtead of לְהָרַע *to hurt*, ſeem to have read לְרֵעֵהוּ *to his fellow*, for they render it τῷ πλησίον *suum to his neighbour*; and ſo the Syriack and Latine and Æthiopick: which yet, ſuppoſing the oath to be a promiſſory oath, made to ſome other, (as the context inclines it, the whole Pſalm from *v.* 3. referring to *works* of *juſtice* toward *other* men,) is no conſiderable change of the ſenſe: for if he do not ἀθετεῖν (as it follows) *caſſate* his *oath* made to his neighbour, (the word which conteins *all other* men (ſee *Pſal.* 12. 2.) to whom we have any relation, Superiors as well as equals) then is he this juſt man that is here ſpoken of. Only the Hebrew reading ſets off his juſtice with ſome advantage, by mentioning the greateſt temptation to breach of oaths and promiſes to others, *viz.* when the performance brings miſchief on our ſelves; for then is the tryal of the mans virtue, and not when either he deſigns to *gain*, or not to *loſe* any thing by it. The particular occaſion of *Davids* ſpecifying in this, may, I ſuppoſe, deſerve here to be conſidered. The Pſalm was moſt probably penn'd after the quieting the rebellion of *Abſalom*, in relation to his return to the Ark and Tabernacle, from which he had been for ſome time ſeparated. Now in that rebellion he had taken notice of the fear of worldly ſufferings, that had ingaged many in that Apoſtaſy, (ſee *Pſal.* 14. 5. note [h]) and in reference to them, that for *fear* of *men* made no conſcience of their allegiance to *David*, their lawful, but perſecuted Soveraign, he thus moſt fitly ſpecifies and ſets it down, as a principal part of the character of a truly pious man, that whatſoever his ſufferings by that means are likely to be, he makes conſcience of performing all oaths that ly upon him, and ſo in the firſt place that of Allegiance to his Sovereign, (which that Subjects took in thoſe days, appears by *Solomons* words, *Eccleſ.* 8. 2. *Keep the Kings Commandment in regard of the Oath of God*) as that which is moſt ſtrictly *incumbent* on him, how *dear* ſoever it be likely to *coſt* him. *Aben Ezra* and *Jarchi* have another gloſs, that לְהָרַע here ſignifies to *afflict the ſoul*, (which the LXXII. render κακῶσαι ψυχήν, *to hurt the ſoul*, to uſe it *ill*) as that belongs to ſome *vow* of *ſelf-denial*, or *pœnance*, *Num.* 30. 13. But this is not ſo *probable* in this place, the *antecedents* and *conſequents* belonging to acts of *Juſtice* and *Charity* to other men.

The Sixteenth PSALM.

Paraphraſe.
The ſixteenth is a ſpecial, pretious, memorable Pſalm, of Davids compoſure, full of confidence in God (through Chriſt, whoſe reſurrection is therein Prophetically repreſented,) and of reſolved adherence to him, and humble dependance on him.

a. ‖ [a] MIchtam of David. ‖ *Davids Jewel, or Sculpture.*

1. O moſt powerful and moſt gracious God, I am by thy wiſe providence permitted to fall into a great diſtreſs, from whence I am no way able to reſcue or relieve my ſelf: in thee is my full affiance; to thee I reſort, for the ſeaſonable interpoſition of thine hand to my preſervation and deliverance.

1. Preſerve me, O God, for in thee do I put my truſt.

b. c. 2. When I conſider thy dealings toward me, I have nothing to do, but to admire thy grace and free undeſerved mercy in them; which as I cannot merit, ſo I acknowledge I have nothing to retribute to them, but that which is thine already, all that I have coming firſt from thee.

2. † [b] O my ſoul, thou haſt ſaid unto the Lord, thou art my Lord; my [c] goodneſs extendeth not to thee. † *or*, I have ſaid.

d. 3. All that I can do to expreſs mine infinite obligations to thee, is to devolve that love and gratitude, due to thee, to all thy pious ſervants upon the earth, to value them, and eſteem of them, above all the greateſt men in the world, upon that one account of being beloved, and prized, and ſet apart by thee. And this I heartily do, and proclaim to ſuch, that all my joy and delight is in them.

3. * [d] But to the Saints that are in the earth, and to the excellent, in whom is all my delight. * *To the Saints that are in the earth, and to the excellent, all my delight is in them.*

e. 4. If others fall off from the true God, and betake themſelves to the worſhip of Idols, the falſe heathen gods of the Syrians, Moabites, &c. round about them; yet will not I by any means be brought to partake in their unhumane deteſtable Sacrifices, of the blood not of Beaſts, but Men, nor ever ſwear by any of their falſe gods, nor pay any reſpect unto them.

4. ‖ Their [e] ſorrows ſhall be multiplied that haſten after another God; their drink-offerings of blood will I not offer, nor take up their name into my lips. ‖ *Let their Idols be multiplyed; let them haſten after another, or endow, or preſent another.*

f. 5. The true and only God of Heaven and Earth is he whom I worſhip; his ſervice is profeſt, and, by his own direction, ſet up in that Kingdom which is fallen to me, as my portion, whilſt other Princes of the world live in ignorance of him, and follow their deteſtable Idol-worſhips. 'Tis he that hath honoured and bleſt me exceedingly, giving me a Kingdom, and ſuch a Kingdom: from his ſpecial providence alone it is that I enjoy all that I now enjoy.

5. The Lord is the portion of mine inheritance, and of my [f] cup: thou * maintaineſt my lot. * *holdeſt, ſee note f.*

6. † The

† The portions.

6. † The ſ lines are fallen to me in pleaſant places, yea, I have a goodly heritage.

6. I have all joy and pleaſure in that condition wherein thou haſt placed me here, (though it be mixt ſometimes with afflictions and preſſures:) the greateſt Prince in the World, which rules over Heathens, and knows not the true God, is not fit to compare with me. g.

7. I will bleſs the Lord, who hath given me counſel: my h reins alſo ‖ inſtruct me in the night ſeaſon.

‖ chaſtiſe.

7. And for the afflictions that God is pleaſed to permit to fall upon me, and the many ſad thoughts, in reflection thereon, which poſſeſs and exerciſe me whole nights together, I have all reaſon to bleſs and glorifie his name for them, to think it all joy (Jam. 1. 2. 1 Pet. 4. 13, 14.) that I am thus exerciſed; theſe being the moſt regular and effectual means to inſtruct and admoniſh me, and cure the follies and faults that I have been guilty of. h.

8. I have ſet God always before me: becauſe he is at my right hand, I ſhall not be † moved.

* caſt down. מוֹט

8. And when the ſadneſs or ſharpneſs of my preſſures ſeem moſt to threaten my fall, even utter deſtitution and deſtruction, I have yet my reſerve and refuge, which will ſecure me from all ſuch black deſpairing thoughts. The remembring of God, who is always preſent with me, ready to ſupport me under afflictions, and in his time to deliver me out of them, is to me an anchor of the firmeſt hope, that I ſhall never be finally forſaken by him, caſt down by the enemy, or deveſted of that dignity to which my God hath inveſted me,

9. Therefore my heart is glad, and my i glory rejoyceth; my fleſh alſo ſhall reſt in hope.

9. This is full matter of joy to my heart, and of boaſting to my tongue, and of all kind of aſſurance to every part of me. i.

10. For thou wilt not leave my ſoul in k hell, neither wilt thou ſuffer thine holy one to ſee corruption.

10. For thy promiſes to me are firm, and oblige thee not to forſake me ſo, as that I ſhall be either killed by Saul, or oppreſt finally by him or any other. Thou haſt deſigned me to be King, and therein favoured me exceedingly, (ſee note on Pſal. 4. d.) and all the malice of men, though they bring me never ſo low, ſhall not finally prevail againſt me. (And this having a firſt literal, but lower completion in Davids perſon, was more fully and ultimately to be fulfilled in the ſon of David, the eternal Word of God, the Meſſias of the World, who in the dayes of his fleſh, though he were crucified by the Jews, ſhould yet by the power of his eternal Godhead be raiſed again from the dead, and that within the compaſs of three days, before his body ſhould naturally tend to corruption. See Act. 2. 10. and xiii. 35.) k.

11. Thou wilt ſhew me the path of life: in thy preſence is fulneſs of joy; at thy right hand there are pleaſures for evermore.

11. Thou ſhalt protect me, and keep me alive from the malicious deſigns and machinations of mine enemies, and refreſh, and comfort me abundantly with thy favour and love, and ſpecial care of me, and by continuing me in that Throne, whereto thou haſt advanced me, give me continual matter of rejoycing. (And this was moſt eminently completed alſo in Chriſt, when by the power of his Father he was more then preſerved from death, reſcued from it, when he was under it, raiſed from death to life, and exalted in great triumph to his everlaſting Kingdom in heaven; and ſo applied, Acts 2. 28.)

Annotations on Pſal. XVI.

a. מִכְתָּם

Tit. Michtam] From כָּתַם *ſignare, notare, inſculpere*, to ſeal, to note, or ingrave, is מִכְתָּם any pretious thing; either ſuch, as for ſecuring of it is *ſealed* up, as a σημάλιον, or for preſerving it from *forgetfulneſs*, is ingraven in Marble, &c. Hence it is, that the *Targum* renders it here גְּלִיפָא תְּרִיצָא *a right Sculpture*, (גְּלִיפָא from the *Greek* γλύφω, to *engrave*) and the LXXII. συλλογεσφία, *an inſcription* on a *Pillar*; not reading it מִכְתָּב as ſome conjecture, from כָּתַב *ſcripſit*, to *write*, but מִכְתָּם from כָּתַם *inſculpſit*, to *ingrave*, to denote it a *Pſalm* fit to be ingraven for everlaſting memory ἐπὶ σήλας ἑστάμεν, on an eminent *Pillar*, ſaith *Apollinarius*, to be written in *golden letters* (as כֶּתֶם alſo ſignifies the *fineſt gold*, *Pſalm* 45. 9.) and preſerved in our hearts for ever. And this eſpecially, as containing a ſignal prophecy of the reſurrection of *Chriſt*, recited from hence, *Acts* 2. 25, 26, 27. (three verſes cited from this *Pſalm*, v. 8, 9, 10.) and again, *Acts* 13. 35. As when *Job* delivers that notable ſpeech, applyed by the antients generally to the Reſurrection (though, as this here, capable of a firſt interpretation, which was to be verified in his own perſon, in raiſing him from his *preſent calamitous* eſtate,) *I know that my Redeemer liveth, and that I ſhall ſtand in the latter day upon the earth*; —— he introduceth it in this form, *Oh that they were printed in a Book, that they were graven with an iron pen and lead,* (i. e. the *Sculpture* filled up with *lead*, that the letters might continue the *longer legible*) *in the rock* (or *flint*, or *hard ſtone, marble*, or other the moſt durable matter) *for ever*; which is juſt the συλλογεσφία, the inſcribing on a *Pillar* here, in order to the preſervation, and ſpecial obſervation of ſuch ſpeeches, which had their *farther completion* to be expected in *Chriſt*, over and above what belonged to them in relation to the preſent condition of the ſpeakers.

b. אָמַרְתְּ

V. 2. *O my ſoul*] Where the *Hebrew* copies read אָמַרְתְּ *thou haſt ſaid*, in the *feminine*, and the *Chaldee paraphraſe* אַנְתְּ נַפְשִׁי מֵלִילְתְּ *thou, my ſoul, haſt ſaid*, 'tis evident the LXXII. and *Syriack*, and *Latine*, and *Arabick*, and *Æthiopick*, read לְיְהוָה אָמַרְתִּי in the firſt perſon, *I have ſaid*, for ſo they render it εἶπα τῷ Κυρίῳ, *Dixi Domino, I have ſaid unto the Lord.*

c. טוֹבָתִי בַּל עָלֶיךָ

V. 2. *My goodneſs*] There is difficulty in this phraſe טוֹבָתִי בַּל עָלֶיךָ The literal rendring is, *My goodneſs in no wiſe to, or, with thee*, which the LXXII. (and ſo the *Latine*, *Arabick*, and *Æthiopick*) render *paraphraſtically*, τῶν ἀγαθῶν μου οὐ χρείαν ἔχεις; *thou haſt no need of my good things.* But the *Chaldee* read טוֹבָתִי לָא מֵהֵימְנָא בַּר מִנָּךְ *my goodneſs is not given but from thee*; and the *Syriack* more ſimply, *my good is from thee.* In which readings either the negative particle ſeems to be omitted (for ſo the *Syriack* reads it ܠܝܬ ܠܝ &c. *and my good from*—— without any) or elſe to be doubled (for ſo 'tis in the *Chaldee*,) and that is all one as if it were *omitted*, the *two negatives* or [*non niſi*] being all one with the bare *affirmative*. In this *variety*, the ſafeſt way of reconciling the interpretations, is, to ſuppoſe

ſuppoſe them on all ſides to be rather *paraphraſtical* explications, than literal rendrings. The LXXII. by reading, *thou haſt no need of my good things*, whether my *good works*, or my *liberalities*, thought to expreſs the ſenſe of [*my goodneſs not to, or, with thee,*] i. e. tend not to thy avail or advantage, are not prized by thee; and the *Chaldee* and *Syriack*, by another phraſe, ſeem to have meant the ſame thing, *My good is all from thee*, I am ſo far from meriting any thing of thee by any good works of mine, that indeed thoſe good works are not mine, but thine only, as flowing, and being given to me by thee. And both theſe together ſeem to make up the full ſenſe; *my goodneſs*, or (as טוֹב and the *Greek* ἀγαθωσύνη critically ſignifies) my liberality is ſo far from meriting from thee, or being any conſiderable return unto thee, that it is thy right, and ſo a meer mercy received from thee.

d. לִקְדוֹשִׁים

V. 3. *But to the Saints*] The difficulties of this third verſe may beſt be removed, by obſerving the dependance of לִקְדוֹשִׁים *to the Saints*, on what preceded *v.* 2. That began with אָמַרְתְּ לַיהוָה *I ſaid, or thou (my ſoul) haſt ſaid unto the Lord*, with which fairly connects לִקְדוֹשִׁים *to the Saints*; i. e. *I ſaid*, or (again) *my ſoul thou haſt ſaid to the Saints.* What *Saints* he ſpeaks of, he ſpecifies in the next words, אֲשֶׁר בָּאָרֶץ הֵמָּה *who they*, i. e. (by an *Hebraiſme*) *they who are on the earth.* Then regularly follows in conſtruction, וְאַדִּירֵי *and to the excellent, Gods choſen* people, dignified and advanced by him. To the *Saints* —— and to theſe *I ſaid*, כָּל חֶפְצִי בָם *all my delight is in them.* To the firſt part of this interpretation the LXXII. accord, τοῖς ἁγίοις τοῖς ἐν τῇ γῇ, *to the Saints that are in the earth*; only they add αὐτῶ inſtead of הֵמָּה (which they ſaw to be a *pleonaſme*, and unſignificant,) and thereby more diſtinctly connect it to the foregoing words, thus, *I ſaid unto the Lord, my goodneſs*, &c. *To the Saints on his earth*, or *to his Saints on the earth*, &c. One ſpeech apportion'd to the Lord, that of an *humble reflection* on himſelf, another to the Saints of the Lord, ſavouring of charity and kindneſs to them. But for the latter part of the verſe, the LXXII. ſeem to have read it otherwiſe; not וְאַדִּירֵי וְאַדִּירֵי *and to the excellent*, but הֶאְדִּיר in *Hiphil*, he *magnified* (as the word is uſed, *Iſa.* 42. 21.) for ſo they read ἐθαυμάσωσι πάντα τὰ θελήματα αὐτῦ ἐν αὐλοῖς, (applying it to *God*) *he hath magnified all his pleaſures* (as if it were חֶפְצוֹ *his*, not, *my pleaſures*) *in them.* But the *Chaldee* and the *Syriack* agree to the vulgar reading throughout, and ſo the ſenſe and context require. The *Jewiſh Arabick* tranſlator would have the words of theſe two verſes thus diſtinguiſhed; *I ſaid to the Lord, thou art my Lord; not unto you, or from you, ſaid I to the Saints*, &c. i. e. *my good is not from you, but from the Lord.*

e. עַצְּבוֹתָם

V. 4. *Sorrows*] In what notion עַצְּבוֹתָם is to be taken, is uncertain among the antient interpreters. From the two notions of עָצַב, one for *doluit*, to *grieve*, the other for *elaboravit*, to *labour*, or *form*, or *make* any thing, there are two ſignifications of the *Noun*: the firſt for ſorrow or pain, and in that ſenſe the LXXII. here take it, rendring it ἀδύνειαι αὐτῶν, their weakneſſes, and the *Latine*, *infirmitates* (in the notion of weakneſs for ſickneſs or pain) and ſo the *Syriack* ܚܠܫܐ (and to the ſame ſenſe the *Arabick*) *their pains.* The ſecond for an *Idol*, or *Image*, ſo *Hoſ.* 8. 4. *their ſilver and gold they have made* עֲצַבִּים *images*; the *Chaldee* render it טָעָוָן the LXXII. εἴδωλα, *idols.* So *Sam.* 5. 21. and *Mich.* 1. 7. And thus the *Chaldee* underſtand it here, and render it צַלְמַנֵּיהוֹן *their Idols.* And this is moſt agreeable to what follows, מָהֲרוּ, אַחַר either let them haſten a *contrary* way, or after another, (i. e. *another God*, for which the LXXII. have μετὰ πᾶσαν, either reading אַחַר *afterward*, for אַחֵר another, or elſe meaning by μετὰ πᾶσαν ἐπείγονται, *haſtening after theſe*) following, or *worſhipping* of *Idols*) which ſure refers to their *idol-worſhip*, or in another notion of מָהַר in *Kal* to endow, or ſend gifts, or preſents (ſee *Kimchi* in *Radic.*) for ſo to *endow another*] is, in the prophetick ſtile, to *marry the daughter of a ſtrange God*, *Mal.* 2. 11. and by that means to be brought to their *Idol ſacrifices*, *Num.* 25. 2. And to give gifts to another] is in like manner to preſent the falſe *Gods*, as *Ezech.* xvi. 18. *thou tookeſt thy broidred garments, and coveredſt them*, (the *idols*, v. 17.) *thou haſt ſet mine oyl and incenſe before them, my meat alſo*, &c. and ſo to this fitly connects, *their drink-offerings will I not offer*; and ſo doth alſo the *not taking their names into his lips*, *viz.* as that literally ſignifies, the avoiding the names of falſe Deities, and ſubſtituting, as the *Jews* did, words of deteſtation in ſtead of them; or elſe not ſwearing by them, as נָשָׂא שֵׁם to take the name ſignifies to ſwear by it, in the third *Commandment*, *Exod.* 20. 7. and *Deut.* 5. 20. and ſo *Pſal.* 24. 4. נָשָׂא נַפְשִׁי *to take his ſoul*, is to ſwear by his *ſoul*, and *Pſal.* 50. 16. and *takeſt my covenant into thy mouth*, the *Chaldee* render it וְתֵימֵי בִּשְׁמִי וְתִדְבַּר קְיָמִי *and ſweareſt by my name*, and *remembreſt my covenant.* But *Abu Walid* prefers the notion of מָהַר for *haſtening*, and ſo doth *Kimchi* alſo in his Comment on this place, though in his roots he reject it.

f. כּוֹס

V, 5. *Cup*] The frequent and proverbial uſe of the word כּוֹס *cup*, or *pot*, among the *Hebrews*, may here deſerve to be taken notice of. It ſignifies by *metaphor* any thing that befalls any man, good, or bad, So *Matt.* 20. 22. *Can ye drink the Cup that I ſhall drink of*, i. e. indure the afflicted condition that expects me? and ſo *c.* 26. 39. *Let this Cup paſs from me*, i. e. the ſorrow that was then approaching. For as thoſe that are of the ſame family, or at the ſame table, drink of the ſame *Cup*, the wine in the *pot*, or *cup* is diſtributed among them, and every one hath his part, or portion of it, one the top, another the middle, another the bottom of it; and if there be any bitter mixture in the *cup*, (as in the *myrrhate wine*) then he that *drinks* the bottom, is ſaid to *ſuck out the dregs of that cup*:] ſo in the diſtributions and diſpenſations of Gods providence, every man hath his portion, either ſweet or bitter, and this, from this *analogy*, is called the *portion of his cup*, that part, which in the diſtribution comes to him; ἀπὸ κυπέλλου, ſaith *Apollinarius*, the *lot, or part, or portion of his cup.* So *Pſal.* 11. 6. See note d. And thus it is moſt fitly joyned with מְנָת חֶלְקִי *portion of mine inheritance*, or *diviſion*, (from חָלַק *diviſit*) i. e. of any poſſeſſion or land, divided among many, diſtributed in like manner, as the *cup* among the *gueſts*, every one his *portion.* And thus doth *David* (raiſed by God to be the *King* of the *Jews*, that people to whom God had in a ſpecial manner revealed himſelf, and by whom he was worſhipped) very fitly ſay, that God in oppoſition to the many *falſe heathen gods*, was the *portion of his diviſion*, worſhipt by that people over whom he was *King.* As for תּוֹמִיךְ גּוֹרָלִי] that follows in the end of the verſe, it is beſt rendred, *thou holdeſt my lot*,] meaning thereby thou *giveſt me mine inheritance*, the portion of worldly wealth and greatneſs, that I have, comes all from thee. For the old way of ſortition was

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was by ſtaves, or rods, as appears by the choiſe of the *tribe* of *Levi* to the ſervice of the *altar*, Numb. 17. 2. *Take of every one of them a rod*, &c. and *write his name upon the rod*, and *Aarons name upon the rod of Levi*, v. 3. *and the mans rod whom I ſhall chooſe, ſhall bloſſome*, v. 5. and *Aarons rod bloſſoming, Levi* was *choſen*. And by this means 'tis ſaid, that the Land of *Canaan* was divided, *Joſh.* 18. The ſeveral ſhares or portions, and alſo the names of the ſeveral *tribes* being written on ſtaves or rods, *Eleazar* the Prieſt having put on the *Urim* and *Thummim*, took up in one hand a rod of ſhares, in the other a rod of *tribes*, and thereby aſſigned to all their *portions*. So that for *God to hold in his hand the lot*, is, in reference to that cuſtome, to give, or aſſigne a portion to him whoſe lot it is. See *Schindlers Pentagl. p.* 342. B. And to this critically agrees the word תּוֹמִיךְ here, from חָמַךְ to *hold*, or take into the hand. And by this of ſortition by rods I ſuppoſe may be explained that of *Pſal.* 125. 3. *The rod of the wicked ſhall not reſt on the lot of the righteous*, (the word גּוֹרָל here) i.e. the wicked ſhall not continue to proſper in this world; that *portion* which is promiſed and aſſigned good men, felicity in this world, (though with a mixture of perſecutions, yet godlineſs hath the promiſe of this life,) ſhall not be laſting or durable to the wicked, leſt the righteous be thereby tempted to do as they do, to *put their hand unto wickedneſs*, as there it follows.

h. חֶבֶל V. 6. *Lines*] From חָבַל to *bind*, is חֶבֶל a *cord*. With *cords* they uſed to *meaſure* their *grounds* in ſurveighs, *Amos* 7. 17. *thy land ſhall be divided* בַּחֶבֶל *by cord*, and *Zach.* 2. 5. *in his hand was* חֶבֶל מִדָּה a *cord of meaſure*, or *meaſuring cord*; ſo 2 *Sam.* 8. 2. And from hence, by metonymy, it comes frequently to ſignifie any *ſpace* or *portion* of land, that belongs to any. So *Deut.* 3. 4. כָּל חֶבֶל אַרְגֹּב the LXXII. render it πᾶσα τὴν μερίδα Ἀργόβ, *All the territories of Argob*; the Syriack read, *all the tract*; the Vulgar, *all the region*; the Chaldee, *all the places of the Provinces of Argob*. So *Zeph.* 2. 6. *Woe to thoſe that inhabite* חֶבֶל הַיָּם the LXXII. render it χοινώνια θαλάσσης; the Vulgar, *funiculus maris*, *the cord of the Sea*; but the *Chaldee*, סְפַר יַמָּא the *ſhore of the Sea*, and ſo the *Arabick*; but the *Syriack*, the *Maritime tract*, or region by the Sea ſide, i. e. *Paleſtine*. This therefore is the fitteſt rendring of the word, not *literally*, *lines*, but in the *figurative* ſenſe, *portions*: and ſo the Targum reads it, עֲדָבִין *lots*, or *portions*; and ſo we read it *Joſ.* 17. 14. חֶבֶל אֶחָד not, *one line*, but *one portion*, as that is all one with *one lot*, foregoing; and ſo v. 5. חַבְלֵי עֲשָׂרָה *ten portions*.

h. V. 7. *Reins*] This verſe hath ſome obſcurity in it, which perhaps may be beſt removed by conſidering the importance of וְיִסְּרוֹנִי כִּלְיוֹתָי *my reins inſtruct me*. From כָּלָה in the notion of *hoping*, כִּלְיוֹת *expecting*, *deſiring*, comes the *nowne* כִּלְיוֹת *reins* or *kidneys*, as the *ſeats* of *deſire*. Theſe by *metonymy* ſignifie not only *deſires*, but the *ſecret* or *inward thoughts*: as *Pſal.* 7. 10. when God is ſaid to *try* the *hearts* and *reins*, i.e. all the *deſires* and *thoughts* of the *heart* of any; ſo *Jer.* 12. 2. *thou art neer in their mouth, and far from their reins*, i. e. frequently ſpoken of, but ſeldom conſidered, or thought of by them. And in this ſenſe, I ſuppoſe, it is to be taken here, for *thoughts* of the *heart*. Then for וְיִסְּרוֹנִי יָסַר it ſignifies to *chaſten*, to *puniſh*, to *rebuke*: ſo 1 *King.* 12. 14. my father יִסַּר *chaſtened you with rods*, but I אֲיַסֵּר *will chaſten you with ſcorpions*: ſo *Pſal.* 6. 1. neither תְיַסְּרֵנִי *Chaſten me in thy diſpleaſure*: ſo *Deut.* 22. 18. *the Elders of the City ſhall take him*, וְיִסְּרוּ *and ſhall chaſtize him*. And thus, I conceive, it is to be taken here, not for *inſtructing* ſimply, but for *chaſtizement* which is deſigned for *inſtruction*. The Chaldee reads יְדָאֲנִי לִי which the Latine renders, *caſtigant me*, but 'tis hard to gueſs, how that word ſhould ſo ſignifie, unleſs from the notion of רדה, to deal as with a *child*, to *lead gently*: but the *Syriack* read יְנַדְּבוּנִי; (which makes it reaſonable to conjecture the Chaldee reading to be miſtaken יְדָאֲנִי for יְרָדְאֲנִי from רדא to *chaſten*) *my reins chaſten'd me*; and ſo the LXXII. have ἐπαίδευσάν με, *chaſtened me*, the Latine *corripuerunt*, *rebuked*, the Arabick, *commonuerunt me*, and *Apollinarius* paraphraſes it by ἐδαμάσθην, *I was tamed*, wich is relative to *chaſtizement*. And then the meaning will be, my *thoughts puniſh me*, I have many *afflicting thoughts* in the night ſeaſon, when I conſider, and reflect upon my preſent ſtate of diſtreſs, the difficulties that incompaſs me. For it is certain this Pſalm was made by him in a time of diſtreſs, and that makes him begin with calling on God for preſervation: and though the following verſes are ſpent on another ſubject, yet what now ſucceeds, *v.* 8, 9, 10. is all to this matter; his confidence that he ſhall not be left in שְׁאוֹל which we render *hell*, being an evidence, that he conſiders himſelf, as in that melancholy ſtate at the preſent. So *Job* 19. 27. where he refers to his preſent calamitous condition, his expreſſion is כָּלוּ כִלְיוֹתַי בְּחֵקִי *my reins within my boſome fainted*, or are *conſumed*. And then we may probably reſolve, what יָעַץ ſort of counſel it was, that, in the beginning of the verſe, he ſaith God hath given him, and for which he praiſes or bleſſes him, even ſuch as beſt agrees with *chaſtiſing*, ſuch as he gives thoſe children which he loves beſt, and for which our Saviour and his Apoſtles command us to rejoyce, and bleſs and glorifie God, and of which *David* himſelf acknowledgeth, that it gave him underſtanding (which is the meaning of counſelling here, and accordingly the LXXII. render it συνίειν, *making him wiſe* or *intelligent*;) and that is *affliction*: not that the Hebrew יָעַץ ſignifies *puniſhing*, or indeed any thing but *counſelling*; but becauſe *affliction* ſent from God is expreſly a *doctrine*, or *leſſon*, or *counſel*, or *admonition* to them that are thus *afflicted*, and a means very proper to bring them to the moſt wiſe and ſober thought, that in time of proſperity have forgotten themſelves, and ſo wanted ſuch kind of *counſel*.

i. כְּבוֹדִי V. 9. *Glory*] Where the Hebrew reads כְּבוֹדִי *my glory*, and the Chaldee אֵיקָרִי *my honour*, (and the Syriack in the ſame word יְקָרִי) the LXXII. renders γλῶσσά μου, *my tongue*, and ſo the Latine and Arabick, and Æthiopick; and ſo *Apollinarius*, γλῶσσά τε γλῶσσα, *my tongue rejoyced*. This ſome learned men attribute to their reading לְשׁוֹנִי *my tongue*, inſtead of כְּבוֹדִי *my glory*, words which have little affinity one with another in the *letters* of them. 'Tis more reaſonable to reſolve, that *David* in a Poetick writing ſhould uſe the word כָּבוֹד *glory*, by metonymy, for thoſe parts whereby God is glorified or praiſed; *i.e.* either the ſoul, or eſpecially the tongue. So *Pſal.* 36. 12. *that my glory may ſing praiſe to thee*, the LXXII. there render literally ἡ δόξα μου, *my glory*; but ſure it ſignifies either the *ſoul*, or *tongue*. So *Pſal.* 57. 8. *Awake* כְּבוֹדִי the LXXII. render literally ἡ δόξα μου, *my glory*; but in all reaſon, that ſignifies *my tongue*, ſo as to connect with *ſinging*, præcedent, and the *Harp* and *Pſaltery*, following. So *Pſal.* 108. 1. *I will give praiſe even with my glory*, i.e. *my tongue*: and ſo, I ſuppoſe,

Pſal.

Pſal. 149. 5. *Let the pious or holy ones rejoyce* בְּכָבוֹד, ἐν δόξῃ, ſay the LXXII. *in glory*, i. e. in or with the tongue, that ſo it may connect with what follows, *Let them rejoyce in their beds, Let the praiſes of God be in their mouths.* And thus no doubt it ſignifies here; and the præcedent mention of the heart] reſtrains it in this place to the *tongue.* And this being diſcerned by the LXXII. it was no fault in them to render it (according to the *ſenſe* not *letter*) γλῶσσά μου, *my tongue.*

k. לִשְׁאוֹל

V. 10. *Hell*] That שְׁאוֹל ſignifies the *condition* or *ſtate* of the *dead*, there is no queſtion, and ſo לִשְׁאוֹל *in*, or rather *to that ſtate*: and in that ſenſe *the leaving his ſoul in* it, or *to* it, is applyed by the Apoſtle St. *Peter*, *Acts* 2. 27. to the *abiding* of *Chriſt* in the *ſtate* of *ſeparation* of his *ſoul* from his *body*, from whence he *aroſe* or returned the *third day*, and ſo was not *left in* it, or *to* it. And in this ſenſe both St. *Peter* there, *v.* 29. and S. *Paul*, *c.* 13. 36. duly reſolve, that this verſe, of not being left in *ſcheol*, and not *ſeeing corruption*, was not applyable to *David*, for that he was *dead* and *buried*, and his *Sepulchre remained with them till that day*, c. 2. 29. and again, *he fell on ſleep, and lay with his fathers, and ſaw corruption.* This then being ſuppoſed, in reſpect of the grand and principally deſigned ſenſe (the prophetical myſtical, completed onely in *Chriſt*, and not in *David*) there may yet be a *firſt*, but leſs *eminent* ſenſe, wherein it was alſo true of *David*, that his ſoul ſhould not be left in *ſcheol*, *nor this holy one of Gods* (ſo *David* is oft called) ſee שַׁחַת *corruption*, *viz.* ſo as שְׁאוֹל ſometimes ſignifies *extreme diſtreſs*, here in this life: ſo *Pſal.* 116. 3. מְצָרֵי שְׁאוֹל, the *diſtreſſes* of *ſcheol*] ſignifies exceeding great *diſtreſſes*, interpreted by what follows, *I ſhall find trouble and heavineſs*: and ſo as (in like manner) שַׁחַת, which we render *corruption*, from the LXXII. διαφθορὰ, doth ſometimes ſignifie no more than *great weakneſs*, *Dan.* 10. 8. (where 'tis oppoſed to *vigor*, and expounded by *having no ſtrength*;) ſometimes a *pit*, as that differs from *death*, *Ezek.* 19. 4. where the *Lion taken in their pit*, בְּשַׁחְתָּם (where the LXXII. render ἐν τῇ διαφθορᾷ αὐτῶν, *in their corruption*,) was *carried into Ægypt*, *taken*, but not *killed*; and ſo *Prov.* 28. 5. *Jer.* 15 3. And then the meaning is, that he ſhall be certainly *delivered* by *God* from all thoſe *diſtreſſes*. Or again, as שְׁאוֹל ſignifies *death*, or *final deſtruction*, or *deprivation* of that ſtate wherein any one is; as when of *Capernaum* 'tis ſaid, *thou ſhalt be brought down to* Ἅιδης, (the Greek for שְׁאוֹל) which we render *hell*, *Mat.* 11. 23. the meaning is, that it ſhall be *deſtroyed* from being a *City*; and in proportion with that, to *be left* לִשְׁאוֹל *in* or to *ſcheol*, and to ſee *corruption* (in the ſenſe that the word is uſed, *Pſalm* 107. 20. when 'tis ſaid of God, that he *ſaved the Iſraelites* מִשְּׁחִיתוֹתָם ἐκ τῶν διαφθορῶν αὐτῶν, *out of their corruptions* or *deſtructions*) will ſignifie to be *killed* by his *enemies*, &c. to be turned out of that Kingdom, which God had deſigned him. This *Saul* earneſtly endeavoured, but *prevailed* not: the ſame did *Abſalom* afterwards: But Gods promiſe to *David*, that he would bring him to the *throne*, and *ſet of his ſeed on the throne after him*, was certainly to be *fulfilled*, and in ſtrength of that, he thus reſolved, that *his ſoul ſhould not be left in this diſtreſs*, to be *ſwallowed up by it*, or left ל *to* it, to be thus *deſtroyed*: neither of which import either his not coming to the *grave*, not *dying* at all, for, as St. *Paul* ſaith of *David*, *after he had ſerved the counſel of God in his generation, he fell aſleep, and was laid with his fathers*; nor that he ſhould *riſe* from the *dead* again, without *rotting* in the *grave*, for there he did thus *continue* ſaith the ſame *Apoſtle*, *and ſaw corruption*, and his *ſepulchre is with us to this day*, ſaith St. *Peter*, *Act.* 2. 29. And ſo this more *eminent completion* of the words, reſpecting *reſurrection* from the *dead*, is reſerved onely for *Chriſt*, who lay not in the *grave* ſo long, as that by the *courſe* of *nature* his *body* ſhould *putrifie*, which it would have done, if it had *continued* in the *ſtate* of *death* above *three* days, according to that which *Lazarus*'s *ſiſter* ſaith of him, *by this time he ſtinketh*, τετραήμερος γάρ ἐστι, *for he hath been dead four days.* To the ſame purpoſe the laſt verſe of the *Pſalm* is applyed by St. *Peter*, *Acts* 2. 28. and ſo, though it have one literal ſenſe belonging to *David* (ſo as the *way of life*] may denote means uſed by God for his preſervation, and *Gods preſence* or *countenance*] his *favour* and *providence*, and his *right hand*] the regal power conferred on him, and ſecured to him by *God*;) yet it muſt be reſolved to have another, more *principal*, *ultimate*, and withal more literal ſenſe alſo, reſpecting the raiſing of Chriſt to life, aſcenſion to Heaven, the place of *Gods peculiar preſence* and *viſion*, and the ſetting him at *Gods right hand*, in equality of *power* and *glory* with him, and that ſimply to indure for ever; which cannot, but in a limited ſence, be affirmed of *David*. Theſe three verſes being ſo expreſly applied by the *Apoſtle* to this *prophetick* ſenſe, there can be no doubt of it: But the former part of the *Pſalm*, no way appearing to be throughout *interpretable* of *Chriſt*, yet fitly belonging to *David*, it was neceſſary thus to aſſign a firſt literal ſenſe to the whole *Pſalm*, wherein it might connect and accord every part with other, and not ſo to ſever the three laſt verſes from the reſt, as that thoſe ſhould belong to Chriſt only, and not to *David*, whereas the former part (at leaſt ſome branches of it) belong to *David* only, and not to *Chriſt*.

The

The Seventeeth PSALM.

A Prayer of David.

Paraphrase.

The Seventeenth Psalm is an earnest request by David commenced to God, for deliverance from all his oppressors and persecuters.

1. Hear ‖ the [a] right, O God, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips.

‖ or, O God of righteousness, or righteous God.

1. Thou, O God, art a most righteous Lord, the refuge and defence of all innocent persons: be thou pleased to attend to, and grant my humble request, to receive with favour the affectionate prayers that I now address unto thee. a.

2. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

2. By thee I desire my cause may be heard and sentenced, and that according to the justice of it, thou wilt undertake the patronage thereof, to plead for me, or to judge on my side, and to protect me against mine adversaries.

3. Thou hast proved mine heart, thou hast visited me in the night, [b] thou hast tried me and * shalt find nothing: I am purposed that my mouth shall not transgress.

* hast not found; have thought, and my mouth hath not transgrest.

3. For thou, Lord, knowest the sincerity of my heart, thou art the searcher of the secretest thoughts and depths of the most deceitful breasts; and accordingly thou hast examined me to the utmost. In the night, when the darkness hath concealed me from the eyes of men, (and so taken off those disguises, which men put on their deeds of the day, their more publick actions) and at once offered me all the temptations and occasions of doing, or at least thinking ill, which perfect secrecy can suggest, thou hast still been present to my greatest privacies, to discover, if there were any close evil, any insincerity in my heart. Again, thou hast tried me with afflictions, as the Metallists try their Gold, (and many that appear very pious men in times of prosperity, in time of persecution fall away, are found to be mere dross, when they are cast into the fire, put to this sharper trial.) And in both these ways of probation, I hope, I have approved my self to thee, that my tongue and my heart have gone the same way, and so that there is no deceit or insincerity in me. b.

4. Concerning the works of men, by the words of thy lips I have kept me from the paths of [c] the † destroyer.

† or, violent.

4. As for the practices of the world, thy commandments have kept me from any communion with them: when opportunity offered me temptations, when I might have had security from the eyes of men, (when Saul fell too into my hands, that I had nothing to restrain me from using violence to him, but only thy command to the contrary, in making him King, and when I was perswaded and incited to it, 1 Sam. 26. 8.) yet in pure obedience to thee, I have carefully kept my self from this, or any other disloyal or unlawful practice. c.

5. [d] ‖ Hold up my goings in thy paths, that my footsteps slip not.

‖ By holding up my goings in thy paths, my feet have not tript, or shaken.

5. Thou, by thy special grace, joyned with thy directions what was my duty to do, hast upheld me in those ways which are acceptable in thy sight; and by the strength of this mercy, and these aids of thine, I have been constantly supported, and kept steddy from stumbling or falling. d.

6. I have called upon thee, *for [e] thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

* because thou hast heard me.

6. And as oft as I have made my humble addresses to thee, thou hast not failed to grant them. This gives me full confidence now to come unto thee for thy support and relief. O merciful God, be thou pleased to continue thy wonted dignations to me. e.

† Magnifie thy mercies. הַפְלֵה חֲסָדֶיךָ

7. † Shew thy marvailous loving kindness, O thou that savest [f] by thy right hand them which put their trust in thee, from those that rise up against them.

7. And 'tis not my innocence I depend on, (for though in this matter of my dealings with them that are mine enemies, I can clear my self, yet my many other sins make me uncapable of using any such plea; but 'tis thy mercy and pardon to sinners that I confide in, and thy mere pity and compassion to those that want thy relief. Be thou pleased then to exercise these thy mercies toward me, in that high and wonderful degree, that thou art wont to do to those that place their full affiance in thee. Thou, Lord, art the deliverer of all such, thy title it is to be so, and thy customary goodness, solemnly and constantly to interpose thy power for such, against the malice and machinations of all their adversaries: vouchsafe the same wonted mercy of thine to me at this time. f.

‖ the black of the apple of the eye. אִשׁוֹן בַּת עַיִן

8. Keep me as ‖ the apple of the eye, hide me under the shadow of thy wings;

8. Let thy watchful and tender providence sense and secure me from all dangers, after the same manner as nature hath provided eye-brows, and lids, and five tunicles, for guards to sense and preserve the black (that most tender part) in ‖ the middle of the eye, that wherein the visive faculty is placed (and best represents the seat of Majesty, or regal power, which hath the oversight and government of the whole body;) or as any bird preserves her young ones from the vulture by covering them under her wings. ‖ the orbicular apple, which is in the midst of the eye. *Gould.*

† spoil שֹׁדְדוּנִי

* my enemies encompass against me with the soul. אֹיְבֵי בְנֶפֶשׁ יַקִּיפוּ עָלָי

9. From the wicked that † oppress me, * from my [g] deadly enemies who compass me about.

9. And that especially at this present time, that I am so distrest and straitned by enemies, that vehemently hate me, and furround me with all eagerness, to get me into their power. g.

10. ‖ [h] They are inclosed in their own fat; with their mouth they speak proudly.

‖ With fat have they shut up their mouths, they speak

10. Their greatness and prosperity makes them insolent, and accordingly they threaten high, resolve, and breath nothing but destruction against me. h.

11. They have now compassed us in our steps; they have set their eyes * bowing down to the earth.

* to cast me down to the ground.

11. And having now brought me to some streights, they are absolutely resolved to subdue and destroy me utterly. i.

12. [k] † Like

k. † His likeness is as of a Lion, he desires to ravine, and as of a young Lion lying in his den.

11. Just as an hungry ravening Lion, when he comes in view of his prey, or as a young Lion not yet got out of the den, when any innocent sheep, or other beast of the field comes within reach of him.

12. [k] † Like as a Lion that is greedy of his prey, and as it were a young Lion lurking in secret places.

l. m. n.

13. And unless thou, O Lord, shalt be pleased to interpose to stop them in their course, to bring them down, to appear as a champion with a sword in thy hand thus timely to deliver me, I shall certainly be destroyed and devoured by them.

13. Arise, O Lord, || [l] disappoint him, cast him down; deliver my soul from the wicked, † which is [m] thy sword.

14. From * men which are thy [n] hand, O Lord, from men of the world, which have their portion in this life, || and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

Be thou therefore pleased, I beseech thee, thus to do, hasten to my defense, and rescue me from these wicked men; These men, I say, the rich and great men of the world, who have all their good things allowed them by thee in this life, and so here have all riches and plenty, and having a numerous posterity, have wealth also sufficient not only to enjoy themselves, but also to leave abundantly to their children (as having no care of charity or mercy to others, on which to exhaust any thing.)

|| prevent him.
† or, by the sword.
* the men by thy hand O Lord, from the men——
|| and from thy treasure, *or* with thy good things, thou fillest their belly; they have plenty of children, and leave the remainder of their riches to their little ones.

o.

15. Meanwhile I will adhere to thee, and constantly perform my duty, and thus waite, till thou shalt be pleased graciously to reveale thy self unto me; not doubting, but thou wilt, in thy good time, stir up thy power for my rescue: and then I shall be abundantly provided for, I shall want nothing.

15. † As for me, I will behold thy face in ° righteousness; I shall be satisfied, when I awake with thy likeness.

† I will through righteousness behold thy face: I shall be filled at the awaking of thy glory.

Annotations on Psal. XVII.

a. צֶדֶק

V. 1. *Right, O God,*] It is not agreed among the antient Interpreters, to what the word צֶדֶק *righteousness* belongs and *connects*. The Latine reads, *justitiam, righteousness*, (and so the Arabick) and that connects it with [*hear,*] *Hear the Justice*, or *righteousness*, or *right*; and so *Apollinarius*, Κλῦθί μου ἐνδικίαν, *hear my just cause*. But the Chaldee hath בִּצְדָקָה *in righteousness*, and then it coheres with [*hear*] again, *Hear in justice*, or *righteousness*, *O Lord*. But the LXXII. joyn it with [*Lord*] Κύριε τῆς δικαιοσύνης μου, *O Lord of my righteousness*, as in the beginning of the fourth Psalm; where though it be צִדְקִי *my righteousness*, not צֶדֶק *righteousness*, yet these may be all one; and so the LXXII. might think fit to render it more explicitely (not reading otherwise than we have it, but) thus expressing their understanding of it, whereas the Syriack more exactly (joyning it, as they do, with *Lord*)

read ܩܕܝܫܐ ܕܙܕܝܩ *O holy Lord*; as *Lord of righteousness*, is *righteous Lord*, and *righteousness* in *God* is all one with *holiness*. And this seems to be the fittest rendring of it, according to the sense, *O righteous Lord*, or more literally (but to the same purpose) יְהוָה צֶדֶק *O Lord of righteousness*. The *Jewish-Arabick* translator reads, *O Lord of Justice* or *equity*.

b. צָרַף

V. 3. *Thou hast tried me*] Some difficulties there are in this *v.* 3. First, what is meant by *trying*. But that is soon resolved; *viz.* that צָרַף signifies *exploring*, such especially as is of *metalls* by *fire*, *Psal.* 66. 10. and of men by temptations, or afflictions, *Isai.* 48. 10. and accordingly the LXXII. here render it, ἐπύρωσας, *hast cast into the fire*, in the same notion in which we have πύρωσις, 1 *Pet.* 4. 12. for *tribulation* or *affliction*, and that as a special season to try the sincerity of those, who have in times of prosperity made greatest professions of piety, but oft fail, when they meet with pressures in his service. This tryall as of Gold in the Fire, is here thought fit to be added to that former of visiting him in the night, when the eyes of men being shut out, his thoughts and actions were most free, and undisguised, and such as come from the very heart; which cannot so surely be said of his day-actions, which are oft awed by the eyes of men. And God by examining him by these two wayes, visiting his night-thoughts, and trying him by afflictions, must needs know if there be any insincerity in him. The next difficulty is, what is the full importance of בַּל תִּמְצָא *thou shalt not find:*] and that may be discerned by remembring what was noted *Psal.* 10. note l. תְּחִרוּשׁ בַּל תִּמָּצֵא *to be sought and not found*, *proverbially*, for that which was not at all, but was lost or destroyed utterly. In proportion with which, for God to try, and not find, is a phrase to signifie sincerity and uprightness, without any such mixture, as is wont to be discovered by trying (i. e. melting any metall) without any dross, i. e. hypocrisie, in him. This the LXXII. have expresst by οὐχ εὑρεθήσεται ἐν ἐμοὶ ἀδικία, *iniquity hath not been found in me:* and to the same sence the Syriack, and Arabick, and Latine, not much mistaking the sense, for ἀδικία, *iniquity*, is that dross which is wont to be discovered by tentation, but yet probably reading the verse otherwise than now the punctation will permit, and 1. taking the verb זַמֹּתִי *cogitavi*, from the latter part of the verse, and reading it with other points זָמְתִי *my thought* (which is oft used in the ill sense, and so sometimes rendred ἀνομία, *iniquity*, *Lev.* 19. 29.) and 2. removing the other words בַּל יַעֲבָר פִּי *my mouth shall not transgress*, with which the verse concludes, to the beginning of the following verse, Ὅπως ἂν μὴ λαλήσῃ τὸ στόμα μου τὰ ἔργα τοῦ ἀνθρώπου, *that my mouth may not speak the works of men.* But the reading which we retein is surely the true, and is so acknowledged by the Chaldee Paraphrase, which explaining בַּל תִּמְצָא by לָא אַשְׁכַּחְתָּא שְׁחִיתָא *thou shalt not find corruption*, renders זַמֹּתִי בַּל יַעֲבָר פִּי *I thought, my mouth shall not transgress*] חַשְׁבִית בִּישׁוּתָא לָאֶעְבַר פּוּמִי *I have thought ill, my mouth hath not transgresst.* This therefore being resolved to be the reading, the last difficulty is, what will be the meaning of the Hebrew phrase. And 1. for the word זָמַם, though it be oft taken in an ill sense, and so understood here by the Chaldee, yet 'tis sometimes in a good sense, as *Prov.* 2. 11. (where מְזִמָּה from that verbe is by us duly rendred *discretion*, by the LXXII. βουλὴ καλὴ, *good counsel*, and so by the Syriack, *a good mind*, and by the Arabick, *firm counsel*;) and

זַמֹּתִי

מְזִמָּה

and sometimes *indifferently* neither good nor bad, and so in that place 'tis rendred by the Chaldee וּדְיַרְהִי *thought* simply. And thus I conceive it signifies here: for if it were *evil* (as the Chaldee supposes) that he *thought*, how could he be acquitted by *Gods proving* of his *heart*, where that *evil* thought would have been found, and have *accused* him rather? The more *certain* meaning then of the words will be this, *I have thought, and my mouth shall not transgress it*, i. e. *my mouth* and *thoughts* shall, or (as the *future* is oft taken for the *past*, oft for the *present*) *do go*, or *have gone together*. The *deceitful* man, or the *hypocrite* thinks one thing, and *speaks* another; but the *sincere* and *upright* (such as *David* here avowes himself to be, and appeals to *Gods strictest* scrutiny to *judge* if he be not) hath his *tongue* and *heart* going still together, and not one *outgoing* (so עֹבֶר signifies *præteriit, transiit*) the other. This sense is acknowledged by the *learned Sebastianus Castellio*, who renders this *latter* part of the verse, *non deprehendes me aliud in pectore, aliud in ore habere, thou shalt not find me to have one thing in my breast, another in my mouth.* And so this is the full meaning of that which is by the *Psalmist*, after his manner, more concisely expresst. עֹבֶר

c. V. 4. *The destroyer*] From פָּרַץ to *break*, or *break through*, is the noun פָּרֶץ a *thief* or *violent* person, and so here it may signifie all the *violent wicked practices* of the world. The Chaldee read חַצִּיפָא *the strong man*, or *violent* person, probably to denote the *sword-man*, such as *Abishai*, that exhorted *David* to kill *Saul*, 1 *Sam.* 26. 8. But the LXXII. as if it were פֶּרֶץ *rupture*, render it σκληρὰς, *rough*, ἐφυλαξάμην ἀπὸ ὁδῶν ἀνομίας. *I have taken heed of* (so I suppose ἐφυλαξάμην is there to be rendred) *the rough*, or *harsh wayes*; not in the sense wherein the Latine seems to have understood them, *custodivi vias duras, I have kept the hard wayes*, but as φυλάττειν is to *take heed* of, and so to *avoid*, to which the Syriack agrees, *thou*, say they, *hast kept me from the evil wayes.* פָּרֶץ

d. V. 5. *Hold up my goings*] The chief doubt in this verse is how תְּמֹךְ shall be rendred. That it is the *infinitive* mood from תָּמַךְ *fulcivit*, to *support*, or *establish*, or *hold up*, there is no doubt. But this *infinitive* is elsewhere frequently taken in the sense of the *imperative*: and so here the Chaldee סְעַר *sustein*, or *confirm* thou; and so the LXXII. and the Latine κατάρτισον, *perfice*, *Perfect my goings*. The Syriack read ܘܬܩܢ *And thou hast established*——but the Arabick, *that my rising* (or going) *might be strengthened in thy paths*. Which reading of theirs seems to be founded in the *infinitive* sense, which is often thus expresst by [*ut, that*.] And indeed this of the *infinitive*, as it is the most *simple*, so it seems to be most *agreeable* to the *context*, and *connects* best with the *former* verse. For there he had set down his *steadiness*, in not being drawn by any *temptation* to the wayes of the *violent*: together with the means by which he continued so *steady*, the *power* of *Gods law*, called there *the words of Gods lips*, and his adhering *constantly* to it, the *conscientious* observing of all his *commandments*. And to that same sense this verse will be best expounded in the *infinitive*, thus; *By confirming* (i. e. by *Gods confirming*) *my steps or goings in thy paths*, (so תְּמֹךְ in the *infinitive* signifies in the notion of a Latine *gerund*) בְּלִי נָמוֹטּוּ פְעָמָי *my feet* (so פְּעָמַיִם in the *plural* signifies) *have not been moved*: And so there is no *ellipsis* in them, the sense perfectly *current*, and exactly agreeable to the former verse; *Gods paths* here being all one with the *words of his lips* there, (the ways that God commanded him to walk in) and his *not being moved*, all one with his not being *wrought* on by *temptations*, to go on with the violent in his *wayes*. And thus the *interlinear* understands it; *sustentando gressus meos in orbitis tuis, non nutarunt pedes mei, by holding up my goings in thy paths, my feet have not gone aside*, or *tript*.

e. V. 6. *Thou wilt hear me*] תַּעֲנֵנִי is indeed in the future here, and so is the Chaldee תְּקַבֵּל by which they render it literally, *thou shalt receive*. But 'tis very ordinary with both Hebrew and Chaldee, to use the *futures* in the *præter* tense; and so the LXXII. here render it, ἐπήκουσάς μου, *thou hast heard*, and so the Syriack and Latine, and *Apollinarius*, φίλτατε δὲ ὧν ἤκουσας ἐμοῦ, *thou hast heard my voice*. And so 'tis most probably to be understood as a *second argument* to inforce his petition to God for his defence and deliverance, in the following verses. The *first argument* had been taken from the *sincerity* of his own heart, and uprightness of his *actions*, the *qualification* to make him capable of Gods defence, and this v. 1, 2, 3, 4, 5. And now this second is from *Gods* former mercies, which are generally pledges of future: *Deus donando debet*, saith *Cyprian*, *God by every donation of mercy* makes himself *debter* of more to him that *worthily receives them*: and so the words will be best read to this sense, *I have called upon thee* כִּי תַּעֲנֵנִי *because thou hast heard me.* תַּעֲנֵנִי

f. V. 7. *By thy right hand*] The only doubt in this v. 7. is of the rendring the last word בִּימִינֶךָ. The LXXII. rendring it τῇ δεξιᾷ σου, [*thy right hand*] do joyn it with ἀνθιστάντων, *resist*,] and then the construction lies thus; *Thou that savest those that trust in thee from them that oppose thy right hand*, meaning the *counsel* and *purpose* of God, (called *Gods hand*, *Act.* 4. 28.) to make *David* King. And thus the Latine understand it, *resistentibus dexteræ tuæ, those that resist thy right hand*; and the Syriack, *those that rise up* ܠܡܩܒܠ ܝܡܝܢܟ *against thy right hand.* But the Chaldee put in עֲלֵיהוֹן *against them* after קָמִין *those that rise up*, and so leave בִּימִינֶךָ to signifie [*by thy right hand*,] which then must joyn with מוֹשִׁיעַ Saviour, thus, *Thou that deliverest by thy right hand them that trust in thee, from those that rise up against them.* And so *Apollinarius*, Ῥύομαι σὲ μὴ πατρικῇ ἐπιλημψίᾳ σώζων ἀλλὰ, *By thy strength* (that is the meaning of his *right hand*) *delivering all those that trust on thee.* And this is retained by our English, and is the most probable reading. בִּימִינֶךָ

g. V. 9. *Deadly enemies*] The notion of בְּנֶפֶשׁ may here deserve to be considered, נֶפֶשׁ as it signifies *soul* and *life*, so oft it denotes the *passions* of the *sensitive soul*, and is rendred rightly *will* or *desire*: so *Psal.* 27. 12. בְּנֶפֶשׁ (the same that here) signifies *into the will* or *desire* of the *enemy*; and so *Psal.* 41. 2. *deliver him not* בְּנֶפֶשׁ *into the will of his enemies.* And then being here in the same form, and joyned with *enemies*, אֹיְבַי בְּנֶפֶשׁ *enemies with the soul*, it most probably will be taken in the same sense, *vehement*, or *passionate*, *earnest enemies*, or that with all their *desire* and *intention* יְסֹבְבוּנִי *encompass* or *surround*, or *make a ring* עָלַי *against me.* And thus the Chaldee understand it, and paraphrase it by בִּרְעוּת נַפְשָׁתְהוֹן *with the desire of their souls.* בְּנֶפֶשׁ

h. V. 10. *Inclosed*] The difficulties of this verse will be removed, if we joyne פִּימוֹ *their mouth* to the *precedent*, not the *subsequent* words, thus; חֶלְבָּמוֹ סָגָרוּ פִּימוֹ *with fat have they shut up their mouth:* a Poetical or Proverbial speech for haughtiness or pride, caused by wealth or great prosperity. That is frequently expresst by *fat*; *Jeshurun waxed fat*, חֶלְבָּמוֹ סָגָרוּ פִּימוֹ

j. e. *rich* and *proſperous: Their eyes ſwell* or *ſtick out with fat*, *Pſal.* 73. 7. to ſignifie their abundance, as it there follows, *they have more than their heart could wiſh.* And then πλούσιοι ὑβρισταὶ, ſaith *Ariſtotle*, *rich men are very arrogant deſpiſers* of others; and ſo it follows here, דִּבְּרוּ בְּגַאֲוָה *they ſpeak proudly*, or *faſtuouſly.* Thus the Chaldee appear to have underſtood the verſe, who paraphraſe it thus, עָתְרָהוֹן שׁוּמְנִתְהוֹן פּוּמְהוֹן סָנָא *Their wealth is multiplied, with their fat they have covered their mouth*; exactly anſwerable to the Hebrew (though the Latine render it otherwiſe, *adipe ſuo operti ſunt, ore ſuo loquuntur magnifica.*) and then סַלְּלוּ בְרַבְרְבָתָא *they have ſpoken great* or *magnifick*, i. e. *proud things.* And the Syriack came near it, ſo as to joyn פִּיהוֹ *mouth* with סָגְרוּ *ſhut*, rendring it ܐܣܬܡܘ ܦܘܡܗ ܕܡܡܠܠ ܓܐܘܬܐ; *ſhut their mouth which ſpeaketh boaſting*, but quite leaving out the *fat* in the beginning of the verſe. The LXXII. indeed divide it otherwiſe, τὸ στόμα αὐτῶν συνέλεισαν, *they have ſhut up their fat*; rightly rendring סָגְרוּ (which in the *active* muſt be ſo rendred, *have ſhut up*, not with the Chaldee in the *paſſive*:) but then joyning with it (not פִּיהוֹ *their mouth*, but) חֵלֶב *their fat*, they have rendred it *unintelligibly*, *they have ſhut up their fat*; ('tis hard to gueſs what they ſhould mean by thoſe words) and ſo have the Latine that follow them, *adipem ſuum concluſerunt.* The Arabick hath rendered it with more ſenſe, *their fat is grown thick*, or *hard*: but סָגְרוּ in the active is not *favourable* to that. The literal rendring is moſt *intelligible*, *they have ſhut up or ſtuft their mouth with fat*; *Ore obeſitate farto ſuperbè loquuntur*, ſaith *Sebaſtianus Caſtellio*, *having ſtuft their mouth with fat, they ſpeak proudly.* And to this rendring I adhere, as being the moſt *ſimple*, and leaſt *forced.*

i. לְנָטוֹת

V. 11. *Bow down*] What לְנָטוֹת here ſignifies will be eaſily reſolved, by obſerving the uſe of נָטָה for *inclining*, or *bending*, or *caſting down*; and ſo being here joyned with בָּאָרֶץ *to the earth*, it literally imports *caſting down upon the earth*: not applying it to *their eyes* præcedent, (as the LXXII. (with the Latine) ſeem to do, and from them *Apollinarius*, ἐν γαίῃ κλίνξαν ἐπαλλήλους ὄμματα, *they bowed down and faſtened their eyes upon the ground*;) but to him whom they beſieged, in the former part of the verſe, *i. e.* the *Pſalmiſt*, who makes this complaint: they now סְבָבוּנִי *have incompaſt me* אַשֻּׁרֵנוּ *in our ſteps*, *laid wait* for him as he went, and at laſt *incloſed*, or *incompaſt* him; and having done ſo, *ſet their eyes* (a phraſe for *ſtedfaſt reſolving*, or enterprizing any thing) לְנָטוֹת בָּאָרֶץ *to caſt down to the earth.* So the Syriack underſtood it, *they ſet their eyes* ܕܢܦܠܘܢ ܥܠ ܐܪܥܐ *that they might lay me along on the earth*, (and ſo indeed נָטָה ſignifies to *extend*, or *lay along*:) and ſo the Chaldee לְמִפְשַׁט *ad diffundendum* (not as 'tis rendred, *ut ſe diffundant*,) *to poure out upon the earth*: and the Arabick to the ſame ſenſe, *they fixt their eyes, that they might beat*, or *ſtrike me upon the earth*; and then this is a ready *intelligible* meaning of the words.

k. דָּמְיֹנוֹ

V. 12. *Like as a Lion*] Where the Hebrew reads דָּמְיֹנוֹ *his likeneſs*, from דָּמָה *was like*, the LXXII. ſeem to have read דָּמְיֹנוּ a verbe, and from another notion of the word דָּמָה in *Piel*, for *cogitavit*, *intentus fuit*, *thinking intently* on any thing; and accordingly they render it ὑπέλαβόν με, *they thought intently on me*, (and the word is oft uſed for *imagining miſchief*, 2 Sam. 21. 5. *that deviſed againſt us that we ſhould be deſtroyed*, and Jud. 20. 5. *thought to have ſlain me*:) And the Arabick ſounds this way, *They met me as a Lion*—But the Chaldee and Syriack render it in the notion of *likeneſs*, and ſo it muſt be underſtood. And then the moſt literal rendring will be, דָּמְיֹנוֹ כַּאֲרְיֵה *his likeneſs as of a Lion.* And then it follows, יִכְסוֹף לִשְׁרֹף *he deſires to tear* or *ravin.* The LXXII. render it ἕτοιμος εἰς θηρᾶν, *ready for prey*, as when he is hungry, he is ſuppoſed to be. And then the reſt of the verſe follows readily, *and as of a young Lion* וְשֵׁב dwelling; or *abiding in his den*;] which though it go not out, ſeizeth on all that comes thither: and ſo his enemies deſign and threaten to ſeize on him, now they have gotten him as they think, in their power.

l. קַדְּמָה

V. 13. *Diſappoint*] קַדְּמָה from קָדַד to *anticipate* and *prevent*, is here duly rendred by the LXXII. προφθασον, *get before them*, and is here adapted to the *Lion* making after his prey, *v.* 12. and under that reſemblance, to *Davids* enemies, which are now ready to ſeize upon him, *v.* 11. if God do not interpoſe his power, *get before* them, and, as it follows, וְהַכְרִיעֵהוּ ὑποσκέλισον, *trip up their heels*, (ſo כָּרַע ſignifies, from כָּרַע *curvare*, to *bow down*, and in *Hiphil proſternere* ὑπολαγεῖν, *to make bown down*, i. e. to throw down,) and ſo keep them from ſeizing on him.

m. חַרְבֶּךָ

V. 13. *Sword*] 'Tis matter of ſome doubt, to what the word חַרְבֶּךָ *thy Sword*, here belongs. It may poſſibly by way of appoſition connect with מֵרָשָׁע *from the wicked*, and then our Engliſh renders it according to ſenſe, *from the wicked, which is thy ſword.* But none of the antient interpreters underſtood it thus. The Chaldee have thus *paraphraſed* it; *Deliver me from the wicked*, רְאַתְחֵיב קְטוֹל בְּסֵיפָךְ *which ought to be ſlain by thy ſword*: the Syriack, ܡܢ ܪܫܝܥܐ ܘܡܢ ܣܝܦܐ ܕܝܠܟ; *from the wicked, and the ſword* (meaning the *ſword* of the wicked:) the LXXII. reading ῥομφαίας σου, and from them the Latine, *frameam tuam*, *thy ſword*, are not intelligible. The Arabick having rendred it [*& à gladio tuo*] with the inſertion of the Copulative [*et*,] add by way of explication, *nempe ab inimicis tuis*, *to wit*, *from thine enemies*, thus rendring the beginning of the next verſe. And the Æthiopick differs from all; *Deliver my ſoul from the Lance*, (for מֵרָשָׁע *from the wicked*, reading perhaps מֵרֹמַח which in Arabick ſignifies a *dart* or *lance*) *thy ſword be upon the enemies of thy hand* (joyning with it, as the Arabick did, the beginning of the next verſe.) In this variety there may be place of conjecture: and then it will not be improbable, that חַרְבֶּךָ *thy ſword*, ſhould here be conſidered as the inſtrument of his deliverance, and ſo joyned with פַּלְּטָה *deliver me*, thus, *by thy ſword deliver or reſcue me from the wicked.* This perfectly agrees to the context, where the enemy, as a hungry Lion, is ready to ſeize on *David*, as his prey, if ſome valiant champion with his ſword in his hand do not ariſe, and out-run, and trip up his heels, and ſo reſcue him out of his hands. And for this *David* hath none to rely on, but God, and therefore to him he cries, that he will thus ſpeedily interpoſe, and deliver him.

n. יָדְךָ

V. 14. *Thy hand*] By the importance of חַרְבֶּךָ (ſee note m.) in the former verſe, 'twill not be difficult to reſolve of the meaning of יָדְךָ here. There, that being joyned with פַּלְּטָה *deliver me*] was to be rendred *gladio tuo*, *with thy ſword*; and in the ſame manner will this here, *deliver me by thy hand*: juſt as v. 7. *God is called* מוֹשִׁיעַ בִּימִינֶךָ *a Saviour*, or *he that delivereth and ſaveth by his right hand.*

hand. And this perhaps to be connected with חַרְבֶּךָ *with thy sword*, by the figure ὑπαλλαγή, whereby two things are put severally to signifie but one, *sword* and *hand*, to signifie a *drawn sword*, which is fit for such a present rescue as *David* now stands in need of. There מֵרָשָׁע *from the wicked*, here מִמְתִים from the men in the next words, specifying what men he means, מִמְתֵי מֶחְלָד *the men of the age*, i.e. *worldly men*; and those described largely and poetically (in the insuing words to the end of the verse) to be such as have all things to their will, are very plentiful and prosperous, they and their posterity. In their description, 1. occurs their *having their portion* בַּחַיִּים *in vita*: this the Chaldee renders *in life eternal*, but the LXXII. (and so the Syriack and Arabick and Latine) ἐν τῇ ζωῇ αὐτῶν, i. e. in *this life* of theirs; and so 'tis certain the plural חַיִּים (there being no singular) signifies life simply. 2. Follows וְצָפִינְךָ ——*and thou shalt fill their belly with thy good things*, so in sense it may be rendred, or *from thy hidden things*, i. e. thy treasury, for from צָפַן to *lay up* or *keep*, is the noun צָפוֹן 1. any thing that is thus laid up or kept, 2. a treasury wherein 'tis laid up. In the latter sense it must be rendred *from thy treasury*; in the former, *with thy good things*, i.e. with all the wealth of this world, that God bestows on any. As when we are bid not to *lay up our treasures upon earth*, *Mat.* vi. the meaning is clear, not to lay up our goods there, (of which the several sorts are there pointed at, by the *moths corrupting*, and the *rust*, and the *thieves breaking* and *stealing*;) but by works of mercy to lay up our goods in Heaven, bestowing them on God, and the poor for Gods sake. And these in the parable of the rich man in the Gospel are thus styled, τὰ ἀγαθά σου, *his portion of good things* which he received in *this life*; and proportionably here is their having their portion in this life, and their being *filled with good things* or *treasure*. So the Chaldee render it, טָמִירָךְ טָבָא *with thy hiding of good* or *hidden good*; the Syriack and Arabick, *with thy treasures*: but the LXXII. ἐκ τῶν κρυπτῶν σου, more literally; and so the Latine, *absconditis tuis*, *with thy hidden things*: but none have thought fit to put both *hidden* and *treasures*, either of them signifying the other, and both of them those things that in the world are accounted good, and so are laid up and kept by the men of the world. 3. 'Tis added, יִשְׂבְּעוּ בָנִים *they have plenty of children*, so שָׂבַע signifies to abound with any thing: not as the Chaldee, and Syriack and Arabick are rendred, *their children are filled*; but as in the Hebrew, so in the Chaldee, סַגִּיאִין בְּנִין *they abound in children*, ἐχορτάσθησαν υἱῶν, they *are filled with children*, (*saturati sunt filiis*, saith the Latine) which it seems was antiently miswritten ὑῶν, Swines-flesh, and so followed by the Arabick Translation, and by the Roman Psalter, and so found in *Arnobius* and others of the antients from that mistake of the *amanuensis*. What follows of their leaving the residue or remainder (so יִתְרָם signifies) *of their substance to their babes*, is but a farther expression of their abundance; having such plenty for themselves, that they have much to spare, which yet they dispense not in any part to those that want, but reserve it all for their posterity: and so this is another part of the *character* of the worldly great and rich man; *Lazarus* at his door, might not have so much as the crums that fall *from this rich mans Table*.

V. 15. *Righteousness*] בְּצֶדֶק seems best to be rendred here, *by* or *through righteousness*, *per justitiam* saith *Castellio*, as by the condition, on which he may expect the return of Gods mercy here, or the *eternal vision* of him hereafter; which, saith the Apostle, no man shall attain to without *peace and holiness*, parts of this *justice* or *righteousness*. As for בְּהָקִיץ תְּמוּנָתֶךָ in the end of the verse, it is diversly rendred by the antient interpreters. For תְּמוּנָה the Syriack seems to have read אֱמוּנָה and so read וסכלא *thy faith*: but the LXXII. read δόξαν σου, and so the Latine and Arabick, *thy glory*, and the Chaldee אֵיקַ *the glory of thy countenance*. But the difficulty is, to what בְּהָקִיץ *in evigilando*, *at the awaking*] shall belong. The Chaldee apply it to *David*; *when I shall awake*, *I shall be satisfied with the glory of thy countenance*, and so it hath truth, in respect of the resurrection of the just, and that not unfitly opposed to the abundance of the worldly men, *v.* 14. in *this life*. But all the other interpreters agree in applying it to תְּמוּנָתֶךָ *thy glory*: ἐν τῷ ὀφθῆναι τὴν δόξαν σου, *at the appearing of thy glory*, say the LXXII. *cum apparuerit gloria tua*, the Latine; (and so the Arabick and Æthiopick,) *when thy fidelity shall awake*, saith the Syriack. And so most probably it is to be understood; by [*Gods glory awaking*] signifying his glorious and powerful interposition to his present rescue from his enemies hands, and not deferring to relieve and avenge him till the resurrection. And thus the learned *Castellio* took it; *tum satiandus, cum tua experrecta fuerit imago, I shall be satisfied when thy likeness shall be awaked.*

מִחִים מֵחֶלֶד

בַּחַיִּים

צָפוֹן

ט.

בְּצֶדֶק

תְּמוּנָה

בְּהָקִיץ

יִשְׂבְּעוּ בָנִים

The

The Eighteenth PSALM.

Paraphrase.

The Eighteenth Psalm was indited by David in commemoration of the many victories, and now quiet settlement in the Kingdom of Israel and Judah, which God had bestowed on him by his powerful interpositions for him, in subduing the Philistims, Syrians, Moabites, and Ammonites, that rose up against him, in quieting the Rebellion of Absalom, (soon after which it is recorded, 1 Sam. 22.) but especially in rescuing him out of the malitious bloody hands of King Saul. This he composed, and committed to the prefect of his Musick, to be sung on ‖ solemn days, for the commemorating of these deliverances and victories. And these were the words of it.

‖ for all the days wherein God had delivered him — Chald. Paraphr.

To the Chief Musitian, a Psalm of David, the servant of the Lord, who spake unto the Lord the words of this Song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul; and he said,

1. O blessed Lord, I acknowledge thee to be the sole Author of all my deliverances and victories; and so by all obligations imaginable I stand ingaged, most passionately to love, and bless, and magnifie thee, to pay all the affections of my whole soul, a due tribute to thee: and this I do, and am firmly resolved to do all my dayes.

1. I will love thee, O Lord my strength.

a. 2. To thee I have in all my distresses made my resort, as to a place of perfect strength, to a mighty champion to rescue me, and thou hast never failed to answer me in these addresses. O my God, thou hast been a place of strength and security unto me, and on that account I have always had confidence, and chearful expectations of deliverance, whatsoever my dangers have been; thou hast been my sure safeguard, so that I have needed no other shield, my mighty deliverer (see note on Luk. 1. a.) and my most impregnable fort or castle.

2. The Lord is my ‖ [a] rock, and my fortress, and my deliverer, my God, * my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower.

‖ refuge. * my rock. צורי

b. 3. If I am distrest, or assaulted by my adversaries, I have then my sure sanctuary to resort unto. To him I come with acknowledgments of his abundant mercies formerly received from him, the essays of his power and readiness to relieve me, and withall the pawns and pledges of them for the future; and to my songs of praise, I add my humblest requests and supplications for deliverance: and doing thus, I never fail of my returns from God, never miss the deliverance that I stand in need of.

3. I will * call upon the Lord, [b] which is worthy to be praised, so shall I be saved from my enemies.

* praise, and call upon the Lord, so ——

c. 4,5. When whole Armies of blood-thirsty enemies closed me on every side, ready as a torrent to overwhelm me, and were very terrible in that appearance, when their designs were even come to their desired issue, and there was no visible way of my escape or preservation;

4. The † [c] sorrows of death compassed me, and the floods of ungodly men made me afraid.

† cords.

5. The ‖ sorrows of hell compassed me about, the snares of death prevented me.

‖ cords.

6. In these streights immediately I made my address to God, and most passionately poured out my requests before him: and he from Heaven, that place of his peculiar residence, (and therefore the sanctuary whence all rescues come, as the place to which all petitions are brought,) afforded me a speedy audience, considered, and immediately granted my desires.

6. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his Temple, and my cry came before him, even unto his ears.

d. 7,8,9,10,11,12,13,14,15. And then speedily he expresst his great displeasure and wrath against my adversaries: a most dreadful thing, the wrath of an All-powerful God, able to set all the world on trembling, and not so only, but even to set it on fire and consume it, (see Exod. 20. 18. and Heb. 12. 29.) Then might you discern him interposing his hand for the discomfiting my enemies, as signally as if he had descended in a black thick cloud with a mighty wind, and appearance of Angels in shining garments, (as we read of his exhibiting himself, Num. 9. 15. Mat. 9. 7. Heb. 12. 18.) with tempestuous showers of hail and fire, (such as Jos. 10. 11. Exod. 19. 23.) with thunders and lightning; all these on purpose (as with arrows and fiery darts) to annoy and pursue them: and finally, with the same notoriety of his presence, as when the waters of the Sea were driven back by a strong East wind, and the deep turned into dry ground, Exod. 14. 21, 22. to give the Israelites a safe passage out of their thraldome, and to drown the Egyptians.

7. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8. There went up a smoak out of his nostrils, and fire out of his mouth devoured, coals were kindled by it.

9. He bowed the Heavens also, and [d] came down; and darkness was under his feet.

10. And he rode upon a Cherub and did fly; yea, he did fly upon the wings of the ‖ wind.

‖ See Psal. 104. note a.

11. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies.

12. At the brightness that was before him his thick clouds past, hail-stones and coals of fire.

13. The Lord also thundred in the heavens, and the highest gave his voice, hail-stones and coals of fire.

e. 14. Yea, he sent out his arrows and scattered them, and he [e] shot out lightnings and discomfited them.

15. Then the chanels of waters were seen, and the foundations of the world were discovered; at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

16. He

16. He ſent from above, he took me, he drew me out of many waters.

16. And thus did he, as by a party ſent on purpoſe from Heaven, deliver and

reſcue me from ‖ the multitude of my adverſaries.

‖ מַיִם מַסִּין

17. He delivered me from my ſtrong enemy, and from them which hated me, for they were too ſtrong for me.

17. And this at a time when they wanted neither power nor will to deſtroy

me, being much ſuperior to me in ſtrength, had not he thus ſeaſonably come to my reſcue.

סַנְאִין from many people, Chald.

18. They prevented me in the day of my calamity; but the Lord was my ſtay.

18. When my diſtreſs was greateſt, (ſee note on Pſalm 17. k.) and all humane aids were obſtructed by them,

then God, by his own ſpecial providence and interpoſition ſuſtained and ſupported me.

19. He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

19. He freed me from all my ſtreights, reſtored me to a proſperous condition:

and this upon no other account, but only of his kindneſs and mercy to me.

20. The Lord rewarded me according to my righteouſneſs: according to the [f] cleanneſs of my hands hath he recompenſed me.

20. Thus hath God vindicated my uprightneſs, and given me at laſt thoſe returns which were anſwerable to the juſtice of my cauſe. f

21. For I have kept the wayes of the Lord, and have not wickedly departed from my God.

21. As ſeeing that indeed I have not knowingly tranſgreſt any command of his,

(ſave only in the matter of Uriah, for which he repented, and obtained pardon from God, 1 King. 15. 5.)

22. For all his judgments were before me, and I did not put away his ſtatutes from me.

22. But have obſerved his ſtatutes diligently, never refuſing to be ruled by any of them.

23. I was alſo upright before him, and kept my ſelf from [g] mine iniquity.

23. And by ſo doing preſerved my innocence, and guarded me from compaſſi- g.

on of any ſin. (This ſtill, according to Scripture ſtile, to be underſtood with exception of the matter of Uriah.)

24. Therefore hath the Lord recompenſed me according to my righteouſneſs, acccording to the cleanneſs of my hands in his ſight.

24. And accordingly hath God, out of his abundant mercy to me, accepted and

rewarded my uprightneſs, and given teſtimony to the ſincerity thereof.

25. With the merciful thou wilt ſhew thy ſelf merciful; with an upright man thou wilt ſhew thy ſelf upright;

26. With the pure thou wilt ſhew thy ſelf pure; and with the froward thou wilt ſhew thy ſelf froward.

25, 26. For God is a moſt juſt impartial rewarder, ſees the heart, and accordingly recompenſes. To a merciful pious man he makes returns of mercy and pity;

to the upright he will adminiſter juſtice, vindicate his cauſe from the oppreſſor and injurious. He that keeps himſelf pure from ſin, with him God will deal moſt ‖ faithfully; perform his promiſe to him exactly; never leave any degree of goodneſs in him unrewarded. And on the other ſide the rule holds as true, that thoſe that deal frowardly and ſtubbornly with God, ſhall be ſure to be oppoſed and puniſhed by him. (See note on Mat. 9. k.)

‖ בַּר pure, ſignifies alſo juſt and faithful.

27. For thou wilt ſave the afflicted people, and wilt bring down high looks.

27. For it is Gods conſtant method, to relieve the oppreſſed, and deſtroy (in

his due time) the oppreſſor, be he never ſo confident.

28. For thou wilt light my candle: the Lord my God will inlighten my darkneſs.

28. And on this ground I have built my confidence, that how hopeleſs ſoever

my preſent condition can at any time be, the powerful Lord of Heaven, and my gratious God, will reſcue me out of it.

‖ Or, taken a fort.

29. For by thee I have run through a troop; and by my God [h] have ‖ I leaped over a wall.

29. By him I have been inabled to ſubdue and bring down the ſtrongeſt forces. h.

† Gods way, הָאֵל דַּרְכּוֹ

30. † As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all that truſt in him.

30. He is moſt juſt and faithful, his promiſes without all deceit or poſſibility

of failing: he will certainly protect all thoſe that rely and depend on him.

31. For who is God, ſave the Lord? or who is a rock ſave our God?

31. This cannot be ſaid of any other. The deities

of the heathens are not able to yield them any defence, nor any, but the one God whom we adore.

32. It is God that girdeth me with ſtrength, and maketh my [i] way perfect.

32. From him I have received all my ſtrength, to him I acknowledge it wholly due, that I have been preſerved in ſafety. i.

*He fitteth, makes even——

33. * He [k] maketh my feet like hinds feet, and ſetteth me up upon my [l] high places.

33. When I was purſued by Saul, he inabled me by ſwiftneſs of flight to eſ- k. l.

cape to the wilderneſs and mountains, and ſo to ſecure my ſelf.

34. He

m. 34. At other times he gave me ſtrength for battel, and inabled me to obtain moſt wonderful victories, (by mine own hand on Goliah, on all other my enemies by my armies.)

34. He teacheth my hands to warr, ſo that a bow of ſteal is [m] broken by my arme.

n. 35. Conſtantly he hath protected me from all evil, in time of diſtreſs ſupported me, and at laſt, by his continued multiplyed acts of providence, raiſed me to the greateſt height.

35. Thou haſt alſo given me the ſhield of thy ſalvation, and thy right hand hath holden me up, and thy †[n] gentleneſs || hath made me great.

† care, or diſcipline. || or, haſt thou multiplyed to me.

36. I am now by his mercy brought to a condition of ſafety, no enemies to diſtreſs or ſtreighten me, no dangers to apprehend:

36. Thou haſt inlarged my ſteps under me, that my feet did not ſlip.

37. Having put all my enemies to flight, purſued my victory, and finally ſubdued, and deſtroyed them,

37. I have purſued my enemies, and overtaken them: neither did I turn again till they were conſumed.

38. I have wounded them that they were not able to riſe; they are fallen under my feet.

39. And all by that ſtrength with which thou haſt furniſht me: my victories are all thy gifts of mercy.

39. For thou haſt girded me with ſtrength unto the battel: thou haſt ſubdued under me thoſe that roſe up againſt me.

40. 'Tis thou that haſt by thy wiſe and powerful providence ſubjected them to me. (See Jos. 10. 24.)

40. Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

41. When thou wert thus their enemy, there was none to yield them any relief; the aid from heaven failed them, and no other would ſtand them in any ſtead.

41. They cried, but there was none to ſave; even unto the Lord, but he anſwered them not.

42. Being thus aſſiſted by thee, I put to flight and deſtroyed all their forces.

42. Then did I beat them as ſmall as the duſt before the winde: I did caſt them out as the dirt in the ſtreets.

43. And now I am landed in a calm harbour, after all the ſtormes that incompaſt me, not onely mine own Kingdom being quieted,

43. Thou haſt delivered me from the ſtrivings of the people, and thou haſt made me the head of the heathen; a people whom I have not known ſhall ſerve me.

but the neighbouring heathens, Philiſtims, Moabites, &c. added to my dominions.

o. 44. Some of them overcome and ſubdued by me, others through their dread of my power paying a feigned obedience to me;

44. As ſoon as they hear of me, they ſhall obey me: the ſtrangers [o] ſhall || ſubmit themſelves unto me.

|| or, ly, or, yield feigned obedience to me.

p. 45. And theſe living in a languiſhing condition of fear and dread, keeping cloſe, not daring to appear abroad, for the terror that thy ſignal preſence with me hath brought upon them.

45. The ſtrangers ſhall † fade away, and * be [p] afraid out of their cloſe places.

† languiſh, or conſume

יִבֹּלּוּ

* move fearfully out of their holes, or fenced places.

46. Bleſſed and exalted be the name of the living Lord, which hath given me ſtrength, and reſcued me from all my diſtreſſes.

46. The Lord liveth, and bleſſed be my rock: and let the God of my ſalvation be exalted.

47. All this work of execution on mine enemies, and of ſubduing them under me, is to be attributed to him only.

47. It is God that avengeth me, and || ſubdueth the people under me.

|| deſtroyeth, or breaketh to pieces, וַיְרֹבֵד See 2 Chr. 22. 10.

48. To him therefore I deſire to acknowledge both my reſcue, and my victory over all the forces that have been raiſed againſt me.

48. He delivereth me from mine enemies, yea, thou liſteſt me up above thoſe that riſe up againſt me, thou haſt delivered me from the violent man.

49. And for this will I laud and magnifie thy holy name among all the people of the world. And this ſhall be the ſum of my lauds.

49. Therefore will I give thanks unto thee (O Lord) among the heathen, and ſing praiſes unto thy name.

q. 50. O thou which haſt wrought theſe wonderful deliverances for him whom thou haſt ſet up on the Throne, which haſt exalted me to this dignity, and ſince incompaſt me with thy ſignal favour and mercy, and wilt perpetuate the ſame to all my poſterity, that ſhall ſucceed me in the regal power, (if they continue to adhere faithfully to thee) and wilt at length ſhew forth thy power and mercy, in a moſt illuſtrious manner in the Meſſias, the ſon of David, whoſe Kingdom ſhall never have end; To thee be all honor and glory and praiſe to all eternity.

50. Great deliverance giveth he to his King, and ſheweth mercy to his Anointed, to David, and to his ſeed [q] for evermore.

Annotations on Pſalm XVIII.

a. סֶלַע

V. 1. *Rock*] Though סֶלַע primarily ſignifie a *rock*, and ſo is uſed, and rendred πέτρα, *rock* in moſt places; yet by Synecdoche it ſometimes ſignifies a *tower*, or *fort*, 2 *King.* 14. 7. becauſe ſuch are commonly, for *ſecurity*, built on *rocks* or *hills*; and by Metaphore alſo any *refuge*, to which any, whether Man or Beaſt, is wont to reſort, becauſe (as *Pſal.* 104. 18. is affirmed) to *rocks* and *hills* they are wont to fly from approaching dangers. Thus *Pſalm* 42. 10. סַלְעִי *my rock*] is by the Chaldee rendred רְחָצָנַי *my hope*, by the LXXII. ἀντιλήπτωρ, *my helper*. So when *Iſa.* 31. 1. *Iſrael* is reproved for *going down to Ægypt for help*, as to a *refuge*, it is ſaid, *v.* 9. סַלְעוֹ: we render, *his rock*, or *ſtrong hold*; it muſt be *his refuge* (or thoſe to whom he went down for *help*) *ſhall paſs away for fear*. This therefore is the fitteſt rendring of the word in this place; the primitive notion of *rock* being after expreſt by צוּרִי which ſignifies that *exactly*, and the Synecdochical notion for a *fort* or *tower*, in the very next word מְצוּדָתִי *my tower*, or *fortreſs*: and to that the Chaldee agree, who render it תוּקְפִי *my fortitude*, or *ſtrong hold* for *reſort*; the LXXII. στερέωμά μου, *my firmament*, and ſo the Latine (as *Pſal.* 30. 3. καταφύγιον, *ſtrength.*) *Apollinarius* hath ἔρεισμα, to the ſame ſenſe, the Syriack ܒܛܘܬܝ *my confidence*, or *my hope*. All which are meant to ſignifie the Metaphorical, and not Original notion of it.

b. מְהֻלָּל

V. 3. *Worthy to be praiſed*] מְהֻלָּל literally ſignifies *laudatum*, *praiſed*, and ſo it is rendred both by the *Interlinear*, and *Caſtellio*; but the meaning of it will be beſt reſolved on by the antient Interpreters, that have not followed the phraſe ſo literally. Αἰνῶν ἐπικαλέσομαι κύριον, ſay the LXXII. *prayſing I will call upon the Lord*; not reading מְהֻלָּל (as ſome ſuppoſe,) but thus chooſing to expreſs the ſenſe: and ſo the Latine, *laudans invocabo*; the Chaldee בְּתוּשְׁבַּחְתָּא אֲנָא מְצַלֵּי *in a ſong or hymne I pour out prayers*; *Apollinarius*, ὑμνῶν σε λίταις, *praiſing thee with prayers*, or joyning my *praiſes* and *requeſts*, my *doxologies* and *litanies* together. But the Arabick more expreſly, *I will praiſe the Lord, and call upon him:* and *R. Tanchum*, *I will call upon him, and ſeek him with celebration and praiſe*. And this, without queſtion, is the meaning of the Poetick phraſe, *I will call on him being praiſed*, i. e. *I will firſt praiſe, then call upon him*; *praiſe* him for his *paſt* mercies, and then *petition* for *freſh:* the uniting of theſe two being the condition, on which they may hope for deliverance from God. A like phraſe we have in Latine, *Laudatum dimiſit*, *he diſmiſt him being praiſed*; i. e. *firſt praiſed* him, then ſent him away; and many the like.

c. חֶבֶל

V. 5. *Sorrows*] חֶבֶל ſignifies *two* things, a *cord*, and a *pang* of a womans *travaile*; and which it ſignifies, muſt be reſolved ſtill by the *context*. 1. Here, where 'tis joyned with *incompaſſing*, it is moſt fitly to be underſtood in the former ſenſe, becauſe *ropes* or *cordes* are proper for that turn, as for *holding* and *keeping* in, when they are *incloſed*. And thus I conceive it moſt proper to be rendred in the next verſe, where it is joyned with *ſnares*, to which *cords* very well agree (ſee *Pſalm* 140. 5. *The proud laid a ſnare for me, and cords*) but *pangs* of *travail* do not. The Chaldee indeed paraphraſe it in that other ſenſe of *pangs*, *diſtreſs hath compaſt me as a woman in travail, which hath not ſtrength to bring forth, and is in danger to dye*; and the LXXII. read ὠδῖνες θανάτου, *the pangs of death*: But it is uſual for them thus to do, when the ſame Hebrew ſignifies two Greek words, to take one of them for the other; and accordingly 'tis from them taken by St. *Luke*, *Acts* 2. 24. where yet the mention of *looſing*] and *being holden*] muſt needs reſtrein it to the *other* ſenſe of *cords* and not *pangs*, (ſee *Annot.* c. on *Act.* 2.) And thus the Interlinear reads *funes* here, and the learned *Caſtellio*, *Lora*, *Cords*. And in the next verſe the Chaldee reads the ſame word by חֶשְׁרַיָּת *a troupe*, or an *army*; which may well be the meaning of the figurative expreſſion; for a *company* (which we call a band) of ſouldiers, much more an *army*, *incompaſs* and *girt* in, as cords do: and the Syriack there expreſly ܚܒܠܝ ܕܫܐܘܠ ܐܬܝܩܦܘ *the cords of ſcheol beſieged me*, and ſo the margin of our Engliſh; and therefore in all reaſon it muſt be ſo alſo in this verſe.

d. יָרַד

V. 9. *Come down*] This whole paſſage of 9 verſes from v. 7. to 15. is but a Poetical deſcription of Gods executing vengeance on *Davids enemies*. And as in the New Teſtament, Chriſts vengeance on his Crucifiers (the Jews,) is frequently called the coming of Chriſt, and ſometimes *coming in clouds*, (ſee *Mat.* 24. note b. and 2 *Theſſ.* 2. note b. and 2 *Pet.* i. e.) and as *Pſal* 96. 13. *Gods judgments* are expreſt by, *he cometh*, *he cometh*, and *Pſal.* 97. 5. by the *preſence of the Lord*, and many the like: ſo here we have the repreſentation of a *glorious* and *terrible coming* of *God*, *bowing the heavens*, and *coming*, *incloſed with a dark cloud*, v. 11. as being *inviſible*; *riding on a cherub*, or *Angel*, v. 10. (all Gods appearances being by Angels,) and this in a tempeſtuous manner, *haile*, *thunder*, and *lightning*, v. 12, 13, 14. and גַּחֲלֵי אֵשׁ (thrice repeated) *coals of fire*, thereby repreſenting the *bolt*, or *thunder-ſhaft*, which is with great *fitneſs* thus expreſt *poetically*, as the *lightning* by *brightneſs*, the *congealed moiſture* of the *cloud* by *haile* (which in thoſe countries accompanied *thunder*, as *rain* does with us, *Exod.* 9. 23.) ſo that *miſſile* ſhot out of the *cloud* with ſo much *terror* both of *noiſe* and *ſplendor*, what is it but the *earthy ſulphureous* part, made up of the ſame *ingredients* as a *fiery cinder* among us, and all this to denote the *terribleneſs* of it; and laſtly, after the manner of his *deſtroying of the Ægyptians*, by drying up the *channels* of the *Sea*, that *deep* whereon the *earth* is oft ſaid to be *founded*, and ſo *ingaging* them in it, and then bringing the *waters* upon them, to the *overwhelming* them all: and all this but preparatory to *Davids deliverance*, which follows, v. 17.

e. רָבָב

V. 14. *Shott out*] The Hebrew רָבַב ſignifies to *multiply*, and to *ſhoot* or *dart*. In the latter ſenſe 'tis *Gen.* 49. 23. *the archers grieved him*, וַיְרֻבֻּהוּ *and ſhot at him*. And thus by the compariſon here made between *arrows* and *lightning*, we may conclude it to ſignifie. Yet the antient Interpreters generally render it in the former notion. The Chaldee read וּבְרָקִין סַגִּיאוּ *and many lightenings*, the LXXII. καὶ ἀστραπὰς ἐπλήθυνε, *and he multiplyed lightnings*, and ſo the Syriack and Vulgar Latine, and Arabick, and Æthiopick from them; and ſo alſo the Interlinear, *multiplicavit*, and *Caſtellio*, *crebris fulgoribus*, *with frequent lightnings*: and onely our Engliſh ſeems to have pitched on the right rendring it, *caſt forth*, in the *old*, and *ſhot forth* in the *new tranſlation*.

f.

V. 20. *Cleanneſs*] What is here meant by the *cleanneſs* of *Davids* hands, to which he here pretends, may to ſome ſeem *difficult*, eſpecially when ſo many other

expreſſions are added to it; keeping *Gods ways indefinitely, not wickedly departing from him*, v. 21. *having all Gods judgments before him, and not putting away his ſtatutes*, v. 22. *being upright before him*, and *keeping himſelf from his iniquity*, v. 23. and again, *righteouſneſs and cleanneſs of hands in his eye-ſight*, v. 24. when yet if we conſider the ſeries of the hiſtory, this Pſalm, 2 *Sam.* 22. was indited after the commiſſion of thoſe great ſins, of *Adultery* with *Uriahs* Wife, making him *drunk*, contriving his death, and theſe lived in a long ſpace, at leaſt a twelve moneth, before *Nathan* came to him from God, and brought him to repentance; which as it was a conjunction of many known deliberate wilful ſins, and a long courſe and ſtay in them, ſo no doubt it could not be reconcileable with Gods favour, whilſt unrepented of, nor conſequently with that *uprightneſs in Gods ſight*, which here is ſpoken of. With that indeed many ſins of *weakneſs* or *ſuddain ſurreption*, for which his heart preſently ſmites him, (ſuch as that of *numbring the people*) might be competible, as being but the ſpots of ſons, ſuch as God is favourably pleaſed to pardon in his ſons, and ſincere ſervants; but for theſe *waſting wilful ſins*, which have none of that excuſe of *weakneſs* at the time of *Commiſſion*, nor that *inſtant ſmiting* of the *heart*, *humiliation* and *confeſſion*, and *change*, and *ſacrifice*, to allay the *poyſon* of them, but *accumulation* of more, one on the back of the other, and a *long continuance* in them, theſe are not of *that* ſort; they exclude from the favour of God, as long as they remain *unreformed*. For the anſwering of this therefore, it muſt be *remembred*, 1. That *Repentance*, when *ſincere*, reſtores to the *favour* of *God:* and *David was* now in *that* ſtate, at, and long before the *time* of inditing that *Pſalm*, ſuppoſing it to be compoſed by him after the *quieting* of *Abſaloms* rebellion, as the *ſeries* of the *ſtory* ſets it, 2 *Sam.* 22. and then be his ſins as *red* as *ſcarlet*, *God hath made them as white as ſnow*, *Gods pardon* and *acceptance* ſets him right again; and that may be his ground of *confidence*, in thus mentioning the *cleanneſs* of his *hands*, *viz.* ſuch as now was reſtored to him by repentance. 2. As *general affirmations* have frequently ſome one or perhaps more *exceptions*, which yet *comparatively*, and in *balance* with the *contrary*, are not *conſidered*; ſo his profeſſion of *Univerſal uprightneſs* here, is to be interpreted with this *exception* of that matter of *Uriah*, according to that ſtyle of *Scripture*, which ſaith of him, *that he did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him all the dayes of his life, ſave onely in the matter of* Uriah *the Hittite*; which though it were very *foule*, yet was not fit to *prejudice* the *univerſal uprightneſs* of all the reſt of his life, and ſo is not named here in the *Pſalm*, but muſt, as an *implicite exception*, be, from that paſſage in the *Kings*, fetcht, to give the true *importance* of theſe *phraſes*, which in ſound pretend to *Univerſal Uprightneſs* and *ſincerity*, but muſt be taken with this *allowance*, *except*, or *ſave only in that one matter*.

g. בַּעֲוֹנִי V. 23. *Iniquity.*] For בַּעֲוֹנִי *from mine iniquity*] Which the LXXII. and Latine and Arabick and Æthiopick follow, the Chaldee ſeems to have read בַּעֲוֹנֵי *from iniquities*, in the *plural*, for ſo they read מֵחוֹבִין *from debts*, or *faults*, and ſo the Syriack alſo. But the Vulgar reading need not be parted with, being in ſenſe the ſame, *I kept my ſelf from mine iniquity*, i.e. from *my falling into any ſuch*.

h. אֶרֶץ גְּדוּד V. 29. *Leaped*] In this 29. *v.* where the Hebrew read אֶרֶץ גְּדוּד *I will run through a troop*, the Chaldee have אֶפְשֵׁי מַשְׁרְיָן *I will multiply armies*, but the LXXII. ῥυσθήσομαι ἀπὸ πειρατηρίου, *I ſhall be delivered from temptation*; both no doubt by way of Paraphraſe, not literal rendring. In the end of the verſe, the word שׁוּר from שׁוּר *to look*, ſignifies שׁוּר both a *wall*, from whence to *look*, and obſerve the approach of enemies, and alſo a *watch-tower* or *fort*, from the ſame ground. Thus *wall* among us, being lightly deduced from *vallum*, ſignifies alſo a *fort*, *Colwal*, the *fort* on the *hill*; becauſe generally when *walls* are thus built in *war*, there are ſome ſuch *forts* erected on them. To this is joyned אֲרַלֹּג אֲרַלֹּג from רָלַג *to leap*, or *leap over*. If we take שׁוּר in the notion of a *wall*, then 'tis rightly rendred, *I will leap over a wall:* but if in the notion of a *fort*, then 'tis to ſeize on it with force and ſuddenneſs, as if one leapt into it, and ſo will be beſt rendred to *take it*. Thus the Chaldee אֶכְבּוֹשׁ בִּרְכִין תַּקִּיפִין *I will ſubdue fortified Towers*.

i. תְּמִים V. 32. *Perfect*] That תְּמִים ſignifies *intire*, or *abſolute*, *complete* or *perfect*, there is no queſtion. Being applied to a way, 'tis generally thought to ſignifie *uprightneſs* of manners. But the context here will not permit it to be taken in that ſenſe, being joyn'd with ſtrength for the battel. As then ſin is the blemiſh of Manners, and the grace to eſchew that, is fitly yet figuratively ſaid to make the *manners perfect*, or ἄμωμος, *immaculate* (as the LXXII. and Latine and Syriack here read;) ſo Gods power and providence, that delivers from dangers, which are as contrary to the health and ſafety of the body, as ſins are to the ſafety and health of the mind, may as fitly be ſaid to make the *way perfect*, or *intire*, i. e. *ſafe*; and to that the context confines it in thisplace.

k. מְשַׁוֶּה V. 33. *Maketh my feet*] The word מְשַׁוֶּה here from שׁוּה ſignifies [*he makes my feet alike*,] neither of them ſhorter then his fellow, (that which the Greeks expreſs by ἀρτίπους,) from whence proceed *fleetneſs*, or *nimbleneſs*, which therefore the Hebrews ſignifie by this phraſe; as on the contrary a *lame man* is by them ſtiled צוֹלֵעַ one whoſe legs or feet are not equal, and correſpondent one to the other. And this the LXXII. ſeem to have conſidered, when they render it ὁ καταρτιζόμενός μου πόδας, *he that made my feet whole*, and *compleat* as they ſhould be, (ſee note on 2 *Cor.* 13. c.) juſt in the notion of ἀρτίπους, forementioned, as that is ἀρτίους πόδας ἔχων, *one whoſe feet are whole* and entire, in oppoſition to any kind of *lame-neſs*. The Latine alſo, that read *perfecit pedes meos*, hath perfected my *feet*, and other interpreters that follow the LXXII. muſt be underſtood in this notion. And the Chaldee having retained the Hebrew שָׁוֵה have added *agile*, or *nimble*, to it, by way of paraphraſe, דַּמְשֵׁוִי רַגְלַי קַלִּילִין which I ſuppoſe is moſt fully rendred, by *evening* or *fitting my feet he makes them nimble*, or *he fits my feet, nimble as an Hinds feet*; and not as the Latine renders it, *qui ponit pedes meos agiles*, which puts or ſets my feet *nimble:* for though it be true, that שָׁוָה in *Piel*, is by the Chaldee uſed for *ſet*, yet in this place, where the Hebrew uſe that word, and the Chaldee take it from them, it is not probable they ſhould uſe it in a ſenſe wherein the Hebrew did not uſe it. But however that be with the Chaldee, the Hebrew is ſure thus to be rendred, and ſo is by the *interlinear*, *adæquans*, *making even*.

l. בָּמוֹתַי V. 33. *High places*] What בָּמוֹתַי *high places*] ſignifies here, may perhaps be queſtion'd. The word ſignifies any *high places*, and ſo is oft taken for *altars* erected there, which from thence are βωμοὶ in the Greek. Beſides, it may be thought to ſignifie the *Royal throne*, to which *David* was now exalted, and ſo conſtituted by

by God. But the ſwiftneſs of the *Hind*, that is here joyned with it, doth rather confine it to the moſt vulgar acception, for the tops of hills, whither both men, and beaſts, and birds are wont to fly, for the avoiding any *imminent danger*; and to ſuch *David* was forced to fly from *Saul*, and by that means was then preſerved.

m. נְחָתַת

V. 34. *Broken*] from חָתַת *contritus eſt*, *to be broken in pieces*, is נְחַתַּת here, is *broken*. For it the LXXII. (and from them the Latine and Æthiopick) ſeem to have read, נָתַתָּה *thou haſt given*; for according to that, they render it, ἔδω τόξον χαλκοῦν——*thou haſt ſet* or *made my arms a brazen bow*; and the *Chaldee* to the ſame ſenſe, *thou haſt ſtrengthened my arms as a ſteel bow*, and ſo the Syriack and Arabick: unleſs we may rather reſolve, that reading as we now do, they thought thus to paraphraſe, rather than literally to render the place; and then it will be very proper thus to expreſs the great military ſtrength that God had beſtowed on *David*.

n. עַנְוְתָךְ

V. 35. *Gentleneſs*] From עָנָה *afflixit*, *humiliavit*, *depreſſit*; *afflicting*, *humbling*, *depreſſing*, comes the noun עָנוּת which properly notes *affliction*, *humiliation*, *poverty*; and thus moſt of the antient interpreters render it here. The Chaldee indeed render it בְּמֵימְרָךְ *by thy word*, from another notion of עָנָה frequent with the Chaldee, for ſpeaking. But the Syriack read ܒܡܠܦܢܘܬܟ (from ירה *erudivit*, and *caſtigavit*) *thy teaching*, or thy correction; and the LXXII. rendring תַּרְבֵּנִי which is joyned with it, two ways, 1. ἀνόρθωσε, *hath rectified me*, and 2. διδάξει, *ſhall teach me*, (in the notion of רָבַב from whence their teachers or maſters were called *Rabbines*) they have to each of thoſe verbs prefixt παιδεία, *diſcipline*, by that rendring עָנוּת, and probably noting affliction, or chaſtiſement by it. And thus it is appliable to *David*, who was afflicted, and chaſtiſed, and oppreſt, and kept down for a while; but this in the way to his exaltation, in that notion of תַּרְבֵּנִי for *increaſe*, or making great, in which the Chaldee interpret it אַסְגַּעְתַּנִי *thou haſt increaſed me*. But there is another notion of the noun עָנוּ for *care*, but lightly varied from *diſcipline* (by which the LXXII. and Syriack render it,) and ſo *R. Tanchum* here, *thy care*, or, *thy providence*: ſo ענאיה in Arabick ſignifies, and ſo *Abu Walid* underſtands it, and *Kimchi* in *radic.* The *Jewiſh-Arab* reads, *thy anſwering me*, from עָנָה *reſpondit*. As for the תַּרְבֵּנִי *haſt made me great*] R. *Tanchum* renders it, *thou haſt multiplyed unto me*, rendring עַנְוְתָךְ in the accuſative caſe, *thy care thou haſt multiplyed unto me*: and that may be pitcht on as the cleareſt rendring.

o. יְכַחֲשׁוּ

V. 44. *Submit*] That כָּחַשׁ in *Piel*, as here it lyes, ſignifies to *lye*, or *ſpeak falſely*, there is no queſtion. And ſo the Chaldee render it, יְכַדְּבוּן &c. *they ſhall lie in my preſence*; the LXXII. ὑπεστάντό μοι, *they lyed unto me*; and ſo the Latine and Æthiopick, and Arabick. Only the Syriack with ſome difference, ܢܬܟܕܒܘܢ *they ſhall ſubmit themſelves to me*: but this I ſuppoſe not meant by them in oppoſition to the former ſenſe, but in this ſubordination to it; *they ſhall feign* themſelves to have been obedient to me, ſhall fear me when they ſee my power, and themſelves unable to reſiſt it, and thereupon flatter, and pretend they have never oppoſed me. And that is the full meaning of the place, which ſets out *Davids power* ſo great, that all that were near to ſee it, *diſſembled* their *hoſtility*, made fair with him, which is in effect a ſubjecting themſelves to him, as long as this his *power* continued; a forced, and ſo *hypocritical ſubjection*, from *awe* to his *greatneſs*, not from *love* or *unfeigned obedience* to him. So *Abu Walid*, who puts among the notions of כחש that of ſubmitting ones ſelf, and for that inſtances in this place, derives it (as the other of being *lean*) from the firſt of *lying* and *denying*, viz. *ſubmitting feignedly*, for want of ſtrength to *reſiſt*. And to that well accords the *conjugation Hithpael*, 2 *Sam.* 22. 45. and *Abu Walid* thinks, יִתְכַּחֲשׁוּ which occurs in the ſame ſenſe, *Deut.* 33. 29. ought to be reckoned as of that *conjugation*, the ת being recompenſed by *Dageſh* in כ. And though here it be in the plain form of *Piel*, yet the *Pſalmi* being but one here, and 2 *Sam.* 22. the ſame muſt be reſolved of both places.

V. 45. *Afraid*] In this place the Hebrew *Copies* of the *Pſalms* differ from the reading 2 *Sam.* 22. 46. One leſſer variation there was in *v.* 44. (See note o.) and in this next verſe, a ſecond; whether made by *David* himſelf, or by *Eſdras* that collected them into a *Volume*, or by any *Scribe* that wrote it out, muſt be uncertain; as alſo which is the *Original* reading, that in 2 *Sam.* or this here. There it is חָגַר from וַיֶּחְגְּרוּ *ligavit*, and *claudicavit*: and ſo 'tis rendred, by the LXXII. σφαλοῦσιν, *they ſhall ſtumble*, there, and ἐχώλανεν here, *they were lamed*; by the Latine, *contrahentur*, *they ſhall be contracted*, there, and *claudicaverunt* here, they were *lame*, as if it were from הָגַר *claudicavit*, in both places. Here 'tis by tranſpoſition of a *letter* וַיֶּחְדְּגוּ from חָרַג *commotus eſt*, *trepidavit*, being moved, or trembling. In this ſenſe the Chaldee ſeems to have read it, and render it here יִסְתַּלְטְלוּן *and ſhall go*, or *remove*, and there וְיִיוְעוּן, *ſhall be moved*; both evidently from חָרַג *was moved*. In this variety what ſhall be reſolved, might be uncertain, were it not for one direction, which we have from *Mich.* 7. 17. There we read יִרְגָּזוּ *ſhall move*, which the Chaldee render by the ſame word, whereby they render this, 2 *Sam.* 22. יְזוּעוּן *ſhall be moved*. Now as there and here, the *adjunct* is the ſame, מִסְּגֵרוֹתֵיהֶם *from their holes*, or *cloſe* or *fenced places* (סָגַר *occluſit*, *to ſhut up*) rendred here by the LXXII. τείχων, *paths*; but there more properly συγκλεισμῷ, *clauſtrum*, *cloſe place*; ſo in all reaſon the ſenſe muſt be the ſame. There in *Michah*, 'tis ſpoken of *worms*, or *creeping things*, which *move out of their holes*, and *are afraid*, i.e. move in great fear, when they come out of their holes (and ſo חָרַג, the word uſed here, oft ſignifies in Arabick to *go out*, as *Pſal.* 19. 4. *Mat.* 2. 6.) and ſo here being ſpoken of the *Heathen people*, which ſtood in ſuch *awe* of *David*, the conqueror, it ſignifies, that for fear they ran as into *holes* and *Caverns*, whether *caſtles*, or other places of ſecurity, and now they moved out of them, as *worms* out of their *holes*, extreamly fearful, (before he aſſaults, when they do but hear of him, *v.* 44.) to fall into the hands of this *powerful Prince*. And this *trembling motion* of theirs is expreſt moſt fitly by חָרַג, that ſignifies both to be moved, and to tremble; or (more fully) to *move fearfully*, or *ſollicitouſly*; and this is well enough expreſt alſo by חָגַר *going lame*, which is uſed 2 *Sam.* 22. and rendred to that ſenſe by the LXXII. and Syriack, and Latine, and Arabick, and Æthiopick, in this place, and moreover in the Arabick dialect hath the notion of fearful, as in *Alkamus* the *great Arabick Lexicon* appears. And ſo the antient *Jews*, as they doubt which to prefer, יִחְגְּרוּ or יִחְרְגוּ, ſo they reſolve one to be the

ſame with the other, only by tranſpoſition of letters; and accordingly the Hebrew Arabick *gloſſary* renders תגר by נגד to *fear*. And ſo this may remove that difficulty

g. 50. *For evermore*] That this laſt paſſage of the *Pſalm*, which is *Prophetical*, and extended beyond the perſon of *David*, *to his ſeed for evermore*, is to be applied to the *Meſſias*, may be confirmed from ſeveral paſſages of the *Chaldee Paraphraſe* on this *Pſalm*, eſpecially on *v.* 29. and 32. On the 29. *v.* they have theſe words; *Becauſe thou ſhalt inlighten the lamp of Iſrael, which is put out in the Captivity, for thou art the author of the light of Iſrael: The Lord my God ſhall lead me out of darkneſs into light, ſhall make me ſee the conſolation of the age which ſhall come to the juſt.* And on *v.* 32. *Becauſe for the miracle and redemption which thou ſhalt ſhew* למשיחך *to thy Chriſt, and to the reliques of the people which ſhall remain; all the people, nations and languages ſhall give praiſes to thee, &c.* And *v.* 49. *thou ſhalt reſcue me from Gog*——— by whom the *Jews* are wont to deſcribe *Antichriſt*.

The Nineteenth PSALM.

Paraphraſe.

The Nineteenth Pſalm is chiefly ſpent in giving glory to God for all his works of power and excellence, eſpecially in giving ſo admirable a rule of life to men, and affording mercy for all but preſumptuous ſins. It was propoſed by David, and committed to the Prefect of his Muſick.

TO the || chief Muſitian, a Pſalm of David. || Prefect of his Muſick.

a. 1. The fabrick and motion and influences of the Heavens do demonſtrate to any man, that conſiders them diligently, how great, and powerful, and wiſe, and gratious that God is, who formed them in this manner; and the firmneſs and cloſeneſs of all thoſe vaſt orbs, which are of ſo fine and ſubtile a nature, and yet are compacted into a moſt perfect ſolidity, together with the aire, and the many meteors, thunder, lightning, *&c.* therein, are an evidence of his many glorious attributes who thus created them.

1. The Heavens declare the glory of God, and the [a] firmament ſheweth his handy-work.

2. The viciſſitude of days and nights cauſed by the conſtant certain motions of thoſe heavenly bodies, do continually preach, and inſtruct men in the glories of the creator of heaven and earth.

2. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.

b. 3. They are not furniſht with language, or words, or an articulate intelligible voice, as we men are.

3. [b] || There is no ſpeech nor language, where their voice is not heard. || They have not ſpeech, nor words, their voice is not heard.

c. d. 4. Yet have they ways to expreſs themſelves, to make known to all the men in the world, Gentiles as well as Jews, the wonderful power and goodneſs, and providence of God. In the midſt of them, in an eminent and principal place, is aſſigned a royal manſion for the Sun, in which he moves conſtantly, and by his motion inlivens and rejoyceth all that ſee him. Whereſoever he comes, he hath the day-Star, and a ſtreaming of light, going before him, as the torch-bearers before a Bridegroom, when he comes out of his Bride-chamber; and in his circuit he viſits all the corners of the earth, and drives on alacriouſly, like a mighty invincible champion in a perpetual courſe or race. He begins in one extreme point of the heavens, and marcheth on through every part, till he comes back to the very ſame point again; and ſo in ſome part of his courſe or other, takes in every climate of this lower World of ours: there is no corner, which doth not partake of the light and warmth he brings with him. (And in all this is there a farther myſtical repreſentation of the Goſpel of Chriſt, that Sun of righteouſneſs, with his Baptiſt before him, to light him into the world; whither, when he is come, he ſends out his Apoſtles to preach the Goſpel to all the dark heathen corners over all the earth, and by ſo doing, diffuſeth his light and warmth, the knowledge of his will, and ſtrength, and grace (in ſome meaſure) to perform it, and withall, pardon, and refreſhment, to all that do not love darkneſs more than light, and ſo wilfully refuſe to be inlightned by him.)

4. Their line is gone out through all the earth, and their words to the end of the world. In them hath [c] he ſet a tabernacle [d] for the Sun.

5. Which is as a bridegroom coming out of his chamber, and rejoyceth as a ſtrong man to run a race.

6. His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat of it.

7. And as Gods glories are viſible in the creation, and wiſe and gracious diſpoſal of the heavens, *&c.* ſo above all, in his giving us ſuch a guide and director of life, as is the law, and revelation of his will unto us. A law made up of ſuch excellent præcepts, that it moſt eminently conduceth to the ſatisfying and refreſhing, the making all men happy, that obey it. It preſcribes us an univerſal adherence and dependence on God; and ſo is proper to repair and refreſh our hungry ſouls, which being fallen off from God by ſin into a moſt doleful ſtate, have no other means of recovery or refection, but this manna from heaven, this ſpiritual food of ours. 2. It is conſtant, and in every part agreeable to it ſelf, and conſequently is a means to ſettle and eſtabliſh, and confirm him that is moſt unſteady and ſeducible, and carried away with every deceit of ſin.

7. The Law of the Lord is || perfect, converting the ſoul: the teſtimony of the Lord is ſure, making wiſe the † ſimple. || reſtoring, ſee note *e.* † *or*, ſeducible. פתי

e. 8. As for the particular precepts and commandments thereof, they are made up of perfect juſtice and equity, ſo agreeable to our own reaſon, and the ſouls with which we are created, that the performance of them is matter of the greateſt preſent delight and joy to a rational man. Gods commands are our ſpiritual food; and the obeying them is refection and nouriſhment to the ſoul, the original of all ſpiritual ſtrength and vigor to it.

8. The ſtatutes of the Lord are right, rejoycing the heart: the commandment of the Lord is || [e] pure, inlightening the eyes. || *or*, food.

9. The

9. The fear of the Lord is clean, induring for ever: the judgments of the Lord are * true, and righteous altogether.

* Heb. אֱמֶת

9. The dread of offending God keeps the man from all impure mixtures, ſuffers

not any worldly or carnal aim to have admiſſion with him; and this, and nothing but this, will hold out in time of temptation, and conſequently yield him a reward from God in another world. As for the things wherein our obedience is expected by God, they are in themſelves moſt juſt and equitable, fitteſt to be done by us, (if they were not commanded, nor ſhould ever be rewarded in us) and ſo are acknowledged by all wiſe men, and cannot chuſe but be diſcerned by us to be ſo, if we ſeriouſly weigh them and practice them.

10. More to be deſired are they than gold, yea, than much [f] fine gold; ſweater alſo than honey and the || honey-comb.

|| dropping of the combes, נֹפֶת צוּפִים

10. And indeed when we come to make that trial of them, to know their true f.

value by practice and experience, (and not to judge them by thoſe appearances and colours that the world hath of them, and ſuch as conſider them at a diſtance, and ſo think them rugged and melancholy) we ſhall find them much more priſeable than the greateſt wealth in the world, (all that amaſs'd together cannot yield us any true contentment or ſatisfaction) much more delicious and pleaſurable than the richeſt and choiceſt ſenſualities that are moſt eagerly purſued and guſtfully injoyed by us.

11. Moreover by them † is thy ‡ ſervant warned, and in keeping of them there is great reward.

† doth thy] ſervant ſhine.

11. All the ſplendor and greatneſs, and flouriſhing condition that I injoy at this g.

time, or ever expect in this or in another world, I hold only by this tenure, as long as I keep my ſelf cloſe to the commands of God. For thus hath God pleaſed in his infinite goodneſs to deal with us; he gives us moſt excellent precepts, commanding us to do thoſe things which are of all others moſt agreeable to our natures, and ſo moſt valuable and pleaſurable to us, v. 10. and then upon our obedience to this moſt gracious yoak, heaps all the richeſt rewards upon us, Godlineſs having, beſides its own ſweetneſs, the promiſes of this life, and of that which is to come.

12. Who can underſtand his errours? cleanſe thou me from ſecret faults.

12. But, alas, how imperfect hath my obedience been? How many times have I tranſgreſt theſe holy commands of thine? Many, many times; which I am not now able to enumerate; many, which I did not obſerve at the time, ſins of ignorance and frailty no man is able to number, and particularly to confeſs to thee: O be thou pleaſed to ſeal to my ſoul thy free pardon and forgiveneſs for all theſe.

13. Keep back thy ſervant alſo from [h] preſumptuous ſins, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

13. As for any known deliberate ſins, which have not that alleviation of ignorance or weakneſs, but are com- h.

mitted againſt expreſs knowledge of my duty, after mature conſideration of it, Lord, be thou pleaſed to arm me by thy ſpecial aſſiſtance of grace, that I never fall into any one ſuch commiſſion. Let not any temptation thus get power over my will, when my conſcience tells me I ought not to yield, whatſoever the profit or pleaſure be, that thus comes in competition with known duty. If it do, then am I a ſervant and ſlave of ſin, and ſo no longer the ſervant of God. But if by the power of thy grace thou ſhalt uphold me from falling into any ſuch preſumptuous ſins, then ſhall I not fail to be acquitted by thee; and being free from all hainous guilts, I ſhall, through thy mercy, promiſed in thy covenant of grace, be ſure to be abſolved, and juſtified from all the other innumerable frailties, v. 12. that I have been guilty of.

14. [i] * Let the words of my mouth and meditations of my heart be acceptable in thy ſight, O Lord my ſtrength and my Redeemer.

* The words of my mouth and the meditations of my heart ſhall be accepted in thy ſight, *or* an acceptable ſacrifice.

14. And then all my prayers and praiſes, being thus poured out of a pure, ſin- i.

cere heart, and ſo likewiſe all the performances and deſigns of my life, ſhall be as a ſacrifice well pleaſing and acceptable to thee, whoſe grace it is by which I have been preſerved, and whoſe abundant mercy by which I have been reſcued from all evil.

Annotations on Pſalm XIX.

a. רָקִיעַ

V. 1. *Firmament*] Of the word רָקִיעַ which is by the LXXII. rendred στέρωμα, *firmament*, that it is deduced from רָקַע, which the Syriack *Luk.* 6. 38. ſet for πίζειν, *to preſs very cloſe*, and is uſed in that ſenſe, *Ezek.* 6. 11. and 25. 6. and there by us rendred *to ſtamp*, i. e. *to ſtrike* and *preſs together*, and that ſo as *plates* of *gold*, &c. are, by *beating* and *preſſing*, *expanded* to a great *breadth*, and that in this reſpect it is by an antient Greek Interpreter (mentioned by * S. *Chryſoſtome*) rendered πλατὺν, which in || *Ariſtotle* ſignifies μόνιμον πάχος, *a firm durable compreſſion*, and that this is the ground of the LXXII. there rendring it στέρωμα, *firmament*, and others *expanſum*, ſee the moſt learned *Nicholas Fuller*, *Miſcel.* l. 1. c. 6. Now as under this title the *heaven* is conteined, *Gen.* 1. as appears undeniable by the *Sun* and *Moons* being created in it, v. 14. ſo 'tis as certain, that the *air* is ſignified by it alſo, by the uſe that is aſſigned it, to *divide the waters from the waters*, i. e. the *Sea* here *below* from the *rain* that is in the *Clouds*. Accordingly, as *Joſephus*, in his *deſcription* of the *creation*, *Antiq.* l. 1. c. 2. ſaith of *heaven*, ὑδάτων κωλυτικὸν εἶναι θεόν, *that God made it to have rain in it*, to benefit the earth by the *dew* thereof; ſo *Sibylla* ſpeaking of the *air*, ſaith that *God mixed vapours, and rainy or dewy*, i. e. *watery clouds* with it, —δεῖε μίξιν ὄμβρια καὶ νέφεα δροσόεντα. Thus when the *rain* fell that *drowned the earth*, Gen. 7. the *windows of heaven* are ſaid to *be opened*, v. 11. and therefore it is ſo frequently called *rain from heaven*, according to that of *Pliny*, *Nat. Hiſt.* l. 31. *Scandunt aquæ in ſublime, & cælum quoque ſibi vendicant, The waters climbe on high, and challenge the heaven alſo for their ſeat*; *and* again, *Quid eſſe mirabilius poteſt aquis in cælo ſtantibus? What can be more wonderful than waters ſtanding in heaven?* And thus in *Scripture*-ſtile, οἱ οὐρανοὶ, *the heavens*, contein all thoſe *ſuperiour orbs*, together with the *regions* of the *air*. So ſaith the *Author* of the *Queſtions* and *Anſwers* under *Juſtins* name: Οὐρανὸς λέγεται ἡ θεία γραφὴ τριχῶς, ἢ τὸν ἀπλανῆ καὶ ὑπάτην, ὡς ἐν ἀρχῇ ποιήσαντα θεὸν, καὶ τὸ στέρωμα, ἢ τὰ κάτω ἕως ἀέρος χαράσσοντα, *the Scripture calls heaven three ways, either thoſe that are ſo indeed, the firſt heaven and the firmament, or the regions of the air*, (ſee *note* on *Eph.* 6. 2.) *even the loweſt of thoſe where the birds fly, which accordingly are called the fowles of heaven.* And ſo all this is fitly compriſed under the word רָקִיעַ, but here (where the heavens are named before) the very regions peculiarly; the Hebrews having no other word for the *air*, but either this, or שָׁמַיִם *heavens*, (which alſo is generally derived from שָׁם and מַיִם, becauſe *waters* are *there*.) The word which now adays

* in Pſa. 136.

|| Meteor. l. 4. c. 9.

Anon. ad Quæſt. 93.

adays they uſe for the *air* אֲוִיר, being clearly taken from the Greek; when yet it cannot be *queſtioned*, but the *ſacred* Writers had ſome word by which they called it, *viz.* this of רָקִיעַ, which accordingly the *Chaldee* here render אֲוִירָא *air.*

b. בְּלוֹ

V. 3. *There is no ſpeech*] The underſtanding of this *verſe* ſeems to depend on the notion of בְּלִי. That commonly ſignifies *not*, and is perfectly all one with בַּל, only with the addition of י. Now both of theſe being oft uſed for all ſort of excluſive particles, *without*, *beſides*, *unleſs*, hence it is that the learned *Grotius* renders it in this place *ſine*, *without*, i. e. without the voice or words, precedent. If this liberty may be taken, I may then propoſe another notion of בְּלִי lightly deduced from theſe. For of בַּל the *Lexicographers* tell us, that in Arabick it ſignifies *ſed*, *but*. And the Arabick being but a dialect of the Hebrew, we may thence conclude, that thus it antiently ſignified among the Hebrews: and if that may be admitted, then the whole verſe will be thus clearly rendred, אֵין אֹמֶר *non ſermo*, *not ſpeech*, i. e. *they* (the heavens and firmament) *have no ſpeech*, וְאֵין דְּבָרִים, *nor words*, בְּלִי *but*, or *notwithſtanding*, נִשְׁמָע קוֹלָם *their voice* is, or, hath been heard; i. e. either, as קוֹל *voice* frequently ſignifies *thunder*, their thunder is heard, or elſe more generally, they have ways to *proclaim*, or make *known* the attributes of God, though they are not able to *ſpeak*. Beſides this way of interpreting the verſe, by this notion of בְּלִי for [*but*] or [*yet*] or [*notwithſtanding*] another offers it ſelf, by rendring it *non*, *not*, as it, without queſtion, and moſt *vulgarly*, ſignifies. Thus, *they have neither ſpeech, nor words, their voice* בְּלִי נִשְׁמָע *is not*, or *hath not been heard*; *yet* קָוָם *their line* we render it, *is gone out into all the earth*, מִלֵּיהֶם *their words to the end of the world.* Which if it be accepted, we muſt then ſuppoſe a difference to be made by the *Pſalmiſt* betwixt אֹמֶר and דְּבָרִים and קוֹל which the *Heavens* are ſaid to want, and קָוָם and מִלֵּיהֶם which they are ſaid to have. The three former are ſuch as belong to men peculiarly, rendred by the LXXII. λαλιὰ and λόγοι and φωναὶ, *talk*, and *words*, and *voices*: and though the laſt be ordinarily uſed for *thunder*, yet taking it, by analogy with the other two, for an *humane voice*, it may truly be ſaid, that the *heavens* have none of theſe. But two other things there are, which are fully *equivalent*, if not ſuperior, to theſe, and thoſe do eminently belong to them. What קָוָם here ſignifies, is a matter of ſome doubt. It ordinarily denotes a *line*, ſuch as being joyned with a *plumbet*, *marks* out any thing in *architecture*, ſhews and directs what to do, how to ſquare the *timber*, &c. as well as words could do. From hence alſo קָו in *Abenezra* is found to ſignifie *book-learning*, as when *children* learn one line after another. And thus it may here be underſtood, that the *heavens* direct men to the knowledge of God as evidently, as a *line* directs the *workman* in *architecture*: or again, that the heavens are as it were the *book* (to that they are compared *Rev.* 6. 14.) wherein God may be read by all the world; and ſo the *lines* of that *book* or *volume* are the indications of a *Deity*, that may there be read. But beſide this, the word is in *Arabick* found to ſignifie *vociferation* or *crying aloud*, (ſee Mr. *Pocock*, *Miſcel.* c. 4. p. 48.) and to this the LXXII. refer, reading it φθόγγος, a *loud voice*, which is more than φωνὴ, *voice*, by which they render קוֹל in the former verſe, and generally in other places: which is an evident proof, that the LXXII. did not here for קָוָם read קוֹלָם, as it is ordinarily imagined, for then in all reaſon they muſt have rendred it φωναὶ, *voices*, as in the verſe immediately precedent they had done. As for *Capellus*'s conjecture, that they deduced קָוָם from חָוָה, which in Chaldee and Syriack ſignifies to *declare*, and indeed is ſo uſed here, v. 2. וְחַוֵּה דַּעַת *ſheweth knowledge*, there is no need of that; only it may make it more probable, that this ſenſe of *declaring*, or *ſhewing*, belong'd originally to this word, by the near affinity of this other word, that ſignifies the ſame. Mean while it is certain, that the *Apoſtle* citing this place, reads it, as the LXXII. did, ὁ φθόγγος αὐτῶν, *their ſhrill* or *loud voice*: which notion of the word קָוָם may therefore deſerve here to be preferr'd before that other of *line*, which belongs to it in other places, and is without any *metaphore* very really competible to the heavens, as they comprehend the *aerial* regions, in reference to the *loud ſounds* of *thunders*, that oft come from thence, and declare the *power* of *God*. Then for מִלֵּיהֶם, which is alſo attributed to the *heavens*, that comes from מָלַל in *Piel* to ſay, or ſpeak, but this, frequently, not by words, but by any other *ſignificative* expreſſions. So *Prov.* 6. 13. *He winketh with his eyes; he ſpeaketh with his feet, he teacheth with his fingers*: the Hebrew hath מְמַלֵּל (ſuch language as it ſeems the *feet* have) which the LXXII. render σημαίνει, he *ſignifies*. The ſame word ſignifies in Chaldee *clamorem*, a *cry* or *loud* voice, and ſo agrees alſo with the ſecond notion of קָוָם for a *loud voice*. And then we have the full and clear meaning of the place; that though the heavens and firmament have neither *ſpeech*, nor *words*, nor *voice* properly ſo called, yet they have other ways of declaring and making known the *attributes* of *God*, whereby they ſpeak much louder than any ſpeaker or teacher on *earth* can do. This is literally true, in reſpect of that loud noiſe and roaring of the thunder; but much more ſo, in reſpect of the *wonderful order*, *light*, *influences*, &c. of thoſe heavenly bodies, which ſo ſignally ſet out the power and wiſdom of the *Creator* of them. This being clearly the importance of the place, the only remaining difficulty is, how that which is thus ſpoken of the heavens, and the *loud voice* and *noiſe* of them, is applicable to the *Apoſtles* purpoſe, to which it is cited *Rom.* 10. 18. which is evidently to faith in Chriſt, Chriſt, v. 9. it being not obvious to diſcern, how the *thunder*, and other ſuch language of the heavens, do *reveal*, or *declare* and *preach* that. To this the anſwers may be, 1. That as the faith of *Chriſt* is conſidered more generally, for the *acknowledgment* of the *one true God* of *heaven* and *earth*, in oppoſition to the *gentile idolatry*, or moreover of the gratious goodneſs of *God* to men, (which we know was moſt illuſtriouſly revealed and ſealed to us in *Chriſt*, and ſo the belief of that is in effect the *believing on Chriſt*;) ſo this place of this *Pſalm* directly belongs to it, and accordingly ſuch arguments as theſe are frequently uſed by the *Apoſtles* of *Chriſt*, to induce that *faith*. So *Acts* 14. 16, 17. *God in times paſt ſuffered all nations to walk in their own ways; nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us rain from Heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs*: where it ſeems the rain and *fruitful ſeaſons* were lookt on by the *Apoſtle*, as *teſtimonies* and *proofs* not only of the *Deity*, but alſo of the truth of that *whole doctrine*, which now the *Apoſtle* was about to reveal to them, and ſo no improper means of inducing this *faith* of *Chriſt*. And ſo *Rom.* 1. 20. the ποιήμασι, *Gods works* or *doings* in the *world*, are lookt on, as competent means to convince men of the *divine eſſence*, and *attributes*, and to render all *idol-worſhippers unexcuſeable*. And it is not altogether improbable, that the ſame Apoſtle, which had oft uſed this argument

ment to inforce beliefe, might, in that Tenth to the *Romans*, in paſſing, touch on it, ſpeaking, v. 12. of the *no difference betwixt Jew and Gentile*, both of them having aſſurance, that if they *ſincerely ſerve and worſhip the true God*, now revealed in and by Chriſt, they ſhall be ſaved; and all the queſtion being how they ſhall now thus *call on him without beliefe, believe without a Preacher*— the anſwer is given in the words of thoſe places of Scripture, which teſtifie this knowledge or beliefe to have been abundantly preached or revealed to them. And then why may not this be one inferiour teſtimony of this kind, to prove that all ſort of men, Jews and Heathens, have heard, i.e. had a competent meaſure of this knowledge of Gods great goodneſs toward men revealed to them, that the Pſalmiſt ſpeaking of the *glory of God*, thoſe *glorious attributes* of *power*, *mercy*, and *wiſdom*, which are to be *adored* in him, and expreſſing poetically how the *heavens declare*, or ſet it forth, hath theſe words, *their loud ſound is gone out into all the world, and their words*, or *ſignificative expreſſions*, *into the ends of the world*, meaning thereby this *knowledge* of *God*, and his *glories* which his *works* of *creation preach aloud* to all the men in the world? This, I ſay, is a poſſible, and no very improbable meaning of the Apoſtle in his citation of theſe words. But then ſecondly, as the *faith* of *Chriſt* ſignifies more ſtrictly the *whole Chriſtian faith* at large, as it was now promulgated by the Apoſtles, and as that was founded in the *preaching*, *miracles*, *death*, and *reſurrection* of *Chriſt*, and as it was oppoſed to the *Jewiſh Moſaical œconomy*, of which this was to be the *reformation*; ſo thoſe words, being ſpoken literally of the heavens, are yet in a more ſublime manner of alluſion and accommodation applyable to the Goſpel preached, as to all the world, ſo peculiarly to the Jews: that as the Heavens, &c. preached a deity, proclaimed the power and goodneſs of God toward men, and ſo their *loud ſound went out over all the world*; ſo, in a much more eminent manner of completion, was this farther accompliſht in the Apoſtles of Chriſt, who had a very loud and audible voice, and that, according to Chriſts appointment, was now *gone out into all the world*, and *heard by all the Nations* thereof, the Jews as well as Gentiles, and indeed the Jews firſt, who therefore have no cauſe of objection againſt the proceeding now taken, in departing from them, and going to the Gentiles. And this indeed ſeems to be the beſt ſolution of the difficulty, as the words in the Apoſtle are an anſwer to the Jews objection, *How ſhall they believe without a preacher*, viz. when the Apoſtles forſake and give over preaching to them. And it is no news that ſuch accommodations, and fuller completions of paſſages in the old Teſtament as theſe, ſhould thus be made uſe of by the Apoſtles, the like being frequent among the Evangeliſts, and ſome of them expreſly ſtyled πληρώσεις, *fulfillings* of *prophecies*, when yet the paſſages themſelves, thus made uſe of, had a firſt and literal truth in ſome matter of fact far diſtant from thence; as when to Chriſts return out of *Ægypt* is accommodated that of *Hoſeah* concerning the *children of Iſrael*, *Out of Ægypt have I called my Son*, *Matt.* 11. 15. (ſee note on *Mat.* 11. [k].) Of the application of this whole paſſage to Chriſt, ſee more Note [c]. and [d].

[c] V. 4. *He ſet*] The Hebrew reading is here moſt perſpicuous, לַשֶּׁמֶשׁ *to the ſun he hath ſet a Tabernacle there*; and ſo the Chaldee agrees, *to the ſun he hath ſet a Tabernacle of brightneſs*, or *bright Tabernacle there*. And the Tranſlation which the * Author of the *Queſtions* and *Anſwers* under *Juſtins* name mentions, under the name of ἡ ἐκ τῆς τῶν Ἑβδομήκοντα γλώττης εἰς τὴν τῶν Σύρων γλῶσσαν μετάφρασις τῆς λέξεως, *the literal Tranſlation out of the Hebrew Tongue into the Syriack*, varies but little, ἐν αὐτοῖς ἔθετο τῷ ἡλίῳ τὸ σκήνωμα, *in them he ſet the Tabernacle of the Sun*. But the Syriack, which we now have, and which ſeems not herein to be the literal rendring of the Hebrew, but of the LXXII. (and ſo alſo of the Latine, and Arabick, and Æthiopick,) give it another ſenſe, as if God were ſaid to *ſet his own Tabernacle in* or *on the Sun*, in the *Heavens*: *In ſole poſuit*, *in the Sun he hath ſet his Tabernacle*, ſaith the Latine, and Arabick, and Æthiopick, ܒܫܡܫܐ ܣܝܡ ܡܫܟܢܗ *Upon the Sun be fixt his Tabernacle in them*, ſaith the Syriack: and all theſe, as rendring the Greek, ἐν τῷ ἡλίῳ ἔθετο τὸ σκήνωμα αὐτῶν, which literally ſounds thus; and from thence the LXXII. are ſuppoſed by many to have read the Hebrew otherwiſe than now we have it. But this I ſuppoſe a groundleſs reſolution, and ſhall rather propoſe to conſideration, whether their Greek verſion it ſelf, being only underſtood according to the idiome of the *Helleniſts*, be not exactly *accordant* to *our Hebrew*. For 1. ἐν τῷ ἡλίῳ, in their *dialect*, is perfectly all one with τῷ ἡλίῳ, *to the Sun*, in the dative caſe, as πιστεύειν ἐν θεῷ, *to believe in God*] is no more than θεῷ, *God*] in the dative, and many the like; and 2. ἐκεῖ, is as frequently uſed for [*there*] and then the LXXII. ſhall clearly thus be rendred, *To the Sun he hath ſet a Tabernacle there*, i.e. *in them*, or in *the heavens*; and that is all that the Hebrew as we now have it, affords. Now for the uſe of the word אֹהֶל *Tabernacle*, that *Author* of the *Queſtions* and *Anſwers* under *Juſtin Martyrs* name, interprets it to the ſenſe of thoſe words of the Pſalmiſt in another place, *Pſalm* 104. 2. ὁ ἐκτείνων τὸν οὐρανὸν ὥσει δέρριν, *he extendeth*, *or ſpreadeth out the heavens like a skin*, ἡ γὰρ ἔκτασις τῶν δέρεων τὴν σκηνὴν ἀποτελεῖ, *for the extenſion of skins makes a Tabernacle*. But if the whole place have a farther completion in Chriſt, (ſee Notes [b]. and [d].) then will here be an intimation of it alſo; *Chriſts incarnation*, *Joh.* 1. being thus expreſt by that *Evangeliſt*, καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, *the word was made fleſh*, *and he pitcht his Tabernacle or Tent among us*.

V. 4. *For the Sun*] What is here ſaid of the *Sun*, *Juſtin Martyr* in his *Dialogue* with *Tryphon* affirms to be περὶ Χριστοῦ λελεγμένην γραφήν, a *Scripture* ſpoken of *Chriſt*. Thus we know the title of *Sun of righteouſneſs*, in the Prophecy of *Malac.* 2. 2. is *myſtically* underſtood to denote Chriſt, who is that *true light*, *which coming into the world lighteneth every man*. And ſo that of the *Bridegroom*, to which the *Sun* is here reſembled, is a ſignal title of Chriſt, in reſpect of his Spouſe the Church: and ſo alſo that of the גִּבּוֹר or *ſtrong*, whether *Gyant*, or *Champion*, eminently denoting Chriſt, among whoſe titles is that of אֵל גִּבּוֹר *mighty God*, *Iſa.* 9. 6. and accordingly ſaith * *Juſtine*, it is by the heathen Poets transformed into that *fable* of *Hercules*, ἰσχυρὸν καὶ περιοδεύσαντα πᾶσαν τὴν γῆν, *a ſtrong man*, *and one that went over the whole earth*, καὶ φίλον τῷ Διὶ ἐξ Ἀλκμήνης γενόμενον, καὶ ἀποθανόντα εἰς οὐρανὸν ἀνεληλυθέναι, and *that he was the Son of Jupiter*, *born of Alcmena*, *who died and returned to heaven again*. Now of theſe two ſimilitudes here uſed, the former, that of a *Bridegroom coming out of his chamber*, will not be perfectly underſtood, but by referring to the cuſtoms among the Jews: among whom the *Bridegroom* was wont to go with his *Bride* into a place of *ſecrecy*, called חֻפָּה as here *his chuppa*, or *bride-chamber*, there to talke with her more familiarly; and this as a ceremony of confirmation to the Wedlock. Whilſt he

[d] ἐν τῷ

Αὐτῶ.

אֹהֶל

[d] p. 295. B.

גִּבּוֹר

* *Ibid.* A]

חֻפָּה

* Αποκρ. ξγ' 40. p. 418. B.

he was there, no person came in, but his friends and attendants waited for him at the door, with torches or lamps in their hands: and when he came out, he was received with great joy and acclamation by all that were there. To this custom many places of the Gospels refer, especially that of *Joh.* 3. (see *Annot.* c. on that chapter) and generally Christ is the person meant by that *bridegroom*. Now as those *bridegrooms* were solemnly brought out from under the *chuppah* by their Δαδοῦχοι, *lamp-bearers* or *torch-bearers*, (see *Matth.* 25. 1.) so when the *Sun* after some space of *darkness* comes to us, as out of his *chuppah*, or *place* whither he hath *retired*, not to be seen (in the morning, at the rising of the *Sun*, saith the Chaldee) the *morning star*, called *Phosphorus*, *light-bearer*, is just that Δαδοῦχος that comes *before* him. And thus in the mystical sense, when after a long night of captivity, (a cessation of all sorts of Prophecies and Revelations of God to the Jews, whether by *Urim* and *Thummim*, or by *voice from heaven*) at last this *Sun of righteousness* was ready to come forth, then in *Zachary*, and his *son John* the *Baptist*, (of whom it is peculiarly said, he was a *burning and a shining lamp*) this light from heaven, that of Prophecy, began to shew it self as the *Phosphorus* or *Daduchus*, the *light-bearer* or *torch-bearer*, to bring out this *bridegroom* into the world, who, when he was come, should imitate the *Sun* in his *course*, *inlighten* and *warm all* the parts of the *habitable* world, before he *set* again. This, we know, Christ did, by sending out his *rays* (by those his Apostles are to be signified) into *all the world*; which makes it still the more reasonable to interpret the קוֹם קוֹל their *loud voice*, of the Apostles of Christ, and not only of the indications of the Deity in the creature.

e. בָּרָה

V. 8. *Pure*] From בָּרַר the *verb*, to *make pure*, is בַּר *pure*, and of that בָּרָה here is thought to be the *feminine*, and so to signifie pure; so the Chaldee rendring it בְּרִירָה *pure*, and the LXXII. πλανητὴς, as *purity* and *clarity*, are all one. But it is not so *regular*, that בָּרָה should be the *feminine* of בַּר or בָּרַר, but rather בְּרָה, and then it may not be amiss to remember a notion of the *verb* בָּרָה *to take food*, and from thence the *noun* בָּרָה and בְּרוֹת *esca*, *cibus*, *meat* or *food*. So *Lam.* 4. 10. לִבְרוֹת for *food* in the *plural*, the Chaldee renders לְמִסְעָד, the LXXII. εἰς βρῶσιν, *for food*: so *Psal.* 78. 22. *they gave me gall* בְּבָרוֹתִי *for food*; so 2 *Sam.* 13. 5, 7, 10. And to this sense the context seems here to incline it; First, by *rejoycing the heart*, precedent, which being the effect attributed to wine, 'tis agreeable that this second part of the verse should belong to meat, and the effects thereof: and so secondly it follows, *it enlightens the eyes*. That this is an *effect of taking food* peculiarly, hath been noted at large *Psal.* 13. *note* [a], from that passage of *Jonathan*, when the tasting a little honey was the inlightning his eyes; and so the phrase is used to express any *refection* of *mind* or *body*. And so it will be most agreeable here, the *law of God*, and *obedience* thereto, being the most proper *aliment* to the soul, (as it is said to be *Christs meat to do the will of him that sent him*) and the effect thereof all manner of refreshment to the spirit; when on the other side, sin puts men into a sad, weak, famishing condition, such as the prodigal in the Gospel is described in. To this sense of בָּרָה for food the reader will be more inclined 1. by the context, v. 7. where the *law of the Lord* is said מְשִׁיבַת נֶפֶשׁ to make my *soul* or *life return*, which is the ordinary expression of *foods* refreshing us, when we faint with *hunger*. So *Psal.* 23. 3. נַפְשִׁי יְשׁוֹבֵב *he restores my soul*, a consequent of the *green pasture*, and *still waters*, v. 2. *he refresheth me*. So 1 *Sam.* 30. 12. וַתָּשָׁב and *his spirit returned to him*, as an effect of eating and drinking, after *fasting three days*. So *Lam.* 1. 16. *the comforter* מְשִׁיב *restoring* or *bringing back the soul*, i. e. he that should *refresh me*. And then this restoring of the soul, and being *food* to it, are in effect all one. This *food* being as that of Paradise, without the curse annext to it, afforded us by God without our labour, the fruit both of the tree of knowledge, and of life. 2. By the nature of the the word בָּרָה, which in the notion of food is deduced from both the roots, בָּרַר, and בָּרָה, in the former as a *dimensum*, or *portion* of meat, in the latter, as 'tis purged and drest, before 'tis fit for use.

f. פָּז

V. 10. *Fine gold*] What פָּז signifies, will be uncertain. The Chaldee renders it אוּבְרַיְזִין *obryzum fine gold*, or *gold of Ophir*: so S. *Hierome* conceives *obryzum* to signifie, *Ophirinum*, that which comes from *Ophir*, which yields the *finest gold*. But the LXXII. render it λίθον τίμιον, *precious stone*, and *Psal.* 119. 127. τοπάζιον, *topaz*, which is a *precious stone*. And this latter is very agreeable to the word, and is but a light variation of it in other languages, if we may believe *Hesychius*. For so he speaking of the Greek πάζιον, which is but this פָּז with the Greek termination, πάζιον, ὃ καὶ τοπάζιον, λίθος τίμιος, *Paz is also called Topaz, and is a precious stone*. Meanwhile it is also clear, that it is used for *fine gold* also, of which the Crown is made, *Psal.* 21. 3. and of which are *vessels*, *Job* 28. 17. and so it may be here also.

g. זָהַר

* V. 11. *Warned*] The word זָהַר here used hath three significations: First, to *shine*, and is rendred ἐκλάμπειν, *to shine forth*, *Dan.* 12. 3. Secondly, by a metaphor to admonish and warn, and then is rendred σημαίνειν, *Ezech.* 33. 3. to signifie, προαπαγγέλλειν, *Ezech.* 33. 9. *to declare before hand*; and Thirdly, *to flourish*, in the *Chaldee Paraphrase*, *Hos.* 14. 6. and *Psal.* 90. 6. From the second of these, most of the Antient Interpreters render it here: the Chaldee, *thy servant was circumspect in them*; the LXXII. φυλάσσει αὐτὰ, *keeps them*, and so oft elsewhere; and from them the Syriack, Latine, Arabick, and Æthiopick. But the context seems rather to determine it to the first, or (which is all one) to the third sense, the *glorious* and *flourishing* condition that is to be attained to either in this, or in another world, by this means of careful obedience unto *Gods commands*, and by no other; for to this it follows, that *in keeping of them there is great reward*.

i. מְזִדִים

V. 13. *Presumptuous*] From זוד *ebullivit*, *intumuit*, *to boil*, *to swell*, is זֵד *proud* or *insolent*, one that *on set purpose*, *deliberately* commits any ill, and also the action that is so committed. This the LXXII. render ἀπ' ἀλλοτρίων, and the Latine, *ab alienis*, *from strangers*, or *strange sins*, or *other mens sins*; most probably misreading the word מְזִדִים, and taking מְזָרִים *from strangers*, for it.

i. יִהְיוּ

V. 14. *Let the words*] The Hebrew יִהְיוּ in the future is literally to be rendred, *shall be*, and so the LXXII. and Latine read it, ἔσονται, & *erunt*; *and the words shall be* לְרָצוֹן εἰς εὐδοκίαν, *ut complaceant*, *such as shall be acceptable before God*, or *in his sight*, or, more expresly, an *acceptable sacrifice*. So 'tis used *Exod.* 28. 38. *Lev.* 22. 20, 21. *Isai.* 56. 7. *Jer.* 6. 20. in all the places where it occurs. And to this sense the context confines it, speaking of that abstinence from all *wilful known presumptuous sins*, which is required of all men to make their prayers, or any other their best performances or sacrifices, acceptable before *God*; according to that of the *Apostle*, exhorting to *lift up clean or holy hands*, 1 Tim. 2. 8. and the Prophet *Isai.* 1. 16. *Wash ye, make ye clean*; till then *surely God heareth not sinners*—— *John* 9. 31.

The

The Twentieth PSALM.

|| Prefect of his Musick.

TO the || chief Musitian, a Psalm of David.

Paraphrase.

The Twentieth Psalm is a form of Prayer to be used by the congregation for their Prince, in all times of danger, that God will protect and assist him. It was indited by David himself, and committed to the Prefect of his Musick, to be used as occasion required.

* Secure thee, or, set thee up on high, שְׂגַבְךָ

1. The Lord hear thee in the day of trouble, the Name of the God of Jacob * defend thee.

1. Whensoever any distress or danger befalls the King, we beseech the Lord of heaven to interpose his hand for him, to hearken to all his petitions, and perform them graciously, and by his own almighty power to preserve him safe, as in an impregnable tower or fortress.

† thy help עֶזְרְךָ

2. Send † thee help from the Sanctuary, and strengthen thee out of Zion;

2. Whatsoever aid or assistance he shall at any time want, that holy Majesty that exhibites himself in the ark of the tabernacle, which is now placed in Zion, and hath promised to grant those prayers which are duly addrest to him there, be graciously pleased from his heavenly throne to send it down to him;

|| or burn to ashes thy

3. Remember all thy offerings, and || [a] accept thy burnt sacrifice. Selah.

3. Receive and answer all the requests that he hath at any time made to God, accept and reward all his oblations of piety, as signally, as when by fire sent from heaven to consume a sacrifice, he evidenceth his acceptation of it. a.

4. Grant thee according to thine own heart, and fulfil all thy counsel.

4. Whatsoever he doth now want and wish for, whatsoever design he hath in his heart to accomplish, the Lord of heaven by his power and wisdom graciously dispose, and perform it for him.

5. We will rejoyce in thy salvation, and in the Name of our God will we set up our banners. The Lord fulfil all thy petitions.

5. It is thy strength and guidance and prospering hand; thou Lord of hosts, on which only we depend for success and victory: to thee therefore alone will we give the praise of it, when either we go out to battel, or return with conquest; it shall be only in confidence of thy aid, and with acknowledgment of thy mercy. And therefore now that our King goes out to battel, we have nothing to do, but to invoke thy assistance, that thou wilt be present with him in all his wants, prosper him whatsoever he undertakes. b.

6. Now know I that the Lord saveth his anointed; he will hear him from his holy heaven, with the saving strength of his right hand.

6. And of this we are confident, that he which hath advanced him to be King over his own people, will interpose his hand for his rescue and deliverance, the God of heaven is of abundant strength to secure him, whatsoever the distress be; and he will certainly do it, as illustriously, as if by his own right hand from heaven, his holy seat of mansion, he should reach out deliverance to him.

|| recount their chariots, and some their horses, but we will recount—

7. Some || [c] trust in chariots, and some in horses; but we will remember the Name of the Lord our God.

7. Let others talk of their military preparations, that they have so many chariots and horses, are so strongly provided for the approach of their enemies, and therein place their confidence; that is not our method, but only to make claim of Gods protection, that through him we go out to battel, and on him depend for the victory, and on no strength or preparations of our own. c.

8. They are brought down and fallen, but we are risen and stand upright.

8. And as they that thus go out, talking of their own strength, are sure to miscarry by that confidence, so shall not we fail of victory, through this far surer dependance, the strength of our God of Heaven.

† Lord save the King. He will hear us in the day of our calling.

9. † Save, Lord, [d] let the King hear us when we call.

9. O Lord of Heaven, preserve and deliver the King out of all his streights, and let all the congregation resound Amen, confidently beseech God to grant this their devout petition, which they believe to be most acceptable to him, their duty to offer, and such as he will not fail to grant their importunate and fervent prayers. d.

Annotations on Psalm XX.

a. יִשֵּׁן

V. 3. *Accept*] The Hebrew יִשֵּׁן signifies *pinguis fuit*, *was fat*, or, *was made fat*, and so 'tis rendred here by the LXII. πιανάτω, *let thy holocaust be made fat*, i. e. (as *fat* and *good sacrifices* are wont to be) *accepted*: so the Latine, *pingue fiat*. But the word hath yet a farther notion: for יֶשֶׁן signifies *ashes*, *Lev.* 1. 16. *Jer.* 31. 40. and from thence the verb יָשַׁן *incineravit* to *turn to ashes*; which for God to do to a sacrifice, (to *send fire from heaven, and burn it to ashes*, 1 *Kings* 18. 38.) is a sure token of his *accepting* the sacrifice, and him that offers it, as there he did *Elijah*: and accordingly in *Arabick* יָשַׁן hath the notion of *receiving* or *accepting*, as is to be seen in *Alkamus*. And thus, I suppose, it is taken in this place; *the Lord consume to ashes thy burnt offerings* in token of *accepting* them. Thus יִזְכֹּר *remembring*] in the beginning of the verse, being, as here, applied to *sacrifices*, is taken in a peculiar notion, so as to include *acceptance*.

b. נִרְגֹּל נָרִים

V. 5. *Set up our banners*] The word נִרְגֹּל is questionless from דָּגַל *to lift up a banner*, (so דָּגַל signifies) and this as a token of *military courage*, going out *alacriously* to battel. Thus the Chaldee renders it, *we will display our banners*; but the

LXXII. μεγαλυνθησόμεθα, *we shall be magnified*, and so the Latine, Syriack, Arabick, and Æthiopick. This is generally thought to proceed from their mis-reading the word, inverting or transposing the letters, and reading נִגְדַּל from גָּדַל *magnus fuit, was great.* But it may also well be, that they thus thought fit to *paraphrase* the word in the true reading; for so *displaying* or *setting up of banners* is a mode of *triumph* and *military magnificence*, and so seems to beused here.

c. V. 7. *Trust*] It is not certain what the verb is, that is to be supplied in the former part of this v. 7. That there is an *ellipsis* is manifest, yet none of the antient interpreters have supplied it, but read just as the Hebrew doth, *some in chariots, and some in horses, but we*—— Our English, as being directed by the sense, putteth in [*trust*,] *some trust in chariots*—— But the surest way will be to let the beginning of the verse depend on that verb which follows in the end of it, for so certainly it lies: *some do recount*, or *make mention of their preparations for the war, their chariots or horses*, how strong or well provided they are in these; *but we will recount the name of the Lord*, as depending only on his blessing, or prospering hand. And if the preposition [בְּ *in*] seem to resist this, the account is obvious, that the same is also prefixt before שֵׁם *name*, and indeed seems to be superfluous (as oft it is) in both places; and then being left out in the rendring the latter part of the verse, *we will remember the name*—— there is little reason it should be conceived to have any weight in the former part of it, (but either be rendred in all the three places, or equally be omitted in all the three.) And then the sense will be clear; *some make mention of their chariots, and some of their horses; but we will make mention of the name of the Lord our God:* or, *some recount their chariots— but we will recount the name of the Lord our God*, and thus the Jewish Arabick translator interprets it. For נַזְכִּיר *we will recount*, or *remember*, the LXXII. read μεγαλυνθησόμεθα, *we will be magnified*, or *we will triumph*, the same word that they had used v. 6. in stead of *lifting up banners*; which makes it the more probable, that in both places they chose to paraphrase, rather than render the Hebrew, and did not mis-read the Hebrew, as there it is thought, but here it is not pretended. The Latine use the like liberty, and from ἐπικαλεσόμεθα, (another reading of the LXXII.) read *invocabimus, we will call upon the name of the Lord.* But the Syriack, Æthiopick, and Arabick follow the LXXII. in their former reading.

d. V. 9. *Save Lord*] The rendring of this last verse is very uncertain among interpreters. The Chaldee, free from all *ambiguity*, render it, *Lord, save us, O strong King, receive our prayer:* and so the Syriack, *the Lord shall save us, and our King shall hear us*: but both these add the *Pronoun* [אֹתָנוּ *us*], above what we read in the Hebrew. The LXXII. on the other side render, Κύριε, σῶσον τὸν βασιλέα, καὶ ἐπάκου ἡμῶν, *O Lord save the King, and hear us*—— and the Latine, Arabick, and Æthiopick follow these, and so *Apollinarius*,

Κύριε ἀθάνατε, σῶσον τὸν βασιλέα σωτῆρος,—— Εἰσαίοις δ', ὅτ[ε]—

O eternal God, save the King, and hear when—— Here the LXXII. adhere exactly to the Hebrew in the first part, הוֹשִׁיעָה הַמֶּלֶךְ *Lord save the King*; but in the second render it, as if it were וַעֲנֵנוּ in the second person, which they render ἐπάκουσον ἡμῶν, *hear us*; whereas the Hebrew reads יַעֲנֵנוּ in the third person, *let him hear us.* This *Joseph Scaliger* will have understood of *King David* himself, by way of μίμησις, taking it for granted, that as the people prayed to God for the *King* in the five first verses of the *Psalm*, so the *King answers* them, v. 6, 7, 8. and then that the people again in the beginning of the last verse *wish*, or *pray*, that the *King may answer them as he had done in those three verses*, i.e. that he might be *victorious*, and so be able to answer them in that *Eucharistical* manner. But there is neither *need* nor *ground* for this phansie. For 1. the *whole Psalm* is equally sung by the People, some part of it by way of prayer for the *King* particularly, the rest for *themselves going* out to *battel* with him, and so imbarkt in one common concernment. And 2. if the former part be a prayer to God for the *King*, (as the whole *precedent Psalm* will inforce, especially v. 1. *The Lord hear thee*——) then certainly the latter part must also concern *God*, as the *hearer of prayers*, (his known peculiar *stile*;) and setting it, as the Hebrew doth, in the third person, 'tis most formally a prayer to *God*, and as much so, as if it were in the second, as v. 1. *The Lord hear thee*, in the third person, is certainly a prayer to *God* to *hear*. And for the transition from the second to the third person, 'tis very ordinary in Hebrew; and the account of it may here be very reasonable, that having prayed solemnly for *David*, *Lord, save the King*, (which sure our *Liturgy* hath from hence) the whole congregation joyns in the ἀντίφωνον, of confidence, that their *prayer shall be heard*, as in an *Amen*, (of which that is the full importance) *the Lord shall hear us when we call upon him.* And so this seems to be the undoubted meaning and rendring of the verse, a prayer for the *King* in both parts, in the one by name, in the other *comprehensively.* And that makes it more probable, that the LXXII. should by way of *explication* put both in the second person, (as fittest for the *petitionary* address) than that they mis-read the Hebrew, the sense of which they retain'd so *perfectly.* From this form of acclamation to, and prayer for the *King*, and the like, *Psalm* 118. 25. is the *Hosannah* taken, *Mat.* 21. 9. being but a corruption of the Hebrew, הוֹשִׁיעָה נָּא *save now*, or, *save I pray*] in that other *Psalm.* See *note* a. on *Mat.* 21.

The Twenty First PSALM.

Paraphraſe.

|| Prefect of his Muſick.

TO the || chief Muſitian, a Pſalm of David.

The Twenty firſt Pſalm was indited by David himſelf, and committed to the Prefect of his Muſick, to be ſung by the quire, in the aſſembly of the people, as a form of thankſgiving to God, upon occaſion of any victory over his and Gods enemies.

1. The King ſhall joy in thy ſtrength, O Lord; and in thy ſalvation how greatly ſhall he rejoyce?

1. O bleſſed Lord, thou haſt graciouſly interpoſed thy hand of power for our ſoveraign thine anointed, thou haſt delivered him out of all his dangers; in this thy gratious and ſeaſonable exhibition of thy ſelf, he hath all canſe to rejoyce and triumph exceedingly. (This hath a more eminent completion in the Reſurrection of the * Meſſias.)

מלך * משיחא

2. Thou haſt given him his hearts deſire, and haſt not with-holden * the † requeſt of his lips. Selah.

† pouring out, or perhaps eſpouſal—— * haſt met him

2. Thou haſt given him a moſt liberal return to all the moſt earneſt requeſts, that with tongue or heart he hath addreſt to thee. the King Meſſias Chald. a.

3. For thou * b preventeſt him with the bleſſings of goodneſs, thou ſetteſt a crown of pure gold on his head.

3. Thou haſt beſtowed on him, of thine own free bounty, all ſorts of the moſt valuable mercies, thy ſpecial favour, and all the effects thereof: and as thou didſt firſt advance him to the regal throne, ſo haſt thou now moſt eminently ſecured him in it, and made his crown more illuſtrious, his glory more conſpicuous than ever. b.

4. He asked life of thee, and thou gaveſt it him; even length of days for ever and ever.

4. He beſought thy defence, that thou wouldſt preſerve his life, and not ſuffer his enemies to prevail againſt it; and thou haſt heard him abundantly, granted him a very long, and peaceable, and proſperous reign, and by thy faithful promiſe ſecured the Crown to his poſterity, to the time of the coming of the Meſſiah, who muſt be born of his ſeed, and when he comes, be inſtall'd in a glorious kingdom, that never ſhall have an end.

5. His glory is great in thy ſalvation: honour and majeſty haſt thou laid upon him.

5. Thou haſt, by interpoſition of thy hand for his deliverance, brought great glory and dignity to him, made all men ſee, how he is valued by thee, and thereby exalted him to the greateſt honour and majeſty of any man in the world.

|| ſet him bleſſings תְּשִׁיתֵהוּ בְּרָכוֹת

6. For thou haſt || made him moſt bleſſed for ever; thou haſt made him exceeding glad with thy countenance.

6. Thou haſt bleſſed him in ſuch a degree, that, as it was promiſed Abraham, Gen. 12. 2. thou ſhalt be a bleſſing, ſo it is now performed to this ſon of Abraham, they that will bleſs any, ſhall uſe this form for time to come, Let him be bleſſed by God as David was; thy ſpecial favour and kindneſs toward him hath been matter of moſt triumphant joy, and exultation to him.

7. For the King truſteth in the Lord, and through the mercy of the moſt High he ſhall not be moved.

7. And as he hath always repoſed his truſt and affiance in God, ſo hath he never miſcarried in his undertakings; Gods moſt powerful hand hath been moſt ſeaſonably and mercifully reacht out to him, and ſecured him in all his dangers.

8. Thine hand ſhall find out all thine enemies; thy right hand ſhall find thoſe that hate thee;

9. Thou ſhalt make them as a fiery oven in time of thine anger: the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them.

8, 9. Thoſe that oppoſe or ſet themſelves againſt God, ſhall be ſure to be brought down, and diſcomfited by him. They that hate God ſhall meet with effects of his hatred. Gods diſpleaſure is very heavy, and flaming, and inſupportable, and the effects of it no leſs than a moſt formidable and utter deſtruction.

10. Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.

10. And this ruine that falls on them ſhall proceed to their poſterity, even to the utter eradication of their families.

|| bent or ſpread † they prevailed not כַּל יוּכָלוּ

11. For they || c intended evil againſt thee; they imagined a miſchievous device † which they were not able to perform.

11. And this is a juſt vengeance on them, for the evil deſigns which they had againſt him whom God had ſet in the throne: The malignity of their purpoſe is thus puniſht, though they were not able to bring it to effect, God thus blaſting and fruſtrating them. c.

* ſet them a ſhoulder, or make them as one ſhoulder, on thy ſtrings ſhalt thou prepare againſt——

12. Therefore ſhalt thou * d make them turn their back, when thou ſhalt make ready thine arrows upon thy ſtrings againſt the face of them.

12. In reward to their evil intentions God ſhall ſet them in a battalio before him, and then aſſault them moſt hoſtilely, and with the weapons of his ſharp diſpleaſure moſt ſadly infeſt and deſtroy them. d.

13. Be thou exalted, O Lord, in thine own ſtrength; ſo will we ſing and praiſe thy power.

13. And this his vengeance on his enemies, as it is an exalting of his almighty power in the ſight of all men, ſo is it that for which we, that receive the advantage by it, are eternally obliged to rejoyce, and bleſs and magnifie his holy Name.

Annotations on Pſalm XXI.

a. אֶרֶשׁ

V. 2. *Requeſt*] The *Hebrew* אֶרֶשׁ ſignifies *to eſpouſe*, *Deut.* 21. 7. he that אֵרַשׂ *hath eſpouſed a woman*; ſo *Exod.* 22. 15. אֵרוּשָׂה *a virgin eſpouſed*, and *Deut.* 22. 23. מְאֹרָשָׂה. And ſo the Chaldee אֲרַשׁ in the ſame ſenſe. And if from that *root* came the noun אֶרֶשׁ here with שׂ, it would elegantly be rendred *the eſpouſal of his lips*, i. e. his moſt important *conſiderable deſire*, which he had *ſet* his *heart* upon, and ſo often *begg'd* of *God*. What that was, appears v. 3. *ſetting the crown upon his head*, ſetling him peaceably in the *throne*. Thus *Cant.* 3. 11. *Solomons day of Coronation* is called *poetically* the *day of his eſpouſals*, and the *day of the gladneſs of his heart*, i. e. the day that he *deſired* ſo *earneſtly*, ſet his *heart* on, and was ſo *glad* when it came. But if the *roots* be diſtinguiſhed by the poſition of the point over שׂ, then as the word אֶרֶשׁ, is not elſe-where to be met with in *Scripture*; ſo there may be place for conjecture, that אֶרֶשׁ had originally the ſame ſenſe, that now אָשַׁר in Chaldee and Syriack hath for *effudit*, *pouring out*. For the *Lexicographers* (that render it *elocutio* and *expoſitio*, and yet produce no other place but this, wherein they pretend it to do ſo) are well reconcileable with this, and ſo are moſt of the antient Interpreters, though they have rendred it variouſly; the LXXII. Θέλημα, the *will*, or as other copies Αἴτημα, the *prayer of his lips*, that which the *lips* pour out in *prayer*; and the Chaldee מֵירוּשׁ the *interpretation* or *expoſition* of the lips, agreeable to the Arabick notion of אשארה (from אשר) for *indicium*. But the Syriack have ܡܗܦܟܢܐ the *preparation of his lips*, that which he hath firſt *prepared* in the *heart* by *meditation*, and then *poured* out at the *lips*.

b. קִדֵּם

V. 2. *Preventeſt*] From קָדַם the word קִדֵּם in *Piel* hath ſeveral ſignifications; ordinarily to *prevent* or *antiecipate*, but withal to *meet*. *Deut* 23. 4. לֹא קִדְּמוּ we render, *they met you not with bread and water*; and ſo the Chaldee renders it עָרְעוּ *occurrerunt me*, and the LXXII. Συναντᾶν: ſo *Nehem.* 13. 2. *they met not*—— ſo *Iſai.* 21. 14. we read *they prevented not*; it ſhould be, *they met not with bread him that fled*: In all which the LXXII. read Συναντᾶν, *to meet*. So *Mich.* 6. 6. *wherewithal* אֲקַדֵּם *ſhall I meet the Lord?* and again, אֲקַדְּמֶנּוּ *ſhall I meet him with burnt-offerings?* we read, *come before*; which if it be in the notion of *preventing*, certainly belongs not to that place. And thus it moſt probably ſignifies here, *thou ſhalt meet him with benedictions of good*, as when *Melchizedeck met Abraham*, and *brought forth bread and wine*, *and bleſſed him*: So *Gods coming out to meet us with bleſſings* is a very *proper* expreſſion of his *bounty* in *obliging* and *loving* us *firſt*; as *Job* 41. 2. who הִקְדִּימַנִי *hath begun any kindneſs to me*, *obliged me firſt*, *and I will repay him?* The rendring of *Caſtellio* is here moſt *perſpicuous*, and fully expreſſive of the *ſenſe*, *eum egregiis affecisti beneficiis*, *thou haſt beſtowed moſt eminent favours on him*.

c. נָטוּ רָעָה

V. 11. *Intended*] The Hebrew נָטָה from whence נָטוּ is here, ſignifies two things; 1. to *incline* or *decline*, and 2. to *ſtretch* out, *extend*, *diſtend*. But how in either of theſe notions it ſhall be joyned with רָעָה here, it will not be eaſie to judge. The LXXII. render it in the former notion, ἔκλιναν εἰς οἷς κακῶς, *they bow'd down evil things on thee*; and the Latine, *declinaverunt in te mala*; and the Syriack ſeems to accord, rendring it ܐܫܬܘ and the Arabick, *they bow'd down*. If this be the notion of the word, then it will beſt be rendred, they *wreſted*, or *perverted evil things againſt thee*, (as *Exod.* 23. 2. לִנְטֹת *to decline*, and לְהַטּוֹת *to pervert*, is uſed, and again v. 6. לֹא תַטֶּה *thou ſhalt not pervert*) i. e. by *perverting* or *diſtorting* thy words, framed *accuſations*, *calumnies* (which are ſtiled πονηρὰ ῥήματα, *evil* or *wicked words* or *things*, *Matth.* 5. 2.) *againſt thee*. In the ſecond notion it is ordinarily applied to *lines* and *curtains*; and then *to ſpread evil againſt any*, may be a phraſe taken from the *ſpreading of nets*, (as *Pſal.* 140. 5. *they ſpread a net with cords*) for the *inſnaring* of any. But the Chaldee, which render it by חַשְׁלוּ from חָשַׁל which ſignifies firſt to *beat* out and *compreſs*, and thence to *machinate*, *contrive*, or *forge* in the brain, (in which ſenſe it beſt agrees with *imagining*, that follows) make it probable to be taken from the *Metallifts*, who *beat out*, and ſo *extend* or *diſtend* their *metals*, and ſo frame them into any faſhion: from whence, by an eaſie metaphor, it may be drawn to that of *deſigning*, or *forging* any evil againſt another.

d. שְׁכֶם

V. 11. *Make them turn their backs*] That שֶׁכֶם ſignifies a *ſhoulder* or *ſhoulder-blade*, there is no queſtion, *Scapula*, that part of the *body* which from the *neck reacheth on both ſides*, before, and behind, to *the arm*. But what the meaning is here of the Poetical phraſe תְּשִׁיתֵמוֹ שְׁכֶם *thou ſhalt ſet them a ſhoulder*, is not ſo eaſie to reſolve. The Chaldee reads it, *Thou haſt ſet them to thy people* פְּחַד חַד *one ſhoulder*. The ſenſe of it ſeems to be beſt fetcht from that which follows, בְּמֵיתָרֶיךָ *to thy ſtrings*, from יָתַר *nervous*, a *bow-ſtring*, *Pſal.* 9. 2. The LXXII. ſeem not to have underſtood it, rendring it ἐν τοῖς ἐπιλοίποις σου, *in thy remainders*, as if it were from יָתַר *reliquus fuit*. But ſure it ſignifies the *ſtrings* of a *bow*, as the *inſtrument* of *ſhooting* or *wounding*: and then whether we joyn *that* to the *precedent* words, *Thou ſhalt ſet them a ſhoulder for thy bow-ſtrings*,] or to the ſubſequent words, *Thou ſhalt ſet them a ſhoulder*, *with thy bow-ſtrings thou ſhalt prepare againſt the face of them*,] the latter part muſt have ſome *influence* on the former; and then either way, the *ſetting them a ſhoulder*] will be either the *ſetting them* in *aray*, drawing them up in a full and *fair battalio*, that ſo his *arrows* may freely *play* upon them, which in the end of the verſe are ſaid to be *prepared againſt the face of them*; or, to the ſame ſenſe, *thou ſhalt make them as one neck* (ſo the *Jewiſh Arab.* renders it) *for ſlaughter*. Somewhat parallel to this we have *Hoſ.* 6. 9. where it is ſaid of the *Prieſts* יִרְצְחוּ שְׁכֶמָה *they killed ſhoulder-wiſe*, or *by the ſhoulder*. The Chaldee render it בְּחַד חַד *one ſhoulder*, in the ſame words, as here they uſe to expound שְׁכֶם *ſhoulder*: which ſhews it to be a *proverbial* form, to ſignifie *ſure*, and *uniform* ſlaughter. This the *learned Caſtellio* ſaw, and *paraphraſtically*, but very *ſignificantly*, expreſt; *Nam tu eis pro ſcopo collocatis*, *recta in eos tuis nervis collineabis*, *For thou ſhalt ſet them as thy butt or mark*, *and with thine arrows aim ſtraight at them*. And this ſure is the perſpicuous meaning of this dark place. For the Souldier in *procinctu*, both in the antient and modern wars, was, and is wont to oppoſe only the ſhoulder to the enemy, that being the moſt commodious poſture both for defence and offence. Thus the *Phalanx* was drawn up; thus our ſtand of Pikes are accuſtomed to charge; thus the Archers draw the bows, the Musketiers give fire; ſo the Swordmen receive the enemy, covering the left ſhoulder with the buckler, and they that uſe no buckler, yet ſtand upon a guard of like nature, and hold it for a rule, never to leave open the whole body to the oppoſite. All which gives the account clearly, why the phraſe of *ſetting them a ſhoulder*] is here uſed, becauſe that was the military poſture. *Abu Walid* interprets it, *thou ſhalt ſet them as one ſide*, or *on one ſide*, viz. to deal with them all alike, comparing the uſe of it here with that in *Hoſeah* c. 6. 9.

The

The Twenty Second PSALM.

|| Præfect of his Muſick. † the Hind of the Morning.

TO the || chief Muſitian [a] upon † *Aiieleth Shahar*, A Pſalm of David.

Paraphraſe.

The Twenty Second Pſalm was compoſed by David, on occaſion of his own flying from his perſecutors, and the calamities that befell him at that time, and belongs myſtically to the Crucifixion of Chriſt. and was therein moſt literally fulfilled in ſeveral paſſages, ſee Matth. 27.35.43. and was by Chriſt recited upon the Croſs, either all, or at leaſt ſome part of it, Matth. 27.46. The Pſalm thus compoſed by David, was committed to the Præfect of his Muſick.

* Far from my help are the words—

1. My God [b] my God, why haſt thou forſaken me? * why art thou ſo far from helping me, and from the words of my roaring?

1. O my God, O my God, I am forſaken by thee, mine enemies prevail againſt me, and all my loudeſt and moſt importunate cryes to thee for help, bring me no relief: How long wilt thou thus leave me to this ſtate of deſtitution? I beſeech thee at length to look upon me. (This was farther completed in Chriſt upon the Croſs, when his Divine Nature ſuſpended the exerciſe of his omnipotence ſo far, as to deliver up his body to that reproachful death, and real ſeparation from his Soul; Matth. 27.46.) b.

|| and † I have no reſt.

2. O my God, I cry in the day time, || but thou heareſt not, and in the night ſeaſon, and † am not [c] ſilent.

2. O my God, I call and cry unto thee continually, day and night, and thou giveſt me no redreſs, nor leaſt ceſſation to my afflictions. c.

* perſevereſt holy, the praiſes.

3. But thou * art holy, [d] O thou that inhabiteſt the praiſes of Iſrael.

3. Yet am I not diſcouraged by this; I am ſure that thou continueſt faithful and true, ſuch as canſt not forget thy promiſes; thou art he that haſt, and wilt continue to do all wonderfull things for thy people: and even when for a time thou permitteſt them to be oppreſt by their enemies, thou art ſtill moſt worthy to be magnified and praiſed by them. d.

4. Our fathers truſted in thee; they truſted, and thou didſt deliver them.

4. We thy people have had long experience of thy mercy and fidelity: our fathers before us in all their diſtreſſes have placed their full affiance in thee, for reſcue and deliverance, and never failed to receive it from thee.

† put to ſhame. בושו

5. They cryed unto thee, and were delivered; they truſted in thee, and were not † confounded.

5. Upon their humble and conſtant, and importunate addreſſes to thee, they continually obtained deliverance from thee, and never were diſcomfited, or put to ſhame, in their truſting or relying on thee.

6. But I am [e] a worm, and no man, a reproach of men, and deſpiſed of the people.

7. All they that ſee me laugh me to ſcorn; they * ſhoot out the lip, they ſhake the head, ſaying,

8. He [f] truſted on the Lord that he would deliver him: let him deliver him, ſeeing [g] he delighted in him.

6, 7, 8. Mean while I am an abject, weak, contemptible perſon, reviled and ſet at nought by the vulgar and baſer ſort. All that behold my preſent low condition, think that I am utterly forſaken, and ſo mock me, and ſcoff at me, for truſting in God, or relying on any aid of his, or taking any comfort or ground of hope from my being in his favour. (That theſe three verſes have a largeſt and moſt literal completion in Chriſt in his crucifixion, ſee note c.) e. f. g.

|| upon the breſts of my mother, על שדי אמי

9. But thou art he that took me out of the womb; thou didſt make me hope || when I was upon my mothers breſts.

10. I was caſt upon thee from the womb; thou art my God from my mothers belly.

9, 10. But all this doth not diſcourage me. I know thy protection hath hitherto ſupported me in my greateſt diſtreſſes and weakneſſes. Thou broughteſt me out of the womb of my Mother: which, duly conſidered, was a greater deliverance than that I now want from thee; and from that time didſt ſuſtain and uphold me, when I was not able to do the leaſt for my ſelf. When I came forth into the World, I had no inheritance, but thy ſpecial providence and preſervation, which if it had been but one minute ſuſpended, or withdrawn from me, I had been immediately loſt: but this thou haſt from my firſt conception thus long continued to me, and thereby teſtified to me convincingly, that as I have none to depend on but thee, ſo I may on thee confidently repoſe my truſt.

† diſtreſs צרה

11. Be not far from me, for † trouble is near, for there is none to help.

11. Now therefore, in the approach of the greateſt ſtraits, and the moſt abſolute deſtitution of all humane aids, be thou ſeaſonably pleaſed to interpoſe thy aſſiſtance, and not to forſake me utterly. h.

|| bullocks פרים * bulls

12. Many || bulls have compaſt me; * [h] ſtrong bulls of Baſan have beſet me round.

12. My enemies are very ſtrong and puiſſant, and have beſieged me very cloſe, brought me to great ſtraits.

13. They gaped upon me with their mouth, as a ravening and a roaring Lion.

13. And now are they ready to devour me: and therefore as a Lion, when he is near his prey, makes a terrible roaring, by that means to aſtoniſh the poor creature, and make it fall down through the fright, before him; ſo do they now rave, and vaunt, and threaten exceſſively.

14. I

i. 14. My outward eſtate cannot better be reſembled, than by a conſumptive body, brought extreme low, daily pining and falling away very faſt, the bones ſtarting one from the other (ſee v.17.) and the very heart and moſt vital parts quite diſſolved,

14. I am poured out like water, and all my bones † out of [i] joynt; my heart is like wax, it is melted in the midſt of my bowels.

† are parted, *or* have ſeparated themſelves.

15. The radical moiſture ſo dryed up, that there is no more left, than in a brick or tile that comes ſcorcht from the kiln, the tongue dry, and not able to ſpeak, and the whole body ready to drop into the grave.

15. My ſtrength is dryed up like a potſheard, and my tongue cleaveth to my jaws, and thou haſt brought me into the duſt of death.

k. 16. For my enemies come about me as fiercely as ſo many dogs, to rend and tear me; a multitude of malitious people, like a ravenous Lion, have now got me into their power, beſet me, and incloſed me, on deſign to wound and deſtroy me. (This was moſt eminently fulfilled in Chriſt at his crucifixion, that being a real piercing of his hands and feet, and that cauſed by the importunate clamors of the Jewiſh ſanhedrim and people; and a more literal accompliſhment of the words, than belonged to David.)

16. For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they [k] pierced my hands and my feet.

17. My civil ſtate, I ſay, is as low as their ſtate of body, who have no fleſh left on it, whoſe bones conſequently are ſo wide and diſtant one from another, that they may be numbred (as Chriſts were to be, on another occaſion, by being naked and diſtended on the Croſs) and are thereupon lookt on as a prodigy, and ſcoft at by all beholders (as Chriſt alſo was upon the Croſs, Mat. 27. 39.)

17. I may tell all my bones, they look and ſtare upon me.

18. They look on me as their prey, and all that I have as their lawful ſpoil or pillage, to be divided as by lot, and diſtributed among them. (This alſo was more literally fulfilled in Chriſt, John 19. 23, 24. when the ſoldiers having divided his upper garments into four parts, finding his inner garment to be without ſeam, would not tear it, but rather caſt lots who ſhould have it.)

18. They part my garments among them, and caſt lots upon my veſture.

19. But be thou, O Lord, who art my only aid, in a ſpecial manner preſent, and with ſpeed aſſiſtant to me.

19. But be not thou far from me, O Lord: O my ſtrength haſt thee to help me.

20. Reſcue me now, I beſeech thee, that am left deſtitute, and helpleſs, from the power and malice of theſe bloody men. (Or, as applied to Chriſt, thou ſhalt deliver me out of the grave, and not permit the very jaws or power of death, though it ſeize on me, to detain me under its dominion.)

20. Deliver my ſoul from the ſword, my ‖ darling from the power of the dog.

‖ deſolate, *or* only one, יחידתי ſee *note* on Pſ. 25. c.

k. 21. And as formerly thou haſt anſwered my prayers, and preſerved me from the ſtrongeſt enemies, when they moſt inſolently exalted themſelves againſt me; ſo be thou now pleaſed to deliver me from thoſe violent men who now are ready to devour me. (And thus was it fulfilled to Chriſt in his Reſurrection.)

21. Save me from the Lions mouth; for thou [k] haſt heard me from the horns of the Unicorn.

22. And this ſhall give me continual matter of rejoycing, and proclaiming thy wonderful goodneſs toward me, and of making the moſt publick mentions of theſe thy unſpeakable mercies, and aſcribing the glory to thee, (this alſo was fulfilled in Chriſt, in the Apoſtles preaching his reſurrection in all their aſſemblies, and magnifying God for it. See Acts 2.47.) after this manner:

22. I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.

23. O bleſs and praiſe the name of our gratious Lord, all ye that profeſs to be his ſervants, all ye whom he hath thus taken to himſelf to be his peculiar people, and ſhewed ſuch marvellous works of mercy among you; let this be a perpetual obligation to you to magnifie him, and perform all faithful obedience to him for ever. (Of this, as it reſpects Chriſt, ſee St. *Peters* Sermon, Acts 3. 26.)

23. Ye that fear the Lord, praiſe him, all ye the ſeed of Jacob glorifie him; and fear him all ye the ſeed of Iſrael.

m. 24. Becauſe he is faithful, and conſtantly ready to hear and anſwer the petitions of them that are brought to the loweſt condition, and inſtantly anſwers them with timely relief, and never finally caſts out, or rejects their ſupplications. (How this was fulfilled in Chriſt, ſee Heb. v. 7.)

24. For he hath not deſpiſed nor abhorred the [m] † affliction of the afflicted, neither hath he hid his face from him, but when he cryed unto him, he heard.

† requeſt

25. From theſe gratious revelations of thy ſelf unto me, ſhall I fetch abundant matter of praiſe and thanksgiving, when I come to thy holy aſſembly; and there will I conſtantly offer thoſe ſacrifices, which I now devote and conſecrate unto thee, that all thy faithful ſervants may joyn with me in this duty. (This had its completion in Chriſt, in reſpect of the commemorative Euchariſtical oblations, offered up daily in the Church, in remembrance of Chriſts death and reſurrection.)

25. My praiſe ſhall be ‖ of thee in the great congregation: I will pay my vows before them that fear him.

‖ from thee מאתך

26. As remembring what certain returns thou makeſt to the prayers of the diſtreſſed, ſupplyeſt all their wants, giveſt them matter of thanksgiving, whoſoever make their addreſſes to thee, and comforteſt and reviveſt them with durable refreſhments, when their condition is moſt diſconſolate and deſtitute. (This is alſo fulfilled in the Evangelizing and comforting of the poor humble Chriſtian, and in the Euchariſtical ſpiritual food, and the vital effects thereof, of which Sacramentally and by faith they are made partakers.)

26. The meek ſhall eat and be ſatisfied; they ſhall praiſe the Lord that ſeek him: your heart ſhall live for ever.

27. All

27. All the ends of the world ſhall remember, and turn unto the Lord; and all the kindreds of the nations ſhall worſhip before thee.

27. Theſe miracles of thy mercy ſhall be recounted through all the world, and bring in many ſpiritual ſubjects to thy Kingdom, to ſerve and adore thee. (This alſo was moſt eminently completed in the effects of the reſurrection of Chriſt, that mighty work of Gods power, and mercy, and fidelity, when the Apoſtles preaching of it to all the world, brought in ſuch multitudes of proſelytes to Chriſt.)

28. For the Kingdom is the Lords, and he is the governor among the nations.

28. Acknowledging, that as the managery and ſole government of all the nations of the world doth certainly belong to thee, ſo all ſubjection and faithful uniform obedience is moſt due unto thee. (This alſo was an effect of the promulgation of the reſurrection of Chriſt.)

29. All they that be fat on earth ſhall eat and worſhip, all they that go down into the duſt ſhall bow before him, and [n] none can keep alive his own ſoul.

30. A ſeed ſhall ſerve him, it ſhall be accounted to the Lord for a generation.

31. They ſhall come, and declare his righteouſneſs unto a people that ſhall be born, [o] that he hath done this.

29, 30, 31. And all this for the confirmation of all ſorts of men in Gods ſervice: 1. Of thoſe that enjoy proſperity in this world, as knowing that they have received it from God: 2. Of thoſe that dye, and live not themſelves to ſee thy wonderful work, yet ſhall their poſterity behold and adore thee for it; or, all mortal men ſhall confeſs that all life, and preſervation, and deliverance is from God, and ſo they and their poſterity ſhall betake themſelves to thy ſervice. (How this is fulfilled in Chriſt, ſee note n.) And ſo all ſucceſſions of men ſhall declare to their followers, thoſe that are not yet born to thoſe that ſhall come after them, how richly God hath performed all his promiſed mercies, and how ſeaſonably and miraculouſly, at this time of greateſt need, he hath granted me his protection and deliverance. n. o.

Annotations on Pſal. XXII.

a. אַיֶּלֶת

Tit. Aijeleth] For the meaning of the title of this Pſalm, עַל אַיֶּלֶת חַשַּׁחַר the LXXII. may firſt be conſidered, which render it ὑπὲρ τῆς ἀντιλήψεως τῆς ἰωθινῆς, and the Latine *pro ſuſceptione matutina*, *for the morning help.* This is by the *Learned Grotius* thought to proceed from their reading the Hebrew otherwiſe than now we have it; not אַיֶּלֶת but עֶזְרַת which v. 20. is by them rendred ἀντίλημψις, *help.* But that is a very remote conjecture, the words having no affinity in ſound or writing. It is more probable, that from אַיִל and אֵילוּת *robur, ſtrength*, which is made uſe of for the *aid* and *relief* of *others* (as in that v. 20. אֵילוּתִי *thou art my ſtrength, haſten unto my help*) they deduced the word אַיֶּלֶת, and took it in the notion of *relief*, and ſo render it, ἀντίλημψις, *help.* Upon this conceited notion of אַיִל it is that אֱוִלִים *Pſal.* 107. 17. where the Hebrew hath אֱוִלִים *fools*, they transforming אָוִיל *fool* into אַיִל *robur*, do conſequently render it ἀνθελάβετο αὐτῶν, *he helped them*, the Latine *ſuſcepit*, and the Syriack ܫܪܪ *helped*, or *ſtrengthened*: and then joyning הַשַּׁחַר, *of the morning*, with it, as denoting the *haſt* or *earlineſs* of the *help*, they render it ὑπὲρ ἀντιλήψεως ἰωθινῆς, *for morning*, or *ſpeedy*, or *early help.* From this notion of אַיִל for *ſtrength*, the *Chaldee* alſo *paraphraſe* it, עַל תְּקוֹף קוּרְבָּן &c. *for a ſtrong* or *powerful oblation, perpetual for the morning*; perhaps from אַיִל *a ramme* (ſuch as were uſually *offered* in *ſacrifice*) pitching on the notion of *oblation.* But the notion which the *antient fathers*, and from thence the *interlinear*, and moſt *modern tranſlations* have pitcht on, is that of אַיָּלָה an *hind*; ſo *Prov.* v. 19. in the form wherein here 'tis אַיֶּלֶת *an hind*, and ſo frequently אַיָּל an *hart*, or *ſtag*, *Pſal.* 42. 2. *Gen.* 49. 21. *Pſal.* 18. 34. *Cant.* 2. 7. And this *beaſt* being generally taken notice of for *ſwiftneſs of foot*, (as in that *Pſal.* 18. 34. *thou haſt made my feet like hinds feeds*, in reſpect of his flight to ſome place of ſafety, in the following words, קַלִּים רַגְלָיו *ſwift as the hind* ſaith the Chaldee) it is therefore here ſet to denote *David* in time of his flight from his perſecutors; and the rather, becauſe אֵל and אַיִל ſignifies alſo a *Prince*, *Ezek.* 31. 11. אֵל גּוֹיִם *the Prince of the Nations*, *Nebuchadnezzar*, and *Ezek.* 15. 15. אֵילֵי מוֹאָב ἄρχοντες; ſay the LXXII. *the Princes of Moab*, and ſo 2 *King.* 24 15. we render *the mighty of the land*: the Chaldee רַבְרְבֵי *the Princes*, and ſo *Iſa.* 61. 3. And thus the title belonging primarily to *David* in time of his perſecution, it very fitly alſo belongs to Chriſt at his Crucifixion, he being that *Hart*, and that *Prince*, which was then purſued to death, and ſlaughter'd by the Jews; and the Pſalm following in many paſſages more literally belonging to Chriſt than to *David* himſelf, in the firſt completion.

אֵל

אֵילֵי

V. 2. *My God*] In this verſe the LXXII. their rendring is obſervable. First, for the Hebrew אֵלִי אֵלִי *My God, my God*, they read, ὁ θεὸς ὁ θεός μου, πρόσχες μοι, *God my God, look on me*; and ſo the Latine: the Arabick and Æthiopick add [*my*] in the firſt place, *My God, my God, look upon me*; the *Jewiſh Arabick*, *my ſtrong God*, *my potent God.* Here 'tis evident, as oft in other places, that they gave a double ſignification of the latter אֵלִי; firſt as reading it אֵלִי ὁ θεός μου, *my God*, and then again אֵלִי *to me*, which they choſe to paraphraſe by πρόσχες μοι, *look*, or *give heed to me.* But our *Saviour* reciting theſe words upon the Croſs, is an evidence, that this was not the Hebrew reading, but only the deſcant of the LXXII. Then in the end of the verſe, for שַׁאֲגָתִי *my roarings*, from שָׁאַג *rugivit*, they read שְׁגָגָתִי *my errors*, my *incogitances*, (as from שָׁגַג *ignoravit, peccavit*) παραπτωμάτων μου, and the Latine *delictorum meorum, of my faults*; and ſo the Syriack ܥܠ ܚܛܗܝ *of my faults*, and the Arabick in like manner. And this is a *miſtake* alſo. But then thirdly, where the Hebrew hath רָחוֹק מִישׁוּעָתִי דִּבְרֵי שַׁאֲגָתִי which taking רָחוֹק *adverbially* (as oft it is) is literally rendred thus, *the words of my roaring are far from my help*, i. e. *from helping me*; the LXXII. have followed this conſtruction, μακρὰν ἀπὸ τῆς σωτηρίας μου αἱ λόγοι τῶν παραπτωμάτων μου *the words — are far from my deliverance*, or, *from delivering me*; and ſo the Latine, (and Æthiopick) *longè à ſalute mea verba — the words are far from my ſalvation.* And to this the Chaldee agrees, רְחִיק מִן פּוּרְקָנִי מִלֵּי אֲבָלוּתִי *far from my redemption are the words of my cry*: and ſo the learned *Sebindler* renders them, as an inſtance

רָחוֹק מִישׁוּעָתִי

b. אֵלִי אֵלִי

שַׁאֲגָתִי

ſtance of the adverbial uſe of רָחוֹק, *procul à ſalute meâ verba rugitus mei, the words of my roaring are far from my help*; and *Seb. Caſtellio* to the ſame purpoſe, only continuing the interrogation from the beginning of the verſe, *cur à meis verbis querulis remota ſalus eſt? why is deliverance removed from my complaining words?* And thus in all reaſon are they to be rendred, to denote the ineffectualneſs of his complaints, or how little help they brought him. The other rendering puts in [*and*] where the Hebrew hath it not, and joyns together יְשׁוּעָתִי *deliverance*, and דִּבְרֵי *words*, which cannot well joyn in ſenſe; whereas this is moſt ſimple, only underſtanding the verb [*are*] which is ſeldom expreſt in theſe writers. Only one thing may deſerve to be added from the *Jewiſh-Arabick*, who as he concurs in this latter part of the verſe, [*my words, and my groaning far from my help*,] ſo he puts the whole verſe in form of deprecation, not of complaint, expreſſing the interrogation, why, as uſually he doth, by the negative, *Forſake me not, ſo as that my words and my groaning be far from my help:*] and that ſure is the *adaquate importance* of them.

c. דּוֹמִיָּה

V. 2. *Silent*] The Hebrew דּוֹמִיָּה ſignifies *reſt* or *quiet*; either of the *tongue* only, and then 'tis *ſilence*, or of the *whole body*. And ſo here it is moſt probable to be taken, to anſwer the former part of the verſe: There 'twas, *I cry in the day time*, וְלֹא *and thou heareſt not*; and here, *and in the night*, (repeating ἀφὼ κεκρᾶ, *I cry*) וְלֹא *and not*, i. e. *there is not any quiet to me*, i. e. *no anſwer* to thoſe prayers of mine which were addreſt for quiet or deliverance from my perſecutors: and therefore the Syriack, by way of Paraphraſe, render it, *thou amendeſt not to me*, and ſo the Arabick alſo. As for the LXXII. their rendring οὐκ εἰς ἄνοιαν ἐμοὶ, which the Latine follows, *& non ad inſipientiam mihi, and not for folly* to me, it will be hard either to give any intelligible account of the meaning of it, or of וְלֹא דוֹמִיָּה לִי being rendred by it; unleſs as *Exodus* 15.16. דּוֹם כָּאָבֶן [*ſtill as a ſtone*] ſignifies ſenſeleſneſs, ſo here דּוֹמִיָּה were thought to ſignifie ſenſeleſneſs, and accordingly, without care of the ſenſe, thus rendred ἄνοιαν, by them.

d. יוֹשֵׁב

V. 4. *O thou that inhabiteſt*] יָשַׁב to *inhabit*, ſignifies alſo to *remain*, or *perſevere*: ſo *Pſal.* 102. 13. *thou, O Lord,* תֵּשֵׁב *ſhalt remain*, or *continue for ever*. And in this ſenſe it will be beſt taken here, וְאַתָּה קָדוֹשׁ יוֹשֵׁב *but thou remaineſt*, or *perſevereſt holy*, (the derelictions in the former verſes do not tempt him him to doubt of it) תְּהִלּוֹת יִשְׂרָאֵל *the praiſe of Iſrael*; or, *O thou, the praiſes*, or *which art the praiſes of Iſrael*, i. e. the object of all their praiſes; or yet more ſimply, (without the leaſt *elipſis* to be ſupplied.) *But thou remaineſt holy, the praiſes of Iſrael.* The LXXII. retain the conſtruction in the latter part, reading ὁ ἁγιάζων τῷ Ἰσραὴλ, and ſo the Latine, *Laus Iſrael, the praiſe of Iſrael*, and the Arabick, *the glory of Iſrael*, (as in *Simeons ſong, Luke* 2. 32. Chriſt is ſaid to be the *glory of thy people Iſrael*, in whom they ſhould *rejoyce*, or *glory*:) only in the former part they have ſomewhat varied, σὺ δὲ ἐν ἁγίῳ κατοικεῖς, *But thou dwelleſt in thy holy place*; which yet rightly conſidered, is but a Paraphraſe of the ſenſe in which we render it; for *Gods dwelling in heaven*] is but a phraſe to expreſs his faithfulneſs and mindfulneſs of his promiſe, his not being changed, and that is it which is meant by his perſevering holy. The Chaldee have a little farther receded, *but thou art holy who eſtabliſheſt the world for the praiſes of Iſrael*] with reference, perhaps, to the phanſy of the Jews, that the world was *created for their ſakes and their Laws*; this Paraphraſe of theirs being not free from ſundry of their dreams. Yet may theſe words bear no ill ſenſe, and *Gods making and eſtabliſhing the World for the praiſes* or *glory of Iſrael*] ſignifie his great care, and kindneſs, and conſequently fidelity in performing all his promiſes to his people. The Syriack differ from all the former, making the whole verſe but a compellation of God, in theſe titles, *Thou, O holy, and who ſitteſt in Iſrael thy glory.*

e. תּוֹלַעַת

V. 6. *A worm*] Theſe three verſes, though they have a firſt ſence hiſtorically verified in *David*, at the time of his flying from his enemies, yet are they, in a much higher, and alſo more literal ſenſe, fulfilled in Chriſt upon the Croſs. And 1. the word תּוֹלַעַת worme, is thought to have a ſpecial energy in it, to denote that kind of worme, which is begotten of a grain of *coccum*, or *coccinele*, a *red berry*, that yields the ſcarlet juice, with which they dy cloth of that colour, and which is full of thoſe red wormes. So *Iſa.* 1, 18. *though your ſins be as ſcarlet*, the Hebrew hath כַּתּוֹלָע *as a worme*, viz. this *ſcarlet-worme*. So *Lam.* 4. 5. *they that are brought up* on תּוֹלָע, we rightly render it *ſcarlet*. And if it be twice dipt with it, then 'tis a darker and richer colour, *Num.* 4. 8. and is rendred *purple* by the Chaldee. And thus is it a fit title for Chriſt upon the croſs: a worme, in that he is deſpiſed, and trodden on, and oppreſt by the Jews; and more peculiarly this *ſcarlet worme*, which being preſt, yields this rich juice, (*viz.* his blood) of which this royal *ſcarlet* or *purple* garment is made, wherein we may appear before God. In token of which he was *araied in a ſcarlet Robe, Mat.* 27. 28. at this time peculiarly of his crucifixion. In the next place, when he is here ſtyled the *reproach of men, and deſpiſed of the people*, בְּזוּי from בָּזָה, to *ſcorn*, or *ſet at nought*, and ſo by the LXXII. rightly rendred ἐξουθένημα λαοῦ, *one ſet at nought by the people*, this is but parallel to that other prædiction, ſignally pointing at his crucifixion, *Iſa.* 53. 3. *he is deſpiſed and rejected of men*—— and farther parallel'd in the ſtory, when they rejected him, and choſe *Barabbas*, *Matth.* 27. 21. when they *mocked him*, v. 29. *ſpit on him*, v. 30. and *mocked him again*, v. 31. Then for the reſt of the words, *All they that ſee me laugh me to ſcorn*—— they are exactly fulfill'd, *Mat.* 27. 39. *they that paſſed by, reviled him, wagging their heads, and ſaying*—— *he truſted in God, let him deliver him now if he will have him*, v. 43. As for the phraſe יַפְטִירוּ בְשָׂפָה, it may beſt be rendred, *they put out the lip*, from פָּטַר *emiſit, dimiſit, laxavit*, noting that way of *mocking*, by the *diſtortion* of the *mouth* or *lip*; and ſo it agrees with *laughing to ſcorn*] præcedent, and *ſhaking the head*] ſubſequent: ſo the Syriack renders it, *they moved their lips*; the Chaldee, מְחַוְרִין *they cut with the lip*, as a paraphraſe to expreſs *reproaching* or *abuſing*; but the LXXII. only ἐλάλησαν ἐν χείλεσι, (and ſo the Latine, Arabick, and Æthiopick) *they ſpake with their lips*, as from the notion of פָּטַר for *opening*, which applyed to the *lips*, denoteth ſpeaking with them.

בָּזוּי

יַפְטִירוּ בָשָׂפָה

f. גֹּל

V. 8. *Truſted*] גֹּל from גָּלַל and גַּל *volvit, devolvit, roll*, or *devolve*, is uſed for *committing, intruſting* any thing to another, *caſting ones ſelf on God*, which is the phraſe uſed uſed *Pſal.* 55. 22. *caſt thy burthen upon the Lord.* So *Pſal.* 37. 5. גֹּל *roll thy ways upon the Lord*, i. e. *commit them to him, caſt them on him*; farther expreſt by the next words, *truſt alſo in him*—— The LXXII. have rendered it according to this ſenſe ἤλπισεν, *He hath hoped*, and ſo the Latine, and is fully rendred, *Matth.* 27. 43. πέποιθεν, *he*

he hath confided; ſo alſo the Syriack here, and the Arabick by two words, he hath *believed* and *confided*. גל is the imperative mood, and ſo may fitly be rendred, *truſt in God*, (as a form of reproach:) ſo 'tis rendred *Pſal.* 37. 5. But it may poſſibly be the præter tenſe in *Kal* alſo, as a contraction of גָּלוּל, as that may, by analogy with ſome other words, be uſed for גָּלַל.

g. חָפֵץ V. 8. *Delighted*] חָפֵץ *voluit, willed*, is frequently uſed for *complacuit, delectatus eſt*, being *delighted* or *pleaſed* with, when it hath the prepoſition בְּ following it. And accordingly ſo the LXXII. their [θέλω ἐν, *will in*] muſt be rendred *taking pleaſure in*; and ſo muſt the phraſe be rendred *Mat.* 27. 43. εἰ θέλει αὐτὸν, not, *if he will have him*, but, *if he love him* (ſo חָפֵץ ſignifies alſo) *if he delight, or have pleaſure in him.* And thus it peculiarly belongs to Chriſt, of whom 'tis teſtified by God at his baptiſm, *Matth.* 3. 17. *This is my beloved Son, in whom I am well pleaſed.*

h. אַבִּירִים V. 12. *Strong Bulls*] The notion of אַבִּירִים here muſt be reſolved by the context. The word אַבִּיר ſignifies *ſtrong*, and is ſometimes applyed to *God*, *Pſal.* 132. 2; ſometimes to *Angels*, *Pſal.* 78. 25. לֶחֶם אַבִּירִים *the bread of the ſtrong*, we duly render *Angels food*, from the LXXII. who read ἄρτον ἀγγέλων, ſometimes to *men*, *Iſa.* 10. 13; ſometimes to *horſes*, *Jer.* 8. 16. and 47. 3; and ſometimes to *bulls*, when in conjunction with *bullocks*, *Iſa.* 34. 7. פָּרִים *Pſal.* 48. 30. and here in this place, פָּרִים *bullocks* immediately foregoing. So *Pſal.* 50. 13. ſpeaking of *ſacrifice*, *the fleſh of the* אַבִּירִים muſt be the *fleſh of bulls* or *oxen*. To this it is not amiſs to add, that *Jer.* 46. 15. the LXXII. for אַבִּירֵךְ read ὁ Ἄπις. The words indeed relate to the *Ægyptians*, whoſe God *Apis* was, and as a God, may be ſo called from אַבִּיר, which oft ſignifies God, the ב, as it is ordinary in ſeveral languages, being changed into π, and the ר into ς, as in μάρτυς, *martyr*, κέλης *celer*, and many others, thoſe letters are *permutabiles*. But that *God* of the *Ægyptians* was originally an *Oxe*, or *Bull*; and then why may it not be thus lightly changed from *Abir*, a *Bull*? And then as שׁוֹר ſignifies a *Bull* alſo (and in Chaldee תּוֹר from whence the Greek and Latine ταῦρος, and *taurus*) why may not that præfixt to אַבִּיר make שׁוֹר אֲבִיר, and that be lightly changed into *Serapis*, the other title of the *Ægyptians God*, which alſo is no more originally but a *Bull*, or *oxe*? But this by the way. This therefore being clear, the rendring of אַבִּירִים muſt be ſimply *bulls*, and with בָּשָׁן joyned with it, *bulls of Baſhan*; which being a rich and fruitful place, and the Cattel thereof great, and ſtrong and fat, as the inhabitants gyants, *Deut.* 3. 13. and formidable, *Num.* 21. 34. they are here fitly ſet (Poetically) to expreſs potent enemies, and proud inſulters; as the Kine of *Baſhan*, *Amos* 4. 1. are *imperious* women. This the LXXII. renders ταῦροι πίονες, *fat bulls*, without mention of *Baſhan*; either as reading for it רָשָׁן, which ſignifies *fat*, or rather thus *paraphraſtically* expreſſing *Baſhan*, the *cattel* whereof were *fat* above any others.

בָּשָׁן

i. פָּרַד V. 14. *Out of joynt*] פָּרַד ſignifies *dividing, parting, diſſolving, diſperſing*, and in *Hithpael reciprocally diperſing*, or *parting themſelves*, ſo as one leaves or goes from the other. So *Job.* 4. 11. *the Lions whelps* יִתְפָּרְדוּ, we render, *are ſcattered abroad*, LXXII. ἕλκυσον ἀλλήλους, *have left one another*, in the notion of *diſperſing*. And ſo all the antients render it here: the Chaldee אִתְפַּרְשָׁן *were diſperſed*; the LXXII. διεσκορπίσθη, and ſo the Syriack, and Latine, and Æthiopick, *were diſperſed*; the Arabick, *diſſolved*: and this not to denote diſlocation of bones, but their parting one from another, as in a conſumption of the whole body, which is here deſcribed in this, and the reſt of the verſe; which is the thing which is here repreſented, and by it the lowneſs of his preſent condition, or outward eſtate.

k. כָּאֲרִי V. 15. *Pierced*] The double reading of the Hebrew here, is commonly taken notice of, כָּארוּ *they pierced*, and כָּאֲרִי *as a Lion*; and the Chaldee hath put them both together, נָכְתִּין הֵיךְ דְּאַרְיֵא *biting me as a Lion*. But 'tis evident, the LXXII. read it in the former notion only, and ſo render it ὤρυξαν, *they pierced my hands and my feet*; and ſo the Latine, Syriack, and Æthiopick. Of theſe readings the enquiry muſt be, 1. what force they have in the firſt intention of the words, as they concern *David*; and 2. what is to be ſaid of them in reference to the Prophetick ſenſe, completed in Chriſt. For the former, if we ſtand to the preſent Hebrew-reading, כָּאֲרִי *as a Lion*, the ſenſe will run thus, *the aſſembly of the wicked hath encloſed me as a Lion, both my hands and my feet*, i. e. I am brought into a condition perfectly *helpleſs*, as when a *Lion* hath one in his power, and is about to ſeize on him; neither my *hands* nor my *feet* can ſtand me in any ſtead, the *former* to *reſiſt*, or the *ſecond* to *fly*: where נָקַף to *encloſe*] is of the ſame importance with סָבַב, ſo oft uſed in Scripture, for ſuch an incloſure, as puts one into the power of another. But if the other reading, כָּארוּ *they pierced*, be admitted, the ſame *totall* impotence is ſtill diſcernible. To be *bound hand and foot*] is the *proverbial* ſtyle of *Scripture*, for one that is delivered up to utter ruine; but to be *nailed*, or *pierced*, or *faſtned hand and foot*, is a much higher expreſſion of the ſame thing, both in reſpect of the certainty, and ſharpneſs of the ruine. 'Tis eaſier to *unty* a *knot*, then *looſen* what is *nailed*, and 'tis more *painful* to be *pierced*, then only *reſtrained* from liberty. And ſo in either of the readings the ſenſe holds fitly to *Davids* perſon, as being in a *ſore diſtreſs*, and ſad condition. Next then, to conſider the place in relation to *Chriſt*, *prophetically* deſcribed upon his *croſs*; many conjectures of learned men are obvious on this place, but none more worthy to be hearkened to, than our two learned Countreymen, both exquiſitely skilled in the Oriental Languages, Mr. *Nic. Fuller*, and Mr. *Ed. Pocock*. From the † Collections of the former we learn, that both from the *little Maſoreth*, and from *Rabbi Jacob ſon of Haym*, and from his own ocular experience of many copies, * *Joan. Iſaac Levita* hath demonſtrated כָּארוּ *they pierced*] to be the reading in the *text* or *chetib*, and the other כָּאֲרִי *as a Lion*, only in the *Margine*, or *chere*. And this farther manifeſted by the rendring of *Aquila*, one very favourable to the *Jewiſh* intereſt, who rendred it as a verbe, not as a ſubſtantive, and ſo only according to the *textual*, not the *marginal* reading. From the ‖ *latter* we have a more *particular*, *literal*, *minute* account of the word it ſelf: כארו, *they pierced*, either from כור, or from כאר, as that is found in the Arabick (and ſo probably in Hebrew antiently) to be all one with כָּרָה *fodere, to digg*, or *pierce*, and from whence is *Alcaur*, *the digging* of the earth, and *Cawar*, *haſtâ confodere, to run through with a ſpear*. Or if it be read, as in their margine, כָּאֲרִי, then alſo is his conjecture very ingenious, that it be taken for the participle preſent in *Kal* in the plural number, from כוֹר, כָּאֲרִים, and from thence כָּאֲרוּ, of which he brings many examples. To this he addeth alſo, that the Chaldees paraphraſtical rendring (which from the likeneſs of the

† Miſcel. l. 3. c. 12.

* in defens. Hebr. Lect. adverſ. Lindon.

‖ Not. Miſcel. c. 4.

word אֲרִי, *as a Lion*, took occasion thus to express the notion of the participle, and therein the manner of their savage usage) was the original of that double reading of the Hebrew; and indeed not an effect, but the cause of it. As for those who suspect our reading as a falsification of the Christians, besides many other evidences of conviction, he there gives us the testimony of *David Kimchi*; who taking notice of the Christians reading in this place, different from the Jews, doth not accuse them of any fraud, as elsewhere he doth, *Psal.* 110. and probably would have done, if he had not known that they had herein followed the most emendate copies.

l. עֲנִיתָנִי V. 21. *Hast heard me*] From עָנָה to *speak*, or *answer*, or *hearken* to another, is the word עֲנִיתָנִי here, *thou hast heard*, or *answered me*. This verbe the LXXII. read, as if it were a noun from the other notion of עָנָה *afflixit*, and so read ταπείνωσίν μου, *my affliction*, or *humiliation*, (and from them the Syriack and Latine, *&c.*) as if it were עֲנוּתִי *my affliction*.

m. עֲנוּת V. 24. *Affliction*] עֲנוּת from the præcedent עָנָה may signifie *affliction*, or *low estate*: but all the *antient interpreters* render it in the notion of *prayer*, and the like; the Chaldee צְלוֹתְהוֹן *the prayer*, the LXXII. ἱκέτου, *prayer*, the Latine *deprecationem*, and so the Arabick, and the Syriack ܒܥܝܬܐ *the cry*; and so the *not despising* or *abhorring*, or *casting out*] will best agree with it, and the subsequents also, *when I cryed unto him he heard*: And so the word will well enough bear, from עָנָה *to speak*, as that is here applyed to עָנִי *the poor*, of whom the wise man saith, the *poor man speaketh supplications*.

n. נַפְשׁוֹ לֹא חִיָּה V. 29. *Keep alive*] Where the Hebrew reads וְנַפְשׁוֹ לֹא חִיָּה *and he hath not quickened his soul*, the LXXII. (and Syriack, Latine, Arabick, Æthiopick) render, καὶ ἡ ψυχή μου αὐτῷ ζήσεται, *and my soul lives to him*, for וְנַפְשִׁי *his soul*, reading נַפְשִׁי *my soul*, for לֹא *not*, לוֹ *to him*; and then joyning the masculine חִיָּה to the fæminine נַפְשׁ. But the Chaldee rendring it וְנַפְשׁ רְשִׁיעָא לָא וְחַיֵּי *and the soul of the wicked he shall not enliven*] do evidence our vulgar reading of the Hebrew to be that which they then used, and so the LXXII. to have mis-read it. The literal meaning of it is somewhat difficult. *Castellio*'s conjecture is not unfit to be taken notice of, who joyns it with that which follows, thus; *and he that hath not quickened his soul*, i. e. *who is dead*, זֶרַע יַעַבְדֶנּוּ *his seed shall serve him*, *Eorum progenies*, *quorum vita non perdurat*, *eum colent*, *the progeny of them whose life continues not, shall serve*, or *worship*. And thus may the *ellipsis* be well enough *supplied*, and with as little violence as any other way. Yet because both חִיָּה and נַפְשׁ are in the singular, not plural number, (and זֶרַע *seed*, without any affix of any number, must agree with those) it will be more reasonable to change his plural, *eorum*, and *quorum*, into *ejus*, and *cujus*, and then reteining that his way of interpretation, the rendring will be literally this; *and for him who doth not enliven his soul*, i. e. *who dies*, *his seed or posterity shall serve him*, i. e. *God*. This may have a commodious meaning, in respect of *David* himself, that when he is dead, and so can *praise God* no longer himself for these his mercies, yet his *posterity* shall *praise God* for them, and by that ingagement be moved to undertake, and adhere to his service. But in respect of Christ, the completion is more signal; that though he dye, yet he should have a numerous posterity, and those begotten, as it were, by his *blood-shedding*: as *Isa.* 53.10. *when he hath made his soul an offering for sin, he shall see his seed, and this seed of his shall serve him*, viz. *the multitude of Christians that adore the crucified Saviour*; of whom it very agreeably follows, *that they shall be accounted to the Lord for a generation*, being the men that make up the μέλλων αἰὼν, *the future age*, (as Christianity is called) of which Christ is stiled ὁ πατὴρ, *the father*, in the LXXII. their rendring of *Isa.* 9. 6. If this be not the meaning of the place, then taking the words by themselves, וְנַפְשׁוֹ לֹא חִיָּה *and enlivens not his own soul*,] must probably be thus supplied, as our English hath it, *and none can keep* (or more literally to חִיָּה *hath kept alive*) *his own soul*: i. e. in relation to *David*, 'tis God that hath delivered and preserved him, and none else could have done it, being destitute of all worldly aides; and the same by way of pious aphorisme, is appliable to all others, all deliverance from the least to the greatest streight or danger, is totally to be imputed to God. But most eminently and signally to Christ, who being *dead in the flesh*, *was quickened by the spirit*; being put to that *shameful death of Crucifixion* in his *humane nature*, was *raised again* by the *power* of his *divine nature*; and in that was founded the propagation of the Christian Religion, as the interpretation of that which follows. *His seed shall serve him, and be numbred* יִסָּפֵר, or *accounted to God for a generation.* יִסָּפֵר

o. כִּי עָשָׂה V. 31. *That he hath done this*] Where the Hebrew hath כִּי עָשָׂה *that*, or, *because he hath done it*, the Chaldee renders paraphrastically, and in sense, פֻּרְקָנָא דְעַבַד *the miracles which he hath wrought*. The LXXII. applying it to the *people that should be born*, reads, ὃν ἐποίησεν ὁ Κύριος, *which the Lord hath made*, (and so the Latine and Æthiopick, and the Syriack also, save that they read it in the future.) That which is most exact, and according to the *letter*, will be to render כִּי עָשָׂה *because he hath wrought it*, by it meaning the righteousness præcedent: so *Castellio* renders it, *ut exponant quâ sit usus justitiâ*, *that they may shew what righteousness he hath wrought*; by righteousness meaning either fidelity, and performance of promise, or more fitly, in the sacred notion of צְדָקָה, *benignity*, or *beneficence*. צְדָקָה

The

The Twenty Third PSALM.

A Psalm of David.

Paraphrase.

The Twenty Third Psalm was composed by David, and is a most passionate expression of Gods abundant care and providence toward all those that faithfully depend on him: (And hath its most eminent completion in Christ, the great Shepheard and Bishop of our souls, of whom that this Psalm is a Prophecy, see Maximus *mei ἀγάπ.* l. 3. c. β. and l. 2. 55. &c.)

יְיָ רֹעִי לֹא אֶחְסָר׃ 1. The Lord is my shepherd; I shall not want.

1. The Lord my God is to me (and all that diligently wait on him) as a Pastor is to his flock of sheep, || though it be in a wilderness, he is able to provide for me, I shall not be left destitute.

|| the Lord hath fed his people in the wilderness, *Exod.*

בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי עַל מֵי מְנֻחוֹת יְנַהֲלֵנִי׃ 2. He maketh me to ly down in green pastures; he leadeth me beside the still waters.

2. He providеth abundantly both for my food and refreshment.

נַפְשִׁי יְשׁוֹבֵב יַנְחֵנִי בְמַעְגְּלֵי צֶדֶק לְמַעַן שְׁמוֹ׃ 3. He || restoreth my soul; he leadeth me in the paths of righteousness for his names sake.

|| or refresheth, *see* note on *Psal.* 19. c.

3. He revives and refreshes and comforts me by his spirit, affords me a full and plenteous baite, and thereby enables me for the hardship of a journey; (as he did Elias, 1 King 19. 8.) and then leads me forth in the even paths of pious duties, gently and carefully, as I am able to goe; by this means directing me to that true felicity even of this life, the exercising my self, and guiding my steps by his excellent laws, and rules of living; and this out of his free mercy to me, the greatest and most valuable that any mortal is capable of.

גַּם כִּי אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֻנִי׃ 4. Yea, though I walk through the valley of the shaddow of death, I will fear no evil; for thou art with me: thy rod and thy staffe they comfort me.

4. And though this course should engage me in the greatest distresses, the lowest depression of sadness, the most palpable darkness of despair, yet am I chearfully resolved not to be discouraged therewith, or to apprehend it will make me miserable, being confident of the continuance of this special guard about me, and that, as a shepherd still, thou wilt keep me from straying from thee, and protect me from all dangers.

תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צֹרְרָי דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי כּוֹסִי רְוָיָה׃ 5. Thou prepareſt a table before me in the presence of mine enemies; thou anointest my head with oyle; my cup [a] runneth over.

5. Nay more, thou giveſt me that treatment of the most indulgent possessor, 2 Sam. 12. 3. that admitted his beloved lamb unto his table, to eate of his bread, and drink of his cup with him; thou omittest no expression of respect and tender love to me. By this means thou provideſt all plenty for me, maugre the malice of my enemies, who grieve to see the riches of thy bounty to me, and care over me. Thou entertaineſt me with wine and oyle in the most festival manner, affordest me, not only in a sufficient, but in a most plentiful degree, all things that are for the advantage, as well as support, both of my body and soul.

a.

אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיָּי וְשַׁבְתִּי בְּבֵית יְיָ לְאֹרֶךְ יָמִים׃ 6. Surely, || goodnes and mercy shall follow me all the dayes of my life, and I † will [b] dwell in the house of the Lord * for ever.

|| benignity or shall * for length of dayes.

6. And I cannot doubt but this bounty and superabundant mercy of thine shall continue to me all my dayes; and, for my return to thee, I shall most diligently frequent the publick Assembly of thy saints and servants, whereſoever the Ark is placed, and there bless and praise thy name, and address my prayers to thee, as long as I live. (And this is a farther addition to the felicities of my life, that thou wilt afford me this honourable and glorious way of inhabiting in thy sanctuary, and most amicably conversing with thee.) Or to crown all this, thou shalt enfold me at last in that best of sheep-coats, that place of equal purity and safety, where no unclean or ravenous beast can come; there shall I rest, and there abide for ever.

b.

Annotations on Psal. XXIII.

a. רְוָיָה *exuberant*, read μεθύσκον, *inebriating*: but this is their ordinary use of the word μεθύω, for *drinking liberally*, not being *intoxicated* or *drunk*. The word רְוָיָה signifies *moist*, *watered*, and (*watering* being a means of making *ground fertile*) *plentiful*, *exuberant*, and so is fitly applied to the *festival cup* here. But to this the LXXII. add ὡς κράτιστον; the Latine, *quam præclarus est? how excellent is it?* This they do, by taking the beginning of the next verse, and adding it to the end of this, אַךְ טוֹב, which they therefore render, *how good?* But that belongs to the consequent words, and so is rendred by the Chaldee בְּרַם טָבְתָא *but goodness* or *benignity*, and so the Syriack and the Arabick; who yet finding κράτιστον, in the version of the LXXII. render that there, *inebriating as pure wine*, accounting that the meaning of κράτιστον, *best*, the *wine* which hath no *dash* of *water* being such. In this place the LXXII. read πολίτειόν σε, *thy cup*, and from them the Arabick and Æthiopick; but the Hebrew hath כּוֹסִי *my cup*, and so the Chaldee and Syriack and Latine; and St. *Hierome* in his Epistle to *Sunia* and *Fretella*, saith, that in the edition of the LXXII. it was *my cup*, and that *thy cup* was an *error* of the *Scribes*.

a. רְוָיָה

כּוֹסִי

V. 6. *Dwell*] שִׁבְתִּי which the interlinear regularly renders, *I shall return*, from שׁוּב which is commonly taken in that sense, is by all the antient Interpreters rendred *I shall dwell*, אֵתֵב in the Chaldee, κατοικήσω, in the LXXII. and so in the rest, from a second notion of שׁוּב *to inhabit*, in which we have it, *Jer.* 42. 10. אִם שׁוֹב תֵּשְׁבוּ. We render it, *if ye shall still abide*, and the Chaldee אִם מֵתֵב תִּתְבוֹן *if by dwelling ye shall dwell*, and so the LXXII. ἐὰν καθίζοντες καθίσητε, *if ye shall surely abide*, and the Arabick, *if ye shall remain firm*, and the Latine, *si quiescentes permanseritis*, *if ye shall abide quiet*, and so the Syriack also. Thus 2 *Sam.* 19. 32. בְּשִׁבְתּוֹ *in his abiding*, the Chaldee again בְּמֵיתְבֵהּ *in his dwelling at Mahanaim*. And that thus it was taken here, is much more probable from their general consent, than that they read (as some imagine) שָׁבְתִּי from שׁבב and not שִׁבְתִּי from שׁוּב, it being ordinary for words of so near alliance, as are

a. שִׁבְתִּי

יָשַׁב *to dwell*, שׁוּב *to return* (and I may add שָׁבַת *to reſt*) to change ſignifications, the one with the other, and ſo to ſignifie the ſame thing; eſpecially when 'tis remembred, that he that is returned to a place, is ſuppoſed to abide for ſome time, and ſo to inhabit there.

f.

The Twenty Fourth PSALM.

Paraphraſe. The Twenty fourth Pſalm, compoſed by David on occaſion of bringing the Ark into Sion, is a declaration of Gods dominion over this world, his providential preſence in every part of it, but his ſpecial preſence in the place aſſigned for his worſhip, the Ark of the Covenant; which is therefore joyfully to be received into Sion, and entertain'd by all Iſrael, being moreover a ſignal emblem of Chriſt's aſcenſion into heaven.

A Pſalm of David.

1, 2. This whole lower orbe of ours (and not only the heaven, where he is ſaid to dwell) is the Lords, by all right of creation, and providence, and preſervation; and ſo are all the ſorts of creatures, and every particular, with which he hath repleniſht it; the Univerſe, and all the inhabitants thereof, produced at firſt, continued ſince, and every minute preſerved by him: for were it not ſo, this globe whereon we dwell would ſuddenly be overwhelmed and covered with waters. For thus the order of nature would direct; and thus we find in the beginning of the creation, that next under the aire were the waters, encompaſſing the whole ſurface of the earth, Gen. 1. 7. till God reformed this courſe, made ſuch cavities in the earth, as ſhould receive the water into them, and ſuch banks, as ſhould bound and keep it in, and ſuch a law, as ſhould bridle this vaſt Ocean, that it ſhould not break forth, Gen. 1. 9. and ſo now by his providence the water is beneath the earth, and yet the earth ſtands firm on that fluid body, as upon the moſt ſolid foundation: which is a mighty work of wiſe diſpoſal and contrivance, for the preſervation of mankind; and though once, for the ſins of the old World, theſe waters were appointed to break out, and ſo overwhelmed the whole earth, yet God hath firmly promiſed that they ſhall never do ſo again.

1. The earth is the Lords and the fulneſs thereof, the world and they that dwell therein.

2. For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.

3. But though all the whole Univerſe be his, and he effectually preſent in every the ſmalleſt corner thereof, yet in a more peculiar manner will he exhibit himſelf in Mount Sion, at the placing the Ark of the Covenant in it, (that image of heaven it ſelf, the ſpecial place of his reſidence) built on purpoſe for the adoring and worſhipping, and performing ſervice to him. And (as to heaven, ſo) to this, every one promiſcuouſly is not meet to be admitted, nor can expect to partake of his bleſſing auſpicious preſence there;

3. Who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place?

4. But only ſuch as keep cloſe to the commands of God, that preſerve their minds, as well as their bodies, their inward thoughts and conſents, as well as their external actions, from all forbidden unlawful objects; that never make uſe of perjurious deceitful means for the inriching themſelves, or depriving others, but ſerve and worſhip God uprightly.

4. He that hath clean hands and a pure heart, who hath not †lift up his [a] ſoul unto vanity, nor ſworn deceitfully.

† taken his life to a falſity.

a.

5. Such, and none but ſuch, ſhall be accepted, and rewarded by God, at their approach to his Sanctuary, when they pray unto him, and when they moſt want and depend upon his mercy. Though God (in Chriſt) be a Saviour to all ſincere worſhippers, and ſervants of his, none, 'tis ſure, but ſuch, ſhall have part in this ſalvation.

5. He ſhall receive the bleſſing from the Lord, and [b] ‖righteouſneſs from the God of his ſalvation.

‖ or, mercy.

b.

6 Theſe indeed are the men that may properly be ſaid to pray to, and worſhip God; theſe are the true Iſraelites, that are meet to appear before the God of Iſrael, whoſe peculiar preſence is exhibited in the Ark of his Covenant, or that aſſociate themſelves and joyn with thee, O Jacob, in the worſhip of the one true God.

6. This is the generation of them that ſeek him, * ſeek thy face, [c] O Jacob. Selah.

* of Jacob, or, the ſons of Jacob that ſeek thy face.

d.

7. For the admiſſion of this Ark of the Lord to a place where it may long continue, the gates of the Fort of Sion are now to be ſet wide open, thoſe ſtrong invincible gates, as for the cheerful hoſpitable reception and entertainment of that great King, whoſe Palace it is.

7. [d] Lift up your heads, O ye gates, and be ye lift up, ye everlaſting dores, and the King of glory ſhall come in.

e.

8. And if any aske, what King this is; the anſwer is ready, That powerful omnipotent Lord, that hath wrought all Davids victories for him.

8. Who is the King of glory? the Lord ſtrong and mighty, the Lord mighty in battel.

9, 10. And let this be a ſolemnity to all Iſrael, as for the moſt glorious and welcome news, the placing the Ark of Gods Covenant in the Royal City, and ſo ſecuring to us the preſence of God himſelf, the God of all victory in war, to whom we may daily aſſemble and make our addreſſes, with confidence to be accepted and heard, and ſo be for ever happy, and joyful in his preſence. (This primarily belonging to the bringing the Ark into Sion, doth alſo literally belong to the aſcenſion of Chriſt our Saviour into the higheſt heavens: and ſo the antient Fathers frequently apply it.)

9. Lift up your heads, O ye gates, even lift them up, ye everlaſting dores, and the King of glory ſhall come in.

10. Who is ‖the King of glory? the Lord of hoſts, he is the King of glory. Selah.

‖ this the King הוּא זֶה מֶלֶךְ הַכָּבוֹד

Annotations

Annotations on Pſal. XXIV.

a נָשָׂא V. 4. *Lift up his ſoul*] That נָשָׂא to *take*, to *lift up*, (which is uſed in very many ſenſes, according to the matter to which it belongs) doth ſometimes ſignifie *to ſwear by*, there is no *queſtion*. Thus 'tis in the *third Commandment*, and generally, when it is the *taking Gods name*: for *Gods name being God himſelf*, the *taking of* that is the *ſwearing by God*; ſee note on נַפְשִׁי *Pſal.* 16. e. And though applied to נַפְשׁוֹ *the ſoul*, it frequently in the *Pſalmiſt* ſignifies ſomewhat elſe, *lifting it up in devotion*, as it were a ſacrifice to God; yet the conſequents here belonging evidently to perjury, and among the forms of ſwearing, that *by the ſoul* or *life* being one, (נִשְׁבַּע בְּנַפְשׁוֹ *Am.* 6. 8. *God hath ſworn by his life*, or *ſoul*) therefore it is here moſt probable to be taken in that ſenſe, eſpecially having לַשָּׁוְא *in vain*] joyned with it: which again makes it more parallel to that in the *third Commandment*, where by ἐπιορκεῖν, (ſaith our Saviour, *Mat.* 5.) *perjury* is denoted. The only remaining difficulty is, how the נַפְשִׁי is to be rendred, *my ſoul*, or, *his own ſoul*. The points direct to render it, *my ſoul*; and ſo the Interlinear reads, *animam meam*, *my ſoul*, or *life*, as if it were נַפְשִׁי, *making God the ſpeaker* of this verſe, and then it is, *God's life*, or *ſoul*. But the the *text* writing ' not ', and the *context* according with it, the *punctation* muſt in reaſon give place; and accordingly all the *antient interpreters* appear to have read it נַפְשׁוֹ *his ſoul*, by that meaning *his own ſoul*, or the *ſoul* of the *ſwearer*. And thus it may probably be. And yet it is as probable alſo, that the *Lord* being formerly more than once mentioned in this *Pſalm*, the נַפְשׁוֹ *his ſoul*, or *life*] may be the *life of God*, by whom *oaths* are wont to be conceived, and are then an acknowledgment of *Gods vindicative* power, which if it be invoked לַשָּׁוְא *to a vain*, i. e. *a falſe* thing, is a huge degree of *profaneneſs*; and ſo may here fitly be ſet to ſignifie thoſe, that are not meet to be admitted into *Gods holy place*, where he is to be *honoured* and *worſhipt*.

b צְדָקָה V. 5. *Righteouſneſs*] That צְדָקָה *righteouſneſs* is oft taken for *mercy*, is frequently obſerved, (ſee *note* on *Mat.* 1. g. and *Mat.* 6. a.) and ſo 'tis moſt probably to be taken here, being explicative of בְּרָכָה *bleſſing*] going before, as ἰσχυρὸς, and ἐυλογία, (the two words for *bleſſing*) *benefaction* and *benediction*, are frequently uſed for *works* of *mercy*: and thus the LXXII. read it here, ἐλεημοσύνην παρὰ θεοῦ σωτῆρος αὐτοῦ, (and the Latine, Arabick, and Æthiopick in like manner) *mercy from God his Saviour*.

c יַעֲקֹב V. 6. *O Jacob*] What יַעֲקֹב *Jacob* is ſet to ſignifie here, is uncertain. The LXXII. leaving out the *affix* of the *former* word פָּנֶיךָ *thy face*, and reading it only τὸ πρόσωπον, *the face*,] for יַעֲקֹב *Jacob*] read τοῦ θεοῦ Ἰακώβ, *of the God of Jacob*; and ſo the Latine, and Arabick, and Æthiopick: but the Syriack, *thy face, O God of Jacob*, as our Engliſh doth, making an unuſual *Elipſis*, which they ſupply with [*O God of.*] But it may be more probable, that *Jacob* is here ſet (as oft it is) for the *children* or *poſterity* of *Jacob*; as *Iſrael* the other name of *Jacob*, is, we know, very frequently uſed for the *men* or *children* of *Iſrael*, the *Iſraelites*: ſo the *Jewiſh Arab* here, *of the family* or *poſterity of Jacob*: and then two rendrings the words will be capable of. For *Jacob*, i. e. the *children of Jacob*, will be a fit appellation for thoſe that are diligent ſeekers of God, truly pious men, and ſo may be joyned with them by apoſition, or as the ſubſtantive, to which that participle is to be annext in conſtruction, though it be placed before it: ſo the *Jewiſh Arab*, *which ſeek the light of thy countenance, of the family*, &c. And to this the Chaldee may ſeem to have lookt, who, without any paraphraſe, to illuſtrate it, or ſupply any *Elipſis*, ſet it juſt as the Hebrew do; only in ſtead of [*thy face*] they read סְבַר אַפּוֹי *the ſight of his face*. To this ſenſe the *learned Caſtellio* reads it, thus expreſly; *Jacobæorum qui ſunt ejus præſentiæ cupidi, the Jacobæans or Iſraelites which are deſirous of his preſence*, which love, and earneſtly deſire and frequent the aſſemblies where God hath promiſed to exhibit himſelf to thoſe that worthily approach him. But there is alſo a ſecond *poſſible* and not *improbable rendring*, to be fetcht from the importance of the phraſe [*ſeeking the face*,] which is no more than *joyning themſelves* to another. So *Prov.* 7. 15. *Therefore came I out to meet thee diligently, to ſeek thy face*, &c. 'Tis the ſpeech of the *whore* to the *lover*, and ſignifies no more then to *get* into his *ſociety*, to *joyn* her ſelf to him. Now the ſons of *Jacob* being the only people that had the *knowledge of God*, and that were owned by him, and that ſhould have liberty to enter into the *Temple*, the *holy hill*, the *repreſentation of heaven*, and this priviledge being communicable to *Proſelytes*, that ſhould *come* and *ſeek*, and *joyn* themſelves to *them*, and the *Prophets* oft foretelling, that thus the *Nations* ſhould *flow* in to them (which was moſt eminently fulfilled in the *Gentiles* receiving the faith, and ſo becoming the *ſpiritual ſeed of Abraham*, and *Jacob*, the true *Iſraelites*;) therefore this may very fitly be the rendring of the words, [*that ſeek thy face, O Jacob*,] that *come* in, and are *proſelytes* to *Iſrael*, *joyn* themſelves to them, in the *worſhip* and *lauding* of *God*, and undertaking of his *obedience*: *the ſeeking of Jacobs face*, in this ſenſe, being all one with being *proſelytes* to their *Jewiſh Religion*, as the προσέρχεσθαι τῷ θεῷ, *coming to God*, *Heb.* 11. 6. (the *periphraſis* of a *proſelyte* to *Chriſt*) is all one with ἐκζητεῖν, *ſeeking him diligently*, in the latter part of that verſe. This interpretation will be yet more commodious, if we ſuppoſe (ſee note *d.*) this *Pſalm* ſung by way of *antiphona*, one *chorus anſwering* to'ther. For then *they* to whom the *anſwer* is given, may fitly be meant by the other, in that phraſe [*thy face, O Jacob*;] as thoſe that repreſented the whole people, and praiſed God in their name.

d V. 7. *Lift up your heads*] Where the Hebrew hath שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם *lift up O gates your heads*, the LXXII. read ἄρατε πύλας οἱ ἄρχοντες ὑμῶν, which may be conſtrued, *Ye Princes lift up your gates*: ſo the Latine render it, *attollite portas principes veſtras*, and ſo the Arabick and Æthiopick, and ſo *Apollinarius*,

Τιμῶν ἄνακτα πύλας ἀναίρεσθε ἡγεμόνες,

Ye Rulers lift up your gates. But that rendring can have no accord with the Hebrew, which joynes the affixe כֶם *yours* to רָאשֵׁי *heads*, not with שְׁעָרִים *gates*. 'Tis therefore more probable, that the LXXII. ſet οἱ ἄρχοντες ὑμῶν, *your Princes*; to render רָאשֵׁיכֶם *your heads*, ſo *inverting* the *Syntaxis*, *your heads*, or *Princes lift up the gates*, for, *ye gates lift up your heads*. But this is a *miſrendring* of theirs, and the Chaldee and Syriack read, *ye gates lift up your heads*: what

רָאשֵׁי כֶם

מְבַקְשֵׁי פָּנֶיךָ

what that is, may next be considered. The *gates* שְׁעָרִים are specified by the Chaldee to be חַרְעֵי בֵּית מַקְדְּשָׁא *the gates of the house of the Sanctuary*, i. e. *of Sion*, whither the Arke was to enter, and to be placed there. The Arke, we know, is called הַכָּבוֹד *the glory*, 1 *Sam.* 4. 22. *The glory is departed from Israel, for the Ark of God is taken.* And God having promised to be present there, he is, as in other, so peculiarly in that respect, here called מֶלֶךְ הַכָּבוֹד *the King of glory*, and he to come in, when the Ark enters. Now there be some *hanging gates*, the *letting down* of which is the *shutting* of them, and the *lifting* them *up* the *opening* of them. Such are those which we call *Portcullis*, of use for *fortified* places, such as *Sion* was, the *strong hold of Sion*, 2 *Sam.* 5. 7. and so the *gates* of *Sion lifting up their heads*, is their being opened, for the Ark to come into it. And this, we know, was done with *solemnity*, 2 *Sam.* 6. 12. *with gladness*, saith the text: and this *Psalm* was either made for that *solemnity*, or else for the *commemorating* of it. That these *gates* in the next words are called פִּתְחֵי עוֹלָם *eternal gates*, the reason may be taken from the *durableness* of the *matter* whereof they were made, as *strong holds* have *iron-gates*, or the like. In this place it is not amiss to add of this *Psalm*, that being designed for so *solemn* an occasion, as that of the *bringing* the *Arke* into *Sion*, or the commemorating thereof, it was probably sung by way of *Antiphona*, or *response*, or *alternation*. Thus it seems to be practiced at the *Encænia*, or *dedication* of the *wall*, *Nehem.* 12. the solemnity whereof was performed by drawing up the whole train of Attendants into *two companies*, or *Processions*. *Then* saith *Nehemiah* v. 31. I appointed שְׁתֵּי תּוֹדוֹת גְּדוֹלוֹת *two great companies*, or *chori* וַיְתַהֲלְכוּת *and processions*, saith the *interlinear*; we render it, from the *vulgar*, *laudantium*, *of them that gave thanks*; whereof *one went on the right hand*, and v. 38. the *other company of them that gave thanks*, *went over against them: So stood the two companies of them that gave thanks in the house of the Lord*, v. 40. This same usage, on *solemn occasions*, to *divide* into *two chores* (though without respect to *alternations*) appeareth also more *antiently* (before this of *bringing the Ark to Sion*) from the performances on *Mount Gerizim* and *Mount Ebal*, *Deut.* 27. 12. where the *quires* were after this manner *divided*: *Simeon*, and *Levi*, *and Judah*, *and Issachar*, *and Joseph*, *and Benjamin*, *to bless the people on the one*; and *Reuben*, *Gad*, *Dan*, *Asher*, *Zabulon*, *and Naphtali*, on the *other*, to *curse*; *six* on *one* side, and *six* on *to'ther*. And being thus found so long *before* and so long *after* this time, 'tis the less to be doubted, but it was practised now, at the *bringing* of the *Ark* to *Sion*. To which purpose 'tis farther to be observed from *Psal.* 48. (written for the removal of the Arke, and beginning with the solemn form, *Let God arise*, &c. prescribed in the law for that occasion, *Num.* 10. 36.) that the manner of this *Procession* is thus described, v. 24. *They see thy goings, O God, the goings of my God and King in the Sanctuary. The singers went before, the players on Instruments followed after; amongst them were the Damsels playing upon the timbrels. One* תּוֹדָה *company*, or *chorus* of *vocall Musick* went before the Ark, the other of Instrumental of all kinds followed it. Whereon it follows, *Bless ye the Lord in the Congregations* (in the plural, these two companies.) And then it cannot be improbable that, as *Neh.* 12. 40. [*So stood the two companies in the house of the Lord*;] so here, at the entry of the Ark into *Sion*, these *two chori* should be *drawn* up at the *gates* on *each* side of it; and so *stand*, and the first be supposed to *begin* with the *three first verses* of this *Psalm*, *The earth is the Lords*, &c. *Who shall ascend*, &c. to which the other answered in the three following, *He that hath clean hands*, &c. Then the first resuming their turn, in the seventh verse, *Lift up your heads*, &c. the other answered in part of the eighth, *Who is the King of glory?* then the former answering, *The Lord strong and mighty, the Lord mighty in battel*; The other resumes again, *Lift up your heads*, &c. And then the first asking the question, *Who is*, &c. the second concludes, *The Lord of hosts, he is the King of Glory.*

שְׂאֵינָה חֲלֵךְ הַכָּבוֹד שְׂאוּ רָאשֵׁיכֶם פִּתְחֵי עוֹלָם

Ἀντίφωνα.

The Twenty Fifth PSALM.

‖ To, *or*, for David. לְדָוִד

A ‖ Pſalm of David.

Paraphraſe.

The Twenty Fifth Pſalm, compoſed by David in ſome time of diſtreſs, is a divine mixture of Prayer for pardon of ſin, and deliverance from evil, and alſo of meditation of Gods gracious dealings with his ſervants.

1. Unto thee, O Lord, do I lift up my ſoul.

1. O Lord, I have none but thee to whom to addreſs my prayers in times of diſtreſs; to thee therefore I come with the tribute of an humble heart, the offering of a devout ſoul: be thou pleaſed to accept it from me.

2. O my God, I truſt in thee; let me not be aſhamed, let not mine enemies triumph over me.

2. In thee, O my gracious God, do I repoſe all my confidence; O let me not be left deſtitute or forſaken by thee; let not my adverſaries have occaſion to rejoyce and deride me, as one that have been diſappointed, or fruſtrated in my dependences on thee.

† deal perfidiouſly in vain.

3. Yea let none that wait on thee be aſhamed: let them be aſhamed that † tranſgreſs [a] without cauſe.

3. Yea let all thoſe that rely and depend on thee, be conſtantly owned by thee: let not any man that hath repoſed his whole truſt in thee, find himſelf diſappointed: Let that be the fate of treacherous perfidious perſons, thoſe that rely on their own ungodly policies, let them miſcarry and be diſappointed of their hopes, and ſo appear ridiculous among men. (The only way that may moſt probably work reformation in them, Pſal. 83. 16.) 2.

4. Shew me thy wayes, O Lord, teach me thy paths.

4. O Lord, be thou pleaſed by thy ſpecial grace to direct me in the performance of all that may be acceptable in thy ſight.

5. Lead me in thy truth, and teach me; for thou art the God of my ſalvation: on thee do I wait all the day.

5. Preſerve me from all ſtraying and wandring out of the right way. On thee I depend for this, and every minute look up to thee, for the directions and ſupport of thy good ſpirit.

6. Remember, O Lord, thy tender mercies, and thy loving kindneſs; for they have been ever of old.

6. Lord, thou haſt allwayes abounded to thy ſervants in compaſſion and bounty, relieved the diſtreſt, and plentifully ſupplyed all wants to thoſe that have addreſt their prayers to thee. Be thou pleaſed at this time thus in mercy to deal with me.

7. Remember not the ſins of my youth, nor my tranſgreſſions: According to thy mercy remember me, for thy goodneſs ſake, O Lord.

7. Lord, the ſins of my younger dayes are many, the breaches innumerable, wherewith I have ignorantly or fooliſhly, for want of knowledge or conſideration, offended againſt thee: Lay them not, I beſeech thee, to my charge; but of thine own free mercy and compaſſion to a wretched ſinner, be thou pleaſed to be reconciled to me, O Lord.

8. Good and upright is the Lord; therefore will he teach ſinners in the way.

8. It is an act of the great purity and juſtice and rectitude of God, to direct and aſſiſt toward the wayes of virtue, all thoſe that are by error and weakneſs fallen away and departed from it, and timely to reduce them to good life.

9. The meek will he guide in judgment, and the meek will he teach his way.

9. Thoſe that are truly humbled before him for their ſins and failings, and devoutly addreſs to him for pardon and grace, he will never fail to allow them his aſſiſtance and direction in the wayes of virtue.

‖ obſerve, take care of; *ſee* note *on* Pſalm 119. 2.

10. All the paths of the Lord are mercy and truth unto ſuch as ‖ keep his Covenant and his teſtimonies.

10. God will never fail either in mercy or fidelity any man, that walks diligently and induſtriouſly in obedience to him. The pardon and the grace that he hath promiſed to ſuch, the pardon of all their frailties, and the donation of ſufficient ſtrength to ſupport their weakneſs, ſhall never fail to be performed to them that remain thus faithful to him.

11. For thy names ſake, O Lord, pardon my iniquity, for it is great.

11. I have many wayes greatly ſinned againſt thee, and have no ground of hope for mercy, but only from thy free abundant pardon, which, I know, exceedeth my ſins, and for which I am the more abundantly qualified, by how much my ſtate is more ſadly miſerable, without the interpoſition of this mercy. On that only account therefore of thy free pardon to the greateſt, ſo they be truly penitent ſinners, I beſeech thee to be reconciled unto me, who unfeignedly repent and return to thee.

12. What man is he that feareth the Lord? Him ſhall he teach in the way that he ſhall chuſe.

12. Where the fear of God is planted truly in the heart, there God will not fail of his directions and illuminations, but will certainly afford him knowledge what will be acceptable in his ſight,

13. His

13. And beſide this, all the comforts of this life are his portion here, and his poſterity have a greater aſſurance of proſperity intailed on them, than any other.

13. His ſoul ſhall † dwell at eaſe, and his ſeed ſhall inherit the earth.

† abide in good, תָּלִין בְּטוֹב

b. 14. It is part of the gracious decree and Covenant of God, ſtricken in Chriſt with all thoſe that truly fear and ſerve him, and endeavour ſincerely to do what he commands, never to conceal from them the knowledge of his will ſo far as their practice is concerned in it.

14. * The [b] ſecret of the Lord is among them that fear him, and he will ſhew them his Covenant.

* The Counſel and Covenant of the Lord to them that fear him, is to make known, or reveal to them.

15. Whatever my ſtreits are, I ſhall not fail to wait and attend on thee confidently, aſſuring my ſelf that thou in thy good time wilt deliver me out of them.

15. Mine eyes are ever toward the Lord; for he ſhall pluck my feet out of the net.

c. 16. And now that I am in ſuch a condition, I have no other motive to invite thy mercy, but my ſhewing thee that I have need of it. All humane aids failing me, 'tis now thy ſeaſon to interpoſe for me.

16. Turn thee unto me, and have mercy upon me, for I am [c] deſolate and afflicted.

17. My anxieties and deſtitutions daily increaſe: O be thou pleaſed to deliver me out of them.

17. The ‖ Troubles of my heart are inlarged: O bring thou me out of my diſtreſſes.

‖ preſſures צָרוֹת

18. My ſins, I know, they are, that have brought theſe puniſhments on me: be thou of thine own goodneſs pleaſed to pardon the one, and remove the other.

18. Look upon mine affliction and my pain, and forgive all my ſins.

19. My adverſaries daily increaſe, and their hatred to me is perfectly cauſeleſs. let their power and my innocence move thee at length to chaſtize the one, and vindicate the other.

19. Conſider my enemies, for they are many; and they hate me with † cruel hatred.

† unjuſt חָמָס

20. Preſerve and deliver me out of their hands: my confidence is wholly in thee, O let me not be diſappointed in that hope.

20. O keep my ſoul, and deliver me: let me not be aſhamed, for I put my truſt in thee.

d. 21. Let my innocence be ſupported and defended by thee, for I have none elſe to depend upon. Or, thy mercy and thy fidelity ſhall ſecure me, as one that have no other hold, and therefore wholly depend and rely on thee, that as thou haſt promiſed thou wilt perform for me.

21. ‖ Let [d] integrity and uprightneſs preſerve me, for I waite on thee.

‖ or perfectneſs and uprightneſs ſhall preſerve——

22. And in thy good time deliver all thoſe that rely on thee, from all the difficulties that encumber them.

22. Redeem Iſrael, O God, out of all his troubles.

Annotations on Pſal. XXV.

a. בֶּגֶד רֵיקָם ׀

V. 3. *Without a cauſe*] בֶּגֶד ſignifies any *falſeneſs*, *perfidiouſneſs*, *violation* of *oath* or *league*; and not ſimply any kind of *tranſgreſſion*, but thoſe of *lying*, or *falſeneſs*. The only difficulty is, what is meant by רֵיקָם, that is joyned with it, an adverbe from רִיק *inanis*, or *vaculus*, *vain*, *empty*, or *void*. It is by the LXXII. rendred διαχενῆς, by the Latine *ſupervacuè*, *in vain*, or *to no purpoſe*; and it ordinarily belongs to thoſe that do any thing, and receive *no reward* or *advantage* by it. So *Gen.* 31. 42. *Surely thou hadſt ſent me away* רֵיקָם we render it *empty*, the LXXII. κενὸν, that is, *without any reward for all my labour*. So *Exod.* 23. 15. *thou ſhalt not appear before me* (i. e. *before God*) רֵיקָם *empty*, without ſome preſent to offer him. So 1 *Sam.* 5. 3. *if ye ſend the Ark, ſend it not empty*, i. e. *without ſome preſents to accompany it*. And thus it ſeems to ſignifie here, being applyed to the *falſe perfidious* perſons, that had violated their faith to *David*. Thoſe, if they were fruſtrated in their miſchievous deſigns, if they proſpered not, ſhould be *perfidious without any reward*, and ſo be *put to ſhame*, rendred *ridiculous* thereby, as thoſe that are *diſappointed* of their *expectations*: and ſo that is the meaning of the *phraſe*.

b. סוֹד

V. 14. *The ſecret*] The Hebrew סוֹד, *the ſecret*, is by the LXXII. rendred κραταίωμα, by the Latine *firmamentum*, the *firmament* or *foundation*, by the Arabick the *ſtrength*; all either reading יְסוֹד *a foundation*, or elſe ſuppoſing סוֹד, which is a *primitive*, to be derived from יָסַד *fundavit*. But the Chaldee reads it in the notion of סוֹד *the ſecret*; which ſignifying a *thought* alſo, or *counſel*, or *conſultation*, the Syriack read it to no ill ſenſe, *The thought of the Lord is of them that fear him*, as *thought* ſignifies *care*, or *conſultation*, and *ſollicitude* for or about any thing, and ſo the *thought of God*, his *careful providing* all that is wanting for them. In the notion of a *counſel* or *conſultation* we have it, *Gen.* 49. 6. *My ſoul come not* בְּסוֹדָם *into their ſecret*, i. e. into the *conſultations* of thoſe *brethren in iniquity*. And either this notion, or that for a *ſecret*, may moſt fitly be retein'd in this place. If it be *the ſecret*, then 'twill be anſwerable to the *ſhewing* or *revealing*, that follows in the end of the verſe, וּבְרִיתוֹ לְהוֹדִיעָם, which is thus literally to be rendred; *and his Covenant* (*is*) *to declare* (viz. *his ſecrets*) *to them*. So the LXXII. καὶ ἡ διαθήκη αὐτοῦ τοῦ διαλῶσαι αὐτοῖς, *and his Covenant of declaring*, or, *to declare to them*; and the Latine, *& Teſtamentum ejus ut manifeſtetur iis*, *and his Teſtament or Covenant is*, *that it*, i. e. *the ſecret preceding*, *be revealed to them*, i. e. it is *part of Gods Covenant* with his *faithful*, to *reveal* his will to them, and not to keep it *ſecret*, ſo that they may know it, and practice it, which without *knowing* they cannot do. See *Deut.* 30. 11. And to this ſenſe the Æthiopick paraphraſe it, *his law ſhall teach them*. And this is

no

no incommodious sense of these words. But then considering that this of the *Psalms* is a *Poetical* writing, in which trajections are not unusual or strange, it may, I suppose, yet be more probable, that there should be place here for such an easie trajection, as we observed *Psal.* 2. 11. and so the whole verse lie in construction thus יבריחו סוד יהוה ליראיו. 'Tis *the counsel* (or *secret*) *of the Lord, and his Covenant to them that fear him,* להודיעם *ad notificandum iis, to declare to them,* or *reveal,* or *let them know,* i.e. *to reveal* his *will* unto them, *viz.* that *part* of his *will,* which is so oft mentioned in this *Psalm,* v. 4, 5. 8, 9, 10, 12. and that which alone is useful for us to know, his *will,* or *Commandments,* wherein we are to walk, if ever we hope to be accepted by him. And this I suppose to be the fullest and cleerest rendering of these words, which must be acknowledged to have some obscurity in them.

c. יָחִיד V. 16. *Desolate*] יָחִיד *unus, one,*] oft used for *unigenitus, an onely-son,* doth also signifie a *solitary* and *desolate* person; so *Psal.* 68. 6. *God setteth* יְחִידִים *the solitary in families,* i.e. *gives* them *children* that had *none.* So *Psal.* 22. 20. *deliver my soul from the sword,* יְחִידָתִי *my onely one,* i.e. *my soul,* which is now *left destitute, from the power of the dog.* and so here, as must be concluded from ועני *and afflicted*] which is added to it. Yet have the LXXII. rendred it in the other signification, μονογενὴς, *onely-begotten*; and so the Arabick, *onely son:* But the Latine more to the *letter, unicus & pauper sum ego, I am alone and poor.*

d. תֹּם יָשַׁר יִצְּרוּנִי V. 21. *Integrity*] For תֹּם וְיָשֶׁר *integrity and uprightness,* in the *abstract* and *singular,* the LXXII. read in the *concrete* and the *plural,* ἄκακοι καὶ εὐθεῖς, *the innocent and right:* and then יִצְּרוּנִי from נָצַר to *keep* or *preserve,* is by them rendered ἐκολλήθη μοι, *stuck,* or *adhered to me,* as if it were from צָרַר *colligavit,* to *be bound up* in *league* with any. But the Chaldee render it clearly, *Perfectness and uprightness shall preserve me.* And thus also 'tis capable of two sences; one in relation to *himself,* the other to *God.* If it refer to *David* himself, then תֹּם will best be rendred *simplicity,* that ingredient in *Jacobs* character, as that is somewhat *inferior* to *goodness*, which v. 8. is joyned with *uprightness,* and both spoken of *God,* besides whom *none is good* in that sense, as Christ saith. But it may not unfitly refer to *God,* and then it will signifie *perfectness* in the highest degree: and as that denotes the *greatest goodness* and *mercy,* as when Christ saith, *be you perfect, as your Father in heaven is perfect, Mat.* 5. 48. 'tis *Luk.* 6. 36. *be ye merciful, as your heavenly Father is merciful*; and then as *Psal.* 23. 6. we have, *Surely goodness and mercy shall follow me all the days of my life,* referring questionless to *Gods goodness,* &c. so here it may well be, *Perfectness and uprightness,* i.e. *Gods perfectness and uprightness,* his *mercy* in promising, his *fidelity* in performing, *shall preserve me.* תֹּם

The Twenty Sixth PSALM.

A Psalm of David.

Paraphrase.

The Twenty Sixth Psalm was composed by David, as an appeal to God to vindicate his integrity, and deliver him from his enemies.

‖ Plead for, or defend me. שָׁפְטֵנִי

1. ‖ Judge me, O Lord, for I have walked in mine integrity: † I have trusted also in the Lord, therefore I shall [a] not slide.

† and in the Lord I have trusted, I will not be shaken.

1. To thee, O Lord, I appeal for patronage and relief; and to qualifie my self for so great a dignity, am able only to say this for my self, 1. That I have not injured them that invade me, nor by any other wilful prevarication from my duty forfeited thy protection; 2. That I have constantly and immutably reposed my full trust and dependance on thee my only helper. a.

2. Examine me, O Lord, and prove me: [b] try my reins and my heart.

2. For these two I humbly offer my self to thy divine most exact inspection, and examination, even of my most inward thoughts; and if thou seelt good, to thy casting me even into the furnace of affliction, for the approving my sincerity herein. b.

3. For thy loving-kindness is before mine eyes, and I have walked in thy truth.

3. What ever thy trials are, this thou wilt certainly find, that I have never failed to meditate on, delight in, and repose all my trust in thy mercies, and that I have sincerely performed obedience to all thy commandments.

* false שָׁוְא

‖ gone in (*see* note *d.*) with flagitious men.

† have not sat; *see* note d.

4. I have not sat with * vain persons, neither ‖ will I go in with [c] dissemblers.

4. My conversation hath not been tainted with the evil examples of the world; I have not been guilty either of falseness or treachery, or any manner of base unworthy dealing. c.

5. I have hated the congregation of evil doers, and † will not sit with the wicked.

5. On the contrary, I have detested and abhorred all assemblies of those that design such things, and constantly eschewed entring into any of their consultations.

‖ have washt † and compast.

6. I ‖ [d] will wash mine hands in innocency; † so will I compass thine altar, O Lord.

6. I have indeavoured daily so to preserve my thoughts and actions from all impurity, that I might be duly qualified to offer my oblations to thee, with confidence to be accepted of thee; d.

7. That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

7. To proclaim to all men, in the solemnest manner, thy abundant rich mercies to those that keep close to thee.

e. 8. O what a pleasure hath it always been to me to come, and offer up my prayers before the Ark, the place where thou art graciously pleased to presentiate and exhibite thy self?

8. Lord, I have loved the e habitation of thy house, and the place * where thine honour dwelleth. * of the tabernacle of thy glory.

9. This I hope may be ground of assurance to me, that thou wilt not deal with me as with wicked and bloody men, that thou wilt not permit me to fall under their fate, to * perish as they do;

9. || Gather not my soul with sinners, nor my life with bloody Men: || Unite not. אַל תֹּאסֵף

* Συναπολέσῃς, LXXII.

10. Who design, and consult, and contrive nothing but injustice, and spare no liberalities that may be useful toward that end.

10. In whose hand is mischief, and their right hand is full of bribes.

11. Out of such mens power and malice be thou pleased to rescue me, who have never yet forfeited mine integrity.

11. But as for me, † I will walk in mine integrity. Redeem me, and be merciful unto me. † I have walkt, so the *Syriack* and LXXII. and *Lat.* see *note* d.

f. 12. I am constant and steady in my adherence and relyance on thee: thou, I know wilt support me, and I will make my most solemn acknowledgments of it to thee. Or, And now what have I to do, but to offer sacrifice to thee, and bless and praise thee for ever in the publick assembly?

12. My foot standeth f || in an even place; in the congregation will I bless the Lord. || *or* in the plain, *or* court.

Annotations on Psalm XXVI.

a. אֶמְעָד

V. 1. *Slide*] The only difficulty in this verse, is, in what sense אֶמְעָד is to be taken. The verbe מָעַד signifies to *trip*, to *totter*, to be *shaken*, or *moved*, to be *ready to fall*, *inconstant*, or not *able to stand*. And it may be applyed either to the subject matter of his hope, that he shall not be *cast down* by his *enemies*, *forsaken* by *God*, (and that look't on as a *reward* of his *hope*;) and so our *English* understands it, and accordingly infers it with the *illative*, *therefore*: Or else it may be applyed to the *hope* it self, or *David hoping*; and then it signifies the *constancy* of his *unshaken hope*; that however *God* deal with *David*, he will *immutably trust* in him. And thus I suppose it is to be understood here, if the words be simply read, as they are in the *original*, thus, *Judge me, O Lord, for I have walked in mine integrity*, וּבַיהוָה *and in the Lord I have trusted*, לֹא אֶמְעָד *I will not be shaken*. Where in his appeal to God he proposeth two things to his trial (*examine me*——v. 2.) 1. whether he have not continued *upright* before him; 2. whether he have not, and do not still *constantly* continue to *adhere* and *depend* on him for his *protection*: which being the *two* things to *qualifie* a man for *God*; *audience* and *acceptance*, (*sincerity* of *obedience* to, and of *trust* in *God*) he may now chearfully appeal to him, and adventure himself to his *divine examination*. And thus all the *antient Interpreters* seem to have understood it, none of them interposing the [*therefore*,] or varying from the *simple* reading, as our *English* doth; but, on the contrary, the Arabick interpreting מָעַד by *fearing*, (which is the *shaking* of his *hope*) *I have trusted in the Lord, and will not fear*,] have confined it to this sense; and so the LXXII. ᾧ ἐπὶ τῷ κυρίῳ ἐλπίζων οὐ μὴ σαλευθῶ, *and trusting in the Lord I will not be shaken*, or as other copies read, ἀσθενήσω, *grow weak*: the Latine in like manner, (and the Æthiopick) *& in Domino sperans non infirmabor, and hoping in the Lord I will not be weakned*, i. e. I do *hope*, and will continue *firm* in so doing. To this the *learned Castellio* hath expresst his sense, *Patrocinare, Jehovah, qui me innocenter gero, immotam in Jehova fiduciam habens; O Lord take my part, who behave my self innocently, having an unmoved trust in the Lord.* And considering that it is here his *request to God to take his part*, that which follows in the rest of the period, must in reason be the recital of the qualifications necessarily required to the *hearing* of this *prayer*, rather than the *inferring* or *concluding* that *God* will *take his part*, i. e. that his *prayer shall be heard*. And this also appears by v. 3. where, having *offered* himself to *Gods examination*, v. 2. for the truth of what he had here pretended, he specifies expresly, or instances in these two things; (only by way of ἐπάνοδον, frequent in *sacred* style, the *latter* is mentioned *first*) *For thy loving kindness is before mine eyes*, (there is his *unmoved hope*) *and I have walked in thy truth*, (there is his *integrity*.)

b. צָרְפָה

V. 2. *Try*] The Hebrew צָרַף signifies originally so to *try*, as the *metallist* doth his *gold*, by *dissolving* and *melting* it. So *Psal.* 66. 10. *thou hast tried me as silver is tried*; where the *Targum* אֶתְחַתְנָא *thou hast melted us* as the *goldsmith melts his silver*. So *Isa.* 47. 10. צְרַפְתִּיךָ *I have melted thee*——*I have tried thee in the crucible of affliction*. And thus the LXXII. renders it here, πύρωσον, *set on fire*; the Latine, *Ure*, *burn*; and the Arabick, *make to burn*. And thus it specially belongs to *afflictions*, by which, as by *fire*, such *trials* are made.

c. נֶעְלָמִים

V. 4. *Dissemblers*] From עָלַם *hiding* himself, is נֶעְלָמִים here, which therefore literally signifies *those that hide themselves*; which because all wicked men desire to do, their actions averting and hating the light, therefore the LXXII. here render it παρανομοῦντας, and the Latine *iniqua gerentes*, *wicked doers*, the Arabick, *breakers of the Law*: and so in sense it is to be rendered, but literally the *secret dealers*; the greatest wickednesses being those that are most *secretly contrived*: and accordingly the Chaldee so paraphraseth it, *they that hide themselves that they may do ill*.

d. יָשַׁטְתִּי

V. 6. *I will wash*] That the future tense in Hebrew is frequently taken in the preter tense, is known to all. Here the context requires it to be so, both in v. 5. and 6. being all but an explication, or recital at large of what had been said, v. 1. *viz.* that he had *walked in integrity*. And therefore as it is, v. 3. *I have walked in thy truth*, and v. 4. *I have not sat*, and 5. *I have hated*; so in all reason must the *futures* be rendred in the latter part of those *verses*, 4. and v. 5. *I have not*; (not *I will not*) *go*, and *sit*. And then by consequence so it must be in this v. 6. *I have* (not, *will*, for the *future*) *washt my hands in innocency, and so compast*—— Now for the phrase, *washing hands in innocency*, the LXXII. render it, ἐν ἀθῴοις, i. e. literally, *among the guiltless*; and so the Latine render it, *inter innocentes*, *among the innocent*. But this sure signifies no more than the ordinary reading of the Hebrew imports, *to wash the hands* in token of *innocence*. This we know was common among אֶרְחַץ אָשׁוּב אָבוֹא

among the Jews (from *Deut.* 21. 6.) in any ſolemn buſineſs of proteſting *innocency*, to *waſh the hands*, as a *token* of it; and ſo *Pilate* did, *Matth.* 27. But it particularly belong'd as a ceremony preparative to *praying*; for unleſs we come *pure* to that work, there is no *hope* to be *heard*. *If I incline to wickedneſs in my heart, the Lord will not hear*, ſaith *David:* and, *ſurely the Lord heareth not ſinners*, ſaith the man in the *Goſpel* that was *born blind:* and *Iſa.* 1. *when you make long prayers, I will not hear, your hands are full of blood; waſh you, make you clean:* 'Twas therefore a *common* uſage among all the Jews, always to *waſh* before *prayers*. So ſaith *Ariſteas* in his Hiſtory of
p. 890. D. the LXXII. Ἔθος ἐστὶ πᾶσι τοῖς Ἰουδαίοις ἀποτιθαμένους τὴν θαλάσσαν τὰς χεῖρας, ὡς ἂν ἤυξαντο πρὸς τὸν θεόν, *It is the cuſtom for all the Jews to waſh their hands, as oft as they pray to God:* whence the Apoſtle takes that phraſe of *lifting up holy hands*, 1 *Tim.* 2. 8. (ſee *note* [b]. on that *chapter.*) So in the *Tad Tephillah*, c. 4. *Sect.* 2. *The hands are to be waſht before prayers.* To this belongs the rule of the Jews, that every one ſhould *waſh*, as ſoon as he riſes in the *morning*, thereby to *prepare himſelf for the reading of the Shemaah, and praying*; not accounting him טָהוֹר *pure* or *clean, before he hath waſht his hands in water:* and this in imitation of the Prieſts miniſtring in the Sanctuary, who were not to perform any *ſacred office* till they had *poured water out of the Laver*, (that was ſet in the Temple to that purpoſe,) and *waſht their hands* in it. In place of which offices of the Prieſt, is, ſay they, the *reading of the Shemaah in the morning, and at other times*, which belongs to all, and muſt be prepared for by waſhing. See Mr.
p. 388. *Pococks Miſcell.* c. 9. This then being premiſed, the only difficulty remaining is, what is meant by *incompaſſing the Altar*; this referring, no doubt, to the אֶסֹּבְבָה מִזְבַּחֲךָ *Prieſts officiating* or *ſacrificing*, at which time he was wont to *go about the Altar*, (as it here follows in the next verſe) *publiſhing and telling of all his wondrous works*, (in order to which *going about* the *Altar* was adapted) *praiſing of God*, or *praying* to him. In reference to this cuſtom of the *Prieſts* going *about* the *Altar*, it is, that the LXXII. *Pſal.* 27. 6. have theſe words, ἐκύκλωσα καὶ ἔθυσα ἐν τῇ σκηνῇ αὐτοῦ θυσίαν ἀλαλαγμοῦ, *I compaſt and ſacrificed in his Tabernacle a ſacrifice of ſhouting*; and the Arabick reads טוף *to walk about*, to *perambulate*, rendred by the Latine *luſtravi*, ſo *compaſſing*, as in a *luſtration*. The truth
סְבִיבוֹתַי is, the Hebrew סְבִיבוֹתַי in that place ſignifies *round about me*, and ſo is moſt rightly rendered by the LXXII. ἐκύκλωσα, (they ſeem rather to have read it טְבוּחַי) *I compaſſed:* Yet is that mis-rendering of theirs founded in this cuſtome of the *Prieſts going round the Altar*, in time of his *oblation:* And then it being this cuſtom of the *Prieſts waſhing* before his *officiating*, from whence came the cuſtom of the *peoples waſhing* before Prayers, the whole verſe muſt thus be underſtood with reference to the *Prieſts practice*, who firſt *waſht* his *hands*, and then *offered ſacrifice*, and in *offering encompaſt* the *Altar*. In proportion whereto *David* willing to expreſs his coming with a pure heart to pray to God, doth it by this ſimilitude of a Prieſt, that as a *Prieſt waſhes his hands*, and *then offers oblation*, ſo had he conſtantly joyned *purity* and *devotion* together; which ſtill belong to the two things mentioned, *v.* 1. and again, *v.* 3. as the qualifications to fit him for *Gods patronage*. The *waſhing hands in innocency* being perfectly all one with *walking innocently*, v. 1. *walking in thy truth*, v. 3. as his *Compaſſing Gods Altar*, i. e. *offering up his prayers* in a *pious* hope and *reliance* on *God*, is equivalent with *truſting* in him, v. 1. and having *Gods loving-kindneſs before his eyes*, v. 3. And ſo ſtill the *decorum* is obſerved throughout the *Pſalm*, and *concludes* it again, *But as for me, I will walk innocently*, v. 11. (there is the former) *My foot ſtandeth in an even place*, v. 12. and ſo *ſteady, firm*, to ſignifie the ſtability of his *hope*, (there is the latter.)

V. 8. *Habitation*] The Hebrew מָעוֹן *habitation*, [e] מָעוֹן from עוּן to *dwell*, is here by the LXXII. rendered ἐυπρέπεια, *comlineſs*, miſreading it, as ſome think, נוֹעַם, by *inverting* the *letters*. In another place they render it νεφέλην, *a cloud*, *Zach.* 2. 13. as if it had been עָנָן that ſo ſignifies. But 2 *Sam.* 2. 29. they render it ὀφθαλμὸν, *eye*, as if it were from עַיִן *oculus*. And ſo probably they took it here, the *eye* ſignifying alſo the *aſpect*, wherein conſiſts the ἐυπρέπεια, or *comelineſs* of any *living* thing. The Syriack here render ܫܘܒܚܐ *miniſtery*; but the Chaldee מְדוֹר *habitation*. The only queſtion can be, whether by *habitation of thy houſe*] be meant *Davids inhabiting Gods houſe*, as *Pſal.* 27. 4. *One thing have I deſired, that I may dwell in the houſe of the Lord*; or *Gods inhabiting it himſelf*. And the *latter* ſeems moſt agreeable, ſo as *the habitation of thy houſe*, be the *houſe* which thou *inhabiteſt*, or מְעוֹן בֵּיתֶךָ by מָעוֹן בֵּיתֶךָ *appoſition*, *thy habitation-houſe*, as we uſe in *Engliſh* a *manſion-houſe*, i. e. a *place* for *daily habitation*, ſuch as the *Temple* or *Tabernacle* was to *God*, having promiſed to be continually preſent there. Anſwerable משכן כבודך to which is the *latter* phraſe in the verſe, מְקוֹם מִשְׁכַּן כְּבוֹדֶךָ *the place of the Tabernacle of thy glory*; ſo 'tis *literally* to be rendred (מִשְׁכַּן *Tabernacle*, from שָׁכַן *habitavit*) and ſo the Chaldee reads, and ſo the LXXII. τόπον σκηνώματος δόξης σου, *the place of the Tabernacle of thy glory*, by *glory*, as formerly, meaning the *Ark* which was placed in the *Tabernacle*.

V. 12. *In an even place*] From יָשַׁר *rectus, equus, planus fuit*, is מִישׁוֹר *planicies*, a *plain* or *valley*. So [f] בְּמִישׁוֹר *Deut.* 3. *all the cities* מִישׁוֹר *of the plain*, and the *Chaldee* מֵישְׁרָא. And then 'tis not improbable, the word may here be uſed for the *area*, or *atrium*, the *court* where the *Altar* ſtood, and ſo bear ſome *analogy* with the mention of the *Altar*, v. 6. the *habitation* of thy *houſe*, &c. v. 8. and with *the congregation* where *God is praiſed*, in the *end* of this *verſe*.

The Twenty Seventh PSALM.

Paraphraſe.

The Twenty Seventh Pſalm was compoſed by David in time of his diſtreſs; wherein placing all his truſt and confidence in God, he eſpecially expreſſeth his deſire of returning to the participation of Gods publick ſervice.

A Pſalm of David.

1. Whatſoever my diſtreſſes are, I have a God of might, who will deliver me out of this dark and forlorn condition, will preſerve me ſafe from all the malice of my enemies. It were then great folly in me, to betray any the leaſt fear, or apprehenſion of the dangers that incompaſs me.

1. The Lord is my light and my ſalvation; whom ſhall I fear? The Lord is the ſtrength of my life; of whom ſhall I be afraid?

2. When ungodly men make their approaches againſt me, very bloodily reſolved to devour and deſtroy me utterly, then will God certainly interpoſe his hand, to diſcomfit and diſappoint my foreſt enemies, and reſcue me out of their hands: for thus he hitherto hath done in my greateſt dangers.

2. When the wicked, even mine enemies, and my foes ‖ came upon me to eat up my fleſh, they [a] † ſtumbled and fell.

‖ came near upon me, בְּקָרֹב עָלַי

† or, ſhall ſtumble and fall.

3. Whatſoever the danger be, whether by cloſe ſiege, or by pitcht battail, yet have I ſtill my reliance firm, in confidence of Gods aſſiſtance and relief, and that will keep all fear from me.

3. * Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: ‖ though war ſhould riſe againſt me, in this will I be confident.

* If an hoſt incamp, אִם—

‖ If war riſe—— אִם—

4. There is but one thing that I am much ſollicitous for, or importunate in my Prayers, *viz.* (not that I be ſetled in my regal throne, which he * ſeems not yet to be, but) that I may have that benefit of peace to partake of Gods publick ſervice in the Aſſembly, and never to be taken off from it, to injoy that ſweetneſs and tranſcendent pleaſure and delight of converſing daily and frequently with God, and receiving counſel and directions from him in all my doubts. The being but for a time deprived of this felicity is indeed matter of ſome ſadneſs to me, from which I daily pray to be releaſed. But beſides this, I have nothing elſe to complain of in my preſent diſtreſſes.

4. One thing have I deſired of the Lord, that I will ſeek after; that I may dwell in the houſe of the Lord all the dayes of my life, to behold the † beauty of the Lord, and to enquire in his Temple.

† ſweetneſs בְּנֹעַם

ſo the Chald. and Syr. but the LXXII. τὴν ἀγαθότητα, the Lat. *voluptatem*, pleaſantneſs

*The LXXII in the Title of the Pſalm add, πρὸ τοῦ χρισθῆναι, before he was anointed.

5. Were I but returned to the Sanctuary, I ſhould look upon it, and make uſe of it as of a refuge of perfect ſafety, to which in any difficulty I might confidently reſort, and be ſecured by God, as in a tower or fortreſs.

5. For in the time of trouble he ſhall hide me in his pavilion; in the ſecret of his Tabernacle ſhall he hide me, he ſhall ſet me up upon a rock.

b. 6. And as now it is, though I am at preſent withheld from that felicity, yet have I confidence that my prayers ſhall be heard, that I ſhall be delivered from mine enemies power, and exalted above them all, and afforded all matter of joy and Sacrifices, when I do come to Sion, and abundant thanksgivings unto God.

6. And now ſhall my head be lifted up above mine enemies ‖ round about me: therefore will I offer in his Tabernacle ſacrifices [b] of † joy; I will ſing, yea I will ſing praiſes unto the Lord.

‖ ſee Pſal. 26. note d.

† jubilation,

7. And therefore with this confidence I now offer up my Prayers to thee, O Lord, for mercy and compaſſion, and gracious returns to all my wants.

7. Hear, O Lord, when I cry with my voice; have mercy alſo upon me, and anſwer me.

c. 8. Whatſoever ſupply I lack, my heart directs me whither to apply my ſelf, by reſounding in my ears thoſe gracious words of thine [ſeek ye my face,] calling all, that want any thing, to ask it of thee. To thee therefore I make my addreſs with thine own words of invitation in my mouth, [Thy face, O Lord, will I ſeek] making all my application to thee, and to none other.

8. ‖ When thou ſaidſt, Seek ye my face, [c] my heart ſaid unto thee, Thy face, Lord, will I ſeek.

‖ To thee ſaid my heart, ſeek ye my face: Thy——

9. Lord, vouchſafe me thy wonted preſence and favourable aſpect, withdraw all expreſſions of thy diſpleaſure. Thy former continued reliefs have ingaged me to hope for deliverance from none but thee: O do not thou leave me, for then I ſhall be utterly deſtitute.

9. Hide not thy face † far from me, put not thy ſervant away in anger: thou haſt been my help; leave me not, neither forſake me, O God of my ſalvation.

† from me מֵעָנִי

10. It is one of thy wonderful works of mercy, to provide for thoſe whoſe parents have expoſed and left them helpleſs, (the young Ravens, Pſalm 147. 9.) And the like I truſt thou wilt do for me, though all humane aids ſhould utterly fail me.

10. ‖ When my father and my mother forſake me, * then the Lord will take me up.

‖ for my— כִּי

* and the— וְ

11. Lord, do thou inſtruct and direct me what courſe I ſhall take, that mine enemies may have no advantage againſt me, but that I may eſcape ſafe out of their hands.

11. Teach me thy way, O Lord, and lead me in a plain way, becauſe of mine enemies

d. 12. Permit me not to fall into their power; for as they have begun with ſlander and calumny, ſo will they end, if thou do not divert or with-hold them, in injuſtice and rapine.

12. Deliver me not over unto the will of mine enemies; for falſe witneſſes are riſen up againſt me, and [d] ſuch as breath out ‖ cruelty.

‖ injury, rapine.

13. ſ * I

* Unless I had believed——

13. e * I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

13. Had I not had a full confidence that I should by Gods great mercy be supported in my distress, and restored to those injoyments of rest and peace, which God had faithfully promised me. (Here the Psalmist abruptly, but elegantly breaks off the speech.) e.

* Expect קַוֵּה

14. * Wait on the Lord; be of good courage, f and he shall strengthen thy heart: wait, I say, on the Lord.

14. O my soul, do thou patiently expect Gods leasure; be not discouraged with thy present evils, but arm thy self with constancy and fortitude, and never doubt of Gods seasonable reliefs. f.

Annotations on Psalm XXVII.

a. כָּשְׁלוּ

V. 2. *Stumbled*] Though כָּשְׁלוּ and נָפְלוּ be in the *Preter tense*, yet 'tis usual in the Prophetick writings, that these should be taken in the *future* tense, when the *context* inclines that way. And so here it doth, being a *profession* of his *confidence* in *God*, that he will *deliver* him out of his present distresses; as both the *antecedents* v. 1. and *consequents* v. 3. make evident. And accordingly it is most probable that here thus it should be, v. 2. and so the *Jewish Arab* reads, *they shall stumble, and fall*; and so the *learned Castellio* renders it, *si invadant——offensuri sunt atque casuri, If they invade me, they shall stumble and fall.* Though it be also possible, that it may reflect upon his past experiences of Gods mercies, as pledges of his future, and then it may retain the *preter tense*. And therefore I deemed it safest to take that in also in the Paraphrase.

b. תְּרוּעָה

V. 6. *Joy*] זִבְחֵי תְרוּעָה *sacrifices of jubilation*, are those of the *solemn feasts*, attended not only with the *harmony* and *Musick* of the *Levites*, but the *Hosannahs* and *acclamations* of the *people*. Hence *Jeremy* compares the *military* clamours of the victorious *Chaldeans* in the *Temple*, to those that were formerly made there in the *day of a solemn feast*, *Lam.* 2. 7. *They have made a noise in the house of the Lord, as in a day of a solemn feast.* And this is that תְּרוּעָה or *joyful sound*, which they that *hear*, are by *David* pronounced *blessed*, *Psal.* 89. 15. *Blessed is the people that know the joyful sound.*

c.

V. 8. *My heart*] For the meaning of this v. 8. little help will be had from the *antient Interpreters*. The Syriack leave out a part of it unrendred, and have only thus much, *My heart saith unto thee, and my face shall seek thy countenance.* The LXXII. (and after them the Latine, Arabick, and Æthiopick,) in stead of *Seek ye my face*,] read, *I have sought thy face*,] Σοὶ εἶπεν ἡ καρδία μου, ἐξεζήτησα τὸ πρόσωπόν σου, τὸ πρόσωπόν σου, Κύριε, ζητήσω, *My heart said to thee, I have sought thy face; thy face, Lord, will I seek:* and other copies with some *change*, Σοὶ εἶπεν ἡ καρδία μου, Κύριον ζητήσω. ἐξεζήτησά σε τὸ πρόσωπόν μου, τὸ πρόσωπόν σου, &c. *My heart hath said to thee, I will seek the Lord; my face hath sought thee, thy face, Lord, will I seek.* But the Chaldee keeps close to the Hebrew, only for [*seek ye*] reads in the *singular seek thou.* The full meaning of it will easily be gathered, by reflecting on Gods mercy and kindness unto men, ready to defend them, if they will but call to him for his help. This is conteined in this supposed speech or command of Gods, בַּקְשׁוּ פָנַי *seek ye my face*,] thereby inviting all to address their prayers to him. This gracious speech of Gods, *David* here meditates upon, and on it founds his confidence, and in his addresses to Heaven first minds God of this his command, or invitation, or incouragement to all, *to seek* to him, (that is the meaning of [*My soul said to thee, seek ye my face*,] laying a foundation of claim in Gods own words;) and then he makes use of this priviledge immediately, answers the invitation in the very words wherein 'twas made, [*Thy face, Lord, will I seek.*] This *Castellio* hath *paraphrastically* expresst, *sic animo cogito, velle te tuum quæri conspectum; tuum conspectum, Jova, quæro. I thus think in my mind, that thou wouldst have thy face sought: Thy face, Lord, I seek.* The *Jewish-Arab* hath here another construction, making פָּנַי *my face*, to *govern*, and not be *governed* by the *verb*, thus; *My heart said of thee, O my face, seek him*, (because saith he, the other members are at the command of the heart, to do what that bids) *therefore will I seek the light of thy countenance, O Lord.*

d. יָפֵחַ חָמָס

V. 12. *Such as breathe cruelty*] For יפח חמס *breathers* or *speakers* of *injury* or *rapine*, (חָמָס signifying *injury* or *rapine*, and פּוּחַ to *breathe* or *speak*) the LXXII. read ἐψεύσατο ἡ ἀδικία ἑαυτῇ, *iniquity hath lied to*, or *against it self*, and the Latine and Æthiopick (and in effect the Arabick) follow them. How they came thus to vary from the original, is not easie to resolve: what is most probable may be briefly noted. Near unto פּוּחַ to *breathe* or *speak* is פַּחַח and פַּח *laqueus* (from whence is the Greek παγὶς) a *snare*. One of these the LXXII. may have mistaken for the other. So the learned ‖ *Schindler* supposeth them to have done, *Isai.* 42. 22. הַפַּח בַּחוּרִים כֻּלָּם which he renders, *all the young men have been puft at*, (הַפַּח in the *infinitive* to be rendered in the *preter tense.*) To this the Chaldee paraphrase seems to accord, אִתְחַפִּיאוּ בְּהִתָּא *were covered with shame* or *confusion:* but the LXXII. read ἡ παγὶς ἐν τοῖς ταμείοις, *a snare in their recesses:* where as they render בְּחוּרִים ἐν ταμείοις, from חֵדֶר *a secret chamber*, frequently rendred ταμεῖον, so they took הַפַּח as from פַּח and accordingly rendred it ἡ παγὶς, *the snare.* And herein the sense favours them there, and our translation hath followed them. And if as there, so here, they deduced יָפֵחַ from פַּח a *snare*, then taking חָמָס for *iniquity* in the *nominative* case, they might thus (by periphrasis) express its being insnared, *by its lying against it self.*

‖ *Pentagl.* p. 1426. e.

e. Ἀποσιώπησις.

V. 13. *I had fainted*] In the Hebrew there is an *aposiopesis*, a *figure* of *elegance*, purposely *breaking off* in the *midst* of the speech; yet so as every man can foresee what kind of conclusion should follow, if he did not purposely divert to the contrary. As *Neptune* in *Virgil*, *Hos ego——*the *beginning* of a *threat*, but then artificially breaking off into an exhortation to prevent it, *——sed motos præstat componere fluctus, but 'tis your best way to quiet the waves:* so here, לוּלֵא *except*, or *unless I had believed to see the goodness of the Lord in the land of the living——.* The LXXII. render it Πιστεύω ἰδεῖν, *I believe to see* (and so the Syriack ܗܝܡܢܬ ܕܐܚܙܐ *I believed that I should see*, and so the Latine, &c.) not at all rendring לוּלֵא *unless*, nor taking notice of the *figure*, or *manner* of speech, the abrupt breaking off in the midst. But the Chaldee reads just as the Hebrew doth, and thinks not fit to supply what is wanting, but leaves it in *suspence.* And so sure that is the fullest way of rendring it, that so the figure may be discernible;

לוּלֵא

בַּקְשׁוּ פָנַי

diſcernible; which conſiſting wholly in the *breaking off*, or *concealing* ſomewhat, is loſt, if the ſenſe be made perfect by addition of any other words. The only difficulty is, what is here meant by אֶרֶץ חַיִּים *the land of lives*, or *of the living*. And the anſwer will be brief, that though the phraſe may very fitly denote (where the context requires it) the future age, whether as that denotes the age of the Meſſias, or the life eternal after the end of this; and though there is no cauſe of doubt, but that *David* believed both theſe; yet it being the matter of the whole *Pſalm* to expreſs his confidence, that God would not now leave him in his preſent diſtreſs, but deliver him out of his enemies hands, and return him home in ſafety and peace; in all reaſon that is to be deemed the meaning of it here alſo, as the land of the living oft ſignifies a proſperous life in this world, but this not excluding, but including alſo his hopes of the other, which much added to his ſupport alſo.

f. V. 14. *Shall ſtrengthen*] יְאַמֵּץ is literally to be rendred, *he ſhall ſtrengthen*, and may ſo be applied to God by way of promiſe, that he *ſhall ſtrengthen his heart* that *waits* on him. But yet it is alſo to be remembred, that the *Hebrews* do oft uſe to confound conjugations, and uſe the *active* in the *third* perſon, to denote the *paſſive* in ſome *other perſon*: *Thou fool, this night ſhall they take thy ſoul from thee*, i. e. *thy ſoul ſhall be taken away*: So 2 Sam. 24. 1. *And he moved David*, i. e. *David was moved*, (ſee examples in note on *Luk.* 16. b.) and then ſo it may well be here, *be of good courage, and he ſhall ſtrengthen thy heart*, i. e. (to continue the conſtruction with the antecedents and conſequents) *let thy heart be ſtrengthened*, (all the *imperative*) *wait on*, or *expect the Lord*. And thus all the antient Interpreters render it: עֹז לִבֵּךְ *ſtrengthen thy heart*, ſay the Chaldee; κραταιώσθω ἡ καρδία, *let your heart be ſtrengthened*, ſay the LXXII. and ſo the Syriack ܬܬܬܩܦ and Latine, *& confortetur*, and the Arabick ſo alſo, (only reading it, *my heart*, in ſtead of *your*, reading the whole verſe accordingly, *I hope*——) So *Pſal.* 31. 24. and thus in both places the *Jewiſh-Arabick* Tranſlator renders it.

The Twenty Eighth PSALM.

Paraphraſe. A Pſalm of David.

The Twenty Eighth Pſalm was compoſed by David in time of his diſtreſs, and is a fiducial prayer for deliverance.

a. 1. O Lord, I have no ſtrength or power to defend my ſelf, but that which wholly deſcends from thee. hear and anſwer it gratiouſly; leſt, whilſt I call to thee, and am neglected by thee, my enemies begin to inſult, and account of me, as of a deſtitute loſt perſon.

1. Unto thee will I cry, O Lord, my rock: be not || ſilent to me; * leſt † if thou be ſilent to me, I become like them that go down into the pit.

|| or, deaf דַּחֲרִישׁ

† thou be ſilent, and I be likened--

To thee therefore I make my humble and moſt importunate addreſs: be thou pleaſed to

b. 2. Lord, anſwer my petitions, which ardently and ſolemnly I addreſs unto thee, and ſo, as thou haſt promiſed gratiouſly to anſwer them.

2. Hear the voice of my ſupplications, when I cry unto thee, when I lift up my hands toward thy holy [b] oracle.

c. 3. And let not me be handled in that manner, as wicked unjuſt oppreſſors, and treacherous deſigners are wont to be handled, periſhing in their injurious attempts.

3. * [c] Draw me not away with the wicked, and with the workers of iniquity; which ſpeak peace to their neighbours, but miſchief is in their hearts.

* Seiſe not on me.

d. 4, 5. For them, it is moſt juſt that they ſhould be dealt with as they have dealt, that the ſame meaſure that they have meted to others ſhould be meted to them again. That as they have not heeded God, and his actions, and works of providence, but lived in oppoſition to all his precepts; ſo he, inſtead of proſpering them as they expect, ſhould remarkably blaſt all their attempts, and at length utterly deſtroy them. (ſee note on Pſal. 10. 50.) (But thus ſure thou wilt not deal with me, who have kept cloſe to thee in all my undertakings, have dealt uprightly with all, and attempted nothing but what I have thy warrant for.)

4. Give them according to their deeds, and according to the wickedneſs of their endeavours; give them after the work of their hands, render to them their || [d] deſert.

|| rendring.

5. Becauſe they regard not the works of the Lord, nor the operation of his hands, he ſhall deſtroy them, and not build them up.

6. On which grounds I come confidently to thee with my requeſt, and am ſo aſſured of thy hearing and anſwering it graciouſly, that I have nothing to do, but to acknowledge and magnifie thy mercies, as if they were already poured down upon me, ſaying,

6. Bleſſed be the Lord, becauſe he hath heard the voice of my ſupplications.

e. 7. The Lord of heaven is my only fortification and defence. I placed my full truſt in him, and never made applications to any other aids, that humane wiſdom might ſuggeſt, and I am aſſured I ſhall reap the fruit thereof, aſſiſtance and deliverance in due ſeaſon; and therefore I am tranſported with joy, and cannot chuſe but triumph, and exult, and make and ſing hymns for the acknowledging of his mercy.

7. The Lord is my ſtrength and my ſhield; my heart truſted in him, and I am helped: therefore my heart greatly rejoyceth, and [e] with my ſong will I praiſe him.

8. The

* fortress of deliverances,

8. The Lord is their strength; and he is the * [f] saving strength of his anointed.

8. Those that adhere to God shall certainly be protected by him: he will never fail to come seasonably to the rescue of him, whom he hath by his own appointment advanced to the Kingdom.

9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

9. O be thou now pleased to stretch forth thy hand, to rescue thy faithful servants whom thou hast chosen for thy self, to be owned by thee in a peculiar manner: be thou their pastor to take care of them, as of thy flock, and for ever to support them, and raise them up, when they are fallen.

Annotations on Psalm XXVIII.

a. פֶּן תֶּחֱשֶׁה מִמֶּנִּי וְנִמְשַׁלְתִּי

V. 1. *Lest if thou*] The Hebrew *idiome* is here *observable.* The words are literally thus, פֶּן תֶּחֱשֶׁה מִמֶּנִּי *Lest thou be silent*, or, *hold thy peace from me*, (from חָשָׁה *siluit*) וְנִמְשַׁלְתִּי (from מָשַׁל to *speak* by *parable.*) Yet here the adverb פֶּן hath no influence on that which immediately follows, for thus the sense bears not, [*be not silent, lest thou be silent*;] but on that only which is farther off, [*lest I be likened*—] that in the midst being only taken in, in passage to the *latter*, and is best rendred *in sense*, *lest thou being silent*, or *lest whilst thou art silent, I be likened.* (This *idiome* frequently occurs in the sacred writings, and will be useful to be remembred from hence.) The LXXII. render it literally, as it lies in the Hebrew, μήποτε σιωπήσῃς ἀπ' ἐμοῦ, καὶ ὁμοιωθήσομαι, *lest thou be silent to me, and I be likened*; and so the Latine and Syriack also, and so it must be rendred; the other by [*if*, or, *whilst*] being the paraphrase, and not the version, and so used only by the Chaldee, which professeth paraphrasing.

b. דְּבִיר

V. 2. *Oracle*] From דָּבַר to speak is דְּבִיר, used for the place wherein the *Ark* was, the *holy of holies* in the *Temple*, and so proportionably in the *Tabernacle*, before the *Temple* was built: so stiled not only from the *Decalogue*, or ten דְּבָרִים *words*, which were put into the *Ark*; but specially because from the *midst* of the *Cherubim*, God was wont to give answer to the *Priest*, when he inquired of ought, and so to speak there. From this use of it 'tis ordinarily stiled *the Oracle*, 1 *King.* 6. 5, 16, 19, 20, 22, 30. and 8. 6, 8. in all which the LXXII. retain the Hebrew word, and render it λόγιον: and so 2 *Chron.* 3. 15. and 4. 20. and 5. 6, 8. only here they render it ναὸς, not as the Latine takes it in the notion of *Templum*, but as Ναὸς may best be rendred the *Tabernacle*, (of the notion of ναὸς see note on *Act.* 19. e.) or *Sanctuary*, a part of that, as in the *Christian Church* Ναὸς is but a part of the σηκὸς or τέμενος, by which words ἱερὸν ὅλον, *the whole Church* or *Temple* is signified) and that part particularly, ἐν ᾧ ἡ θεία μυσταγωγία τελεῖται τραπέζης. *in which the table of the holy mysteries is set*, called also the συνθρόνιον, or *altar-place*, as we learn from the *Scholiast* of *Nazianzen* στηλ. α'. This therefore is the meaning of דְּבִיר קָדְשֶׁךָ *thy holy Oracle*, in this place, (so *Symmachus* and *Aquila* read it, χρηματιστήριον, *oracle*) the *Tabernacle*, or *Sanctuary* wherein the *Ark* was placed, toward which they used to pray, and expect Gods answers from thence, *viz.* the granting of their prayers: as when in matters of doubt they sought to the *oracle* for the resolution of it, the *Priest* solemnly gave them *responses* from thence, called also Λόγια, *oracles*, *answerable* to the *origination* of דְּבִיר here, from דָּבַר *to speak*, (see *note* on *Rom.* 3. r.)

Ναὸς.

Λόγια.

אַל תִּמְשְׁכֵנִי

V. 3. *Draw*] אַל תִּמְשְׁכֵנִי from מָשַׁךְ that signifies both to draw and apprehend, will be best rendered here, *seize not on me*, as he that *seizeth* on any to *carry* or *drag* him to *execution.* The Syriack reads ܠܐ ܬܡܢܝܢܝ *Number me not with the wicked*, seeming to *transfer* the phrase אֶל תֹּאסֹף *Psal.* 26. 9. hither, for so that is to be rendred, *number not my soul with sinners.* In like manner the LXXII. which there read μὴ συναπολέσῃς, *destroy me not together with*—do here, after they have literally rendred the Hebrew by μὴ συνελκύσῃς, *draw not together*, add, καὶ μὴ συναπολέσῃς, *and destroy not together*; hereby evidencing, 1. that the *phrase* here, and [*number not*] *Psal.* 26. are all one; and 2. that the *meaning* and *full* importance of *both* is, *destroy me not* with the *wicked*, or in *such* manner as the *wicked* are *destroyed.*

אַל תֹּאסֹף

d. גְּמוּלָם

V. 4. *Desert*] From גָּמַל *to retribute*, or *render*, גְּמוּלָם here must most probably be rendred, *their retribution*, or *rendering*, i. e. *according as they have rendred to others.* In v. 3. 'tis said, *they speak peace to their neighbour, but imagine mischief*, i. e. *design the hurt of them that are their neighbours*, and *deserve no ill of them*, and to whom they profess *great kindness.* This therefore is their גְּמוּל *their rendring*, as much *unkindness* and *rudeness* as can be, and that as little expected from them. And then for God to *render them their rendering*, (which the LXXII. exactly translate ἀπόδος τὸ ἀνταπόδομα αὐτοῖς αὐτοῖς, *render to them their retribution*, and so the Chaldee and Latine) is to deal the *like measure* to them, to bring *mischiefs* on them *unexpectedly*; and this, as the clear *explication* of what is in the beginning of the verse, *give them according to their deeds*—And thus it belongs to *Davids argument* to *God* in the whole *Psalm*, that he should not be *used* as *wicked* men are used, that as he hath *dealt unkindly*, or *treacherously* with *none*, so he should not be *forsaken* by *God*, when he stands in most need of the *completion* of his *promise* to him.

ו.

V. 7. *With my song*] In this place the Hebrew being very perspicuous, and void of ambiguity, the LXXII. (and from them the Syriack, Latine, Arabick, and Æthiopick) have very far departed from it. The account of it is very hard to be given, unless we suppose them to have read the words *otherwise* placed, than now they are. We now read וַיַּעֲלֹז לִבִּי וּמִשִּׁירִי אֲהוֹדֶנּוּ *and my heart exults, and in my song I will praise him*; but the LXXII. καὶ ἀνέθαλεν ἡ σάρξ μου, καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ. *and my flesh hath reflourished, and from my will I will confess unto him.* Here the only way of *according* this *vast difference* seems most probably this; to suppose לִבִּי and וּמִשִּׁירִי *transposed*, and וּמִשִּׁירִי set fore-most, and lightly changed into וּבְשָׂרִי, *and my flesh*, which being joyned with וַיַּעֲלֹז from עָלַז *was merry*, (and being applied to *plants*, *flourished*, or *look green*, and so metaphorically applied to a *body*, when it *returns* to *verdure* again) ariseth that part of their rendring, ἀνέθαλεν ἡ σάρξ μου, *my flesh reflourished.* And then לֵב *the heart* being not unfitly taken for the *will*, the other *two words* לִבִּי אֲהוֹדֶנּוּ *with*

וּמִשִּׁירִי

וַיַּעֲלֹז

לִבִּי

with my heart will I praise him, will be naturally enough rendered ἐκ διαλόγου μου ἐξομολογήσομαι αὐτῷ, *from my will I will confess to him*; הוֹדָה in *Hiphil*, which we render *praise*, ordinarily signifying *to confess*, and that oft taken in the notion of *praising*. הוֹדָה

f. V. 8. *Saving strength*] From עוּז *was strong*, and עוֹ *strength*, *is* מָעוֹז *a strong place*, or *fortification*. So *Jud.* 6. 26. *build an altar in the top of this* (rock, we read but in the margine) *strong place*. So *Dan.* 11. 7. *and shall enter* בְּמָעוֹז *into the fortress* or *strong hold*; and so it signifies here, and with ישועות *salvations* added to it, must be rendered, *the fortress* or *strong hold of deliverances*. מָעוֹז יְשׁוּעוֹת

The Twenty Ninth PSALM.

Paraphrase.

A Psalm of David.

The Twenty ninth Psalm seems to have been compo- by David after his subduing the Kings and heathen people, 2 Sam. 8. the Philistines, Moabites, Syrians, &c. whom he therefore inviteth to the service of God, and thus bespeaketh them:

a. b. 1, 2. O ye Governors of the heathen people, which have now experimented the power of God in subduing you, there is nothing so reasonable to be done by you, as to come in, and make your oblations and homage to his sanctuary, and acknowledge his supreme power and dominion over you; to magnifie him in all his glorious attributes, and adore him in that sacred Majesty, wherein he hath revealed himself to the world, but especially to the Jews his peculiar people.

1. Give unto the Lord, [a] ye mighty, give unto the Lord glory and ‖ strength.
2. Give unto the Lord the glory due unto his Name; worship the Lord in † the [b] beauty of holiness.

‖ power or empire: *see* note on *Ps.* 96. b.
† or, his holy majesty.

c. 3. Gods thunder in the clouds is most terrible over all the people in the world, when it breaks out of them, it is an emblem of his majestick presence, and almighty power, by which he can subdue, when he pleaseth, the most puissant or populous nations on the earth.

3. [c] The voice of the Lord is upon the waters, the God of glory thundereth, the Lord is upon * many waters.

* or, great רַבִּים

4. If he send out these weapons of his, there is no possible resisting; they bring with them an awful reverence to all creatures.

4. The voice of the Lord is powerful; the voice of the Lord is full of majesty.

5. This same thunder rends the stoutest and tallest Cedars in pieces, even those of Libanus, that is famous for them, (an essay, and evidence to all, that at his pleasure the most powerful Princes are subdued; as was lately exemplified in the Syrians, which are near to Lebanon, and were destroyed by David, twenty two thousand of them, that came out to succour the King of Zobah against David, 2 Sam. 8. 5. and became servants to David, v. 6.)

5. The voice of the Lord breaketh the Cedars: yea, the Lord breaketh the Cedars of Lebanon.

d. 6. Both these Syrians that border upon Lebanon, and all the other heathen nations near Mount Hermon, the Amorites, &c. are vanquisht and put to flight, when he once appears to take the part of his anointed.

6. He maketh them also to skip like a calf, [d] Lebanon and [d] Syrion like a young Unicorn.

7. His presence and interposition of his power, signified by this terrible majestick meteor, tears the air, and casts out many darts, or flashes of lightning with it, at once a formidable sound and flames of fire, and withal a succession of those flames: such is the dreadful power, and presence of God against his enemies.

7. The voice of the Lord divideth the flames of fire.

e. 8. And the same omnipotence of his hath ingaged it self for his servant David against the Moabites and Idumæans, and utterly subdued and subjected them to him.

8. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of [e] Kadesh.

f. 9. Puts them into that terrible fright, into which the thunder puts the hinds, when it makes them calve; drives them out of their holds, as the same thunder frights the beasts of the forrest out of their thickets. This therefore is to admonish all the whole world, every man living, to acknowledge his power and glorious Majesty, and come in and worship him, in these or the like words:

9. The voice of the Lord [f] maketh the hinds to calve, and discovereth the forrest: and in his Temple doth every one speak of his glory.

g. 10. The Lord judgeth and ruleth in the clouds, and so he shall continue to do for ever, and subject the proudest nations to his Kingdom.

10. The Lord sitteth upon the [g] floud; yea, the Lord sitteth King for ever.

11. And for those that he hath chosen and taken to himself, and that live constant and faithful in his service, he will protect, and strengthen them, and bestow upon them all the prosperity and felicity in the world, subjecting all their enemies, and restoring them to a durable, lasting peace.

11. The Lord will give strength unto his people; the Lord will bless his people with peace.

Annotations

Annotations on Pſalm XXIX.

a. V. 1. *Ye mighty*] From אֵיל *fortitude* is אַיִל and אֵל *powerful, ſtrong*, of which ſee *note* on *Pſal.* 22. a. And though that word come to ſignifie many other things, yet in the *plural* בְּנֵי אֵלִים is ſure the compellation of *Princes*, under the phraſe of [*ſon of the potent* or *ſtrong.*] Thus is *Nebuchadonozor* called אֵל גּוֹיִם *the Prince of the Nations*, or the *ſtrong among the Nations*, *Ezek.* 31. 11. Thus אֵילֵי מוֹאָב *the Princes*, we render, the *mighty men of Moab*, *Exod.* 15. 15. and thoſe particularly, in the number of thoſe to whom *David* is ſuppoſed to ſpeak in this Pſalm, after his ſubduing them, 2 *Sam.* 8. ſo again, 2 *Kin.* 24. 15. אֵילֵי הָאָרֶץ *the mighty of the land.* The Chaldee paraphraſeth this by כְּתִי מַלְאֲכַיָּא בְּנֵי אִילִים *the aſſembly of Angels, ſons of God*, taking אִילִים for *Angels.* The Syriack read ܒܢܝ ܬܪܥܐ, which is rendered *filios arietum*, *young rams*, in that notion of אַיִל for a *ram*; though as זָכָר in Hebrew, ſo in Chaldee, and Syriack and Arabick, דְּכַר is the *male* of any ſort. The LXXII. at leaſt theſe Copies which we have of their Tranſlation, do (as it is not unuſual in other places) render the words twice; firſt in the *vocative* caſe, by way of *compellation*, υἱοὶ θεοῦ, *ſons of God*, and then in the *accuſative*, υἱοὺς κριῶν, *young rams*, as doubtful which was to have place, and therefore ſetting down both of them: and in this the Latine and Arabick and Æthiopick follow them. But the plain ſimple rendring it by [*ye mighty*, or *ye Princes*] is moſt to be allowed of; and to thoſe this *Pſalm* is an *invitation*, that they will, being ſubdued by Gods power, come in to the acknowledgment and worſhip of him.

b. V. 2. *Beauty of holineſs*] Where the Hebrew reads בְּהַדְרַת *in the glory*, or *beauty* of *holineſs*, from הָדַר *to honour*, or *beautifie*, the LXXII. read ἐν αὐλῇ ἁγίᾳ αὐτοῦ, *in his holy court*, as if it were from חֵיר *penetrale*, *thalamus*, *area*, a *cloſet*, a *marriage-chamber*, a *court*; and ſo the Latine and Syriack follow them, and the Arabick, *in his holy habitation*: but the Chaldee have בְּשִׁבְהוֹרַת *in the ſplendor*, or *beauty of holineſs*, or *in the holy beauty* or *majeſty* (as *v.* 4. the LXXII. render the ſame word הָדָר μεγαλοπρέπεια, *majeſty*;) meaning thereby either the *Ark*, which the *Prieſts* and *Levites* with their *Urim* and *Thummim* carried, and where *God* was glorioufly *preſent*, as in the place of his *worſhip*, (ſee *Pſ.* 110. note *a.*) or elſe the *ſacred majeſty* of *God* himſelf, *ſacrâ præditum majeſtate Jovam*, ſaith *Caſtellio*, *Jehovah indued with a ſacred majeſty*, the *God* of heaven and earth, ſo *glorious* in all his *attributes*, that all, even *heathen* men, ought to give *all glory* and *honour* to him. This *glory* he here calls כְּבוֹד שְׁמוֹ *the honour of his name*, by which his attributes are to be underſtood, his *power* and *dominion* over all, *&c.* which for theſe *heathen* Princes to *acknowledge*, is in effect to become his *proſelytes*, and *ſervants.*

c. V. 3. *The voice of the Lord*] That קוֹל *voice*, in *Scripture-ſtyle* frequently ſignifies *thunder*, there is no queſtion; and then there will be ſmall cauſe of doubt, but that קוֹל יְהוָה *the voice of the Lord* here ſignifieth the ſame, when in the next words it follows, *the God of glory thundereth.* For this *Pſalm* being plainly an acknowledgment of *Gods majeſtick preſence*, and his *thunders* being in thoſe dayes, 1. the inſtruments ſignally to *atteſt* that, (as to *Joſhua* in the firſt conqueſt of *Canaan*, to *Samuel* againſt the *Philiſtims*, 1 *Sam.* 12. 15. and to *David* alſo againſt the *ſame* enemies, which therefore is called *Gods rebuking the heathen*) and 2. the ordinary means of *conveying Gods* oracles to them, which therefore were ſtyled בַּת קוֹל *the daughter of thunder*, and 3. the *ceremony* of *Gods* giving the *law* from *Sinai*; it was very fit in this *Pſalm* to make a peculiar *elogy* of this *Majeſtick meteor*, which is done throughout the *Pſalm.* By *analogy* herewith, the *waters upon* which this *voice* is ſaid to be, and the *many waters* from which, in the next words, he is ſaid to *thunder*, or to be *upon them* when he *thunders*, and the *water-floods*, upon which he is ſaid *to ſit*, v. 10. are ſtill thoſe waters (*Gen.* 1.) *above the firmament*, the *clouds*; agreeably to *Pſal.* 18. 11. *He maketh darkneſs his ſecret place, with dark waters and thick clouds to cover him: At the brightneſs that was before him the clouds paſſed, (theſe watery clouds) hailſtones and coals of fire (the thunder ſhafts:) The Lord alſo thundered*, &c. And theſe opinions and doctrines of the *Jews* might move the *heathens*, to think that they did *adorare nubes, & cœli numen, adore the clouds, and that Deity of heaven*, which is thus deſcribed in their *Prophets* to *ſit* and *dwell* there.

d. V. 6. *Lebanon*] Two things are here to be obſerved of *Lebanon.* Firſt, that it was a *very high mountain*, and ſeems thence to have taken the name from לָבָן *white*, in reſpect of the *ſnow* (mentioned on *Lebanon*, *Jer.* 18. 14.) that is always, even in the *ſummer*, *white* on the *top* of it. Thus ſaith Saint *Hierome* on *Jerem.* 50. 4. *Nix de Libani ſummitatibus deficere non poteſt, nec ullo, ut omnis liqueſcat, ſolis ardore ſuperatur: Snow cannot fail on the tops of Lebanon, nor is it by any heat of the Sun overcome that it ſhould melt.* The Chaldee Paraphraſe, *Cant.* 4. 11. uſeth the word אוּלְבָּנִין *Olbanem*, in the ſame notion, from אֶלְבֵּן *Olben*, which is the Syriack formation of לָבָן *white.* And with this the name of the *Alpes*, thoſe *very high hills*, ſeems to have *affinity. Album*, ſaith *Feſtus*, *quod nos dicimus, à Græco, quod eſt ἄλφον, eſt appellatum, Sabini tamen Alpum dixerant; unde credi poteſt nomen Alpium à candore nivium vocitatum. The word Album, white, is from Alphon, a Greek word, which the Sabines called Alpum; whence the name of the Alpes may be believed to come, ſo called from the whiteneſs of the ſnow.* And ſo the *Etymologicum*; διὰ τὸ πλῆθος τῆς λευκῆς χιόνος Ἄλπεις ἐκλήθη παρὰ τὸ ὄφος, *from the multitude of the white ſnow the name of the Alpes is taken.* Thus in *Crete* the tops of *Mount Ida*, a very *high mountain*, are called λευκὸς, *white*, on the ſame account, ſaith *Theophraſtus de hiſt. Plant.* l. 4. c. 1. ἐν τοῖς Ἰδαίοις ὄρεσι, καὶ ἐν τοῖς λευκοῖς καλουμένοις ἀπὸ τῆς ἄκρου, ὅπερ οὐδέποτε ἐκλείπει χιών, *on the top of them there never wants ſnow.* The ſecond thing to be noted of this *high hill*, is, the *ſituation* of it, that it is in *Syria*: Λίβανος ὄρος Συρίας, ſaith *Stephanus*, *Libanus is a mountain of Syria.* So *Strabo*, l. 16. *There are*, ſaith he, *two mountains that incloſe Cœlo-Syria, Libanus and Antilibanus; Damaſcus is in Libanus, Zidon in Antilibanus.* By both theſe put together we may conclude, what is *poetically* here meant by the mention of *Libanus*, viz. *the Kings*, or *chief cities of Syria*, firſt *ſlaughtered* in great multitudes, and then *ſubdued* by *David*, 2 *Sam.* 8. 6. With this is joyned *Syrion*, verſ. 6. another *high mountain*, known alſo by the name of *Hermon*, and *Shenir*, *Deut.* 3. 9. (which *Hermon the Sidonians call Syrion, and the Ammonites call it Shenir.*) So *Cant.* 4. 8. *from the top*

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of Shenir and Hermon. From *Shenir* it is that the Syriac here call it *Sinir:* of this St: *Hierome de Loc. Hebr.* tells us alſo, as of *Lebanon*, that it was *ſo high a mountain*, that *Snow was to be found on it in the ſummer*; and therefore the Chaldee, *Deut.* 3. 9. call it טוּר הַלְגָּא, *the mount of ſnow*, and ſo alſo *Cant.* 4. 8. but here טוּר מַקְרֵי פֵּרוֹ *the mountain producing fruit* in reſpect of the great *fertility* of the *valleys*, which was cauſed by the *ſnow-water* that came down from it. The *ſnow* of this *mountain*, ſaith S. *Hierome*, *de loc. Heb. was carried to Tyre, and ſold there for the cooling of their wines*, and was much *deſired for the deliciouſneſs thereof*; and in that reſpect poſſibly may by the LXXII. be here rendred ὁ ἠγαπημένος, *the beloved* (and thence by the Latine, and Arabick, and Æthiopick;) or rather becauſe שְׂרִיוֹן might by them be deduced from שׂוּר and שׂר in the notion of *looking earneſtly upon*, as on ones *moſt beloved*, from whence יְשֻׁרוּן *Jeſchiron* or *Jeſchuron* (the title of *Iſrael*) being by ſome * *learned men* deduced, and convertible into שִׂרְיוֹן, by *tranſpoſition* of י from the *middle* to the *beginning* of the word, is by the LXXII. rendred (as *Syrion* here) ὁ ἠγαπημένος, *the beloved*, *Iſa.* 44. 2. and *Deut.* 32. 15. This *mountain* was neer unto *Libanus*, *Pameadi imminens*, ſaith ‖ St. *Hierome*, *hanging over the City Pameas* (or *Paneas*, called Πάνιον by *Ptolemee*) and placed at the *root of Libanus*. And that gives an account of the *conjunction* of it here with *Lebanon*, and being all one with *Hermon* and *Sion*, by all which 'tis called by the ſeveral *nations bordering* on it, *the Amorites*, &c. and having on the *top* of it, ſaith St. *Hierome*, *Templum inſigne quod ab Ethnicis cultui habetur, a famous Temple uſed for their worſhip by the Heathens*, it is here *poetically* ſet to denote the *heathen nations* lying next that *mountain* on the *eaſt* of the *holy land*, (*Hermon mons Amorrhæorum*, ſaith St. *Hierome*, &c.) As for וַיַּרְקִידֵם *he made them leap*, from רָקַד *to leap* or *dance* (agreeable to *Pſal.* 114. 4. the *mountains* רָקְדוּ *skipped like rams*, &c.) the LXXII. that render it, *Pſal.* 114. ἐσκίρτησαν, *leaped*, do yet here render it λεπτυνεῖ, *ſhall beat to powder*, reading it, ſaith the *Learned Schindler*, וַיְדַקֵּם, from הָדַק uſed in that ſenſe; he ſhould have ſaid from הָרַךְ (which is a little more remote, כ for ק, as well as ד for ר) for that is it which he renders *contudit*, *contrivit*, *beating to powder*, from *Job* 40. But to me it ſeems more probable, that they ſhould uſe this word rather to *paraphraſe*, than to tranſlate the Hebrew; meaning thereby to ſignifie the *putting thoſe nations to flight*, *diſſipating* and *ſubduing*, and ſo *beating them ſmall*, as when an *Army* is *routed*, it is *beaten* to *pieces*.

e. קָדֵשׁ

V. 8. *Kadeſh*] The wilderneſs of *Kadeſh* was a *vaſt deſet* in *Arabia*, in part whereof the *Iſraelites* wandered ſo many years, that part wherein is the *city of Kadeſh*. Of that City it appears by *Numb.* 20. 16. that it is *ſituate* in the *utmoſt of the borders of the Edomites*. (The *wilderneſs* of *Zin* in which that is, *v.* 1. and *c.* 27. 14. is this *wilderneſs* of *Kadeſh*, *Numb.* 33. 36. *Zin which is Kadeſh.*) It borders alſo upon the *Moabites*; and accordingly, *Jud.* 11. *from Kadeſh the Iſraelites* are ſaid to have *ſent* (as to the *Edomites*, v. 17. ſo) to the *King of Moab*, in the end of the verſe, for his *conſent* to *paſs through their land*; and neither of them *conſenting*, they went along through the *wilderneſs* (this *wilderneſs* of *Kadeſh*, or *Zin*, called alſo here by the Chaldee, *Recham*) and *compaſt the land of Edom, and of Moab, and pitched on the other ſide of Arnon, the border of Moab*, v. 18. This *wilderneſs* therefore of *Kadeſh* is here very fit to ſignifie *poetically* the *Kings* or *people* both of the *Edomites* and *Moabites*, both which were terribly *ſhaken*, i. e. *ſubdued* by him, 2 *Sam.* 8. *Moab he ſmote—— caſting them down to the ground*, and ſo the *Moabites became Davids ſervants*, v. 2. and *he put garriſons throughout all Edom*, and *all they of Edom became Davids ſervants*, verſ. 14.

f. יְחִיל יְחוֹלֵל

V. 9. *To calve*] As יְחִיל from חוּל *to be moved*, or *ſhaken* with *griefs* or *fear*, ſignifies the *ſubduing* and *ſubjecting* the *Moabites*, v. 8. ſo from that there is another *Synecdochical ſignification* of the word, for *pangs* of *travail* or *bringing forth*; and ſo in *Hiphil* הֵחִיל ſignifies to *force*, or *make bring forth:* and in this notion the Chaldee underſtands וְיחוֹלֵל here, applyed to the *Hinds*, that the *voice of the Lord*, i. e. *the thunder*, makes them *bring forth their young ones*. For thus it is obſerved of that beaſt, that through the hardneſs of the womb they bring forth with much difficulty; but that the noiſe of thunder affrighting them, the womb opens, and they bring forth preſently. This ſeems to be the meaning of the LXXII. alſo, that render it κατορθοῦσαι ἐλάφους, *preparing the hinds*, viz. *to bring forth*. This is here ſet poetically to expreſs the great *conſternation* that the *Moabites* and *Edomites* (intimated in the former verſe) were in.

g. מַבּוּל

V. 10. *The flood*] That מַבּוּל from יָבַל *to wither*, ſignifies a *flood* of *waters*, or *deluge*, that *layes all waſt*, is certain. Such was that in *Noahs* time, vulgarly, and by way of eminence thus ſtiled, הַמַּבּוּל *the deluge:* and of that the Chaldee underſtands this place, God, ſay they, בְּדַר טוּפָנָא *in the generation of the deluge ſat in judgment*, and the LXXII. κύριος τὸν κατακλυσμὸν κατοικίει, *God ſhall make the deluge to be inhabited*, or *make the world habitable after it:* מַבּוּל קָבַל *called back the deluge*, ſaith the Syriack; *reſtrained* it, ſaith the Arabick (rendering יָשַׁב ſits, in the notion of יָשַׁב *habitavit.*) And thus it may properly be underſtood here, (the only place where the word is uſed, ſave in the ſtory of *Noah*) as reflecting on the great judgments of God on the old heathen ſinful world, which he ſtill continues (although not in the ſame way of execution) upon the heathen Princes, *Davids* and his enemies. But it is alſo poſſible, that as [*waters*] and *many waters*] ſignifie no more then the *clouds*, (ſee note c.) ſo here the *flood*, which is ſtill but a *multitude of waters*, may be taken for thoſe *waters* above *the firmament*, the *clouds*, or *watery meteors*, which when they were let looſe upon the old world, the *windows of heaven were ſaid to be opened.* But theſe withall very fit, poetically to ſignifie the armies of *David* and *Gods enemies*, which alſo, if not repreſt, *lay waſt* as a *flood*, and come in like a *deluge*. So a *flood of mighty waters* ſignifies, *Iſa.* 28. 2. and the *enemies coming in like a flood*, *Iſa.* 59. 19. See *Jer.* 46. 7, 8. and 47. 2. *Dan.* 9. 26. and 11. 22. *Am.* 9. 5. *Nah.* 1. 8. And in the like, though not the ſame ſtyle, *David* ſpeaks of his enemies, *Pſal.* 69. 2. and *Pſal.* 124. 4. And then *Gods ſitting on them*, will be his judging and executing puniſhments upon them, *i. e.* theſe *heathen people* here formerly mentioned.

* Schindl. Pentagl. p. 1832. A.

‖ De loc. Hebr.

De loc. Hebr. p. 414. c.

Ibid.

Pentagl. p. 1768. 1.

The

The Thirtieth PSALM.

‖ A Pſalm of David, a dedicatory ſong for an houſe, *or* his houſe.

A Pſalm and ſong at the [a] dedication of the houſe of David.

Paraphraſe. 2.

The Thirtieth Pſalm was compoſed by David to accompany the feſtival at the dedication of his houſe, (the building whereof is mentioned 2 Sam. 5. 11. ſoon after the end of his war with Sauls houſe, and his being anointed King over Iſrael) and is the commemoration of his own great troubles and dangers, and Gods rich mercy in delivering him out of them.

† drawn me up (out of the pit, v. 3.) דִּלִּיתָנִי׃

1. I will extol thee, O Lord, for thou haſt † lifted me up, and haſt not made my foes to rejoyce over me.

1. I will magnifie thy mercy, O Lord, who haſt reſtored me peaceably to the throne, out of a very low and well-nigh loſt condition. When I was made like water ſpilt upon the earth, and not only ſo, but as ſuch water again ſunk into the pit, v. 3. thou wert then pleaſed, as it were, to let down the pitcher into that pit, and from thoſe many waters, that there are loſt, to recover and gather up one who could not deſerve to be eſteemed as a drop of the bucket, and ſo to lift me, and to draw me out of that pit, to enable me to overcome all difficulties, and not ſuffer mine enemies to prevail againſt me, who would have triumpht abundantly, if thou hadſt not reſcued and delivered me out of their hands.

2. O Lord my God, I cryed unto thee, and thou haſt healed me.

2 When I was in diſtreſs, I addreſt my prayers to thee, and thou gaveſt me releaſe.

‖ from among the deſcenders into, *or* from going down. מִיָּרְדִי

3. O Lord, thou haſt brought up my ſoul from the grave; thou haſt kept me alive, ‖ that I ſhould not go down to the pit.

3. It was thy continued aid and protection that ſtill ſupported me; without which I had certainly been deſtroyed.

4. Sing unto the Lord, O ye Saints of his, and give thanks for the remembrance of his holineſs.

4. O let this be matter of rejoycing and bleſſing God to all pious men; let it excite all ſuch to knowledge and commemorate his fidelity and mercy to all that wait on him.

5. For his anger endureth but a [b] moment, in his favour is life: weeping may endure for a night, but joy cometh in the morning.

5. When he chaſtiſeth his ſervans for their ſins, this endureth but for a ſmall time, but the effects of his favour ‖ never have any end; he exerciſeth them with ſadneſs and light affliction for ſome ſmall ſpace, but then preſently follow ſolid and durable joys. b.

‖ חַיִּי עַלְמָא life eternal, *Chald.*

6. And in my proſperity I ſaid, I ſhall never be moved.

† eſtabliſht ſtrength upon my hill.

7. Lord, by thy favour thou haſt † made [c] my mountain to ſtand ſtrong: thou didſt hide thy face, and I was troubled.

6,7. When Saul was dead, and I was crowned both over Judah and Iſrael, in Hebron, and the Ark, the pledge of Gods preſence and powerful aſſiſtance, placed and ſetled in the hill of Sion, I deemed my quiet and proſperity ſo compleat, that I needed not to fear removing out of it. Gods ſpecial favour to me had exalted me to the throne, and, as I thought, now ſecured me in it: But he was pleaſed for ſome time to withhold my reſt. For as after my firſt crowning I was ſeven years together exerciſed by enemies of the houſe of Saul, 2 Sam. 5. 5. ſo after this ſecond, other troubles aſſaulted me; thereby to inſtruct me, by what tenure it was that I held my ſecurity, meerly by his continued favour and mercy toward me. c.

8. I cryed to thee, O Lord, and unto the Lord I made ſupplication.

9. What profit is there in my blood when I go down into the pit? ſhall the duſt praiſe thee? ſhall it declare thy truth?

8, 9. In this eſtate I made my moan to God, and beſought him, that he would not give me up to the malice of mine enemies, to be deſtroyed and ſlaughtered by them, but magnifie in me at once his mercy and his fidelity; the one in preſerving my life, and reſtoring me to peace, the other in performing thoſe promiſes, which would ſeem to have been fruſtrated by my death.

10. [d] Hear, O Lord, and have mercy on me: Lord, be thou mine helper.

10. And to that end, that he would now ſeaſonably interpoſe his hand for my aſſiſtance. d.

‖ opened.

11. Thou haſt turned for me my mourning into [e] dancing; thou haſt ‖ put off my ſack-cloth, and girded me with gladneſs:

11. And at length my prayer hath been heard, and all my ſorrow and affliction exchanged for joy, and a moſt proſperous condition and eſtabliſhment in the Kingdom, 2 Sam. 5. 12. which is now the more glorious by compariſon with my former ſadneſs. e.

† glory, *ſee note on Pſ.* 16. 1.

12. To the end that † my [f] glory may ſing praiſe to thee, and not be ſilent. O Lord my God, I will give thanks to thee for ever.

12. And this obligeth me for ever with ſoul and tongue to give glory to God, and never to think I have done enough in praiſing and magnifying his mercy. This therefore ſhall be my continual practice, O thou powerful God, and to me a moſt gracious Father. f.

Annotations on Pſal. XXX.

a. לְדָוִד שִׁיר חֲנֻכַּת הַבַּיִת

Tit. *Dedication*] The word לְדָוִד is generally uſed in the Titles of *Pſalms*, to denote the *Author* to be *David*, and ſo here may beſt be joyned in conſtruction, a *Pſalm of David*. Then שִׁיר and חֲנֻכָּה being joyn'd, and made one word by *Maccaph*, will be a *dedicatory ſong*. All the difficulty is concerning הַבַּיִת the *houſe*. For from חָנַךְ *to initiate, to inſtruct*, and, by a *metaphor*, to *dedicate* a *houſe*, is חֲנֻכָּה the *initiation, dedication*, either the *conſecration* of an *holy houſe*, or *Temple*, or the *dedication*, i. e. *initiation*, or *entring* on a *common houſe new built*, when the owner comes firſt to dwell in it: For this was wont to be obſerved and celebrated, as a day of ſolemnity and feſtivity; ſo we ſee (*Deut.* 20. 5.) care taken for him that hath *built a new houſe, and hath not dedicated it*, that he ſhall be permitted to *return* from the *battel*, as he that hath *betrothed* a *wife*, and not *taken* her, or *planted* a *vineyard*, and not *eaten of the fruit* of it, *cuſtom* among the *Jews* having made every one of theſe a *ſolemn* time of *rejoycing*. When a man firſt eats in a new houſe, ſay the Jews, he makes a feaſt and rejoyceth himſelf. And thus, I ſuppoſe, it was with *David*. When he was quietly ſeated in the Kingdom of *Iſrael*, as well as *Judah*, and after his taking of *Sion*, and *dwelling* in the *fort*, and *calling it the City of David*, and *building round about from Millo and inward*, 2 *Sam.* 5. 9. at length we read that *Hiram King of Tyre ſent Meſſengers to David, and cedar trees, and Carpenters and Maſons, and they built David an houſe*, v. 11. And this being finiſhed, this *Pſalm* may reaſonably be thought to have been fitted by him for a *feſtivity*, at the ἐγκαινισμὸς, (as the LXXII. render it) the *dedication of his houſe*. *Thus the ſucceeding Church of the Jews* have made uſe of this *thirtieth Pſalm*, at the firſt injoyment of the *fruits* of the earth, according to that *feſtival* manner preſcribed *Deut.* 26. 10. *Maimonides* tells us, this *Pſalm* was repeated by the *Levites*, in the *Court* of the *Sanctuary*, over thoſe that brought their *baskets* on their ſhoulders. And the חֲנוּךְ or *dedication* of an houſe was of the ſame kind, in a *ſolemn* and *religious* manner of entring on the *poſſeſſion* of it. And 'tis not impoſſible that ſuch *days* might be kept *yearly*, as the *Natales* of *men* and of cities were; and then here will be place for the conjecture of thoſe, which apply this *Dedicatory Pſalm* to *Davids victorious* return from the danger of *Abſaloms rebellion*. To this the matter of the *Pſalm* fitly agrees, ſee v. 1, 2, 3, 5, 7, 11. And the *building* of a Royal *Palace* having been the effect of his *eſtabliſhment* in his *Kingdom*, 2 *Sam.* 5. 'tis not unlikely the *feſtival* remembrance of it ſhould be in a ſpecial manner *obſerved*, after ſuch an *interruption* as this *rebellion* gave it. The Chaldee indeed *read* בֵּית מַקְדְּשָׁא the *houſe of the Sanctuary*, and to that the *Emphaſis* in the *Hebrew* הַבַּיִת *the houſe*, inclines, as if *David* had built ſome ſuch *houſe* as he deſigned, 2 *Sam.* 7. 2. But we know he was not permitted by God to do it, v. 5. but the *dignity* was reſerved for *Solomon*, v. 13. Then indeed at the *building* of the *Temple* there was a *feaſt*, and *ſong* of *dedication*. Nay, four ſuch we find mentioned among the Jews: the firſt at the building it by *Solomon*, in Autumn, 1 *King.* 8. 63. the ſecond in the Spring, at the re-edifying it by *Zorobabel*, *Ezra* 6. 16. the third of the Altar, when *Judas Maccabæus* repaired it, after *Antiochus*'s *profanation*, in the Winter, *Joh.* 10. 22. and the fourth at *Herods* building the ſecond Temple. But this of *Davids* here cannot be thought (by way of prophecy) to reſpect that, unleſs, as *Kimchi* fanſies, taking order for the future building of the Temple, 1 *Chron.* 28. 9. and giving a model of it to *Solomon*, he gave him alſo this *Pſalm* for the dedicating it, together with the ſilver and gold and braſs, and other materials for that ſacred work. This conjecture of his was not unfit here to be mentioned. But the Pſalm more probably belongs to his own houſe, which he built new at his being peaceably ſetled in the Kingdom of *Iſrael*, as well as *Judah*, and, as 'tis probable, celebrated with an *Anniverſary* ever after.

b. רֶגַע

V. 5. *Moment*] From רָגַע *ſubito motus eſt*, is *a moment*: but the LXXII. read it ὀργὴ, *anger*, either becauſe that is a *ſuddain* commotion of the *ſoul*, or elſe taking it for רֹגֶז *anger*; (ſo the Syriack reads ܒܚܡܬܗ *in his anger*, in the latter part of the verſe) meaning, I ſuppoſe, the effects of his *anger*, *chiding*, increpation, (as the Syriack ܒܨܥܪܗ is rendred) or other ſuch *puniſhments*: for otherwiſe that there ſhould be ὀργὴ ἐν τῷ θυμῷ αὐτοῦ, *anger in his anger*, would have no great *ſenſe* in it; and yet thus hath the Latine rendred it, *ira in indignatione ejus*.

c. לְהַרְרִי עֹז

V. 7. *My mountain*] לְהַרְרִי עֹז from הָרַר *mountain*) is literally *ſtrength in* or *on my mountain*, referring poſſibly to *Sion* the hill of *David*, ſince the time of the *Arks* being placed there. For thus is עֹז in both the notions, both for *praiſe* and *ſtrength*, applyed to the *Schechinah*, or *preſence* of *God* in the *Ark* or *Temple*; *Pſal.* 96. 6. *ſtrength and beauty are in his Sanctuary*, and *Pſal.* 132. 8. *the Ark of thy ſtrength*. And then the *ſetting* or *eſtabliſhing ſtrength on that mountain*, may be the placing of the *Ark* there. But the LXXII. for mountain read τῷ κάλλει, *beauty* or *comelineſs*: either reading לְהַדְרִי from הָדַר which ſignifies that, or elſe from the *affinity* of theſe words both in *ſound* and *ſignification*, (הָרַר and הֵדֶר *mountain* and *glory*) they thought fit to take in the ſenſe of the *one*, the more fully to *paraphraſe* the *other*. And thus if applyed only to *Davids* perſon, the ſenſe will bear, being in the Hebrew figurative, הֶעֱמַדְתָּה *Thou haſt ſet* or *eſtabliſht ſtrength on my mountain*; but in the LXXII. more clear, περιέθηκας (it ſhould be, I ſuppoſe, παρέσχες) τῷ κάλλει μου δύναμιν, *thou haſt afforded ſtrength to my beauty*, made my *ſplendor* (or *proſperous* ſtate v. 7. *firm* and *durable*: which may probably enough be the intire meaning of the phraſe, without referring to the *Ark*; yet was it not amiſs to mention the other in the *Paraphraſe*, as the means of his conceived *ſafety*.

d. שְׁמַע

V. 10. *Hear*] For שְׁמַע *hear thou*, the LXXII. read שָׁמַע *hath heard*, and ſo for הֱיֵה *be thou*, הָיָה *thou haſt been*; and ſo convert the *petition* of *David*, into a *report* of *Gods* having *granted* it, which is the ſubject of the next verſe.

V. 11. *Dancing*]

e. מְחוֹל

V. 11. *Dancing*] From חָלַל *to bore*, is חָלִיל a *pipe*, or *hollow musical instrument*, ordinarily used in *singing* or *dancing*, and from thence מָחוֹל here for *dancing*. So the Chaldee renders it, לְרִקּוּדִין *into dancing*, and so the Interlineat: and though the copy of the LXXII. antiently, as well as now, read it εἰς χαρὰν, *into joy*, and so is followed by the Latine, Syriack, and Arabick; yet the conjecture of our learned Country-man Mr. *Nic. Fuller* is very probable, that their original reading was εἰς χορὸν, to *dancing*, not εἰς χαρὰν, *to gladness*, the Hebrew word thus exacting, and the conjunction with מִסְפֵּד, *wailing* and *lamentation* not unfitly agreeing thereto, for to that is opposed, and properly succeedeth *dancing*, see *Matth.* 9. 17. To this is here added פִּתַּחְתָּ שַׂקִּי, literally, *thou hast opened my sackcloth.* For in time of *mourning* the manner was to *gird* it on, so 2 *Sam.* 3. 3. *Rend your clothes, and gird you with sackcloth,* *Joel* 1. 13. *Gird your selves and lament* —— and so *Isa.* 32. 11. *gird upon your loyns.* In stead of that *melancholy cincture, gladness* here becomes a *cincture*, as if *sorrow*, like a conquered enemy, were to be carried in triumph, adding to the glory of the victory, and taken in as an ingredient in our joy.

L. 3. c. 9.

פִּתַּחְתָּ שַׂקִּי

f. כָּבוֹד

V. 12. *My glory*] What is here meant by כָּבוֹד *glory*, is somewhat uncertain. The Chaldee render it יְקָרִי עַל כָּל אַרְעָא *the honourable of the earth*, that *they may praise thee*; the Syriack read it, as after the verb of the first person, אזמר לך בכבשי *I will sing to thee glory*; but the LXXII. ὅπως ἂν, *that my glory may sing*, and so the Latine, Arabick, and Æthiopick) in the notion of *glory*, for the *tongue* or *heart* of man, *praising God*, as elsewhere, and here the context directs to interpret it.

a.

b.

c.

The

The Thirty Firſt PSALM.

Paraphraſe. TO the chief Muſitian, a Pſalm of David.

The Thirty Firſt Pſalm is an excellent mixture of prayer and praiſes, and conſtant affiance in God: it was compoſed by David, and committed to the Prefect of his Muſick.

1. O Bleſſed Lord, I place my whole affiance and confidence in thee; do not thou forſake and diſappoint me, but make good thy promiſed mercies and deliverances unto me.

1. In thee, O Lord, do I put my truſt, let me never be aſhamed; deliver me in thy righteouſneſs.

2. Receive my prayer, and haſten to my relief: be thou to me as a fortreſs, and place of refuge, whereto I may confidently reſort, and find ſafety.

2. Bow down thine ear to me, deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defence to ſave me.

3. And ſuch indeed have I conſtantly experimented thee to be, whenſoever I have made my applications to thee, thou haſt ſuccoured and ſecured me; and ſo, I do not doubt, thou wilt ſtill continue to do, and (though I have no title of claim thereto, but only thy free mercy and moſt gracious promiſe) direct and conduct me in all my ways.

3. For thou art my rock and my fortreſs; therefore for thy names ſake || lead me, and guide me.

|| or, thou ſhalt lead me תַּנְחֵנִי

4. Reſcue me, I pray thee, out of the miſchief that is treacherouſly prepared and deſigned againſt me, for thou art my only helper.

4. Pull me out of the net that they have laid privily for me, for thou art my ſtrength.

5. To thee I offer up my very ſoul, that part which alone is worth thy having; to thee I give it in pledge, as to one, that having already wrought ſo many deliverances for me, haſt obliged me to be wholly thine, and withal ingaged thy ſelf by thoſe pawns of thy goodneſs, to do the like again in all my neceſſities.

5. Into thy hand I || commend my ſpirit: thou haſt redeemed me, O Lord God of truth.

|| commit, depoſite, give in pledge. אַפְקִיד

a. 6. I deteſt all the Gentile practices, of conſulting auguries and divinations, which, alas, never ſtand them in any ſtead, deceive and fruſtrate their confidences: All my addreſſes ſhall be made to thee, O Lord, and in thee will I repoſe all my confidence.

6. [a] I have hated them that regard † [a] lying vanities, but I truſt in the Lord.

† or, vanities to no purpoſe.

7. All my delight and joy ſhall be in recounting thy continual goodneſs toward me, how thou haſt regard to my neceſſities, and owned me, and relieved me in my loweſt condition,

7. I will be glad and rejoyce in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities;

8. And not delivered me up into the power and malice of my adverſaries, but as yet preſerved me in a ſtate of liberty.

8. And haſt not ſhut me up into the hand of the enemy: thou haſt ſet my feet in a large room.

9. Yet are not my troubles at an end, O Lord; I have long waited for reſt, but have not yet attained to it. This is very grievous unto me, painful to my ſoul, my ſenſitive faculty, and to my bowels, the ſeat of thoſe affections, and of moſt accurate ſenſe: O be thou graciouſly pleaſed to look upon me.

9. Have mercy upon me, O Lord, for I am in trouble; my eye is conſumed with grief, yea, my ſoul and my belly.

b. 10. For the continual diſtreſſes and troubles wherewith I have been exerciſed have even exhauſted me; thy puniſhments for my ſins have brought me very low: I am ready to ſink and fail under them.

10. For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine [b] iniquity, and my bones are conſumed.

11. My enemies ſcoff at me; and ſo alſo do my friends in a great degree, ſeeing me, after all my confidence, to continue thus helpleſs. This makes them from whom I have moſt reaſon to expect relief, to be afraid to afford me any; and ſo I am avoided, and left deſtitute by all men.

11. I was a reproach among all my enemies, *but eſpecially among my neighbours; and a fear to mine acquaintance: they that did ſee me without fled from me.

* and very much וְלִשְׁכֵנַי מְאֹד

12. I am no more conſidered or cared for by them, than as a man dead and buried, and forgotten by his aſſociates. I am lookt on, as one irrecoverably loſt; and am therein reſembled to a potters veſſel, which if broken, cannot be made whole again, Jer. 18. 11. and ſo as that refuſe potſheard, caſt out as good for nothing.

12. I am forgotten as a dead man out of mind, I am like a broken veſſel.

c. 13. Many, and thoſe no mean ones, I have heard reproaching and taunting me, calling me fugitive, a loſt and undone perſon; hereby indeed expreſſing their wiſhes, and enterprizes, being all riſen up in arms againſt me, and jointly reſolving to deſtroy me utterly.

13. For I have heard the ſlander of many; [c] || fear was on every ſide, while they † took counſel together againſt me, they deviſed to take away my life.

|| fear on † aſſembled סָבִיב בְּהִוָּסְדָם *ſee note on Pſal. 2. c.*

14. But

14. But I trusted in thee, O Lord; I said, Thou art my God.

14. Mean while I reposed my trust in thee, O Lord,

incouraging my self with the meditation of thy mercy and tender care, which would certainly secure me.

15. My [d] times are in thy hand: deliver me from the hand of my enemies, and from them that persecute me. d.

15. As for the fittest season of affording me deliverance, it must in all reason

be referred to thy choice, O Lord, when thou seest it most opportune, be thou pleased to do it for me.

16. Make thy face to shine upon thy servant: save me for my mercies sake.

16. Restore thy favourable aspect unto me: deliver me of thy great kindness and mercy to me.

17. Let me not be ashamed, O Lord, for I have called upon thee: || let the wicked be ashamed, and let them be [e] † silent in the grave. e.

17. Lord, I have addrest my prayers to thee, relied and depended on thee, thine

honour is concerned and ingaged in my preservation; should I be disappointed in my confidence, it would redound to thy reproach. It is the wicked mans portion to expect and miss deliverance, and so to perish with shame and ignominy.

|| *or*, the wicked shall be ashamed יֵבֹשׁוּ

† *or*, cut off

18. * Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous.

18. Thus is it ordinary for the slanderer to be disappointed in his designs, and

brought to shame, and so for all others that scoff and deride the faithful servants of God, and that with the greatest pride and contumely.

* *or*, the lying lips shall —— תֵאָלַמְנָה סְגֹרוּ

19. O how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them which trust in thee, before the sons of men!

19. But as for those that serve thee faithfully, and repose their whole trust in thee, and so use no other artifices to advantage themselves, but those which are perfectly allowable in thy sight, there is abundant mercy laid up for them with God, his works of deliverance and exaltation are constantly shewed forth to them, in a visible and eminent manner.

20. Thou shalt hide them || in the [f] secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. f.

20. Thy favour and providence over them, represented by the Cherubims

wings in the Ark, is their sure refuge and guard, and defence, whatsoever contentious proud men can design, or threaten against them.

|| with the covering of thy countenance.

21. Blessed be the Lord, for he hath shewed me his marvelous kindness in a strong city.

21. And thus hath God (his Name be ever praised for it) given me evidence of

his wonderful mercies, securing me, as in a fortified city, from all the attempts of mine enemies.

22. For I said [g] in my † haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cryed unto thee. g.

22. I was once in a great sadness of heart, at the time of my flight from Saul, and

did verily think I should have been destroyed; and yet even then, upon the addressing my prayers to thee, thou immediately deliveredst me out of that danger.

† flight, *or*, fear.

23. O love the Lord all ye his Saints; for the Lord [h] preserveth the faithful, and * plentifully rewardeth the proud doer. h.

23. Here is abundant cause for all pious men heartily to love God, and admire his

goodness and admirable excellencies, by considering his constant deliverances afforded to all those that cleave fast to him; and not only deliverances, but victories, all or more than they stand in need of.

* he that doth glorious, or high, or excellent things, rewardeth plenteously.

24. Be of good courage, and || he shall strengthen your heart, all ye that hope in the Lord.

24. And therefore let all that repose their trust in God chearfully proceed, and firmly and constantly adhere unto him, and never be tempted with any difficulties to fall off or forsake him.

|| let your heart be strengthened, *Psal.* 27. 14.

Annotations

Annotations on Pſal. XXXI.

a. שְׂנֵאתִי שְׂנֵאתָ שָׁוְא

V. 6. *I have hated*] שְׂנֵאתִי *I have hated*, (which the Chaldee retein in like manner in the firſt perſon) the LXXII. render μισησας, *thou haſt hated*, (and ſo the Latine, Syriack, *&c.*) miſreading, it ſeems, שְׂנֵאתָ in the ſecond perſon. But שָׁוְא, that follows in the verſe, ſeems to be by them moſt ſignificantly rendred, ἀναιτως, *in vain*, *adverbially*, ſo as to *affect* מְשַׁמְּרִים *thoſe that obſerve*] precedent, and not to joyn with הַבְלֵי *vanities*; for if they be ſuch, the addition of *lying*] will add little to them. The ſenſe lies thus, that *heathen* men, when any *danger* or *difficulty* approacheth them, are ſolemnly wont to apply themſelves to *auguries* and *divinations*, and ſo to *falſe Gods*, to receive advice and directions from them: but doing ſo, and obſerving their reſponſes moſt ſuperſtitiouſly, they yet gain nothing at all by it; their applications and addreſſes are in vain, return them no manner of profit. And theſe *David* deteſts, and keeps cloſe to God, hopes for no aid but from him. And thus the Latine and Arabick underſtand it alſo, though the Chaldee read paraphraſtically [*works like to vanity and a lye*,] and the Syriack, [*vain worſhips.*]

b. בַּעֲוֹנִי עָוֹן עָנִי

V. 10. *Iniquity*] From עָוָה the *verb*, is the noun עָוֹן *ſin*, *iniquity*; and ſo בַּעֲוֹנִי *becauſe of my iniquity*. But this the LXXII. read ἐν πλωχείᾳ, *in poverty*, (and from thence the Syriack and Latine, *&c.*) as if it were בַּעֲנִי *in poverty* or *affliction*. The word עָוֹן as it ſignifies *ſin*, ſo it ſignifies alſo the *puniſhment* of *ſin*, *Iſai.* 53. 6, 11. and ſo here it ſeems to ſignifie, ſo as to connect with grief, and ſighing precedent, and to denote thoſe miſeries which his ſins had brought upon him. The learned *Caſtellio* renders it, *in hoc ſupplicio*, *in this puniſhment*: and that conſideration perhaps, joyned with the affinity of the word עָנִי, might move the LXXII. *&c.* to render it *poverty*, for that, as it is *evil*, is a *puniſhment* of *ſin*.

[c. תָּגוּר רַבִּים

V. 13. *Fear was on every ſide*] גור ſignifies to *dwell*, *inhabite*, and with the *prepoſition* מ *from*, *to fear*, 1 *Sam.* 18. 14. *Job* 41. 17. *Pſal.* 33. 8. Hence מָגוֹר here ſignifying *fear*, is by the LXXII. rendered in that other ſenſe of *inhabiting*, (and ſo *Pſal.* 34. 4. for מְגוּרוֹתַי *my fears*] ſome copies of the LXXII. have παροικιῶν μου, *my habitations*, but others read θλιψεων, and the Latine and Arabick *tribulationibus*,) and as if it were connected with רַבִּים *many*] foregoing, (which it cannot do) πολλῶν περικύντων κυκλόθεν, *of many that dwell on every ſide*; whereas the רַבִּים belonging to דִּבַּת going before, *the reproach of many* or *of great ones*,] מָגוֹר *fear* muſt be joyned with מִסָּבִיב following, *fear on every ſide*, both governed of שָׁמַעְתִּי *I have heard*, in the beginning of the verſe. For it muſt here be remembred, what *Jeremy* ſaith to *Paſhur*, *Jer.* 20. 3. *the Lord*, ſaith he, *hath not called thee Paſhur, but* מָגוֹר מִסָּבִיב, we render it there as a proper name, *Magor-Miſſabib*, but in the *margent*, *fear round about*, or *on every ſide*; and the interpretation of the phraſe is added, v. 4. *For thus ſaith the Lord, I will make thee a terrour to thy ſelf, and to all thy friends*, &c. even a *deſtruction* and *deportation*, in the end of that verſe. This then was a proverbial phraſe, frequently uſed, and fit for a Prophetick and Poetick writing, to ſignifie *utter ruine* and *deſtruction*; and being here uſed by enemies againſt *David*, as a taunt, it ſignifies their threatning him utter deſtruction. *I heard*, ſaith he, דִּבַּת רַבִּים *the reproach of many*, or *of great ones*: and then 'tis not ſtrange he ſhould ſpecifie and ſet down the very form of their reproach, *Fear round about*, i. e. an *abject*, *loſt*, *ruin'd fellow*, as elſewhere he mentions their *crying Ah*, *Ah*, *&c.* And ſo this is the moſt perfect rendring of the place. For as to this no-notion of reproach, for which this is proverbially uſed, it is yet more evident from *Jer.* 20. 10. *I heard the defaming of many*, *Fear on every ſide*; juſt as here, *I heard the ſlander of many*, *Fear on every ſide*: and as here it follows, *they deviſed to take away my life*; ſo there, to the like purpoſe, *All my familiars waited for my halting*, *ſaying*, *he will be entiſed*, *and we ſhall prevail againſt him*, *and we ſhall take our revenge on him.* Mean-while *fear*] here muſt be taken, as oft it is in Scripture, for the matter and cauſe of *fear*, *danger*. So *Iſai.* 66. 4. וּמְגוֹרֹתָם *and their fears will I bring upon them*, i. e. thoſe things which they feared: and ſo *Pſal.* 34. 4. where 'tis rendred *tribulations*.

d. עִתֹּתַי

V. 15. *Times*] From עָתַת *opportune fecit*, or *locutus eſt*, *doing* or *ſpeaking opportunely*, is עֵת a *ſeaſon* or *opportune time*; and ſo עִתֹּתַי ſignifies here, the *fit ſeaſons* of Gods relieving him. The Chaldee reads it וְמַנֵּי פוּרְקָנִי *the times of my redemption*. For this the Copies of LXXII. read οἱ κληροι μου, and the Latine from thence *ſortes meæ*, *my lots*; and ſo *Apollinarius*, ωι κληροι, *my lots*, and the Arabick and Æthiopick, *my inheritance*. But the Syriack read ܙܒܢ *times*; and ſo the *old Roman Pſaltery*, *tempora mea*, *my times*: which makes it very probable, that the purer reading of the LXXII. was καιροι μου, *my ſeaſons*, but that by the Scribes antiently diſguiſed into κληροι μου, *my lots*.

e. יִדְמוּ

V. 17. *Silent*] יִדְמוּ from דָּמָה, which ſignifies both to be *ſilent* and to be *cut off*, is here by the addition of לִשְׁאוֹל *in the grave*, confined to the latter ſenſe, *cut off*, *deſtroyed*. The Chaldee have been willing to take in both ſignifications, *Let them be put to ſilence*, *and deſcend into the grave*; the LXXII. no more than καὶ ἀχθήτωσαν, *Let them be brought down*——

f. סֵתֶר פָּנֶיךָ

V. 20. *Secret of thy preſence*] That *Gods face* or *preſence*, promiſcuouſly expreſt by פָּנִים *his faces*, is frequently attributed to the *Sanctuary*, the peculiar place of his *gracious reſidence*, appears by the phraſes of *ſeeking his face* there, and *coming before his face*, and many the like indications. Now this preſence of his being ſaid to be hid under the wings of the Cherubims, the phraſe here סֵתֶר פָּנֶיךָ *the covering of thy countenance*, or *preſence*, is evidently deſigned to ſignifie this bleſſing, preſence and favour of Gods, exhibited in the Sanctuary: as more manifeſtly appears by the enſuing mention of סֻכָּה *Pavillion*, or *Tabernacle*, the place of *Gods inhabiting*, *or reſidence*. And this very fitly expreſſeth a place or guard of perfect *ſecurity*; *Gods gracious preſence*, or *interpoſition*, being moſt *eminently ſuch*.

g. בְּחָפְזִי

V. 22. *My haſte*] חָפַז ſignifies to *make haſte*, ſo as they that *fly*; thus *Exodus* the 12th and the 13th Verſe, they were to *eat the Paſſover in haſte*: and accordingly

according *to fly* through *fear*, 2 *King.* 7. 11. where the LXXII. read σαμβεῖσθαι, *to be ſore afraid*, as *Pſal.* 103. 8. 'tis rendred δειλιᾶζειν, *to be afraid*, and *Pſal.* 48. 5. ἐσαλεύθησαν, *they were ſet a ſhaking*: and ſo alſo to be in an *amazement*, as *fearful* men are under a *terror*. In this laſt ſenſe the LXXII. render it here ἔκστασις, *aſtoniſhment*, or *ecſtaſie*, the Latine, *exceſſus mentis*, *exceſs of minde*, and ſo the Arabick and Æthiopick: but the Syriack reads חפשתי וסחלי in my *ſwiftneſs*, and the Chaldee more fully בְּאִתְבְּעוּתִי לְמֵעְרוֹק *when I ſought to fly*. And this is moſt probably the meaning of it, בְּחָפְזוֹ *in the time of Davids flight*, that his greateſt danger, and exigence (and ſo again, *Pſal.* 116. 11. בְּחָפְזִי *in my flying*, the Chaldee read בְּמִסְעַרְקִי *when I fled*) or in his *great fear*, ſuch as he was in, when he fled from *Saul*.

h. אֱמוּנִים נֹצֵר

V. 23. *Preſerveth*] Where the Hebrew reads אֱמוּנִים נֹצֵר *preſerveth the faithful*, the Copies which now we have of the LXXII. read ἀληθείας ἐκζητεῖ, *requireth truth*: but 'tis probable the right reading was ἀληθεῖς: and then ἐκζητεῖν, *to require*] being uſed by them for *Gods avenging*, or *taking* the *part* of *innocent perſons* againſt thoſe that *injure* them, they might well ſet that as the paraphraſe for נֹצֵר *Gods preſerving* his *faithful ſervants*, and *evidencing* this by *avenging* them on their *enemies*. But in the latter part of the verſe the difficulty is greater, ariſing from the ambiguity of the word גָּאָה for נָאָה ſignifying *elatus eſt*, *eminuit*, that is taken ſometimes in a bad ſenſe, for *pride* and *arrogancy*, *Pſal.* 10. 2. ſometimes in a good ſenſe, for *ſplendor*, *magnificence*, *ſtrength*, *excellence*. In this latter ſenſe 'tis uſed of God, *Pſal.* 68. 35. וְעָזּוֹ גַּאֲוָתוֹ, *his height*, or *excellence*, *and ſtrength are in the clouds*. And in this notion of the word עֹשֶׂה גְּאָיוֹת *he that doth high things*, or *excellent things*, is a fit *title* for *God*, and ſo in conſtruction with וּמְשַׁלֵּם עַל יֶתֶר, *and ſhall abundantly reward*,] the rendring is very prompt and perſpicuous, *the Lord preſerveth the faithful, and he that doth excellent things abundantly rewards them*; ſo עַל יֶתֶר from יָתַר *abundavit*, *ſuperfuit*, *reliquum fuit*) is beſt rendered *full meaſure*, and *running over*, what they want, and more, ſhall God give them.

גַּאֲוָתוֹ וְעָזּוֹ

עֹשֶׂה גְּאָיוֹת

עַל יֶתֶר

The Thirty Second PSALM.

A Pſalm of David, a Maſchil. a.

Paraphraſe.

The Thirty Second Pſalm is principally ſpent in declaration of the nature of true bleſſedneſs, conſiſting in Gods pardon, and juſtification, and was ſet to the tune known by the Title of Maſchil.

1. Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered.

1. All the felicity that can be attained to in this life, or in another, depends wholly not on the merit of any mans performances, but only in Gods free and favourable acceptance, his gracious pardon to our many frailties, and fouler ſins, (purchaſed for us by the merit of the ſufferings of the Meſſias, given to the World in Gods free promiſe to Adam, immediately after his fall.)

2. Bleſſed is the man unto whom the Lord imputeth not iniquity, and b in whom there is no guile.

2. Happy therefore, O thrice happy is he, who is thus accepted by God, whoſe b.

ſtate is ſuch, as that God approveth him (in Chriſt;) who though he have ſinned, yet upon his ſincerity of humiliation, confeſſing and forſaking all known ſin, and his impartial obedience to the whole will of God, (the condition without which Gods reconciliation cannot be regain'd) is by God received again into favour and juſtified. See Rom. 4. 7, 8.

3. When I kept ſilence, my bones waxed old, through my roaring all the day long.

3. Time was, when my condition was very ſad and miſerable; whilſt with horror reflecting on the foul ſins whereof I had been guilty, but not addreſſing my ſelf, as I ought to have done, to thee in confeſſion and contrition, and begging of thy gracious pardon, the weight of the ſorrow conſumed me, my grief was violent and continual.

4. For day and night thy hand was heavy upon me, and c my moiſture is turned into the drought of Summer. Selah.

4. Thy wrath and diſpleaſure, under which I lay, was a moſt unſupportable weight and preſſure; the burthen of it conſumed and wearied me out, ſcorcht and dryed me up, like the earth when 'tis parcht by the ſcorching heat of the Sun about the Summer Solſtice. c.

‖ againſt me my עָלַי פִּשְׁעִי

† or, tookeſt away נָשָׂאתָ

5. I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs ‖ my tranſgreſſions unto the Lord, and thou † forgaveſt the iniquity of my ſin. Selah.

5. But at length, when I better bethought my ſelf, I repaired to, and caſt my ſelf down before God, in true ſorrow and humiliation, confeſſing and bewailing my foul tranſgreſſions, laid all open and bare before him, without any diſguiſe, concealment, or extenuation: inſtead of excuſing, I aggravated my ſin againſt my ſelf: And then immediately upon the ſincerity of my confeſſion (and forſaking) I obtained free and full pardon from God.

* but as for the inundation of great waters.

6. For this ſhall every one that is godly pray unto thee in d a time when thou mayeſt be found; * ſurely in the flouds of great waters they ſhall not come nigh unto him.

6. All this being duely conſidered, 1. how bleſſed a thing it is to have God reconciled unto us, 2. what d.

a ſad weight, to lye under the guilt of ſin unpardoned, 3. how ready God is to be reconciled upon our confeſſing and forſaking, is abundantly ſufficient to ſtir up every man, that hath but any the leaſt care of piety, or his own good, to make all poſſible ſpeed to return to God, and implore his favour, leſt by delay ſuch pretious opportunities be loſt; for as for wicked ungodly men, their prayers ſhall never be heeded by God.

c. 7. In the list of the former sort I hope to be found, and so to have thee my refuge, to which I may humbly, but cheerfully resort for relief; and approving my self to thee, rest securely confident, that thou wilt continue to preserve me, and again, as heretofore, bless me with victory, and gratulatory Songs at my return.

7. Thou art my hiding place; thou shalt [e] preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

f. 8. Let me therefore instruct thee, thou proud obdurate sinner, teach thee a more regular course, than that which thou art in: I will for once take upon me the severer office of a tutor or guide (so Psal. 34. 11.) and this shall be the sum of my admonition;

8. I will instruct thee, and teach thee in the way which thou shalt go: I [f] will || guide thee with mine eye.

|| counsel thee; mine eye upon thee, *or*, mine eye shall be upon thee.

g. 9. That at length timely you begin to relent, shew your selves docile and tractable, to follow his guidance obediently, and not to imitate the unmanaged horse and mule, that notwithstanding bit and bridle, all means of reducing or subduing them, will not be drawn that way that the owner directs; and such are ye, if when ye are out of the way, departed from God by your sins, ye refuse to obey those divine methods of his, which he useth to reduce you. Those that are tractable he will draw and bring home to him; but as for the obstinate and imperswasible, their condition is very sad.

9. Be ye not as the horse or as the mule, †which have no understanding; whose mouth *must be held in with bit and bridle, ‡ lest they come neer unto thee.

† *or*, in not understanding.
* shall be, *or* is held with bit and bridle; yet they come not to thee.

10. But if ye be thus obstinate, ye shall dearly rue it. Wicked men shall gain little by their course; many an heavy stroke is their portion (as it is of the undocile mule, v. 9.) but the obedient and docible, that relyes and waits on God, and in humility and confidence adheres to him, and observes his directions, all the felicities of all sorts are his inheritance.

10. Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about.

11. This therefore, to conclude, is abundant matter of joy, and delight, and exultation, to all sincere faithful, and obedient servants of his (though of horror to all others.) Which was the thing undertaken to be proved at the beginning, v. 1. and being so fully deduced, may now conclude, as it began the Psalm.

11. Be glad in the Lord and rejoyce, ye righteous; and shout for joy all ye that are upright in heart.

Annotations on Psal. XXXII.

a. חַמַשְׂכִּיל *Tit. Maschil*] From שָׂכַל to *understand*, is מַשְׂכִּיל *a wise, prudent, intelligent* person. It is here, and twelve times more, used as the title of a Psalm, to denote the sort of melody, the tune to which it was set, (so saith *Kimchi* on *Psal.* 3.) known among the Hebrews by that name, from some famous song first set to that tune; either from the wisdom contained in it, as when it is styled *Maschil of Heman* and *Ethan*, *Psalm* 88, and 89. (those being two eminent wise men, 1 *King.* 4. 31.) or else, as beginning with that word. The Chaldee render it שְׁכָלָא טָבָא a *good understanding*, the LXXII. συνέσεως, *of knowledge*, or *understanding*. More literally it signifies the *concrete*, the *wise* or *intelligent*; but being added to לְדָוִד *to* or *of David*, it undoubtedly signifies a Psalm of his, set to that tune, and nothing else; and so in all the other Psalms, where it is prefixt in the title. See note on *Psalm* 88. b.

b. בְּרוּחוֹ *V. 1. In whose spirit*] Where the Hebrew hath *in his spirit*, (which the Syriack, Latine and Æthiopick follow, some reading, *in his spirit*, some, *in his heart*, which is all one) the LXXII. as now we have their Translation, have ἐν στόματι αὐτῶν, *in their mouth*, and so the Arabick also. This, 'tis possible, from the double notion of רוּחַ; either for the *spirit* and *soul*, or else for the *breath*, which is the *instrument* of *speech*. But 'tis more probable that some scribe may have thus mistaken, by reason of the affinity of the words, and set στόμα for πνεῦμα, *mouth* for *spirit*. S. *Hierome* in *Ep. ad Suniam & Fretil.* affirms the LXXII. to have read πνεῦμα, and that στόμα was inserted from *Symmachus*. רוּחַ

c. *V. 4. My moisture*] The last part of this, *v.* 4. is so rendred by the LXXII. and Latine, *&c.* as hath no affinity with the Hebrew, as now we have it, and as it is understood by the Chaldee. The Hebrew hath נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קָיִץ, The chief difficulty is in לְשַׁדִּי. Yet that is well cleared by the Chaldee, rendring it רְוָטְבִי *my freshness*, or *moisture*; and so לְשַׁדִּי is best rendred from שׁוּר or שַׁד a *dugge*, or *breast*, (the ל, saith *Abu-Walid*, being *pleonastical*) and that from an old word שׁרא to *moisten* (in which sense the Arabs ثرا) so *Num.* 11. 8. לְשַׁד הַשֶּׁמֶן, *the freshness*, or *juice*, or *fatness* or *moisture of oyle*. This, saith the Psalmist, was converted (from הָפַךְ to *turne*) *into the droughts* (from חָרַב *exaruit*) of *summer*. So קַיִץ signifies from קוּץ *tædet, molestum est*, because of the *wearisomeness* of *summers heat*. But the LXXII. seem to have misread at least three of these words. For נֶהְפַּךְ *is turned*, they read ἐστράφην, *I was turned*, as if it had been נֶהְפַּכְתִּי in the first person. For לְשַׁדִּי my *moisture*, or *freshness*, they read, εἰς ταλαιπωρίαν, *into misery*, (in which sense also the *Jewish-Arab* takes it) as if it were לְשָׁדָה *in angustiam* (שָׁדָה *grief*, or *calamity*, from שָׁדַד *proscidit, vastavit.*) For בְּחַרְבֹנֵי *into droughts*, they read ἐν τῷ πεπηγέναι, *in being fixt* or *strucken into*, from that old notion of חָרַב, in which חֶרֶב a sword comes from it, the instrument of *transfixion*; from whence this other notion seems to have been derived, because when an arrow or the like is entred into the flesh, it causeth a burning in it. Lastly, for קַיִץ *summer*, they read ἀκανθῶν, a *prick* or *thorn*, from the same theme. And by thus varying the sense in every word, they have yet given us but another expression of the same matter, fit enough for a paraphrase of the Psalmists great sorrow for sin, thus; *I was turned into great misery, when the thorn entred into me*, i.e. to signifie the sharp sense of his transgression. The Syriack paraphrase it in a plainer manner, *grief turned in my breast to the killing of me*; and the Arabick, *thou hast reflected on me cares or troubles warring in my heart.* But the *Jewish-Arab* followeth another construction; *day and night thy plague is heavy upon me*, נֶהְפַּךְ *turneth*, or *is turned upon me*, לְשַׁדִּי *to the grieving me*, or, *and grieveth me*, בְּחַרְבֹנֵי קָיִץ *as the heats*, or *hot winds of summer.*

נֶהְפַּךְ בְּחַרְבֹנֵי קָיִץ

d. עֵת מְצֹא *V. 6. In a time when thou mayest be found*] In this *v.* 6. the weight seems to be laid on עֵת מְצֹא *a time of finding*, a *time* when God will hear and grant their prayers: and that suggests another rendring of the latter part of the verse, than the antient *Interpreters* have taken notice of, thus; רַק לְשֶׁטֶף מַיִם רַבִּים *but as for the inundation of many* or *great waters* (hereby signifying the wicked man, that like a torrent breaks over the banks, transgresses the Laws, and sweepes and carries

רַק לְשֶׁטֶף

לא יגיעו carries all before him) אליו לא יגיעו *they will not come nigh*, or at all *approach unto him*, i. e. *to God*; they run on obſtinate in their courſe, they care not, nor ever look after God. Thus the oppoſition ſeems to exact: and the change of the perſon from *thee* to *him* is no objection againſt it, being frequent in other places of this poetick writing. On this it regularly follows, *thou art my hiding place*, I deſire to be in the number of the humbly pious, that make a ſeaſonable and ſucceſsful addreſs to thee, and ſo to have my part in thy protection, &c. And then for all other, the obſtinate, &c. *I will inſtruct them*, v. 8.

e. תצרני V. 7. *Preſerve me*] The LXXII. their reading here is very far from the Hebrew. For תִּצְּרֵנִי *thou ſhalt keep*, from נָצַר, they ſeem to have read תְּצֹרְרֵנִי *thou haſt beſieged*, from צוּר, and ſo render it, רנני περιχύσεις με, *beſieging me*. For רִנֵּי *acclamations*, or *ſongs*, from רָנַן to *ſing* for joy, they render τὸ ἀγαλλίαμά μου, *my rejoycing*, as if it were רִנִּי *my exultation*. Then פַּלֵּט the *infinitive*, in the notion of the *gerund* in *di*, they read as in the Imperative, λύτρωσαί με, *deliver me*. Laſtly, תְּסוֹבְבֵנִי *thou ſhalt incompaſs me*, they render ἀπὸ τῶν κυκλούντων με *from them that incompaſs me*, as if it were מְסוֹבְבַנִי. Thus alſo the Latine, *à tribulatione quæ circumdedit me, exaltatio mea, erue me à circumdantibus me, from the tribulation which incompaſt me, my exaltation, deliver me from them that incompaſs me.* And ſo the Arabick and Æthiopick. But the Syriack are neareſt the Hebrew, נטלני ופלט, &c. *preſerve*, or *free me, and imbrace*, or *incompaſs me with glory and deliverance*; and the Chaldee exactly according to the Original, *thou ſhalt preſerve me from tribulation, with ſongs of redemption ſhalt thou incompaſs me*, i. e. with ἐπινίκια, or *gratulatory ſongs* for *victory*, ſuch as the joyful matrons meeting him at his return from conqueſt, incompaſſing him, or caſting themſelves into a ring, chanted out unto him, 1 *Sam.* 18. 6. one ſide anſwering the other.

f. אוֹעֲצָה V. 8. *Guide thee*] From יָעַץ *conſuluit*, is אוֹעֲצָה here, *I will counſel thee*, i. e. *direct, inſtruct*, or *guide* thee, meaning the proud and haughty ſinner, *v.* 6. expreſt by the irregular overflowings of many waters, *I will teach thee* in what channel thou ſhalt paſs, and ſo guide thy courſe. To which is added עָלַיִךְ עֵינִי *mine eye upon thee*, by way of explication of the former, I will counſel or guide thee, ſo as the eye of the rider doth the horſe, of the Tutor the Scholar, but eſpecially the guide of an unknown way, who is inſtead of eyes, *Num.* 10. 31. The Chaldee read, *I will counſel thee, and ſet my eye upon thee for good*: but the LXXII. ἐπιστηρίσω, *I will confirm*, or *ſtrongly ſet my eye upon thee*, moſt probably reading it אֵיתִיצָה from יָצַב to be *firm* or *ſtrong*.

g. אֵין הָבִין V. 9. *Leſt they come neer unto thee*] The difficulty of this, *v.* 9. will, I conceive, be beſt explicated by obſerving the phraſe אֵין הָבִין: which is literally [*not to underſtand*,] being in the infinitive mood; but may beſt be rendered in the notion of a gerund, thus, *Be not like the horſe and mule, in not underſtanding*, i. e. which *underſtand not*; their [*not underſtanding*] being the thing, wherein the parallel betwixt ſuch beaſts, and obſtinate men, expreſt by *inundation of many waters*, v. 6. conſiſts. This being obſerved, בַּל קָרֹב in the end of the verſe, being another infinitive mood, muſt in reaſon agree with that, and in like manner be rendered, *in not coming neer*, (ſo קָרַב ſignifies, *acceſſit, appropinquavit*) or *they come not neer*, אֵלֶיךָ *to thee*: and then that which is between, בְּמֶתֶג וָרֶסֶן עֶדְיָם לְבִלּוֹם *with bit or bridle his jaw or mouth to be held*, or *muſt be held* (as ל with an infinitive mood oft ſignifies, *Hoſ.* 9. 13. *Ephraim* לְהוֹצִיא literally, *ad educendum, to bring forth*, but in ſenſe as we render it, *ſhall bring forth*,) muſt be underſtood, not as the means to keep the beaſt from coming to or nigh, but as the means deſigned to make the beaſt come to, but when uſed to an obſtinate, unnurtured, unruly beaſt, uneffectual to that end. For it muſt be obſerved what is the uſe of the bit and bridle, when applyed to an horſe, &c. *viz.* to direct and guide which way the rider or leader will have him go. So *Iſa.* 30. 28. *the bridle in their jaws cauſing them to erre*, is a *bridle to lead them into a wrong path*; as here to *lead them into a right way*, v. 8. ſo *Iſa.* 37. 29. *a bridle in thy lips to turn thee back*, &c. And ſo *Jam.* 3. 3. *the bit in the horſes mouth* is to *turn about their whole body*. But then a *ſturdy, untamed, ſtiff-necked*, or *headſtrong* horſe, will not be thus turned, or lead, or perſwaded to do what you would have him; but like the undiſciplinable torrent, the fury of the great waters, v. 6. that *would not come nigh him*, ſo theſe here, *they will not come neer to the owner* or *maſter*. And ſo this is the meaning of the whole verſe: *ſome unmanaged horſes* and *mules* there are, which will not be taught or inſtructed, will not go or follow the way that you would teach or lead them, (and ſo this connects with *v.* 8. which hath tendered them inſtruction and teaching in the *way that they ſhould go*, and *guiding*——) are ſo far from being guided with the Maſters eye, *v.* 8. that his bit and bridle together, the moſt forcible means that are ordinarily uſed, for ſubduing or reducing them, will not work upon them, when they are a turning away and going from thee, are not ſufficient to compel them to come to thee: But ſaith the Pſalmiſt, *be not ye like to ſuch ſtiff-necke cattel.* Our Engliſh, that renders, *leſt they come neer unto thee*] ſuppoſeth, without reaſon, that the uſe of the bridle is to keep the horſe and mule from doing violence to thee, as if they were Bears and Tigers, and the like ravenous beaſts. The true uſe is quite contrary, to make them come to thee, or go, or turn, the way that thou wouldſt have them; and their not doing ſo (meant by בַּל קָרֹב אֵלֶיךָ *not come neer thee*) is the effect of their obſtinacy and want of managery, and that is it wherein we are here forbidden to be like them. Thus I ſuppoſe the Chaldees לא יתקרב is to be rendred; not, *ne accedant*, but, *non accedent, they will not come to thee.* So the Syriack expreſly, *Be not like the horſe and mule which are not wiſe*, (or *docile*) *which they tame with a bridle from their youth, and they come not to him.* And the LXXII. to the ſame effect, ἐν χαλινῷ καὶ φιμῷ τὰς σιαγόνας αὐτῶν ἄγξαι τῶν μὴ ἐγγιζόντων σοὶ σύ, *bind their jaws with bit and bridle which come not neer to thee*; and ſo the Latine, and Æthiopick. But the Arabick more looſely, by way of paraphraſe, *Be not like horſe and mule, which have not underſtanding, and are not drawn with the bridles that are in their mouths; ſo do thou repreſs the jaws of thoſe that come not to thee.*

בל קרב

The Thirty Third PSALM.

Paraphrase.

THe Thirty Third Psalm is an acknowledgment of the great power and wisdom and goodness of God, in his Works of Creation and Providence, wherein all are obliged to sing praises to his Name, and faithfully to serve and depend on him.

1. O bless and magnifie the name of God, all ye that apply your selves to a careful performance of all offices of Justice and goodness, and herein delight and please your selves. 'Tis the employment of the blessed Saints in heaven, to be continually singing praises to God; and there can be none other more proper for Saints on earth, who have innumerable obligations to it, and from whom it is most graciously accepted by God, and to whom it is also matter of the greatest present delight, to be busied in recounting Gods glories, and abundant mercies to them.

1. Rejoyce in the Lord, O ye righteous; for praise is || comely for the upright. || or, desireable, [illegible]

a. 2. To this purpose those musical instruments that are in use among men in Festivities, the Harp and Viol, &c. will be most fitly used in the singing of Psalms and Hymns unto God.

2. Praise the Lord with harp, sing unto him with the || Psaltery, and an [a] instrument of ten strings. || Psaltery of ten strings.

3. And the choisest and rarest ditties, and the best composed Musick, and the most excellent melodious voices, are all to be called in, to perform this great duty of thanksgiving unto God.

3. Sing unto the Lord a new song; play skilfully with a loud noise.

4. For all that God saith or doth is excellently good; his commands are of those things which are infinitely best for us, his promises abundantly gracious, and certain to be performed, and his very threats and prohibitions acts of special mercy, to keep us from those things which are most pernicious to us. As for all his works of providence, they are most just and merciful.

4. For the word of the Lord is right, and all his works are done in truth.

5. Mercifulness and justice are of all things in the world most approved and valued by him, and are by him exemplified to us, in all the daily acts of his providence among us.

5. He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6. The whole body of the heavens and all that is in them, the Sun, Moon, and all the Planets and lesser Stars, were created by his bare speaking the word, commanding that they should have a being. Which as it is a most illustrious evidence of his absolute omnipotence, so is it of his great goodness also to us, for whose benefit they were all created.

6. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.

b. 7. So in like manner did he sever the waters, which covered the face of the earth, and confined them to hollow places; where though they swell much higher then the shore, yet they do not overrun it, but are gathered into a round gibbous form, and so remain constant within their channel. And in those vast cavities of an unfathomable depth he hath laid up the whole Ocean, as safe, and as far from hurting, or drowning, or overrunning the earth, as corn laid up in a granary, as money in a treasury, is safe from running out of it. (A joynt evidence again of his infinite power and goodness.)

7. He gathereth the waters of the Sea together, [b] as an heap; † he layeth up the deep in store-houses. † he layeth them up in the store-houses of the deep.

8. As therefore he is thus able to set bounds to that vast element, so can he and doth he to the most enormous power of men; which may therefore be a just cause of awe and dread to all the men in the world.

8. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him.

9. For as a bare word of his immediately created all the world; so is every command of his now most certainly obeyed: as he pleaseth to dispose, so shall it infallibly be.

9. For he spake, and it was done; he commanded, and it stood fast.

c. 10. Whatsoever godless men (see note on Psal. 10. m.) design, or propose to themselves, contrary to his will, he blastes and frustrates it, dissipates all their contrivances, be they never so prudently managed by whole multitudes and assemblies of them.

10. The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect. [c]

11. Onely that which he hath decreed and purposed, shall immutably come to pass.

11. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

12. O then, thrice happy is that Nation and people, which have betaken themselves to the sincere service of so great, and powerful, and gracious a God, and whom he hath in so special a sort made choice of, to be peculiarly his, among them to reveal himself in so eminent a manner.

12. Blessed is the man whose God is the Lord, and the people whom he hath chosen for his own inheritance.

13. The

13. The Lord looketh from heaven, he beholdeth all the ſons of men:
14. From the place of his habitation he looketh upon all the inhabitants of the earth.

13, 14. All the men that are in the earth, the inhabitants of the whole world are within the compaſs of his

moſt particular providence: though he reſide in heaven, in a peculiar manner; yet from thence he exactly ſurveighs and beholds all and every their actions, and even moſt ſecret thoughts.

15. He faſhioneth their hearts ‖ alike; he conſidereth all their thoughts.

‖ together, or, one by one.

15. As he is ſeverally and equally the creator of them all, and former of their ſouls, as well as bodies, ſo he is certainly able to diſcern particularly all the operations of their very hearts; and is no idle ſpectator, but weigheth and and judgeth all, and accordingly rewards every man.

16. There is no King ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.

16. 'Tis not the multitude or ſtrength of an Army, that hath power to ſecure any Potentate; not the valour or puiſſance of the moſt giantly perſon, to preſerve himſelf.

17. An horſe is a † vain thing for ſafety, neither ſhall he deliver any by his great ſtrength.

† עֶקֶר וּ

17. An horſe is the moſt vallant and docile beaſt, and generally the moſt uſed in

Military affairs, in reſpect both of his courage, and ſwifneſs, vigour, and activity: yet he that depends thereon for his ſafety, or good ſucceſs in a battel, oft finds him a very deceitful falſe aid, is pitifully diſappointed by him.

18. Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy,

18. The only ſecurity is to be ſought from the favour and protection of God; and

the way to qualifie our ſelves for that is, by conjoyning our uniform ſincere obedience to him, and our unſhaken conſtant relyance on his mercy.

19. To deliver their ſoul from death, and to keep them alive in famine.

19. To ſuch as are thus qualified, his protection will not fail, whatſoever the danger be, how great ſoever the ſeeming deſtitution.

20. Our ſoul * waiteth for the Lord: he is our help and our ſhield.

* נַפְשֵׁנוּ חִכְּתָה

20. The Lord is our only aid and protector; to him therefore is all the deſire of our ſouls.

21. For our heart ſhall rejoyce in him, becauſe we have truſted in his holy name.

21. And whatſoever befalls us, we ſhall moſt cheerfully (and not only patiently) ſupport it, as having full aſſurance, and confidence in him, that he will either reſcue us out of it, or elſe convert it to our greateſt advantage.

22. Let thy mercy, O Lord, be upon us, according as we hope in thee.

22. O Lord, our full truſt is in thee; let thy mercy come down upon us, we beſeech thee.

Annotations on Pſal. XXXIII.

a. נֵבֶל

V. 2. *Inſtrument of ten ſtrings*] From נָבַל *aruit, emarcuit*, to be *ſhriveld* or *withered*, is נֵבֶל a *leathern bottle*, or *veſſel* to put wine in, 1 *Sam.* 1.24. and from the *likeneſs*, a *muſical inſtrument*, called *nablium* in *Latine*,

De Arte Am. l. iii.

Diſce etiam duplici genialia nablia palmâ.
Vertere, conveniunt dulcibus illa modis.

in *Ovid.* Anſwerable to it is the Greek ψαλτήριον, (and ſo 'tis here rendred by the LXXII.) of which Grammarians tell us, that it is an inſtrument more ſweet and pleaſant than a harp; like it in forme, but differing from it. Accordingly we render it ſometimes a Pſaltery, as here, and *Pſal.* 144. 9. ſometimes a Viol, *Iſa.* 14. 11. As for עָשׂוֹר, which is added to it, and ſignifies *decachord*, or *inſtrument of ten ſtrings*, it is not ſet (as here, and *Pſal.* 144. 11. it is in our Engliſh) for a third ſort of Inſtrument, but in appoſition with נֵבֶל, a *Pſaltery* or *Viol* of *ten ſtrings*. And ſo all the antient Interpreters uniformly render it: the LXXII. ἐν ψαλτηρίῳ δεκαχόρδῳ, *on a decachord Pſaltery*; the Chaldee בנבלא ועסרתי ניסין *on a nablium of ten ſtrings*; who yet *Pſal.* 92. 4. where עָשׂוֹר and נֵבֶל are diſjoyned, עלי עשור ועלי נבל *upon the decachord, and upon the Pſaltery*] render it, *upon the harp of ten ſtrings, and upon the nablium*,] ſignifying that of *ten ſtrings* to belong to both *Harp* and *Pſaltery*, *cithara* and *nablium*, which yet (as was ſaid) *differ* one from the other.

עָשׂוֹר

V. 7. *As an heap*] From נוּר and נָדַר to be *moved*, to *flie*, is נֵד *an heap*, and נאד a *bladder*, or *skin*, or *bottle*. In this place all the *antient interpreters* ſeem to have read the latter of theſe נֹאד, *as a bottle*; ſignifying the *waters of the Sea* to be ſo kept within the *banks*, as water is which is put into a *bottle*. And ſo in like manner it is rendred, *Pſal.* 78. 13. where yet it belongs to another matter, the receding of the red ſea to the *Iſraelites*, and not the framing of the *Ocean* in the creation. But the modern copies of the *Hebrew* have in both places נֵגֶד, which is beſt rendred, *as an heap*. Thus the word is uſed, *Exod.* 15. 8. *the floods ſtood up* נִצְּבוּ נֹזְלִים כְּמוֹ נֵד *as an heap*: where the *Targum* read כשור *as a wall*; the LXXII. ὡσεὶ τεῖχος, *as a wall*; and ſo the *Samaritan*; the *Arabick*, *as mountains*: but the *Syriack*, *as in bottles* (ſo as here,) but certainly amiſs, as will appear from the paſſage of ſtorie (both there and *Pſal.* 78. referred to) *Exod.* 14. 22. where 'tis ſaid, that the *waters were a wall unto them*. In this variety, the context here will be fitteſt to determine, and that may be thought in one reſpect to incline it in this one place to the former ſenſe, in which the ancient interpreters read

b. נֹאד

נֵגֶד

it

it, ὡσεὶ ἀσκὸς, as a *bottle*. For the matter in hand is the *miraculous congregating* of the waters in the creation, that is set down, *Gen.* 1. 9. *God said, let the waters under the heaven be gathered into one place, and let the dry land appear*, and v. 10. *the gathering together of the waters called he Seas.* Here the one place for the *waters*, or the one place whereto they are confined, may be fitly compared to a *vessel*, or *bottle*, which keeps them from running over, and so severs them from *dry land*. And this also agrees with what here follows, *he layeth them up in the deep, as in store-houses:* for thus the words are to be rendred, נתן *giving*, or *he gives*, or *puts* them, באוצרות תהומות *in the treasures of the deeps*; so the *Chaldee verbatim* reads it, *he puts them*, i.e. the *waters*, *in the store-houses of the deeps:* and so the sense exacts, the *deep*, or *abysse* (the *great cavities* which God created) being the place wherein the *water* of the Sea is put, and laid up, as in a *repository, store-house*, or *treasury*, where it is kept safe from hurting any thing. Accordingly *Seb. Castellio* renders it, *undis in cellas conditis, the waters being laid up in cellars* or *repositories*. The LXXII. indeed read ἐν θησαυροῖς ἀβύσσου, *the deeps in treasures*; and so the *Syriack* and *Arabick*; but the former, that of the *Chaldee*, is as literal, and that which the sense exacteth, for 'tis the *waters* that are *laid up in the deeps*, and not the *deeps* themselves. And so still to this consideration very fitly accords the notion of נאד for *bottle*, or other such *vessel*, that *gathers* and *holds water*; and not the other of נד for an *heap*, which in *Exodus* it certainly signifies. But beside this act of *Gods mercy* in restraining the *Ocean*, and so keeping it as a *bottle* doth; there is another act of *Gods providence* very remarkable in the creation of the Ocean, *viz.* that it is demonstrably of a *gibbous, circular* form, and stands above the shore, which yet confines it. And this instance of providence is most perspicuously adumbrated by this *scheme* of an *heap, viz.* that it riseth into a *cumulus*; and to that most properly belongs the *gathering* here mentioned, for that any collection naturally makes an *heap*. And therefore it seems best not to follicite the ordinary reading, but to take it in the notion of נד an *heap*, which most certainly belongs to it in those other places, *Exod.* 15. 8. and *Psal.* 78. 13.

נתן באוצרות תהומות

V. 10.] In the end of this v. 10. the LXXII. over and above what we find in the Hebrew, add c. καὶ διατῶν βουλὰς ἀρχόντων, *and frustrates the counsels of Princes*; and so from them the Latine, Arabick, and Æthiopick. But the Chaldee and Syriack have it not, but agree with our *Hebrew copies*, and give us reason to resolve that those *Greek Translators* took the *liberty* of *Paraphrase*, and kept not themselves to the strict bounds of literal interpreters.

V. 15. *Alike*.] For יחד *simul*, the LXXII. read κατὰ μόνας, *the Latine, sigillatim, severaly*; they are therefore thought to have read יְחִיד *unicum, separatum*, and that taken *adverbially*. But 'tis more likely that they took יחד in that sense, from the *verb* that signifies to *make one*, and so may in the *adverb* fitly signifie, *one by one*; and that is all that is meant by κατὰ μόνας, or *severally*. d. יחד

The Thirty Fourth PSALM.

Paraphrase.

The Thirty Fourth Psalm was composed by David in remembrance of the time when, in his flight from Saul, he was brought to Achish King of the Philistims, (called here after their style, Abimelech, i. e. my Father the King;) at which time being by them descryed to be David, so famed for his Victories over them, 1 Sam. 21. 11. he thought fit to personate a mad-man, v. 13. and thereupon was dismist by Achish, v. 15. and escaped to the Cave of Adullam. c. 22. 1.

A Psalm of David, when he changed his behaviour before Abimelech, who ‖ drove him away, and he departed.

‖ dismist him, וַיְגָרְשֵׁהוּ see note on Psal. 56. a.

1, 2. I will never cease lauding and magnifying the Name of God. I will rejoyce, and esteem my self most happy that I have such a Protector to betake my self to in all my distresses, and proclaim this to all pious men that depend on his aid, that they may rejoyce and give thanks with me, saying.

1. I will bless the Lord at all times: his praise shall continually be in my mouth.

2. My soul shall † make her boast in the Lord; the humble shall hear thereof, and be glad.

† bless it self, תִּתְהַלֵּל

3. O let us all thus joyn hearts and voices to praise and bless his holy Name.

3. O magnifie the Lord with me, and let us exalt his name together.

4. When I was in my greatest danger, discerned by the servants of Achish, and brought in to him, as his most powerful enemy now fallen into his hands, I addrest my prayers to God; and he came in to my relief, inclined the King to send me out of his house, and check his servants for bringing me in to him; and by that means I escaped my great danger.

4. I sought the Lord, and he heard me, and delivered me out of all my fears.

a. 5. This dealing of God with David shall be matter of great reviving to all that are at any time in distress, who shall from hence take courage and confidence, and what ever their condition be, apply themselves to God, and not fear being disappointed by him. For thus shall they encourage one another by Davids example;

5. a They looked unto him, and were lightened; and their faces were not ashamed.

6. * The

This זה 6. * The poor man cryed; and the Lord heard him, and saved him out of all his troubles.

6. Loe there was a man in a state of extreme distress, and he betook himself immediately to God in prayer; and his prayer was answered with speedy deliverance out of all his streights.

7. The Angel of the Lord incampeth round about them that fear him, and delivereth them.

7. And thus shall it be with all truly pious men, such as obediently serve, and wait on God; they have the promise of his protection, and, as the instruments thereof, of whole hosts of Angels to incompass them, and secure them from all approach of dangers.

8. O tast and see that the Lord is good; blessed is the man that trusteth in him.

8. Let any man make the experiment, keep close to God in obedience and relyance on him, and he shall soon discern, that he is a most gracious master, and that there is no such assured tenure in, or title to all the felicity in the world, as this, of constant faithful dependance and affiance in him.

9. O fear the Lord, all ye his Saints; for there is no want to them that fear him.

9. There is no more prudential politick course for any pious man, no greater security from all worldly streights and wants, than to adhere to him, who is the unexhausted spring of all plenty; never taking in any unlawful prohibited aids, but preserving an uniform obedience to him.

10. The [b] young Lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing.

10. Such as use themselves to rapine and injustice, by that means to secure b.

themselves of wealth, have oft that curse of God attending and blasting them, and their posterity in this world; that from great wealth they come to great want, and utter destitution: and indeed their very rapacity and covetousness, and perpetual insatiate desires of gaining, keep them still beggerly, and miserable, in the midst of their greatest plenty, their abundance yields no kind of satisfaction to them. On the other side, the pious man, that keeps him close to God, depends on, and implores his blessing on his honest indeavours, and never admits of any unlawful means, either for the getting or preserving of wealth, he shall never want that which is best for him in this world, and shall have a reserve of all wealth truly satisfactory, all manner of felicity hereafter.

11. Come, ye children, hearken to me; I will teach you the fear of the Lord.

11. 'Tis therefore very well worth the consideration of every one that desires to be advised of his own welfare, what rich rewards the pious obedient servants of God is secured of even in this life.

‖ dayes to see good, ימים לראות טוב

12. What man is he that desireth life, and loveth ‖ many dayes that he may see good?

12. If a man would project for the injoying a long life in this world, and the greatest tranquility and prosperity and contentation in it.

13. Keep thy tongue from evil, and thy lips from speaking guile.

13. There is not a more probable hopeful ways for the attaining it, then to begin with his tongue, and restrain that from all contumelious, injurious, and deceitful speaking; which though it be ordinarily designed to the advantage of him that useth it, yet most frequently brings mischievous effects, the greatest real disadvantages:

14. Depart from evil, and do good; seek peace, and ensue it.

14. And then to cleanse his actions from all known sin, (which, if continued in, must needs be the forfeiting of Gods protection, and bring his blasts and curses upon him) and so regularly proceed to superstruct all works of piety to God, and justice and charity to men: particularly, to live peaceably with all men, to be as industrious in that pursuit, as the most malicious person is in pursuing his designs of revenge, and withall to be a peace-maker among others.

15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

15. And then, besides the natural tendency of this method to a quiet, and so a prosperous and long life, (which on the contrary is frequently shortned, but constantly disturbed and made miserable, by contentions and unpeaceableness) there is an assurance of Gods protection and preservation; which duly waits over all obedient, faithful servants of his, to bless and prosper all they undertake, and to grant whatsoever they request of him, either in kind, or in equivalence, what they choose to desire for themselves, or what he chooses (as seeing best) for them.

16. The [c] face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. c.

16. (Whereas, on the other side, Gods displeasure and punishments pursue ungodly men, to the utter eradication of them and their posterity.)

‖ They cry. 17. ‖ The [d] righteous cry, and the Lord heareth, and delivereth them out of all their troubles. d.

17. ‖ Whensoever they implore Gods aid, he is ready to answer their request, and send them seasonable deliverance.

18. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.

18. All humble-minded men, sincerely changed from all their former sins, have assurance of Gods special favour to them, and of the effects thereof, his merciful deliverances whensoever they stand in need of them.

19. Many are the afflictions of the righteous; but the Lord delivereth them out of them all.

19. Though pious and good men fall into many afflictions, Gods providence, for their exercise, and other wise ends, so disposing, or permitting it; yet he in his chosen season relieveth them out of all.

20. He

20. The providence of God pertaineth to every the leaſt part of the body of every ſervant of his, and evidenceth it ſelf in a ſignal preſervation of ſuch from all dangers. (This had a more eminent and literal completion in our bleſſed Saviour, whoſe legs were not broken, when they were of both the Theeves that were crucified with him, Joh. 19. 36.)

20. He keepeth all his bones; not one of them is broken.

e. 21. On the other ſide, the (perhaps fewer) afflictions that befall wicked men, ſhall be the utter deſtroying of them: and generally the aphoriſm will be found to hold, That they that deſign miſchief to good men, ſhall be remarkably puniſht in this world.

21. [e] Evil ſhall ſlay the wicked, and they that hate the righteous ſhall be deſolate.

f. 22. Whilſt the obedient ſervants of God, that rely and depend on him, have aſſurance of being delivered, and never forſaken by him.

22. The Lord redeemeth the ſoul of his ſervants; and ‖ none of them that truſt in him [f] ſhall be deſolate.

‖ all they ſhall not לֹא כָל הַחוֹסִים

Annotations on Pſal. XXXIV.

a. V. 5. *They looked*] the LXXII. render the verſe in the Imperative, which the Hebrew, as now we have it, doth not bear. This makes ſome think, that they read otherwiſe than now we do, not הִבִּיטוּ *they looked*, but הַבִּיטוּ *look*, or *come*, or *addreſs*; and ſo render it προσελθατε, and the Latine *accedite*, *come ye*; and then נֶהָרוּ being taken, as it may, in the imperative, and ſo rendred φωτισθητε, *be ye inlightned*, the change will be eaſie from פְּנֵיהֶם *their faces*, to פְּנֵיכֶם προσωπα ὑμῶν, *your faces*. But it is more likely, that the LXXII. choſe to render the *ſenſe*, not the *words*, and ſo put it into the Imperative mood, thereby moſt perſpicuouſly to expreſs it, (and herein the Syriack, as well as the Latine and Arabick and Æthiopick follow them:) to which they might be inclined, by ſeeing that there was no antecedent immediately foregoing, to which the relative [*they*] ſhould be thought to refer. Only the Chaldee adheres literally to the Hebrew, and will both of them be beſt interpreted by referring to the humble, *v.* 2. and by making *David* himſelf to be the [*him*] to whom the humble looking, and ſeeing how God had dealt with him, were *inlightned*, *revived*, and *encouraged* by that means; and ſo to them alſo may be fitly applyed the ſixth verſe, as the ſpeech of theſe *humble*, The *poor man cryed*, i.e. *David* in his *diſtreſs*; *and the Lord heard him*, &c.

הִבִּיטוּ נֶהָרוּ פְּנֵיהֶם

b. V. 10. *Young Lions*] Where the Hebrew reads כְּפִירִים *young lions*, (and ſo the Chaldee from them בְּנֵי אַרְיָוָן *ſons of lions*) the LXXII. render πλουσιοι, *the rich*; and herein the Latine and Syriack and Arabick and Æthiopick follow them: not that they can be thought to have read the original any otherwiſe than now we do, but after their wont rendring the ſenſe, rather than words; and ſo as in prophetick writings, *Ezek.* 38. 13. בְּפִירֶיהָ *his young lions*] is by the Chaldee paraphraſed מַלְכָהָא *his Kings*, ſo here *cruel* and *rapacious* men being compared to *lions*, they have choſen for [*lions whelps*] to ſet *rich men*] *viz.* ſuch, whoſe *wealth* is gathered by the *rapine* of their *parents*.

כְּפִירִים

c. V. 16. *The face*] What פְּנֵי *faces* here ſignifies, will be beſt learnt from *Maimonides*, *More Nevoch. par.* 1. *c.* 37. It is uſed, ſaith he, *for anger and indignation*: to which purpoſe he cites 1 *Sam.* 1. 18. where, ſaith he, the *phraſes* וּפָנֶיהָ לֹא הָיוּ לָהּ עוֹד *her faces were no more to her*, ſignifies, *her anger continued to her no longer*: (and to this ſenſe the Arabick renders it, *her countenance was no more changed for the exprobration of her rival*] expreſſing it to be the paſſion of jealouſie, and that is *anger*, which is there ſpoken of.) So *Lam.* 4. 16. we read, *the anger* (it is פְּנֵי *faces*) *of the Lord divided them*. So *Lev.* 20. 5. *I will ſet my face*, i.e. *my anger againſt that man*——and ſo frequently elſewhere: and ſo, ſaith he, it is in this verſe. Accordingly, the Chaldee read, *but the countenance of the Lord is angry againſt them*: and ſo the conſequents inforce, *to cut off*——Upon the ſame grounds it is that אַף, and נֹחַר *parts* of the *face*, ſignifie *anger*, becauſe *paſſion* immediately diſcovers it ſelf there. So *Dan.* 3. 18. *the forme of Nebuchadnezzars viſage was changed*; and *Gen.* 2. 5. *Cain was very wroth, and his Countenance fell.*

פָּנֵי

V. 17. *The righteous cry*] The placing of צָעֲקוּ *they cryed*, in the beginning of this *v.* 17. may be worthy to be taken notice of. That it belongs to *righteous*, or *pious* men there can be no doubt; and accordingly all the Interpreters thus ſupply it; ἐκέκραξαν οἱ δίκαιοι, *the righteous cryed*, ſay the LXXII. and ſo all the reſt. But how it comes to be ſo, when the verſe immediately precedent belongs to them that *do evill*, is the only matter of difficulty. And the anſwer is obvious; that the ſixteenth verſe is to be read as in a parentheſis, and the word *righteous* (*v.* 15. who are there ſaid *to cry*) will be the immediate antecedent, to which [*they cryed*] muſt neceſſarily refer. And therefore it will be beſt ſo to include, *v.* 16. and in token thereof, to affix the moſt literal rendring to צָעֲקוּ *They cryed*, and not, *The righteous cryed.*

d. צָעֲקוּ

V. 21. *Evil ſhall ſlay*] For תְּמוֹתֵת *ſhall ſlay*, which we read from the Hebrew, the LXXII. ſeem to have read תְּמוּתַת *occiſion*, for ſo they render it in conjunction with רָעָה, θανατῳ ἁμαρτωλων πονηρος, *the death of ſinners is evil.* But the Syriack adhere to our vulgar reading, ڒڠڡڐ ڒڢڡڢڐ ڒڢڡڢڐ *Evil ſhall ſlay the wicked*, by רָעָה underſtanding the ſame that רָעוֹת *v.* 19. had ſignified, i. e. *afflictions*, or *evil of puniſhment*: which being applyed to the *righteous*, though in the plural, prove not ruinous or hurtful to him, the *Lord delivers him out of them*; whereas here *evil* in the ſingular *ſlayes the wicked*; to ſignifie the difference of *Gods economy* toward *righteous* and *wicked men*. The former is permitted to *fall into many preſſures*; the latter is not ſo *frequently exerciſed* with them: yet the *many* that befall the *one*, do him no *hurt*, but work *good* for him; whereas the *fewer* that befall the *wicked*, perhaps the רָעָה *one ſingular affliction* of his life, is the *utter* ruine of him.

e. תְּמוֹתֵת רָעָה

V. 22. *Shall be deſolate*] אָשַׁם to be laid waſt or deſolate] ſignifies alſo to be guilty, or culpable: accordingly לֹא יֶאְשְׁמוּ *ſhall not be deſolate*] which the Chaldee (with the Syriack) renders לָא מִתְחַיְבִין *ſhall not be condemned*; is by the LXXII. rendred οὐ μη πλημμελήσωσι, by the Latine, *non delinquent, ſhall not offend*; but this certainly after that part of the *Helleniſts dialect*, wherein ſin ſignifies ſometimes the *puniſhment of ſin*, and *accounting guilty* is *condemning to vengeance.*

f. לֹא יֶאְשְׁמוּ

The

The Thirty Fifth PSALM.

A Pſalm of David.

Paraphraſe.

The Thirty Fifth Pſalm is a complaint of Davids againſt his enemies, joyned with an appeal to God, and a prayer for his deliverance.

1. || Plead my cauſe, O Lord, with them that ſtrive with me: fight againſt them that fight againſt me.

|| Contend רִיבָה

1. Lord, in all the perſecutions and aſſaults that are made upon me, be thou pleaſed to take my part, to eſpouſe my cauſe, to contend and fight for me.

2. Take hold of ſhield and buckler, and ſtand up for mine help.

2. Let thy protection be my ſhield, and only defenſive weapons.

3. Draw out alſo the ſpear, [a] and † ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

† a ſhort ſword to meet them.

3. Thy ſtrength and proſpering hand my offenſive, to meet, and diſcomfit my enemies: be thou graciouſly pleaſed to aſſure me of thy help and ſtrength, and then I ſhall not want deliverance. a.

4. *Let [b] them be confounded and put to ſhame, that ſeek after my ſoul: || let them be turned back, and brought to confuſion, that deviſe my hurt.

* They ſhall bluſh and be aſhamed. || they ſhall.

4. Thoſe that deſign my miſchief and my ruine, ſhall (I perſwade my ſelf) undoubtedly be diſappointed, and put to flight, and diſſipated. b.

5. † Let them be as chaffe before the wind; and * let the Angel of the Lord chaſe them.

† they ſhall. יִהְיוּ * the Angel ſhall.—

5. They ſhall be ſcattered as chaff or duſt in the winnowing of corn on an high and open place, where the wind comes freely: and if no viſible ſtrength of mine be able to do it, yet the Angels, the Miniſters of Gods vengeance, ſhall thus deal with them.

6. || Let their way be dark and ſlippery: and † let the Angel of the Lord perſecute them.

|| their way ſhall be.— יִהְיֶה † the Angel ſhall.

6. Purſuing them to their greateſt miſchief, as thoſe that fly in the dark (and tumble into mire and pits,) in ſlippery places, and ſo frequently fall and wound themſelves in their flight.

7. For without cauſe have they hid for me * a [c] net in a pit, which without cauſe they have digged for my ſoul.

* the pit of their ſnare.

7. For without any injury or provocation of mine, they have deſigned miſchief and treachery againſt my life.

8. || Let deſtruction come upon him at unawares, and † let his net that he hath hid catch himſelf; into that very deſtruction * let him fall.

|| Deſtruction ſhall come— ſee note b. † his— ſhall. * ſhall he—

8. And accordingly when they little expect it, and by ways which they apprehend not, deſtruction ſhall ſeize upon them, and that by thoſe very means, by which they deſigned to bring it on other men. c.

9. And my ſoul ſhall be joyful in the Lord; it ſhall rejoyce in his ſalvation.

9. And this being a ſignal work of God's delivering me, when I am leaſt able to do it my ſelf, obligeth me to rejoyce, and give thanks to him.

10. All my bones ſhall ſay, Lord, who is like unto thee, which deliverеſt the poor from him which is too ſtrong for him; yea, the poor and the needy from him that ſpoileth him.

10. And every member of my body ſhall joyn in the acknowledgment of the mercy, ſuch as could not have been from any other means, and ſuch as is moſt worthy of a juſt judge, and gracious father, and omnipotent God, reſcuing the weak and impotent from the power of the ſtrong, the oppreſſed and injured from the violent and oppreſſor.

11. Falſe witneſſes did riſe up; they || laid to my charge things that I knew not.

|| interrogated, or queſtioned me of, שְׁאֵלוּנִי

11. And ſuch indeed was my condition, being moſt falſly accuſed to Saul (1 Sam. 24. 9.) of that of which I was moſt guiltleſs.

12. They rewarded me evil for good, to [d] the † ſpoiling of my ſoul.

See Pſ. 8. 19. and Matth. 27. 11. † depriving.

12. Thoſe whom I had obliged, made me this very unkind return, deſiring to have me put to death. d.

13. But as for me, when they were ſick, my cloathing was ſackcloth: I humbled my ſoul with faſting, and my prayer returned into my own boſome.

13. When any evil befel them, I mourned and faſted, and prayed earneſtly for them. And it ſeems all was caſt away, fruſtrate, and loſt on them; my greateſt charity abated not their malice, my faſtings and devotions had no effect on them (ſee Jer. 55. 11.) returned empty of the deſerved ſucceſs, as a gift ſent to an uncivil perſon, who inſtead of grateful acceptance, return it back unto the donour. Theſe are the only returns I receive from them. But my charity ſhall not loſe its reward; God will abundantly recompenſe it to me.

e. 14. In all their ſufferings I was affected with the ſame tenderneſs of compaſſion, as toward a friend, or brother, or child, or parent, (the relations of the deareſt affections.)

14. [e] I *behaved my ſelf as though he had been my friend or brother: I bowed down heavily, as ‖ one that mourneth for his mother.

* walked as ‖ or, a mourning mother.

f. g. 15. But when any misfortune befell me, they triumphed and ſcoffed; and ſo in like manner other vile and wicked men, never provoked by me in the leaſt degree, at all their meetings reviled me, and railed at me continually, without any the leaſt cauſe for what they ſaid.

15. But in [f] mine adverſity they rejoyced, and gathered themſelves together: yea, the very [g] abjects gathered themſelves together againſt me, and † I knew it not; they did tear me, and ceaſed not.

† I knew not.

h. 16. Onely, as buffones and flatterers make it their buſineſs to pleaſe thoſe that give them bread, by bringing them falſe tales of other men, jeering and ſcoffing at them, without conſidering how blameleſs and guiltleſs they are whom they deride; ſo have they dealt with me, moſt cauſeleſsly, yet moſt contumeliouſly, invéighing againſt me.

16. With *hypocritical mockers in [h] feaſts, they gnaſhed upon me with their teeth.

* delators, that ſcoff, and deride for a cake.

17. Lord, be thou pleaſed at length to interpoſe thy hand, to conſider my deſolate low eſtate, and the cruelty of mine enemies; and relieve me in it, or deliver me out of it.

17. Lord, how long wilt thou look on? reſcue my ſoul from their deſtruction, my ‖ darling from the Lions.

‖ onely ſo, Pſal. 22. 20.

18. And I ſhall be eternally obliged to bleſs and magnifie thy mercies in the ſolemn aſſembly.

18. I will give thee thanks in the great congregation: I will praiſe thee among much people.

19. O let not mine unjuſt cauſeleſs enemies have matter of rejoycing and ſcoffing at me; as they will, if thou leaveſt me in my diſtreſs.

19. Let not them that are mine enemies wrongfully rejoyce over me; neither let them wink with the eye that hate me without a cauſe.

i. 20. For inſtead of kindneſs and friendly uſage, which is due from them, they deſign nothing but fraud and treachery againſt me, who heartily deſire to live moſt peaceably and quietly under Sauls Government.

20. For [i] they ſpeak not peace, but they deviſe deceitful matters againſt them that are quiet in the land.

21. And not only ſo, but they have openly railed upon me, as one that ſeeks his life, and pretend to ſpeak from their own ſight, and certain knowledge, when they deliver that which is moſt far from truth.

21. Yea they opened their mouth wide againſt me, and ſaid, Aha, Aha, our eye hath ſeen it.

22. 'Tis certain they have ſeen no ſuch thing, as they falſely pretend. On the contrary, thou, O God, who ſeeſt all things, ſeeſt and knoweſt my innocency, and the integrity of my heart: Be thou pleaſed to teſtifie for me, by delivering me from the evil which they deſigned againſt me.

22. ‖ This thou haſt ſeen (O Lord) keep not ſilence; O Lord, be not far from me.

‖ Thou haſt ſeen, רָאִיתָה

23,24. O thou that art my gracious God and powerful Lord, be thou pleaſed at length to take part, to defend and to vindicate my innocence, to teſtifie thy approbation of my doings, and ſeaſonably to interpoſe thy hand for the relieving me, and diſappointing my enemies.

23. Stir up thy ſelf, and awake to my judgment; even unto my cauſe, my God and my Lord.

24. Judge me, O Lord my God, according to thy righteouſneſs; and let them not rejoyce over me.

k. 25. Preſerve me out of their hands, leſt they applaud themſelves in their actions, their moſt wicked and bloody enterpriſes, if they prove ſucceſsful to them.

25. Let them not † ſay in their hearts, Ah, [k] ſo would we have it: let them not ſay, We have ſwallowed him up.

† in their hearts applaud themſelves, or ſay well to their ſouls.

26. And thus I am confident thou wilt in thy due ſeaſon diſappoint, and diſcomfit thoſe that are moſt malitiouſly bent againſt me, and moſt proudly triumph over me at this time.

26. Let * them be aſhamed and brought to confuſion together, that rejoyce at my hurt; ‖ let them be cloathed with ſhame and diſhonour, that magnifie themſelves againſt me.

* they ſhall † they ſhall.

27. And by ſo doing thou ſhalt give matter of joy and gladneſs to all that wiſh me well, cauſe them to bleſs and magnifie thy goodneſs, and fidelity of thy promiſes, when they ſee me ſignally favoured by thee, of whoſe ſincerity and uprightneſs they have ſuch aſſurance.

27. † Let them ſhout for joy and be glad, that favour my righteous cauſe: Yea, * let them ſay continually, Let the Lord be magnified, which hath pleaſure in the proſperity of his ſervant.

† they ſhall * they ſhall

28. As for me, I ſhall by this thy mercy be obliged to promulgate and proclaim thy fidelity, and the care thou haſt of thoſe that adhere to thee, and for this to laud and bleſs thy name continually.

28. My tongue ſhall ſpeak of thy righteouſneſs, and of thy praiſe all the day long.

Annotations

Annotations on Psalm XXXV.

a. סְגֹר V. 3. *Stop*] It is uncertain what סְגֹר here ſignifies. The Chaldee reads טְרוֹק *ſhut*] in the Imperative mood, and the LXXII. συγκλεισον, *ſhut up.* But if this be the right rendring, and it be applyed to that which went before, [*draw forth*, i. e. *unſheath*, (ſo the Chaldee read) *the lance* or *ſpear*,] it muſt then be the *direct* contrary, *viz. ſhut it up again:* and to apply it to any thing elſe, (as our *Engliſh* applies it to the *way*, and ſo ſuppoſes an *ellipſis*, and then *ſupplies* it thus, [*ſtop the way*] &c.) the context gives us no reaſon. The Syriack reading (for the *lance*) the *ſword*, render, *unſheath*, and *make it ſhine*;] and that agrees well to it when it is *drawn*, but hath no *affinity* to the notion of the Hebrew סָגַר *occluſit*, *coercuit.* The Arabick therefore reads, *repel them*, as from the notion of *coercere*, to *repreſs*, or *repel.* But then they take no notice of לִקְרָאת *in occurſum*, which follows, (and will not be reconciled with this rendring) but without it read סְגֹר רֹדְפַי *repel them that perſecute me.* In this uncertainty the *learned* || *Schindlers* obſervation deſerves to be heeded, that the *accent Tiphcha* joyns וְסָגֹר with חֲנִית *lance*] præcedent, in the *conſtruction*, and then being a *ſubſtantive* it muſt be taken for a ſort of weapons; and ſo it appears to ſignifie a ſort of *ſword* called from hence σάγαεις, and ordinarily ſpoken of by *Herodotus* and other *Hiſtorians* among the *Perſians:* of which ſaith *Heſychius*, Σάγαεις. πλάκιον μονόστομον, *'tis a little axe with one edge*; and *Suidas*, κόπις πολεμικὴ, *an axe*, uſed, ſaith he, without s. in *Xenophon* joyning τόξον Περσικὸν καὶ φαρετρὰν καὶ σάγαριν, a *Perſian bow* and *quiver* and *ſagari*, διάπερ Ἀμάζονες ἔχουσι, *ſuch as the Amazons have*, adding, that it ſignifies an *inſtrument* to open a *vein*, λυσιπλαγῆ σάγαριν, and τὰ ἐν χερσὶν ὅπλα, *hand-weapons.* To theſe acceptions of the word *Heſychius* and *Phavorinus* add, ἄροτρον, *a plough*, that part which *cuts* the *earth*, and is like to the *Perſian acinaces*, or *ſhort ſwords*, *ſcimitars.* And ſo this is by much the moſt *probable* meaning of the word, and rendring of the place; *draw forth the lance and ſhort ſword*, לִקְרָאת in *occurſum*, to meet my *perſecuters.* To this agrees *Kimchi*, both in his *Comment*, and in his Dictionary, making it a ſort of *weapon*; and ſo *Abu Walid* before him.

|| Pentagl. p. 1197. c.

חֲנִית

b. יִבָּשׁוּ V. 4. *Let them*] That יִבָּשׁוּ, from בּוּשׁ *erubuit*, is in the *future* tenſe, there can be no doubt: and then the moſt *regular* rendring will be not, *let them*, but, *they ſhall bluſh*; and ſo in the reſt that follow, יִבָּלְמוּ *they ſhall be put to ſhame*, from בָּלַם *pudore affecit.* And ſo the whole *Pſalm*, inſtead of ſo many forms of *execration*, or *imprecation* againſt enemies, ſhall be really no more than ſo many *teſtimonies* of his *aſſured confidence*, that God, that hath made him ſuch *ſure promiſes*, will make them good to him, in his preſervation, and that diſappointment and diſcomfiture of his enemies. And according to this *meaſure*, all the other *Pſalms* which ſeem to be filled with *curſes* againſt his and *Gods* enemies, ought to be underſtood, and accordingly are explicated in the *Paraphraſe.*

c. שַׁחַת V. 7. *Net in a pit*] שַׁחַת רִשְׁתָּם is literally, *the pit of their ſnare*, שַׁחַת from שׁוּחַ *inclinavit*, ſignifying a *pit* very frequently, though the LXXII. here render it διαφθορὰν, *corruption*, as *Pſal.* 16. 10. they do (as from שָׁחַת *corruptus fuit*,) and רֶשֶׁת being the known word for a *net*, or *ſnare*, or *toyle*, to *catch beaſts* or *birds*, or *fiſh* in; and not improbably from it the *Latine rete.* This the LXXII. here render παγίδα, *a ginn*, or *ſnare*; and ſo the Syriack and Latine and Arabick. And then the whole phraſe denotes the manner of *toyles* among the Jews; *digging a hole*, and ſlight *covering* it over, and hiding it, and ſetting a *ſnare* in it, that they that (not ſeeing) preſt the *clod*, and fell therein, might be caught, and held from getting out again. To this alſo belongs חָפְרוּ, that follows, from חָפַר *to dig:* which the Chaldee therefore renders *Paraphraſtically* בְּמָנוּ *they inſuared*, or *laid wait for*; but the LXXII. from another notion of חָפַר *exprobravit*, render it ὠνείδισαν, *reproached*; and ſo the Latine and Arabick from them.

חָפְרוּ

d. שְׁכוֹל V. 12. *Spoiling*] The word שְׁכוֹל *orbitas*, *deprivation*, moſt frequently applied to *loſs* of *children*, and ſo here rendred by the LXXII. ἀτεκνίαν, *childleſsneſs*, being applied, as here it is, to the ſoul, ſignifies the loſs or deprivation of life; the ſoul being then *deprived*, when it is by death *ſeparated* from the body, the only *companion* which it hath. And accordingly, as the Chaldee renders it more literally, *they ſeek to deprive my ſoul*, ſo the Syriack expreſſeth the ſenſe more *paraphraſtically*, *they deſtroyed my ſoul from among men*; and ſo the Arabick, *they deſtroyed my ſoul*, i. e. indeavoured to do ſo. But the Latine from the LXXII. read, *ſterilitatem*, *barrenneſs*; and the *Æthiopick*, *they deprive my ſoul of the births thereof.*

e. דַּלּוֹתִי חָלַכְתִּי V. 14. *Behaved my ſelf*] From הָלַךְ to walk, is, הִתְהַלַּכְתִּי here in *Hithpael*, *I have walked*, or *made my ſelf to walk*, the *mourner* diſcovering his *paſſion* as by his *dreſs*, ſo by his *gate:* Thus *Ahab walked ſoftly*, and *Iſaiah* expreſſeth *mourning* by *bowing down the head like a bulruſh.* This the LXXII. according to their wont render εὐηρέστουν, *I pleaſed.* So *Gen.* v. 22, 24. and 6 9. and 17. 1. and 24. 40. and 48. 15. *Pſal.* 26. 3. and 115. 9. they render the ſame word: and from them the *Apoſtle*, *Heb.* 11. 5. But here the context confining the diſcourſe to *mourning*, *wearing ſackcloth*, and *faſting*, going before, *v.* 13. and *bowing down*, and *mourning*, following after, it is in reaſon to be taken in that ſenſe: (and ſo 'tis expreſly uſed, *Pſal.* 38. 6. *I walked mourning*, and ſo *Eccleſ.* 12. 5. the *mourners* are ſaid to *go about the ſtreets*) *I walked* כְּרֵעַ רֵאַח לִי *as if* (it were) *a friend or brother of mine* (that had fallen into ſome *miſchief.*) But then in that which follows, כַּאֲבַל אֵם קֹדֵר שְׁחוֹתִי *I bowed down as a mourner bewailing his mother*, or as the Jewiſh *Arab*, joyning אֵבֶל to אֵם, *as a mourning mother*, expreſſing, ſaith he, his *ſorrow* by the *ſorrow of a mother for her child*, (which indeed is the fitteſt inſtance of a paſſionate ſorrow) the LXXII. have omitted the word *mother*, and render it ὡς πενθῶν καὶ σκυθρωπάζων, ὅτως ἐταπεινούμην; *as one mourning, and ſore lamenting, ſo was I humbled* or *bowing down:* And thus the Syriack and Arabick and Latine follow them. But the Chaldee read the *mother* with the *Hebrew*, *as a mourner that mourneth for his mother.*

כְּרֵעַ רֵאַח לִי

כַּאֲבַל אֵם

f. צֶלַע V. 15. *In mine adverſity*] From צֶלַע *latus*, *a ſide*, is צֶלַע *inclinatio ad latus*, *going down on one ſide*, being *lame*, *falling*, *calamity*, *adverſity*;

ſity; and ſo בְּצַלְעִי will beſt be rendered, *at my fall*, (ſee *Pſal.* 38. 17.) the Chaldee read, *in my tribulation*, the Syriack, in my *ſuffering*, but the LXXII. ἐμοῦ, *againſt me.*

g. נְכִים

V. 15. *Abjects*] From נָכָה *percuſſit*, is נֶכֶה any *baſe* or *vile*, or *wicked perſon*. So the Chaldee here renders נְכִים by רְשִׁיעַיָּא *wicked men*; and ſo the Arabick, in the ſenſe that *Deut.* 25. 2. of a *wicked man* 'tis ſaid, if he be בֶּן הַכּוֹת *filius percuſſionis*, a *ſon of beating*, i.e. *worthy to be ſcourged*, a *vile perſon*. The LXXII. here render it μάστιγες, (as if it were from מַכָּה *flagella*) *ſcourges*, i.e. *men fit to be ſcourged*; and ſo the Latine, *flagella*, I ſuppoſe in this figurative uſe of the word. In the end of the verſe קָרְעוּ וְלֹא דָמּוּ *they tare*, or uſed me *reproachfully*, (*Abu Walid* conjectureth it to ſignifie *ſpeaking lies*, or *falſe things*) *and ceaſed not*] is by the LXXII. rendered διεχίσθησαν, *they were divided*, (the paſſive for the Active) καὶ οὐ κατενύγησαν, *and had no compunction*; for which the Arabick, *they repented not*. All the difficulty is, to what belongs וְלֹא יָדַעְתִּי *and I knew not*, in the midſt. And the reſolution will be moſt reaſonable, that we learn the meaning of it from *v.* 11. where the ſame phraſe is uſed for thoſe accuſations, whereof he was no way conſcious. Thus יָדַע fitly ſignifies *to know*] having oft the notion of being *conſcious* of. So 1 *King.* 2. 44. *Thou knoweſt all the evill, which thy heart knows*, i.e. *is conſcious of*. And ſo here, *the abjects gathered themſelves together againſt me, laid reproachful things to my charge, tare my good name and ceaſed not*, uſed me moſt *contumeliouſly*, and did ſo *continually*; and all this was without any cauſe or provocation on my part, *I knew not*, I was not *conſcious*, or *guilty* of any thing; juſt as v. 2. *without cauſe they bid their pit, without cauſe they digged for my ſoul.*

קָרְעוּ וְלֹא דָמּוּ

וְלֹא יָדַעְתִּי

h. מָעוֹג

V. 16. *In feaſts*] From עוּג to *bake*, comes מָעוֹג *a cake*, 1 *King.* 17. 12. and ſo here it may ſignifie *a cake*, or any kind of *meat*, as that which *Paraſites* and *trencher-friends*, *buffones* and *ſcoffers* deſire to gain, by *ſcoffing* at others, and making *mirth*: a *meals*-meat is their beſt *reward*. This verſe the LXXII. ſeem to have rendered onely *Paraphraſtically*; for בְּחַנְפֵי לַעֲגֵי מָעוֹג *with the hypocrites of mockings*, or *hypocritical mockers* (or *jeſters*) *for a cake*, reading, ἐπείρασάν με, ἐξεμυκλήκιζόν με μυκλήσεσι, *they tempted me, they jeered or laught at me*; and ſo the Latine, Arabick, and Æthiopick: but the Chaldee, neerer the original, *with words of flatteries jeering and deriding*; where the *words of flattery* ſeem to be ſet to interpret מָעוֹג. For thoſe that *flatter*, according to the notion of παράσιτοι, *table-friends*, or *Paraſites*, do it on purpoſe to *gain* ſome ſuch *reward*; and nothing more common with ſuch kind of *flatterers*, than by *deriding* and *ſcoffing* of others to *intertain* them who give them their *meat*: and therefore as עֻגָה, a word of the ſame *origination*, ſignifies both a *cake* and a *jeer*; ſo thoſe that *gibe* for a *cake* may here be thought fit *proverbially* to expreſs thoſe that *ſcoffe*, and *jeer*, and *reproach cauſleſsly*, in the former verſe, and accordingly they are here ſtyled חֹנְפֵי the very word from which our *Engliſh knave* ſeems to be deduced. It ſignifies *ſimulatores*, men that *act parts*, and *perſonate*, and particularly *delators*, *whiſperers*, *backbiters*; and with לַעֲגֵי *ſubſannationum* (from לָעַג *irriſit*) added to it, it ſignifies that ſort of *delators*, that do it by way of *jeer* or *deriſion*. As for the *prepoſition* בְּ, which begins the verſe, it is beſt rendred *cum*, *with*, as that ſignifies like them, or after the manner of them; *Impurorum helluonum ritu*, ſaith *Caſtellio*, *after the manner of ſuch*. Another poſſible notion of מָעוֹג the learned Mr. *Pocock* hath ſuggeſted to me from the Arabick uſe of the word for *perverſe*, or *crooked*; as if it were *mockers of perverſneſs*, i.e. *perverſe mockers.*

חֹנְפֵי

לַעֲגֵי

i. לֹא שָׁלוֹם

V. 20. *Speak peace*] In this verſe the LXXII. have much departed from the Hebrew, as now we have it. For לֹא שָׁלוֹם יְדַבֵּרוּ *they ſpeak not peace*, they read, ἐμοὶ μὲν εἰρηνικὰ ἐλάλουν, *they ſpeak indeed peaceable words to me*, evidently reading לִי *to me*, for לֹא *not*;] which both the Chaldee and Syriack retein, though the Latine and Arabick, following the LXXII. leave it out. Then for וְעַל רִגְעֵי אֶרֶץ *and againſt the quiet of the land*, from רָגַע, *quievit*, which the Chaldee accordingly renders, *againſt the righteous of the earth being quiet in the age*, they read בְּרוּגְזָא, *in anger*; not miſreading it רֹגֶז *anger*, as ſome think, but taking רָגַע in that notion of *anger*, or *commotion*, as ſometimes it is acknowledged to ſignifie. The Latine follow them herein, but then add *terræ*, *of the earth*; which makes it probable, that ſo the LXXII. alſo read, ἐν ὀργῇ γῆς, but that Scribes deceived by the affinity of γῆ (the laſt ſyllable of ὀργῇ) to γῆς, chanced to *omit* it: however the Arabick and Æthiopick herein follow them, though the Latine do not.

רִגְעֵי

k. הֵאָה

V. 25. *So would we have it*] the phraſe of *ſaying to their ſouls* הֵאָה, as a *token* of *joy* or *ſatisfaction*, is very ordinary. The LXXII. have literally rendered it by *ſaying to their ſoul*, εὖγε, εὖγε, *well, well*; the Chaldee paraphraſtically, *our ſoul is glad*; the Syriack, *our ſoul is at reſt* (agreeable to that of ἀνάπαυε, *ſoul take thy reſt*, *Luk.* 12. 19.) The cleer meaning of it is, their *applauding themſelves* in their *doings*, and the *proſperouſneſs* thereof, *rejoycing* and *triumphing* therein.

The

The Thirty Sixth PSALM.

To the chief Musitian, A Psalm of David the servant of the Lord.

Paraphrase.
The Thirty sixth Psalm was composed by David, in reflection on himself, and his own sincerity and dependance on God, in the time of his distress, (when Saul persecuted him, saith the Syriack and the Arabick;) and it was committed by him to the Præfect of his Musick:

1. The transgression of the wicked saith within [a] my heart, that there is no fear of God before his eyes.

1. The actions of wicked men are such, so absolutely contrary to Gods laws, and threats, and promises, to all that we know of God, that a man that considers them, cannot choose but resolve, that either they do not believe at all that there is a God, or that they do not really and in earnest fear or care for him. a

2. For he ‖ [b] flattereth himself in his own eyes, untill his abominable sin be found out.

‖ hath smoothed it to him in his own eyes, when his iniquity is ready to be found out, and hated.

2. For committing these sins that God sees, and hates, and abhors, and is even ready to punish, they think they can put so fair a gloss upon them, that God shall not find any fault with them. They pretend, forsooth, that they have done nothing amiss, varnishing over the fouler parts of them with some specious colour of pious intentions, &c. And so impudent they are, that they do this, flatter God, and pretend to Religion, even then when their sin is ready to be found out, and punished by him. b

3. The words of his mouth are iniquity and deceit: he hath left off to ‖ be wise, and to do good.

‖ understand that he may do good. לְהַשְׂכִּיל לְהֵיטִיב

3. All their speeches are designed to mischief, and cheat others, and advance and benefit themselves; and for justice or charity, they give over all care or study of them, being so far from the practice of them, that they do not so much as desire to understand what belongs to them.

4. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

4. They plot, and study, and meditate wayes of wronging others: there is nothing so ill, that they will not adventure on, if it be for their turn: they overcome those aversions, that even corrupt nature hath, to some greater more enormous sins; it will go down with them, if it seem contributive to their interests.

5. Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds.

5. But from all their machinations I have my sure and safe resort to thy goodness and thy fidelity, O Lord; each of which are infinite, and unmeasurable, and shall never fail them that are qualified to receive benefit from them.

6. Thy righteousness is like the great mountains, thy judgments are a great deep: O Lord, thou preservest man and beast.

6. What thou hast once promised, shall most certainly be performed; thy faithfulness is unmoveable. What thou pleasest to have done, shall certainly come to pass, though by means unfathomable, and unsearchable, such as no man can give account of. Thy over-ruling and wisely disposing providence it is, by which all creatures have their being and preservation.

7. How excellent is thy loving kindness, O God? therefore the children of men ‖ put their trust under the shadow of thy wings.

‖ under the shadow of thy wings shall have confidence. בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן

7. Thy mercy, and favour, O Lord, is of all things in the world most highly valuable: and therefore for them that have their hold in it, that have not forfeited their tenure in thy favour, and fatherly providence, they may be most confident, that no evil shall befall them.

8. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

8. All the good things of this life shall be in the greatest abundance of satisfaction reacht out unto them, their life shall be filled with pleasures, continually flowing in to them, in all their performances. 'Tis out of an unexhaunted magazin, that they are provided for; out of a most fluent stream of divine plenty, that they are filled.

9. For with thee is the fountain of life; and in thy light shall we see light.

9. God is an ever-flowing spring and vein of all felicity, of this and another life: All the good that any man injoyes, or aspires to, comes only from his free favour and mercy.

10. O continue thy loving kindness unto them that know thee, and thy righteousness to the upright in heart.

10. The continuance of those comprehends all manner of bliss. O blessed Lord, do not withdraw them from thy servants; make good those exceeding rich promises, which thou hast confirmed to all those that sincerely adhere to thee, and depart not from thee.

11. Let not the foot of pride come against me, and let not the hand of the wicked remove me.

11. O let not the violence of proud and wicked men be able to do me any hurt.

12. There are the workers of iniquity fallen: they are cast down and shall not be able to rise.

12. And in this I am confident thou wilt hear my prayer; and so I rely on thee for the performance as chearfully, as if they were already subdued, and brought so low, that they should never recover, or make any more assaults upon me.

Annotations

Annotations on Psalm XXXVI.

a. לִבִּי V. 1. *My heart*] For לִבִּי *my heart*, the Syriack reads לִבּוֹ *his heart*, *The wicked man thinks wickedneſs in his heart*; and the LXXII. ἐν ἑαυτῷ, *within himſelf*, as reading לִבּוֹ *his heart*. But the Chaldee accords with our reading of the Hebrew, *in the middle* לְבָבִי *of my heart*; and ſo we have all reaſon to continue it. And the meaning of it, though ſomewhat Poetically expreſt, will not be obſcure. For wickedneſs, by a *proſopopœia*, is made to *ſpeak* and *declare* what are the *thoughts* of that *man* wherein it is, *viz.* that he hath *no fear of God before his eyes* (i. e. I ſuppoſe in Hebrew ſtyle, *before Gods eyes*; as to *fear before* him, to *do evil in his eyes*, and many the like phraſes are obvious.) This, ſaith the *Pſalmiſt*, it *declares*, *in the inner part of my heart*; not to my *ears*, but to my *underſtanding*: it *ſaith it in my heart*, i. e. gives me reaſon ſo to reſolve and conclude it.

b. חֲלַקְלַק V. 2. *He flattereth*] The conſtruction of this *v.* 2. which is ſomewhat perplext, may beſt be cleared by obſerving the notion of הַחֲלִיק, which we render, *flattereth*, in the beginning. חָלַק as it ſignifies to *divide into equal parts*, ſo alſo it ſignifies *lævigare*, to *ſmooth* (and ſo in ſpeech to *flatter*;) and ſo in *Hiphil* it is here taken, and being applied to *ſin*, whether פֶּשַׁע in the former verſe, or עָוֹן in this verſe, it ſignifies to put a *ſoft*, and *ſmooth*, and *fair guiſe* on it, as if there were nothing *courſe* or *rough*, nothing *amiſs* in it. Next then, it muſt be conſidered to whom אֵלָיו *to him*, refers; which, by reaſon of the *double* antecedent, the *wicked*, and *God*, *may* ſeem *uncertain*, but is by our *Engliſh* referred to *the wicked himſelf*. But the deſign of the verſe being to prove, that the *wicked hath no fear of God before his eyes*, and that, as was ſaid, *before Gods eyes*, it will be moſt reaſonable to interpret אֵלָיו *of God*, *he hath ſmoothed his ſin to him*, i. e. *to God*, made it appear very *fair* and *ſmooth*; but this not really, but בְּעֵינָיו *in his own eyes*, to his *own thinking*. And thus certainly the LXXII. underſtood it, who render it *paraphraſtically* ἐδόλωσεν ἑαυτόν αὐτῷ, *he hath dealt deceitfully before him*, i. e. *God*, hath indeavoured to *cheat God*, and give him a very *fair gloſs*, and *ſmooth* appearance of his *ſin*. And then follows לִמְצֹא עֲוֹנוֹ לִשְׂנֹא *when his ſin is ready to be found out, to be hated*; ſo ל ſignifies, ſee *Joſ.* 2. 5. לִסְגֹר *when the gate was ready to be ſhut*: the Syriack renders it moſt fully, *when the time was come that the gate is ſhut in the evening*; and the Arabick, *when the gate was to be ſhut*, for it follows, *they went out*. This is a moſt perſpicuous rendering of thoſe words. The LXXII. have followed the letter very cloſe, τοῦ ἰδεῖν τὴν ἀνομίαν αὐτοῦ καὶ μισῆσαι, *literally* rendering the *two infinitives* by infinitives, but omitting only the *prepoſition* ל in *both* places, and ſupplying it by the *article* τοῦ, and ſo leaving it free to be rendered as ל imports, *when his ſin is ready* to be *found out*, meaning ſtill *when God is ready to puniſh*, i. e. *to find out, and hate their iniquity*.

The Thirty Seventh PSALM.

Paraphraſe.

A Pſalm of David.

The Thirty Seventh Pſam, compoſed by David, is an exhortation to contentment, and chearful ſubmiſſion to all Gods diſpenſations; eſpecially his eminent work of providence, in permitting wicked men to proſper for a while; with addition of reaſons to inforce that exhortation, the conſideration eſpecially of the far happier condition of godly men.

1. There is very little reaſon that any man ſhould envy the proſperous condition of wicked men in this world, or be excited or tempted thereby to * take the ſame courſe.

1. ‖ Fret not thy ſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity.

‖ Be not emulous. *See* note *d*.

* to be like them, *or*, born with them. *Gould.*

2. For their proſperity is not likely to be durable: though they flouriſh for a while, yet is this no more than the verdure of the graſs or herb of the field, which preſently fades away, and then it is cut down, and carried thence.

2. For they ſhall ſoon be cut down like the graſs, and wither as the green herb.

a. 3. Thy much more prudent and thriving courſe is, to adhere and cleave faſt to God, to place thy full truſt in him, and go on cheerfully in doing all the good thou art capable of; and ſo to continue and increaſe, to dwell, and feed and live in faith, to order all thy actions by the rule of Gods will and commands, as long as thy abode is on this earth.

3. Truſt in the Lord, and do good; † ſo ſhalt thou dwell in the Land, and verily thou ſhalt be fed.

† dwell in the land, and keep, *or* feed in, *or* by faith, *or* continually.

4. Let all thy deſignes, thy pleaſures, thy ſatisfactions be placed in God: let it be thy greateſt joy to do what is moſt acceptable to him: and then never doubt but he will beſtow on thee that which is abſolutely beſt for thee; and even whilſt he withholds from thee what thou moſt wiſheſt, give thee that which thou ſhalt find to be much more for thy turn, and ſo more eminently the object of thy univerſal deſires, thoſe of craving that which is moſt for thy advantage.

4. Delight thy ſelf alſo in the Lord, and he ſhall give thee the deſires of thy heart.

b. 5. Whatever thou wanteſt or deſireſt, leave it to God; make all thy applications to him, and depend on him, that he will either give thee in kind what thou deſireſt, or by æquivalence ſomewhat that is better for thee.

5. *b Commit thy way unto the Lord; truſt alſo in him, and he ſhall bring it to paſs.

* Devolve thy way on the Lord, and hope on him.

6. And what ſlanders or calumnies ſoever others ſhall lay upon thee, God will, in his time, by his own ways, vindicate thine integrity.

6. And he ſhall bring forth thy righteouſneſs as the light; and thy judgment as the noon-day.

7. ‖ c Reſt

‖ Be silent to—— † envy not, be not emulous.

7. ‖ [c] Rest in the Lord, and wait patiently for him: † [d] fret not thy self because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. c. d.

7. Never think fit to repine, or complain, or murmur at Gods œconomy, to object, if it be but in thy heart, against the prosperity of wicked men, and the strange successfulness of their ungodly designs; much less be instigated by these considerations to imitate them: have patience a while, and thou shalt see much of Gods wisdom, and justice, and even of mercy in this dispensation of his;

* envy not so as to do evil also.

8. Cease from anger, and forsake wrath; * fret not thy self in any wise to do evil.

8. Such as may reasonably supersede all thy displeasure and dislikes, and secure thee from so envying their lot, as to think fit to imitate them.

9. For evil doers shall be cut off: but those that waite upon the Lord, those shall inherit the earth.

9. For the general common end of wicked doers is untimely excision, signal punishment even in this life, (and that certainly attended with the miseries of another life:) whereas the lot of pious men. that adhere and keep fast to God, is generally length of days, and prosperity in this world, (and if that fail, an abundant compensation of bliss in another world.)

10. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

10. Those that now prosper most, and are lookt on as favoured by providence above others, shall, after a small space, be as remarkable for Gods judgments and vengeance, even eradication of them and their posterities.

11. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

11. When the patient waiters on God, that will not enterprise any unlawful course, to deliver themselves from any pressure, by some good motion of the divine providence, are returned to the most prosperous condition, to abundance of all felicity in this life.

12. The wicked plotteth against the just, and gnasheth upon him with his teeth.

12. Atheistical wicked men are bitterly displeased at the righteous, and lay designs of treachery and mischief against such.

13. The Lord shall laugh at him; for he seeth that his day is coming.

13. But God dissipates their projects, frustrates and disappoints them, by bringing his vengeance upon them.

14. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

15. Their sword shall turn into their heart, and their bowes shall be broken.

14, 15. When ungodly men have made all their cruellest preparations, for the oppressing all that are weaker, or more conscientious then themselves, and think they have great advantages on their side, by reason of their strength and policy, and forwardness to adventure on any thing, be it never so unlawful, especially when 'tis against those that want strength, make not use of secular wisdom, and abhor the admitting of any unlawful means for the preserving of themselves, it is very observable, how, against all humane likelyhood, God converts their projects into their own ruine, and secures good men from the evils that were designed against them.

16. A little that a righteous man hath is better than the riches of many wicked.

16. And therefore as there is an emptiness, and want of satisfaction in all wealth that is ill gotten; so there is also such a curse and blast attending it, that the meanest pittance well acquired is much to be preferred, in these (as in many other) respects, before all the possessions of all the wicked men in the world.

17. For the armes of the wicked shall be broken: but the Lord upholdeth the righteous.

17. For as God is in justice ingaged to subdue the power, and blast the prosperity of wicked men; so hath he, by his gracious promise, obliged himself to support the pious man; and either to deliver him out of his pressures, or to uphold him under them.

18. The Lord knoweth the dayes of the upright; and their inheritance shall be for ever.

18. The actions of good men are seen, and laid up, and will not fail of being rewarded by God, not only with the comforts of this life continued to them and theirs, but especially with the greatest and most valuable rewards, a never-failing possession in heaven secured to them.

19. They shall not be ashamed in the evil times; and in the days of famine they shall be satisfied.

19. In times of adversity, persecution and distress, they shall be richly provided for; and even when others want, they shall have a competency: as long as they rely on God, he will not fail them, nor destitute them.

‖ shall consume as the pretious part of rams, they shall consume into smoak.

20. But the wicked shall perish, and the enemies of the Lord shall ‖ be [e] as the fat of Lambs: they shall consume, into smoak shall they consume away.

20. But refractory men, opposers of the wayes of God, shall be used as Gods sacrifices, slain in the midst of their prosperity, burnt to ashes, and consumed into smoak; they shall finally and utterly be destroyed. e.

21. The

21. There is great difference in the actions of pious and wicked men, and ſuch as, one would think, ſhould much tend to the inriching the wicked, and impoveriſhing the pious. The former parts with nothing, neither gives, nor lends, but on the contrary borrows as much as he can, and never thinks of repaying: but the latter is ſo far from ſuch injuſtice, that he abounds in all works of charity and mercy, and never expects the leaſt return for it. Or the wicked is generally in a broken, indigent, neceſſitous condition, is forced to borrow, and is not able to repay, and ſo incurs the miſeries of a wretched debtor, Mat. 18. 34. but the righteous is ſo far from this eſtate, that he is able to lend and and give to others.

21. The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.

22. And the reaſon is clear: God hath the diſpoſing and diſtributing of the things of this world; and he hath promiſed his bleſſing to the pious and juſt and charitable, and denounced curſes to the unjuſt, impious, and withall penurious, and griping worldling: accordingly ſo it is, he proſpereth the former, and gives them and their poſterities a peaceable and plentiful being here; and blaſteth and curſeth, and rooteth out the other.

f. 22. For † ſuch as f be bleſſed of him ſhall inherit the earth: and * they that be curſed of him ſhall be cut off.

† the bleſſed, * the curſed.

23. As long as mens actions are conformable to the will of God, and the directions which he gives for the guiding of them, (as the actions of the juſt and charitable are) in an high degree, ſo long are they moſt acceptable, and well-pleaſing to him, and ſo ſure to be accepted by him.

23. The ſteps of a || good man are ordered by the Lord; and he † delighteth in his way.

|| man גֶּבֶר † ſhall accept יֶחְפָּץ

g. 24. They that are careful of theſe practiſes, when afflictions befall, ſhall not be ruined by them: for God, by his ſecret wayes of providence, ſhall ſupport them under, or deliver them out of them.

24. Though he fall, he ſhall not be * utterly g caſt down; for the Lord upholdeth him with his hand.

* caſt away, *or*, daſht to pieces.

h. 25. From the beginning of my life to this day, making diligent obſervation in this matter, I am now able truly to pronounce, that I never could ſee or hear of any example of a juſt, and pious, and virtuous man, that was eminently charitable and merciful-minded that ever brought himſelf or his poſterity to want by that meanes.

25. I have been young, and now am old; yet have I not ſeen the h righteous forſaken, nor his ſeed begging bread.

26. Though he be continually pouring out of his ſtore, in works of mercy, giving and lending freely to thoſe that want, which a man would think ſufficient to waſt and ruine his worldly plenty, and impoveriſh him, or at leaſt his poſterity; yet he that obſerves ſhall find it much otherwiſe, that the poſterity of ſuch ſcatterers generally thrive much the better for it.

26. He is || ever merciful and lendeth; and his ſeed is bleſſed.

|| all the day, *or* every day, כָּל הַיּוֹם

27. And therefore the moſt prudent thriving courſe imaginable is this; ſtrictly to abſtain from all known ſin, and to be carefully exerciſed in all good works, eſpecially thoſe of mercy; and then thou haſt the promiſe of a long and proſperous life here, and of heaven and immortal glory hereafter.

27. Depart from evil, and do good, and dwell for evermore.

i. 28. For the lives of juſt men are acceptable to God, and to merciful charitable men peculiarly the promiſe is made, that God will ſhew them mercy, and deal with them as they have dealt with others, relieve and ſupport them in their diſtreſs, and ſignally proſper them and their poſterity; and yet farther reſerve a rich reward for them in another world: whilſt his judgments remarkably ſeiſe on the poſterity of wicked men, eſpecially of the unjuſt and covetous oppreſſor.

28. For the Lord loveth judgment, and forſaketh not his † Saints: they are preſerved i for ever; but the ſeed of the wicked ſhall be cut off.

† merciful ones, חֲסִידָיו

29. Accordingly you ſhall obſerve, that juſt, pious, and merciful-minded man of have their peculiar portion of a long and proſperous life in this world, they, and their poſterity, if they walk in their ſteps.

29. The righteous ſhall inherit the land, and dwell therein for ever.

30, 31. All ſuch mens thoughts and diſcourſes are buſied on the true ſaving (not worldly, carnal, or diabolical) wiſdom, on the practice of virtue, and the ſincere obedience to all Gods commands. And this God is ſure to reward with his aſſiſtance and ſupport, and accordingly preſerve them from all evil.

30. The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of judgment.

31. The law of his God is in his heart: none of his ſteps ſhall ſlide.

32, 33. 'Tis to be expected indeed, that wicked men ſhould uſe all arts, and attempts of treachery, to oppreſs, and even to undoe, and kill the pious and meek, charitable perſon, who is moſt weakly furniſhed with worldly aids to repel or ſecure himſelf from their malice: But then God will interpoſe for his relief, and avert their deſigned violence from him.

32. The wicked watcheth the righteous, and ſeeketh to ſlay him.

33. The Lord will not leave him in his hand, nor condemn him when he is judged.

34. Keep cloſe to God, and in obedience to all his laws, and in ſo doing rely and depend with confidence on him, and prepare thy ſelf contentedly to bear whatſoever he ſhall ſend; and doubt not but, in his due time, he will bring thee to a proſperous condition, even in this world (unleſs in his ſecret wiſdom he ſee it better for thee to expect thy full reward in another world, and that is infinitely more deſirable to thee:) and thou ſhalt live to ſee his puniſhments poured out upon the ungodly.

34. Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the Land: when the wicked are cut off, thou ſhalt ſee it.

35. I

35. I have ſeen the wicked ‖ [k] in great power, and ſpreading himſelf like a † green bay-tree.

35. It is matter of very vulgar obſervation, that wicked men are very great

‖ terrible. † green tree ſprung up in the place, or, a flouriſhing native.

and formidable for a while, flouriſh and proſper exceedingly, and have moreover all ſeeming advantages to æternize this proſperity to them and their poſterity, and are not diſcern'd to have any thing come croſs, to hinder their thriving in the world:

36. * Yet [l] he paſſed away, and loe, he was not: yea, I ſought him, but he could not be found.

36. And yet of a ſuddain, in a trice, they are deſtroyed, and no remainder of

* And

them is to be found; their very memory is utterly gone.

‖ laſt part.] 37. [m] Mark the perfect man, and behold the upright; for the ‖ end of that man is peace.

37. This you may generally obſerve, that ſincere and juſt (eſpecially if they

be alſo charitable, merciful) men do (whatever preſſures they meet with for a time) at length recover a peaceable and proſperous condition to them and their poſterity.

† at once. * laſt part. 38. But the tranſgreſſors ſhall be deſtroyed † together; and the * end of the wicked ſhall be cut off.

38. But wicked men, on the contrary, come to utter ruine and deſtruction: and

though it be long deferred ſometimes, yet it comes with a vengeance at laſt, to the eradicating them and their poſterities.

39. For the ſalvation of the righteous is of the Lord; he is their ſtrength in the time of trouble.

39. And the account is clear; God by his providence delivers the righte-

ous and merciful men, defends and ſupports them in all their diſtreſſes.

40. And the Lord ſhall help them, and deliver them; he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him.

40. And a ſure tenure they have in his mercy for aſſiſtance and preſervation

from all the machinations of wicked men, as being in the number of thoſe that rely and depend on God, according to his own promiſe; and ſo may from his fidelity expect and challenge deliverance.

Annotations on Pſalm XXXVII.

a. שְׁכֹן אֶרֶץ

V. 3. *Dwell*] The latter part of this *v.* 3. is variouſly interpreted. And firſt for שְׁכֹן אֶרֶץ, all the antients agree to render it in the *Imperative*, *inhabit the land*, or *dwell in it*. And then all the difficulty is, whether this *imperative* have not the ſenſe of a *future*, (as oft it hath,) If ſo, then our Engliſh hath rightly rendred it, *ſo ſhalt thou dwell*; and ſo the LXXII. which render this *imperatively*, κατασκήνωσον γῆν, *inhabit the land*, render the next word וּרְעֵה *and feed*, καὶ ποιμανθήσῃ, *and thou ſhalt be fed*. And thus it will bear a probable ſenſe; *Truſt in the Lord, and do good; dwell in the land*, i. e. *by way of promiſe, thou ſhalt dwell in the land, and be fed*, i. e. *provided for*, אֱמוּנָה (*adverbially*) *conſtantly, continually*: as *v.* 27. *Do good, and dwell for evermore*. But I ſuppoſe, the *imperative* ſenſe may alſo very fitly be reteined, and the force of it be diſcerned, either firſt, by taking it by *it ſelf*, (as if the *precept* were therein *terminated*, *viz.* in their *dwelling in the earth*) in reſpect of thoſe many *commands*, given to the *Jews*, of not *going down into Ægypt*, of not *mixing*, or *converſing* with any *heathen*; by force whereof this of *dwelling in the land* muſt be looked on as a *ſtrict duty*: or Secondly, by *joyning* it with (and making it *preparative* to) the *latter*; which that it may be perſpicuous, we muſt next examine the meaning of רְעֵה אֱמוּנָה. And here for רְעֵה *feed*, the *Syriack* rendring סְבֵי, *and ſeek*, ſeems to have read, with the change of a letter, ב for ר, בְּעֵה *ſeek*; and then the ſenſe is *obvious*, *Seek truth*. Nay רָעָה in *Kal* frequently ſignifies to *love*, to be a *friend*, ſee *Pſal.* 13. 20. and 28. 7. and 29. 3. *Judg.* 14. 20. and then 'tis, *love*, or be a *friend*, or *companion* of *truth*. But all the other Interpreters adhere to our Hebrew reading, and the notion of *feeding*: the LXXII. Latine, and Arabick, agree in ποιμανθήσῃ, *thou ſhalt be fed*; and the Chaldee, that renders it וְתֶחְסַן *and be ſtrong in the faith*, did moſt probably mean by that *paraphraſe* to expreſs it, *food* being the means of *ſtrength*. Then for אֱמוּנָה. The *noun* ſignifies either *faith*, or *fidelity*, or *certitude* and *conſtancy*. The LXXII. it ſeems take it to ſignifie *riches*, as being the things that *worldly men* moſt *truſt in*; and ſo they render it וὶ τῷ πλούτῳ αὐτῆς, *with the wealth thereof*, as taking ה for an *affix*, or *pronoun*, and אֱמוּן as all one with מָמוֹן *mammon*, *riches*. And thus alſo the Latine, and Arabick read from them. But there is no ground for this rendring. The only probable account is, that, if רְעֵה be taken for *feeding*, and אֱמוּנָה not taken *adverbially*, then, as a *noun*, it here ſignifies, as ordinarily it doth, *faith*, ſo as to accord with *truſt* in the beginning of the verſe: and then underſtanding (as 'tis frequent) the *prepoſition* ב, the plain rendring is, וּרְעֵה אֱמוּנָה *and feed in faith*; ſo as *Hab.* 11. 4. *the juſt ſhall live* בֶּאֱמוּנָתוֹ *in his faith*. To *live in*, or *by his faith*, is to *ſpend* his *life*, and order his *actions* according to the *rule of faith*, the *will* and *pleaſure* of *God*; which is the *norma* or ſquare of a *juſt* mans *life* and *actions*. And thus to *feed*, and *live*, is all one: and ſo to *feed in*, or *by his faith*, to *keep faithfully* to the *commands* and *will* of *God*, as *ſheep*, that keep in the *fold*, as the *ſhepherd* would have them. And then here is *another* probable ſenſe of theſe *two* laſt branches put together: *Dwell in the land, and feed in faith*, i.e. all the time that thou liveſt on the earth, *dwell* and *feed* in *faith*, continue in *faith*, and *affiance*, and *adherence* to *God*, *fall* not *off* from him into any *evill* courſe, whatever the *temptations* may be. Another not improbable way of *interpreting* the place may poſſibly be fetcht from the uſe of רָעָה among the *Arabs*, for *obſerving*, or *keeping* a *command*, or *covenant*, &c. as alſo to *obſerve* what will *come* of a thing: and then רְעֵה אֱמוּנָה will be, *keep truth*, or *faith*, *adhere conſtantly to it*; or again, *obſerve what will come of it*, what will be the *end* of it.

V. 5. *Commit*] גּוֹל from גָּלַל *volvit*, is literally, *roll*; ſee *note* on *Pſal.* 22. f. And ſo here it clearly ſignifies, *Roll thy way on God*, *divolve all thy concernments on him*. But the *antient Interpreters* generally render it, as if it were גְּלֵה from גָּלָה *to reveal*: ſo the Chaldee, *Manifeſt thy way to the Lord*; the LXXII. ἀπόκαλυψον, *reveal*; and ſo the Latine and Arabick;

b. גּוֹל

yea, and the *Jewish Arabick* translator, *Discover to him thy occasions*, or *matters*, or *needs*, but gives no account of his thus rendering of גול. But the Syriack read ܓܠ *direct thy way before the Lord.*

c. דום V. 7. *Rest*] דום signifies to *be silent*, and our English *dumb* seems to be deduced from thence; and the *silence* in this place appears to be that, which is contrary to *murmuring* or *complaining*. The Chaldee render it שְׁתוֹק, from שָׁתַק *siluit, quievit, tranquillus fuit*; the LXXII. ὑποτάγηθι, *be subject*, by way of *paraphrase*, the absolute *subjecting* and *submitting* our selves to *Gods will*, being the full importance of this *silence*. As for התחולל that follows, from חול in the notion of יָחַל *expectavit*, (and accordingly the Chaldee render it אוריך *expecta*) the LXXII. render it ἱκέτευσον, *deprecate*, as from חִלָּה, which thus signifies; and because the *praying* to *God* is not only reconcileable with *patient expecting*, but withall is the *ground* thereof, (we have no reason to expect any relief, which we do not pray for from God) therefore, I suppose, the LXXII. moved also with the affinity of the words חול and חִלָּה, chose to explicate it by this *paraphrase*: and the Syriack do more than imitate them, rendring דום *be silent*, by ܒܥܐ ܡܢ ܡܪܝ *seek* or *aske from*] as well as the other by [*pray*,] *Aske of the Lord, and pray before him.*

התחולל

d. אל תתחר V. 7. *Fret*] אַל תִּתְחַר from חָרַר or the quadriliteral חרחר to *envie*, to *contend*, to *emulate*, to *strive* to be *like* or *equal* to, will here be best rendered, *emulate*, or *envy not*, so as to be *incited* to do what the *wicked* do, by seeing how well they *prosper*. Thus the LXXII. render it μὴ παραζήλου, *envy* or *emulate* not; so the *Syriack*, *Latine*, *Arabick*, and *Æthiopick*. The *Chaldee* also to the same sense, לָא תְנַרֵג *provoke* not, *instigate* not thy *self* at the *wicked*, who *succeeds* in his way, *the man that executes* or *performs the counsel of the wicked*. And that this of *envying*, or *emulating* so, as to be *stirred* up (by way of *emulation*) to do the like, is here meant, appears farther by *v.* 8. where the same word is used again with this addition, אַךְ לְהָרַע *to do evil also*: ὥστε πονηρεύεσθαι, say the LXXII. *so as to commit wickedness*; and the Chaldee, be *not incited or instigated that thou do evil*; and the Syriack, *emulate him not to commit iniquity*; and the Arabick most expresly by way of Paraphrase, imitate not the evil man. And thus it was before, *v.* 1.

אך

e. כיקר בעשן כלו V. 20. *Fat*] From יָקַר *pretiosum*, is כִּיקַר here, *as the pretious*, i.e. *the fat*, כָּרִים *of rams*, or *lambs*; *the fat* being most *pretious*, and most *useful* in the *sacrifices*, and that which is *burnt*, and, as here it follows בְּעָשָׁן כָּלוּ *is consumed in*, or *into smoak*. Thus 'tis ordinary in *Scripture* to resemble *wicked men*, both in *themselves*, and in their *punishments*, to *sacrifices*, or *holocausts*, utterly *burnt*, or *destroyed* before the *Lord*. The *sacrifice* is first *fatted*, and then *slaughtered* and *killed before the Lord*: and so are *wicked* men permitted to *prosper* in this *world* and *grow rich*, and *proud*, and then they are *cut off*, and *destroyed utterly* and *eternally*. The Chaldee, that render it here, the *glory of the rams*, add by way of *paraphrase*, *which are first fatted, and then their throats are cut*; adding, *so shall the wicked fail, and be consumed in the smoak of hell*. And the Syriack in like manner, not by literal rendring, but by way of *Paraphrase*, *The enemies of the Lord being fatted, are consumed, and go away like smoak*. The LXXII. render it ἅμα τῷ δοξασθῆναι αὐτὸς καὶ ὑψωθῆναι, *as soon as they are glorified and exalted*;] taking יָקַר in the notion of *being honoured*, and for כָּרִים *of rams*, reading בָּרוּם, as from רוּם *exaltatus fuit*, and כ *servile*. And thus also the *Paraphrase* is good; as soon as they are *honoured and exalted*, ἐκλείποντες ὥστε καπνὸν ἐξέλιπον, *they fail*, or *consume as smoak*: and so the Arabick, *when they are glorious and lifted up, they utterly fail, as smoak when it consumes*. Other interpretations are given by the Hebrews. *Abu Walid*, and *Aben Ezra* mention the *grass* of the *pastures*, or *wood*, [or *bushes*] of the *fields*, which being *burnt*, are turned into *smoak*. The Jewish Arab reads, *like the heavy* [*clouds*] of the meadows (as יקרות is by *Abu Walid* and *R. Tanchum* interpreted, *thick, heavy, involved clouds*, *Zach.* 14. 6.) which seeming to lye *heavy* over the *earth*, suddenly turn into *smoak*, and *vanish*. This seems to have pleased *R. Sol. Jarchi*.

כיקר בעשן כלו

V. 22. *Blessed*] מְבֹרָכָיו the *blessed of him*, is by the LXXII. rendred εὐλογοῦντες αὐτὸν, in the *active*, *they that bless him*, according to the liberty that they frefrequently take of *paraphrasing* (instead of literal rendering) and taking in words of affinity, in order to that. And thus the sense well bears; *Gods blessings* generally belonging to those that are *liberal*, and such being said to *bless God*, because their liberality is an act of *acknowledgment* or *thanksgiving*, and what they do to his *poor servants*, he accounts as done to *himself*. But the Chaldee and Syriack read it in the passive, the *blessed of God*, or those that are *blessed of him*.

f. מברכיו

V. 24. *Cast down*] לֹא יוּטָל is variously interpreted. The LXXII. read οὐ ταραχθήσεται, which the Latine rightly renders, *non collidetur*, *he shall not be dasht to pieces*, as many things are by *falling*: but the Arabick, he shall not be *troubled*, as if they read it οὐ ταραχθήσεται, or καταταραχθήσεται, which thus signifies: but the Syriack more singly, *he is not hurt*; the Chaldee by way of *Paraphrase*, *if he fall into infirmity, he shall not dy*. The Hebrew טול signifies in *Niphal* either simply to be *thrown*, or else to be *cast away*, as when *Jon.* 1. 5. the *wares* in the *ship* are *cast into the Sea*, or *Jonas himself*, v. 12. and 15. and so it may signifie here, *viz.* so to *fall*, as to be *cast away*, or *lost* by the *fall*; but more probably, (and with more *propriety* to the mencion of *falling*) to be *thrown* (as that notes a real *passive*, together with the *effect* thereof, *thrown*) *to the ground*, so as to be *dasht in pieces* by the *fall*: and to that the LXXII. *incline*.

g. לא יוטל

V. 25. *Righteous*] That צַדִּיק *righteous*, frequently in *sacred style* signifies a *charitable* or *merciful* man, hath oft been observed, (see note on *Mat.* 1. 9.) And that here it must be taken in that sense, appears by the *context*, v. 21. *the righteous sheweth mercy, and giveth*, and v. 26. *He is ever merciful and lendeth* — and then there, as here, after all his *profusion*, *his seed is blessed*. But this must be taken with one caution, that this of *almesgiving* is but a part of the *righteousness* mere meant, not the whole of it; the word, as it oft signifies the *almesgiver*, so oft signifying other parts of our duty to God, and Man, and our selves, and all of them comprehended under it. And so the full importance of it here must be, he that to the other parts of a pious and good life, is observed to superadd (see *v.* 27.) a special degree of mercifulness and communicativeness to them that want, though of all other virtues that be most probable to diminish the possessions, yet it is the Psalmists observation, that he never saw any man impoverished by the most liberal practice of it, but, on the contrary, that his *seed is blessed*, his *posterity* is the more *prosperous* and *flourishing* by it.

h. צדיק

V. 28. *For ever*] In this place there is a concurrence of *two* things, which cast some *suspicion* on the *Hebrew* text, which now we have, as if it were some way altered from what the original copies read. For 1. this being an Alphabetical Psalm, as it is acknowledged, it is yet manifest, that the letter ו is omitted: 2. the LXXII. in this place put in *two words*, which are not found in our Hebrew; some copies read them ἄμωμοι ἐκδικηθήσονται, *the blameless shall be avenged*, and so the Arabick, others, ἄνομοι δὲ ἐκδιωχθήσονται, *but the wicked shall be persecuted*, and so the Latine, *injusti punientur*, *the unjust*

i. עולם

unjust shall be punisht. And then 'tis the conjecture of some, that עוֹלִים being the Hebrew word for unjust, began that verse, and then there is the ע that was wanting. But then 1. it is certain, that neither the Chaldee nor Syriack acknowledge any such insertion, but follow our Hebrew herein exactly: 2. that far less change will afford us the ע which we want, to complete the alphabetical order of the verses; *viz.* by reading עוֹלָם נִשְׁמְרוּ *for ever are they kept*, without the *preposition* ל, (which elsewhere is *omitted*) and then beginning the *division* with that ע, which is in עוֹלָם. And this is the most probable account to be given of this *difficulty*

k. עָרִיץ

V. 35. *Great power*] From עָרַץ, *timuit*, is the noun עָרִיץ *formidable, terrible:* The Interpreters generally render it by way of *Paraphrase*; the Chaldee תַּקִיפָא, *strong, powerful*; the Syriack, *boasting*; the LXXII. ὑπερυψούμενον, *exalted above measure*, and so the Latine and Arabick. But in that which follows, they use greater liberty. The Hebrew hath מִתְעָרֶה כְּאֶזְרָח רַעֲנָן *spreading himself as an indigena flourishing:* for so מִתְעָרֶה, from עָרָה *effudit*, signifies in *Hithpael*, *to dilate* and *spread it self*; מִתְעָרֶה אֶזְרָח

אֶזְרָח, from זָרַח, *ortus fuit*, is *indigena, born* or *sprung up in that place where he continues*, and is here generally thought to be limitted by the *adjunct* רַעֲנָן *flourishing*, to the notation of a *tree*, אִילָן צָמִיחַ, *a tree sprung up in the place*, saith the Chaldee, any *green root*, or *flourishing plant*, saith *Abu Walid*, and the *Jewish Arab*, that springs in a *moist fruitful place.* And this, I suppose, because trees, &c. that grow where they *first sprang* up, without *removing* to any other place, do *thrive* and *prosper fastest.*

רַעֲנָן And accordingly רַעֲנָן, from רָעַן to be *green*, signifies it well provided with *leaves*, and so with *verdure.* And that perhaps is the reason, why some late Interpreters have rendered it a *bay tree*, because that, with some others, is all the year long *green.* But the truth is, after all this, the rendering it a *tree*, hath no certain *foundation.* אֶזְרָח signifies a *free-born* person, or *citizen*, as that is opposed to a *stranger*, *Lev.* 23. 42. *every* הָאֶזְרָח *in Israel*, i.e. *Israelite born*, יְצִיבָא saith the Chaldee, *Indigena in Israel.* So *Lev.* 24. 16. גֵּר כָּאֶזְרָח *as well the stranger as he that is born in the land*, &c. 19. 34. הַגֵּר כְּאֶזְרָח *the stranger shall be as one born among you*; αὐτόχθων *a native*, say the LXXII. and the word is never pretended to be used in Scripture, elsewhere, for any but a man, a *native Israelite.* That it should signifie a *tree* here, Interpreters have been induced to resolve, from the *Epithet* רַעֲנָן adjoyned to it. But sure that is of no force, being elsewhere applied to *Nebuchadnezzar* the *King*, *Dan.* 4. 4. *I Nebuchadnezzar was at rest in my house,* וְרַעֲנָן *and flourishing in my palace.* As for מִתְעָרֶה *spreading*, which is also appliable to a *tree*, neither is that of any force, in the *Targums* judgment, which renders it by no more then חֲסִין *strong.* As for עָבַר (following in the next verse) that is rather a *prejudice* to the notion of a *tree*, for a *tree* doth not use to *pass by.* And indeed, when the most *flourishing tree dyes*, it yet remains in the *earth*, and cannot be said to *pass away*, &c. untill it be *cut down*, and *carried* away *root* and all. And in brief, they that resolve אֶזְרָח here to be a *tree*, pretend not to know or determine *what tree* it is. It may therefore be competently *probable*, that it signifies here, as in *all other* places, a *native Israelite:* for such had many *advantages*, above a *stranger*, to secure his own being, and that of his *posterity.* For his *estate* could never be *sold* out-right; and as long as he had any *brother* or *kin alive*, he could never be without hope of *issue*, his *next of kin* was to *marry* his *wife*, and *raise up seed to him* that died without any. Whereas the *stranger* on the other side had no such priviledge, but was subject to *usury*, and all *exactions.* In these respects it is very reasonable thus to interpret *David* here, that being to express the sudden and miraculous decay of an ungodly person, that was most unlikely for such a fate, he should instance in a *native Israelite*, which was provided for, and secured by such priviledges, and moreover was 1. מִתְעָרֶה *spreading*, had many *children*, and *branches* of *kindred*, a *numerous family*, or, as the *Targum* renders it, חֲסִין *strong*, and so *vital*; 2. רַעֲנָן very *fresh* and *flourishing*; and notwithstanding all these advantages of *stability*, *past by as a shadow*, and left no *memorial*, or *footstep* behind him of his being. For all this the LXXII. hath ὑπερμεμέγεθυν ὡς τὰς κέδρους τοῦ Λιβάνου, *exalted as the Cedars of Libanus*; and so the Latine, Arabick, and Æthiopick. This ‖ learned men suppose to be by their reading אַרְזָה *cedar*, for אֶזְרָח *indigena*, and † לְבָנֹן *Lebanon*, for רַעֲנָן *green.* But I rather believe, that according to their *wont*, they choose thus to paraphrase the *darker expression*; and the rather, because of this affinity of the words, which is frequently observed to have had force with them. And so the Syriack, that follows not them, doth yet use this other paraphrase, *extol themselves as the trees of the wood*; without question reading as we now read, but taking this liberty of expressing the sense by other not very distant words.

‖ Schindl. Pentagl. p. 503. D

† See Grotius.

V. 36. *Passed*] The LXXII. here read in the first person, *I passed by*, where the Hebrew hath עָבַר *he passed by:* and the Syriack, as well as Latine and Arabick, follow the LXXII. But the Chaldee adhere to the Hebrew, וּפְסַק מִן עָלְמָא *and he passed*, or *failed from the age* or *world*, (according to the usual notion of עָלְמָא in Arabick,) *and loe he was not*——

l. יַעֲבֹר

m.

V. 37. *Mark*] This *v.* 37. is somewhat *ambiguous* in the *Original*, and so is very distantly rendred by the antient Interpreters, from that which our English and late Interpreters give it. By the Chaldee, *Keep Integrity, and respect uprightness*, or *straightness*, *for the end of a man is peace.* Where 'tis evident, that תָּם and יָשָׁר, which are, as we render them, *concretes*, *the perfect man and the upright*, are by them rendred in the *abstracts*, שְׁלִימוּתָא and תְּרִיצוּתָא *integrity* and *uprightness.* And so the LXXII. (and Æthiopick) ἀκακίαν καὶ ἀδυπλία, *innocence* and *rectitude*; and the Syriack, *perfection*, or *integrity*, and *rectitude*; the Latine, *simplicity* and *equity*; the Arabick, *mansuetude* and *rectitude.* And so in like manner for שְׁמֹר and רְאֵה *observe* and *see*, they read, *keep and see to*; נְטַר וְחֲמִי in the Chaldee, *keep and respect*; φύλασσε καὶ ἴδε, *in the* LXXII. *custodi & vide*, in the Latine, &c. and the Hebrew words indifferently bear these. Again, for אַחֲרִית לְאִישׁ שָׁלוֹם *the last part of* or *to that man is peace*, which the Chaldee also retein, the LXXII. read ἔστιν ἐγκατάλειμμα ἀνδρὶ εἰρηνικῷ, *there is a remnant to the peaceable man*; and so the Latine and the Æthiopick: but the Syriack, with some change, there is a good *end to men of peace*; and the Arabick, *there shall be an end to the peaceable.* Here 'tis also clear, that the LXXII. from אַחַר *after*, take אַחֲרִית for a remainder; and so again, *v.* 38. and so *Psal.* 109. 113. אַחֲרִיתָם *they* render τὰ τέκνα αὐτῶν, *his children*: and then אִישׁ שָׁלוֹם will well bear, *the man of peace.* And so still there is nothing strange in that rendring; though that which our English hath given be most literal, and regular to the Hebrew, and the context, the whole Psalm being made up of observations of this kind, how in the end wicked men come to ruine, and good men to prosperity.

שְׁמֹר וְרְאֵה

אַחֲרִית

אַחֲרִיתוֹ

אִישׁ שָׁלוֹם

n. יִחְדָּו

V. 38. *Together*] From יָחַד to *unite*, and יָחִיד *one*, is יַחְדָּו, sometimes rendred *together*, sometimes, *at once*; and that when applied to *destruction*, &c. denotes *utter destruction*; because he that is *destroyed at once*, is so *destroyed*, as that there is nothing *behind*, nothing *wanting*, to *final* and *total destruction.* The LXXII. render it ἐπὶ τὸ αὐτὸ, *at once.* Thus *Psal.* 19. 9. when Gods judgements are said to be *righteous*, יַחְדָּו (ἐπὶ τὸ αὐτὸ, *at once*, say the LXXII.) the meaning is, *they are so righteous*, as nothing can be added thereto.

The Thirty Eighth PSALM.

A Pſalm of David, [a] to bring to remembrance.

a. *Paraphraſe.* The Thirty eighth is a mournful complaint of Davids, reciting his preſent miſeries, and calling to God to remember, and pity, and relieve him.

1. O God of all Juſtice, and yet of all mercy too, let not thy puniſhments, though moſt juſtly deſerved by my ſins, break out in extremity againſt me.

1. O Lord, rebuke me not in thy wrath, neither chaſten me in thy hot diſpleaſure.

b. 2. They are already very ſharp and heavy upon me.

2. For thine arrows [b] || ſtick faſt in me: and thy hand preſſeth me ſore.

|| are entred deep in me, and thy hand is come down upon me.

3. My ſins have moſt ſadly provoked thy wrath, and the effects of that are very ſenſible: mine eſtate is become like to thoſe that are under ſome ſore malady, that hath ſeized on every part of their bodies, and allows them no intermiſſion of pains and miſery, no reſt or ceſſation of their anguiſh.

3. There is no ſoundneſs in my fleſh, becauſe of thine anger: neither is there any reſt in my bones, becauſe of my ſin.

4. Or to thoſe that are plunged deep over head and ears in water, overwhelmed, and ready to be drowned by it; or to thoſe that, under ſome inſupportable weight or burthen, are preſt to the ground: the number and weight of my ſins is ſo great, and from thence my puniſhments ſo many, and ſo heavy, that I am oppreſt and overcharged by them.

4. For mine iniquities are gone over mine head; as an heavy burthen, they are too heavy for me.

c. 5. Or again, to one that hath received many ſore blows and bruiſes; which as they are very painful at preſent, ſo if they be not well lookt to, and the congeled blood carefully drawn out, they will ſoon putrifie and grow noiſome. And mine own abſurd and foul follies have brought all this upon me.

5. My [c] || wounds ſtink, and are corrupt, becauſe of my fooliſhneſs,

|| bruiſes.

d. 6. Like to one that with ſome chronical diſeaſe is extremely decayed, and bent down toward the earth, and ſo is forced to go continually in that ſad mournful poſture, that is wont to be uſed in time of lamentations.

6. I [d] am * troubled, I am bowed down † greatly: I go mourning all the day long.

* incurvate, † to extremity.

e. 7. Like to one that is full of boyles and ſwellings in ſeveral parts of his body, and ſo is very ſorely and painfully diſeaſed.

7. For my [e] * loins are filled with a || loathſome diſeaſe; and there is no ſoundneſs in my fleſh.

* flanks. || inflammation.

8. Laſtly, like to one that with long and terrible pains, through grieving, and ſighing, and roaring for them, is brought into a very weak and low eſtate, a conſumption of the whole body. And all this have my own ſins, moſt abſurdly committed, and moſt beſtially continued in for a great ſpace, moſt juſtly brought upon me.

8. I am feeble, and † ſore broken: I have roared for the * very diſquietneſs of my heart.

† brought low, or worn away. נִבְהֵיתִי

* groaning. פַּנְחַמַת

Septuagint LXXII.

9. O bleſſed Lord, thou ſeeſt my wants, and the continual miſery that I am in.

9. Lord, all my deſire is before thee, and my groaning is not hid from thee.

10. I am as one in an amazement or giddineſs, ready to ſink or tumble, his eyes dim, ſo that he cannot make uſe of them any more than if he had none.

10. My heart || panteth, my ſtrength faileth me: † as for the light of mine eyes, it alſo is gone from me.

|| turns round סְחַרְחַר

† and the light of mine eyes they alſo are not with me. וְאוֹר עֵינַי גַּם הֵם אֵין אִתִּי

f. 11. And in all my diſtreſs I was ſo far from receiving any relieſe or comfort from man, that they which were neereſt knit to me by the tyes of nature and friendſhip, were ſome of them afraid of owning me, others never conſidered me.

11. My lovers and my friends ſtand * aloof [f] from my ſore, and my kinſmen ſtand afar off.

* on the other ſide of my bruiſe.

g. h. 12. As for mine enemies that projected to take away my life, at leaſt to do me ſome great hurt, their actions, their words, their thoughts were continually intent on ſome kind of violence, miſchief, or deceit, or other.

12. They alſo that ſeek after my life || lay [g] ſnares for me; and they that ſeek my hurt, ſpeak † [h] miſchievous things, and imagine deceits all the day long.

|| uſe violence againſt † evil.

13, 14. And all this I bare with patience; I took no notice of their behaviour toward me, never rebuked the one nor the other, for what they did or ſaid unto me.

13. But I as a deaf man heard not, and I was as a dumb man that opened not his mouth.

14. Thus I was as a man that heareth not, and in whoſe mouth are no reproofs.

15. For

15. For in thee, O Lord, do I hope; thou wilt hear, O Lord my God.

15. My ſtill truſt and dependance is on thee, O Lord and my aſſured confidence, that thou wilt in thy good time interpoſe thy hand and deliver me.

‖ leſt peradventure they rejoyce.

16. For I ſaid, ‖ hear me, leſt otherwiſe they ſhould rejoyce over me: when my foot ſlippeth, they magnifie themſelves againſt me.

16. To thee therefore I make my petition, that thou wilt not leave me to mine enemies will, to rejoyce and triumph over me, as they are very forward to do, and to make their boaſts what victories they have obtained over me, if at any time any the leaſt evil befalls me.

פֶּן יִשְׂמְחוּ

† fall: ſee *Pſal.* 35. note f.

17. For I am ready to † halt, and my ſorrow is continually before me.

17. And now indeed this is my condition; for I am in continual danger, and expectation of ruine, if thou be not pleaſed to ſupport me.

* afraid of.

18. For I will declare mine iniquity: I will be * ſorry for my ſin.

18. And I muſt acknowledge and confeſs, that they are my many grievous tranſgreſſions, which have brought this anxiety upon me, given me reaſon continually to fear leſt by them I have forfeited thy protection; and then there is nothing but ruine to be expected.

‖ live and are

19. But mine enemies ‖ are lively, and they are ſtrong; and they that hate me wrongfully are multiplyed.

חַיִּים עָצְמוּ

19. And to this my fear agrees the proſperity of my unjuſt and cauſeleſs enemies, who live and increaſe in ſtrength, their forces are daily multiplyed: And this may well mind me of the increaſe of my ſins, to which this is imputable, for otherwiſe I am ſure I have not provoked them by any injury done to them; only my ſins againſt thee have thus ſtrengthened them.

20. They alſo that render evil for good are mine adverſaries, becauſe I follow the thing that good is.

20. To them I have done nothing but good, and yet they perſecute me, and make theſe unkind returns for all my kindneſs; having no other matter of quarrel to me, but my doing that which is juſt and good, and never wronging them, how much ſoever I am wronged by them.

21. Forſake me not, O Lord: O my God, be not far from me.

21. O God of power, do not thou leave me to their malice: O Father of mercy, and that to me thy ſinful ſervant, let not my ſins remove thee from me.

22. Make haſte to help me, O Lord my ſalvation.

22. O thou, whoſe title it is to ſave, and deliver thoſe that are in the greateſt danger, and even on ſinners to have mercy, and reſcue them from the due reward of their ſins, and haſt to me made moſt gratious promiſes of this kind, I beſeech thee no longer to defer, but in my greateſt extremity relieve me opportunely and ſpeedily.

Annotations on Pſal. XXXVIII.

Tit. To bring to remembrance] It is uncertain what לְהַזְכִּיר, in the title of this Pſalm, ſignifies. Some a. לְהַזְכִּיר of the Hebrews apply it to their *Muſick*, but give no clear account of their reaſons, or meaning herein. That which ſeems moſt probable, is, that, as the *meat-offering*, *Levit.* 2. 2. 9. 16. is called אַזְכָּרָה *a memorial*, an *offering of ſweet ſavour to God*, and elſewhere, לְאַזְכָּרָה *for a memorial*, *Lev.* 24. 7. or rather, *as Gods remembring* any man is his *relieving* and helping him; ſo a *prayer* to *God* in time of *diſtreſs*, may fitly be ſtiled לְהַזְכִּיר, to *cauſe remembrance*. Thus this Pſalmiſt elſewhere *prayes*, *Lord, remember David and all his troubles*, *Pſal.* 132. 1. and, *remember, O Lord, thy tender mercies*, *Pſal.* 25. 6. *Remember thy congregation*, *Pſal.* 74. 2. and many the like. And accordingly this Pſalm, and the ſeventieth, which have this title, are moſt earneſt prayers for relief. There, *Make haſt, O God, to deliver me, make haſt, make haſt to help me, O Lord*, &c. and here, *O Lord, rebuke me not*, &c. in the *beginning*, and *forſake me not, O Lord, O my God, be not far from me; make haſt to help me, O Lord my ſalvation*, in the *end*. What the diſtreſs was that cauſed ſo paſſionate a prayer for relief, will be hard to define particularly. The outſide of the words and expreſſions ſignifies a *ſharp* and *noyſome diſeaſe*. And 'tis not improbable that *David* ſhould have his part in that kind of affliction, who had ſo large a portion of other ſorts; or that, ſince his perſecutions have furniſhed the Church with ſo many excellent pieces of devotion, his bodily afflictions ſhould proportionably do ſo to: eſpecially, ſince we ſee King *Hezekiah*, both in his ſickneſs and his recovery, making attempts of this kind. But 'tis alſo poſſible, that *Davids* other diſtreſſes, of which we have more certain evidence in his ſtory, his perſecutions under *Saul*, and from his own Son *Abſalom*, might, by a Pſalmiſt, in Poetick ſtyle, be thus reſembled, and compared with the *ſoreſt* and *moſt noiſome diſeaſes*. And therefore I deemed it more ſafe to ſet the paraphraſe, with this latitude of ſignification, applying the words to his ſtreights in general, ſtore of which it is certain he had; rather then to confine them to *noiſome diſeaſes*, which we read not that he was *viſited* with at *any* time.

V. 2. *Stick*] From נָחַת *deſcendit*, are two words in this *v.* 2. diſtinguiſhable by the *nouns* to which they are applyed. The former נָחֹתוּ, applyed to *arrows*, ſignifies *going down*, i. e. *entring deep* into the *fleſh*. The LXXII. read ἐνεπάγησάν μοι, the Latine, and Syriack and Arabick, *infixæ ſunt mihi*, *are faſtened in me*; which is but a natural *conſequent* of *entring deep*, and ſo is ſet to paraphraſe it. The latter תָּנַחְתָּ, applyed to *hand*, ſignifies *to come down*, or *deſcend*, with ſome *weight* to *fall* upon him. This the Chaldee render שְׁרַת *remained*, and the Syriack ܫܪܝ *and did reſt*, as if they read it from נוּחַ *to reſt*. But the LXXII. ἐπιθέσθαι ἐπ' ἐμὲ τὴν χεῖρά σου, *confirmaſti*, ſaith the Latine, *thou haſt confirmed thy hand upon me*, i. e. let it *fall hard upon me*: the Arabick rightly expreſs their meaning, *thy hand is become hard upon me*; and ſo this is a *good paraphraſtical explication* of it.

b. נָחֹתוּ

תָּנַחְתָּ

V. 5. *Wounds*] From חָבַר *convenit*, *ſociatus eſt*, is חַבּוּרָה *a bruiſe* from any *blow*, becauſe the *blood* or *matur* aſſociates and *gathers* together in that place: it ſignifies alſo a *boyle* or *apoſteme*. Here 'tis in the former ſenſe, as cauſed by a *blow* or *ſtroke*, (and figuratively ſignifies any effect of *Gods wrath* or *diſpleaſure*,) and it is ſaid to *putrifie*, and to *ſtink*, for ſo the *blood* and *humors* thus *congregated*, and *ſtanding* ſtill, do *putrifie* immediately, and will be *noiſome*, if they be not *drawn* out. The LXXII. therefore fitly render it, μώλωπες, *vibices*, ſuch as come from *blowes*,

c. חַבּוּרָה

blowes; (but the Syriack, سحبلى *boiles*, in the other notion of it) and so I suppose the Chaldee also, from בּוּשׁ and בּוֹשׁ *puduit, pudefecit*, because such *bruised* parts look *black and blew*, and are matter of *shame* (from whence the Greek ὑπωπιάζειν, *to give blowes under the eye*, is frequently used for putting to *shame*;) and accordingly the Chaldee would more fitly be rendered *vibices*, than *cicatrices*, *scars*, as the *Translation* of the *Targum* and the *vulgar Latine* have it.

d. נַעֲוֵיתִי V. 6. *Troubled*] נַעֲוֵיתִי from עָוָה *incurvatus est*, is regularly to be rendered, *I am incurvate*: so the Chaldee עַקִּימֵית, from עָקַם *incurvatus est*, signifies. The LXXII. paraphrase it by ἐταλαιπώρησα, *I was afflicted*; the Syriack, ܐܬܚܡܝ *I was in commotion, I was afraid*. But the *literal* must be reteined, to connect it with שַׁחוֹתִי *I was depress't*, or *bowed down*, that follows; which the LXXII. rightly renders σκολιάμενον, *I was crookt*, or *bent down*. As עַד מְאֹד for the עַד מְאֹד *usque valde*, *exceeding much*, or *to extremity*, the LXXII. render it ἕως τέλους, *until the end*: so the Latine, *usque in finem*; and so the Arabick, *for ever*, in the notion of עַד for *eternity*. But in *v.* 8. where the phrase is used again, they render it ἕως σφόδρα, and the Latine *nimis*, in the notion of that word for *very much*.

c. בְּכָלְ V. 7. *Loins*] The notion of כֶּסֶל for the *flank* is known in Scripture, *Lev.* 3. 4. *the kidneys and the fat which is upon them, which is over*, or by הַכְּסָלִים *the flanks*: so *Job* 15. 27. *fat on his* כֶּסֶל *flank*. And so here it must be taken for that *sinewy* part of the *body*, next under the *loynes*, the *groine*, &c. wherein *boils* and *plague-sores* frequently rise. Some copies of the LXXII. render it ἀὶ ψόαι, and those the Latine follow, and read *lumbi, loines*: but *Suidas* tells us, what parts of the *body* ψόαι, (or, in *Hippocrates*'s *dialect*, ψόες) are; ἐν ταύταις ἔγκειται οἱ νεφροὶ, saith he, *the kidneys are situate in them*. *Athenæus*, l. 9. out of *Simarist us* Συνωνυμ. l. 3. tells, ὀσφὺν μὲν ἐκ πλαγίων, σάρκας ἐπισήσεσθαι, ψόας, the word signifies *fleshy* (in opposition to *bony*) *parts over against the loins*; and out of *Clearchus*, περὶ σκελετῶν, l. 2. that they are σάρκες μυώδεις κατ' ἐκάτερον μέρος, *musculous parts on each side*, adding, that some call them νεφρομήτρας. This I see some learned men will have changed into νεφρομήτρας, *the wombes of the reins*, because as was said, νεφροὶ ἔγκεινται, *the kidneys are placed in them*. But I conceive that is not the importance of μήτρα, in *composition*, especially at the end of a word: certainly ὀρτυγομήτρα, *Exod.* 16. 13. *Numb.* 11. 31. *Psal.* 104. 40. *Wisd.* 16. 2. and 19. 12. is not the *womb of the quails*, but a *great sort of quails*, *the mother quaile*, as μητρόπολις, is *the great*, and so the *mother City*: and in this sense sure the ψόαι, cannot be called the νεφρομήτραι, the *great*, or the *mother-kidneys*. I shall therefore adhere to the vulgar reading, that they are in *Clearchus* called νεφρομήτραι, *the great*, or the *mother nerves*: for such indeed are the *flanks*, *grissly*, or *nervous parts*, beyond all others in the body; and that makes them very sensible when any inflammation or swelling is in them. Other copies of the LXXII. have instead of ψόαι, ψυχή μου, *my soul*, and the Arabick follows them. But the former is surely the truer reading. Then for נִקְלָה wherewith he saith his *flank* is filled, that from קָלָה *vilipendit*, is ordinarily rendered in the notion of *foule* or *vile*: the Latine renders it *illusionibus*, and the Arabick and Æthiopick to the same sense, *with reproaches*, from the Greek ἐμπαιγμῶν, which the *Romane edition* of the LXXII. have. But it must be remembred, that קָלָה signifies also to *rost* or *burne*, &c. and so the noun by analogy may signifie *inflammation*, (such we know all those *boiles* and *sores* are) and the Chaldee here renders it קְרִיחָתָא *burning*, from קָרַח *to inflame* or *burne*, and from thence is both קַרְחָה *a feaver*, or *burning disease*, and אֶקֶר *a carbuncle*, which as it signifies a *gem*, so a *coal of fire*, and a *burning boile*, or *swelling* also. And whereas those *editions* of the LXXII. which read ψόαι (not ψυχή) read (not ἐμπαιγμῶν, but) ἐνεργεμάτων, that must needs be a *corruption*, very probably for ἐμπρησμάτων, *inflammations*; and then there will be a perfect agreement betwixt the Hebrew and Chaldee and LXXII. and the rendring be clear, *my flanks are filled with inflammations*, by those signifying *boiles*, *swellings*, *carbuncles* in those *nervous* parts, very painful and sensible by that means.

נִגְעִי f. V. 11. *Sore*] From נָגַע to *touch*, or to *wound*, or to *come near*, is נִגְעִי here, *my wound*, or *stroke*, or *bruise*, the *evils* that have befallen me. The Chaldee render it מַכְתְּשִׁי *my wound* or *contusion*, the Syriack ܚܘܫܝ *my grief*; but the LXXII. as reading it נִגְּעוּ the *verbe*, and in the notion of *approaching*, render it ἤγγισαν, *they came neer*, ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν, *they came neer me and stood over against me*: and by this they have fully, though paraphrastically, exprest the sense of it; as *Luk.* 10. 31, 32. ἀντιπαρῆλθε, *passing by over against him* that was *wounded*, signifies, *not taking any care of him*.

וַיְנַקְּשׁוּ g. V. 12. *Snares*] וַיְנַקְּשׁוּ is certainly from נָקַשׁ, and that in *Piel* signifies *collisit, concussit, prostravit*, to *destroy*, saith *Abu Walid*, to lay *grins* or *snares*, saith the *Jewish Arabick translator*, any *injurious*, or *violent* usage, toward any; so *Psal.* 109. 2. יְנַקְּשׁוּ *let the usurer catch*, or *take by violence all that he hath*. The Chaldee there render it יְנַבְּבוּ, from נָבַב, which with them is to *levy*, *take*, or *exact*: and accordingly the LXXII. here render it ἐξεβιάζοντο, *used violence*; and the Latine, *vim faciebant*; the Syriack ܐܬܬܩܦ *bound me, laid hold on me*; and the Arabick, *oppress me*. Only the Chaldee that there rendred it rightly, yet here reading it, as from יָקַשׁ *to lay snares*; render it יַעֲבְדוּ פַּחִין *laid snares*; as on the other side the LXXII. which duly interpret it here, yet in that of *Psal.* 109. 11. read ἐξεφεύνησάτω, *search*; either taking it for יְבַקֵּשׁ, that so signifies, or respecting the notion wherein the Arabs use בקש, for *discovering*, or *searching out*, as it is in *Kamus* the great Arabick Dictionary.

הַוַּת h. V. 12. *Mischievous*] From הָוָה *fuit* comes the *noun* הַוָּה for *an evil event*, *calamity*, *mischief*: so *Psal.* 41. 3. the *pestilence* הַוּוֹת *of hurts*, we rightly render the *noisome* or *noxious pestilence*. So *Mic.* 7. 3. הַוַּת נַפְשׁוֹ *the mischief of his soul*; and so most probably, *Prov.* 10. 3. *God will* מהדף הַוַּת *the mischief of the wicked*; and *Prov.* 17. 4. applyed, as here, to the *tongue*, לְשׁוֹן הַוּוֹת we rightly render it *a naughty tongue*. Now because *falseness*, and *deceit*, and *lying*, is generally the means by which the *tongue* is enabled to *hurt*, therefore the Chaldee here render it, שִׁקְרָא *a lye*; and so the Syriack also, and the LXXII. ματαιότητα, *vanity*, by which they frequently signifie *falshood* also. But the more *general* notion of it for any kind of *evil* or *mischief*, seems most proper for it in this place, that of *deceits* following in this verse.

וָאָגָה i. V. 18. *Be sorry*] וָאָגָה signifies indeed *sorrow*, but that for the *future*, and that is all one with *fear* or *solicitude*; so *Jer.* 17. 8. *shall not be careful* in the time of *dearth*; *Jer.* 42. 16. speaking of the sword רוֹאֲגִים *ye feared*; *Jer.* 49. 23. *on the sea* דְּאָגָה we render *sorrow*, it is, *fear* or *sollicitude*, to express the *faintheartedness* precedent: so 1 *Sam.* 9. 5. וְיִרָאג, and *take thought*, i. e. *be afraid* for us. And so here אֶרְאַג מֵחַטָּאתִי *I will be afraid of my sin*, *sollicitous* concerning it, lest it bring mischief upon me, as it justly may.

The

The Thirty Ninth PSALM.

TO the chief Musitian even to Jeduthun, a Psalm of David.

Paraphrase.

The Thirty ninth Psalm, composed on the same occasion as the 37th. and 73d. *viz.* on the scandal David took at the prosperity of wicked men, whilst he was himself in misery, hath also a mixture of contemplation of the vanity of all worldly things, as a motive to repress all impatience in whatsoever adversity. It was composed by David, and committed to Jeduthun a skilful Musitian, 1 Chr. 16. 41, 42. and the Prefect of his Musick.

1. I said, I will take heed to my wayes, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

1. I have stedfastly resolved to keep a very strict guard over my self; especially over my tongue, that part of me which meets with most frequent provocations at this time, when mine adversaries, ungodly and wicked men, are so successful and prosperous in their wickedness, that I have need of all care and resolution to keep me from breaking out into some intemperate passionate speeches, as oft as I see or consider them.

2. I was dumb with silence, I held my peace even from good, and my sorrow was ‖ stirred.

‖ troubled נֶעְכָּר

2. My purpose therefore was, in the presence of these, or when my thoughts or other discourse were on them, to keep perfect silence; neither to use words to vindicate mine own innocence, nor to blame or reprove mine adversaries. But whilst I thus restreined my tongue, I could not repress my sorrow; that was rather increased by this method.

3. While I was musing, the fire burned; then spake I with my tongue.

3. And being so, it grew by degrees to such an heat and flame, that it required some vent toward heaven: though I restrained my tongue from all anger and impatience toward men, yet there was no reason I should repress it from making my mone to God. To him therefore in all humility I thus address my self.

4. Lord, make me to know mine end, and the measure of my days, what it is; that I may know * how frail I am.

* What a frail, *or* ceasing man I am. מָה־חָדֵל אֲנִי

4. Lord, if it be thy sacred will that I should be cut off by mine enemies, that I should not long live to discharge that office to which thou hast called me; if my sins, which justly might provoke thee to this, have called forth this decree against me, as one unfit to be farther imployed, or honoured, or own'd by thee; then be thou pleased some way to reveal this part of thy will unto me, that I may know what to expect, and accordingly which way to turn and prepare my self.

5. Behold, thou hast made my days as [a] an hand-breadth, and [b] mine age is nothing before thee; verily every man † at his best estate is * altogether vanity.

† standing, *or* living, נִצָּב

* All כֹּל

5. I know right well that my life is very short, a meer nothing being compared with thine eternity: and this is common to me with all other men; for there is not a man living in the world, who is not as frail and mortal, and almost as short-liv'd, as any the meanest creature: Man is the compendium of this lower world, and so there is no degree of frailty, and brittleness, and fadingness in any creature, which is not to be found in man also.

a. b.

6. ‖ Surely every man walketh in a vain shew, † surely they are disquieted in vain: he [c] heapeth up * riches, and knoweth not who shall gather them.

‖ only in an image man walketh. אַךְ בְּצֶלֶם אִישׁ

† see note on Psalm. 73. 1. † yet אַךְ

* and knoweth not who shall carry them in.

6. Our life is but a picture, or image, shadow, or dream of life, it vanisheth in a trice; and when we are gone, we have no power of what we leave behind us: all the fruits, riches, honours, or whatsoever else is most desirable on earth, must suddenly be parted with, and we know not who shall possess them after us (and so this is an evidence of the perfect vanity of them all, a proof that they are not worth the least value, if we have them, or the least pains to acquire them;) and yet we silly and vain creatures carke, and labour, and turmoile to get together these transitory fraile nothings, as if they would continue to us to all eternity, and had some solid durable enjoyment and satisfaction in them.

c.

7. And now, Lord, what wait I for? my hope is in thee.

7. There is nothing therefore upon the earth, even a Kingdom, that is worth the patience of expecting, or the sollicitude of averting the dangers of losing it. One thing onely there is in the world, fit to be matter of a sober mans ambition or hope; the favour of God, and the glorifying him in that condition, whatsoever it is, that he in mercy shall choose for us.

8. Deliver me from all my transgressions: make me not the reproach of the foolish.

8. For these therefore I make my humblest requests to thee, that thou wilt pardon my many horrible breaches of thy law, and free me from those punishments which are due to me for them: and not suffer wicked men, that are my deadly enemies, to prosper, lest they at once triumph over me and piety, and reproach the relying and depending on thee, as the greatest folly: for this will turn to the dishonour of thee and thy service.

9. I was dumb, I opened not my mouth, because thou didst it.

9. What is befallen me, I am far from repining or murmuring at: It comes, I know, from thee, whose disposals are most wise: and be it never so sharp, I am sure I have well deserved it.

10. Remove thy stroak away from me: I am consumed by the blow of thine hand.

10. Yet if it may be thy will, set now a period to my calamities, lest I be utterly destroyed by them.

11. When

11. If thou be diſpleaſed, as our ſins very oft provoke thee, the very withdrawing thy favour doth inſenſibly blaſt and conſume all our wealth, and greatneſs, health, and beauty, and whatſoever is moſt pretious to us. So ſure and viſible is it, that we men, and all we have, are meer nothing.

11. When thou with rebukes doſt correct man for iniquity, thou makeſt his ‖ beauty to conſume away [d] like a moth: † ſurely every man is vanity. Selah.

‖ pretious things.
† every man is only vanity.

12. Be pleaſed therefore, O Lord, to hearken to my ſad and mournful requeſt, which I now poure out before thee; that ſeeing my time, and all mens, is ſo ſhort and tranſitory in this world; (this being ſo contrary to a place of reſt or ſtability)

12. Hear my prayer, O Lord, and give ear to my cry: hold not thy peace at my tears; for I am a ſtranger with thee, and a ſojourner, as all my fathers were.

13. Thou wilt give me a little ſpace of relaxation, that I may ſerve and glorifie thee here on earth, before I dy.

13. * O ſpare me a little, that I may recover ſtrength, before I go hence, and be no more.

* Let me alone. הַשַּׁע מִמֶּנִּי See *Job.* 7. 19.

Annotations on Pſal. XXXIX.

a. יְפָחוֹת

V. 5. *Hand-breadth*] טְפָחוֹת ſignifies *palmas*, and being here applyed to *dayes* of mans *life*, certainly denotes the *ſhortneſs* thereof, as it were commenſurate to the *breadth* of the *palme* or *hand*. The copies of the LXXII. which now we have, read variouſly; ſome παλαιὰς, followed by ſeveral of the antients, others παλιρρὼς, without ſenſe. But methinks there ſhould be no doubt, but the Original rendring was παλαμὰς, or παλαιστὰς, either of which differs very little (even but by one letter) from παλαιὰς, which the Antients moſt commonly retein, and is alſo exactly anſwerable to the Hebrew. For παλαιστὴ, παλάμη, ſaith *Heſychius*, thoſe two words are *Synonymous*, τὸ πεντάδων δακτύλων μέτρον, called alſo σπιθαμή. And accordingly *Symmachus* renders ὡς σπιθαμὰς, as *hand-breadths*. The other interpreters render it paraphraſtically, the Arabick, *ſhort*, the Chaldee, *light*, the Syriack, *with a meaſure*, the Latine, *menſurabiles*; both theſe as from the Greek, taking παλαιστὰς for *menſurabiles*.

b. חֶלֶד

V. 5. *Mine age*] חֶלֶד ſignifies *time*, *age*, particularly this age of ours, which here we live; which belonging to the *body*, the Chaldee by way of paraphraſe, render it גִּשְׁמָא *body*, both here and in *Job*, and the LXXII. ὑπόστασις, *ſubſtance*, the Syriack *life*, the Arabick *conſiſtence*.

c. יְעָב

V. 6. *Heapeth up*] The difference of צָבַר and אָסַף muſt here be taken notice of. The former here appears to contain all the *toyle* of the *harveſt*, in *reaping*, *binding*, *cocking*, all *congeſtion* and *heaping* things together, bringing them from the ſeveral places where they grow, into a *cumulus*: the Chaldee אֲסֵם renders it by גְּנַשׁ to *congregate*. The latter notes the *ſtowing*, or *houſing*, *laying it up*, *removing* or *carrying* it out of the *field*, where 'tis *heaped* or *cockt* up, ready for *carriage*. For ſo אָסַף is ſometimes to *lay up*, ſometimetimes to *take away*. And accordingly חַג הָאָסִיף *the feaſt of Ingathering*, is the *feaſt of Tabernacles*, after this *laſt* part of *harveſt* was fully ended. This then is the deſcription of the vanity of our humane eſtate, that when a man hath run through all the *labours* of *acquiſition*, and hath nothing viſible to interpoſe betwixt him and his *enjoyments*, yet even then, he is *uncertain*, not only whether himſelf ſhall *poſſeſs* it at laſt, but whether his *heir* ſhall do it; nay, he knows not whether his *enemy* may not; he cannot tell *who ſhall gather them into the barn*, or *enjoy* them when they are there.

b. כָּעָשׁ

V. 11. *Moth*] For כָּעָשׁ *as a moth*, the LXXII. read ὡς ἀράχνην, *as a ſpider*, *paraphraſtically* expreſſing the ſame thing, viz. *conſumption* of that which is moſt *pretious*, the *moth* ſo conſuming the *garment*, and the *ſpider* his own *vital faculties*, when out of his own *bowels* he ſpins his *web*. The Chaldee reads it, *like a moth broken aſunder*. But the phraſe is in reaſon to be applyed to the *moths conſuming other* things, not being himſelf *conſumed*, *Hoſ.* 5. 12. *I will be to Ephraim* כָּעָשׁ *as a moth*, i. e. *I will conſume them*; *Iſa.* 50. 9. *the moth ſhall eat them as a garment*. The Syriack paraphraſe it another way, *thou haſt made their deſires fly away as chaffe*, by *deſires*] rendring חֲמוּדוֹ, which ſignifies any thing *deſirable*, from חָמַד *deſideravit*; and ſo may here be taken for *beauty*, for *health*, for *ſtrength*, for any thing that is moſt deſirable. In the end of the verſe, where in the Hebrew we read אַךְ הֶבֶל כָּל אָדָם *onely vanity is every man*, the LXXII. from ℣. 6. read ταράσσεται μάτην, *is troubled in vain*; which ſhews that they uſed this larger liberty, and kept not themſelves to ſtrict literal verſion. The Chaldee reads, *is nothing*, the Syriack, *as a vapour*, by way of paraphraſe alſo; and ſo we know St. *James* c. 4. 14. reſolves our *life* to be a *vapour*. The Syriack ܐܝܟ ܡܫܘ notes ſuch a *vapour* as comes out of the *mouth* in *ſpeaking*.

חֲמוּדוֹ

The

The Fortieth PSALM.

To the chief Muſitian, A Pſalm of David.

Paraphraſe.

The Fortieth Pſalm is an acknowledgment of Gods mercies to David, and of his obligations to God; and contains a prophetick mention of the mutual contract betwixt God the Father and Chriſt the Son. It was compoſed by David, and committed to the Prefect of his Muſick.

1. I waited patiently for the Lord; and he inclined unto me, and heard my cry.

1. In the greateſt of my troubles, I repoſed my full truſt and confidence on the Lord; I waited his good time, and continued my conſtant prayers unto him, and in due ſeaſon he heard and granted my requeſt.

‖ a ſounding pit.

2. He brought me alſo out of ‖ an [a] horrible pit, out of the miry clay, and ſet my feet upon a rock, and eſtabliſhed my goings.

2. And though I were very deeply immerſt in calamities, and ſo as my condition was well nigh deſperate; yet he reſcued me out of all, and ſet me in a condition of ſafety and ſtability. a.

3. And he hath put a new ſong in my mouth, even praiſe unto our God: many ſhall ſee it and fear, and ſhall truſt in the Lord.

3. Thus hath he given me abundant matter of praiſe and thanksgiving unto his bleſſed name, who hath thus magnified his mercy to me. And this dealing of his with me may well allure all men to the conſideration of it, and thereby to the performing of all faithful obedience, and placing their full truſt and adherence on him.

† Many things haſt thou done, O Lord my God: thy wonders and thy thoughts toward us I am not able to ſet in order before thee.

4. Bleſſed is the man that [b] maketh the Lord his truſt, and reſpecteth not the proud, nor ſuch as turn aſide to lies.

4. There being no ſuch happy man as he that relyes not on any wit or aid or ſtrength of man, but repoſeth his full truſt in God, and on that ſecurity, never applyes himſelf to the practiſes of atheiſtical, inſolent, deceitful men, in hope to gain any thing by ſuch arts as theſe. b.

5. † Many, O Lord my God, are the wonderful works which thou haſt done, and thy thoughts which are to us-ward; [c] they cannot be reckoned up in order unto thee: If I would declare and ſpeak of them, they are more than can be numbred.

5. O thou God of power, and fatherly goodneſs toward me, thou haſt abounded to me in thy rich mercies: thy works, and thy counſels of grace to us are wonderful, and inexpreſſible: I would fain make ſome acknowledgment thereof to thee; but they ſurpaſs my arithmetick to recite, much more to make a juſt valuation of them. c.

* delight in חָפַצְתָּ

* folding of the bill, or roll of writing.

‖ To do, or, that I ſhould do thy will, O my God, I have delighted therein. לַעֲשׂוֹת

† in the midſt of my bowels, בְּתוֹךְ מֵעָי

6. Sacrifice and offering thou didſt not * deſire; [d] mine eare haſt thou opened: Burnt-offering and ſacrifice thou haſt not required.

6. Above all is that admirable work of thy mercy in giving the Meſſias. In ſtead of the legal ſacrifices of all ſorts, which were but ſhadows of this great evangelical mercy, thou haſt decreed that thine eternal Son ſhall aſſume our humane nature, and therein abundantly fulfil all that which the ſacrifices and oblations did faintly prefigure, and thereby take away ſin, which the legal obſervances were not able to do. d.

7. Then ſaid I, Lo, I come: [e] in the † volume of the Book it is written of me:

8. ‖ I delight to do thy will, O my God; yea thy law is † within my heart.

7, 8. At this coming of the Meſſias therefore, the ordinances of Moſaical ſacrifices ſhall be aboliſhed; and the eternal Son of God ſhall agree and contract with his Father, to perform that perfect obedience to his laws, and to offer up himſelf ſuch a divine and ſpotleſs ſacrifice for the ſins of the whole world, as ſhall moſt effectually tend to the working an expiation for ſin, and bringing men to the performance of holy ſincere obedience to God, (thus viſibly exemplified to them by Chriſt,) and conſequently to ſalvation. And upon this intuition, he ſhall moſt gladly, and with all delight and joy, ſet about the whole will and counſel of God, and go through the office aſſigned him very chearfully and heartily. (Another ſenſe of the words as underſtood of David himſelf, ſee in note d.) e.

ſee Pſal. 22. 14.

‖ confined. אֶכָּלֵא

9. I have preach't righteouſneſs in the great congregation: loe I have not ‖ refrained my lips, O Lord, thou knoweſt.

9. I will proclaim this, and all other thy works of evangelical infinite mercy before all that acknowledge and profeſs thy ſervice: my tongue ſhall never be confined, or ſilent in this matter, any more than, as thou knoweſt, hitherto it hath been.

10. I have not hid thy righteouſneſs within my heart; I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy righteouſneſs and thy truth from the great congregation.

10. This goodneſs of thine, this performance of all thy rich promiſes, this work of redemption and ſpiritual deliverance, is too great to be meditated on in ſilence: 'tis fit to be proclaimed aloud, to be promulgated to all men in the world.

† confine, תִּכְלָא

11. † Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindneſs and thy truth continually preſerve me.

Be thou therefore pleaſed not to be confined or reſtrained in thy bowels toward me at this time, but ſhew forth thy compaſſions to me: Thou art good and gratious, and faithfully performeſt all that thou ever promiſeſt: O let thy promiſed mercy be continually made good to me, for my deliverance from all dangers.

* and I could not ſee, וְלֹא יָכֹלְתִּי

12. For innumerable evils have compaſſed me about; mine iniquities have taken hold upon me, * that I am not able to look up: they are more than the hairs of my head; therefore my heart faileth me.

12. And this moſt ſeaſonably at this time, now that I am ſurrounded with ſo many dangers, now that the punishments which my ſins have moſt juſtly deſerved, my multiplyed crying innumerable ſins, have ſo violently ſeized upon me, caſt me into a black and comfortleſs condition.

13. Be pleaſed, O Lord, to deliver me: O God, make haſt to help me.

13. O bleſſed Lord, let it be thy good pleaſure to afford me ſpeedy deliverance out of it.

14. Let not them proſper and ſucceed in their attempts, that deſign to take away my life, or do me any other miſchief; but do thou pleaſe to diſcomfit and diſappoint them all: And this I am confident thou wilt do.

14. ‖ Let them be aſhamed and confounded together, that ſeek after my ſoul to deſtroy it; let them be driven backward and put to ſhame that wiſh me evil. ‖ or, They ſhall.

f. 15. And reward their abominable actions, with confuſion and deſolation, that triumph over me in my diſtreſs, and ſcoffe at my placing my affiance and truſt in God.

15. † Let them be deſolate f for a reward of their * ſhame, that ſay unto me, Aha, Aha. † or, They ſhall. * turpitude.

16. By this means ſhall all pious men, that place their truſt in thee, and depend onely on thy aids and reſcue, be incouraged for ever in their hopes and adherence on thee, and praiſe and magnifie thy mercies, and applaud thee for them.

16. Let all thoſe that ſeek thee rejoyce and be glad in thee: ‖ Let ſuch as love thy ſalvation ſay continually, The Lord be magnified. ‖ and ſay alwayes, Let the Lord magnifie them that love thy ſalvation.

17. How low ſoever my condition is, my comfort is, that God hath a fatherly care of me. On thee, O Lord, is all my truſt, whether for deliverance or relief: O defer not the interpoſition of thy hand, but haſten ſpeedily to my ſuccour.

17. But I am poor and needy; yet the Lord thinketh upon me. Thou art my help and my deliverer; make no tarrying, O my God.

יָגַדַל יהוה אֹהֲבֵי חִשׁוּעָתֶךָ

Annotations on Pſal. XL.

a. שְׁאוֹן

V. 2. *Horrible pit*] From שָׁאָה *perſonuit*, is שְׁאוֹן here, a *noiſe* or *loud ſounding*, and being applied to a *pit*, is a *reſounding pit*, or a *pit of ſounding*; it ſignifies the *depth* and *watryneſs* of it, from the conjunction of which proceeds a *profound noiſe*, or *ſound*, when a *ſtone*, or any ſuch thing is thrown into it. Thus the Chaldee underſtand it, rendring it אִתְרְגוּשְׁתָּא, from רְגַשׁ to make a *tumultuous noiſe*. The LXXII. read παλαιπωρίας *miſery*, and ſo the Latine *miſeria*, the Syriack, ܥܡܝܩܬܐ *ſadneſs*, the Arabick, *perdition*; either by way of paraphraſe to ſignifie the miſerable ſad eſtate of him that is ingulfed in ſuch a *pit*, or elſe referring to another notion of שְׁאוֹן, for a *vaſt* or *deſolate place*, *ruine* or *perdition*. But the notion of the word is beſt fetcht from *Iſa.* 17. 12. where we have the שְׁאוֹן *noiſe* of the *people*, כְּשְׁאוֹן מַיִם *like the noiſe of many waters*, יִשְׁאָון *ſo ſhall they make a noiſe*; ס יִתְרַגְּשׁוּן ſaith the Chaldee, *they ſhall ſound tumultuouſly*.

b. שָׂם

V. 4. *Maketh*] For שָׂם *poſuit*, *ſet*, or *put*, the LXXII. read שֵׁם *name*, and ſo render it ᾧ ἐστι τὸ ὄνομα κυρίου ἐλπὶς αὐτῷ, *whoſe hope is the name of the Lord*; and ſo the Latine, Syriack, Arabick, and Æthiopick: and the ſenſe is not at all wronged by it. Only the Chaldee reads דְּשָׁוֵי *which hath put*. In the end of the verſe, where the Hebrew hath יְשְׁטֵי כָזָב *thoſe that decline to a ly*, (for which the Chaldee hath *thoſe that ſpeak lies*) from שׂוּט *to go out of the way*, the LXXII. read χυμαίας ψευδεῖς, *and lying madneſſes*, as if it were from שָׁטָה, uſed among the Chaldees for being *mad*. The Latine follow the LXXII. *inſanias falſas*; but the Syriack agree with the Chaldee, *lying ſpeech*, and the Arabick, *lying fables*.

יְשְׁטֵי כָזָב

c. עָרוֹךְ

V. 5. *Cannot be reckoned up*] For the Hebrew אֵין עָרוֹךְ אֵלֶיךָ which is beſt rendred, *I cannot ſet in order*, i.e. *recount*, *diſpoſe* or *enumerate* before thee, the LXXII. read, by way of paraphraſe, οὐκ ἔστι τίς ὁμοιωθήσεται σοι, *there is none that ſhall be likened to thee*; perhaps from another notion of עָרַךְ to *compare* or *aſſimilate*. So *Pſ.* 89. 7. *Who in heaven* יַעֲרֹךְ *ſhall be compared*, or *likened to the Lord?* But the clear rendring of them, and of the whole verſe, lyes thus; רַבּוֹת עָשִׂיתָ אַתָּה, *Thou haſt done great, or many things, O Lord my God*, נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עָרוֹךְ אֵלֶיךָ *thy wonders and thy thoughts to us-ward I cannot recount before thee*: אַגִּידָה, &c. *I will declare*, or, *If*, or, *when I would declare and ſpeak of them*, עָצְמוּ מִסָּפֵר *they are too ſtrong*, or according to the ordinary notion of the word in Arabick, too *great*, or *many above numbering*, or *to be numbred*. The LXXII. expreſs it rightly, ἐπληθύνθησαν ὑπὲρ ἀριθμόν, *they are multiplyed above number*.

רַבּוֹת

d. אָזְנַיִם כָּרִיתָ

V. 6. *Mine ear*] אָזְנַיִם כָּרִיתָ לִי is literally to be rendred [*thou haſt bored* or *opened my ear*] ſo the Chaldee and Syriack underſtand it. *Boring* the *ears*, we know, was a *ceremony* uſed to a *ſlave*, that would not have his *liberty*, but *loved his Maſter, and would not go out free*, *Deut.* 15. 17. *Exod.* 21. 6. and the ceremony ſignificative; for *boring* of the *ear* ſignified *opening* it, and the *opening* the *ear* is a ſign of *hearkning*, as that is in order to, and all one with *obedience*. The Hebrew כָּרָה ſignifies alſo to *cut*; and 'tis poſſible it may ſo ſignifie here, the *circumciſing of the ear*, a phraſe frequent in Scripture to denote *ready* and *willing obedience*. For this the LXXII read σῶμα κατηρτίσω μοι, *thou haſt prepared me a body*, either from this of *circumciſing the ear*, which denotes the fitting and preparing the whole body, or perhaps from a ſecond notion of כָּרָה *to prepare meat*, to *provide* a *feaſt*, 2 *King.* 6. 23. *be prepared* וַיִּכְרֶה *great proviſion* כָּרָה *for them*. But this account will not ſerve for σῶμα, *body*, which they read in ſtead of *ears*: herein it is hard to define with any certainty. Only it is not improbable, that this reading of the modern copies of the LXXII. was not the original reading, but inſtead of σῶμα, *body*, ὠτία, *ears*. The antient Scholiaſts acknowledge this reading; and the Latine which generally follows the LXXII. in their variations from the Hebrew, doth here read, *aures autem perfeciſti mihi*, *thou haſt perfected ears for me*: by which they muſt be thought literally to have rendred the Greek ὠτία κατηρτίσω μοι, in the notion of κατηρτίζω, for *perficio*. And that thus it was read in S. *Jeromes* time, may be concluded from his *Epiſtle ad Suniam & Fretellam*, who had objected to him the moſt minute differences between the Latine and the LXXII. but take no notice of any difference in this. The ſame reading *Euſebius Caſarienſis* follows, and ſo interprets it, *thou haſt perfected to me ears, and obedience to thy words*. See *Caten. Gr. Pat.* in *Pſal.* à *Dan. Barbaro*, *Venet.* 1569. p. 463 and the *Expo. Gr. Patr. in Pſalm.* ſet out by *Balthaſar Corderius*, *Tom.* 1. *Ed. Antw.* p. 735. & 749. ὠτία δὲ κατηρτίσω μοι, ὑπακοὴν με ἀπῃτήσας μονὴν, ὥστα γὰρ τὴν ὑπακοὴν λέγει. *Ears haſt thou prepared me, thou haſt required of me obedience only, for ears ſignifie obedience*. And then it is moſt likely that the Apoſtle, *Heb.* 10. 5. reading σῶμα δὲ κατηρτίσω μοι, *but a body thou haſt prepared me*, by that means to fit it more perfectly to the incarnation of Chriſt, the copiers of the LXXII. here thought fit to accord it to the Apoſtolick ſtyle, and ſo put σῶμα inſtead of ὦτία. If then it be demanded, how it comes to paſs, that the Apoſtle reads it with that variation, both from the Hebrew and the LXXII. alſo; the anſwer is obvious, that the Apoſtle attended more to the ſenſe, than to the words, and citing it from the LXXII, changed it into thoſe words which more fully and perſpicuouſly expreſt the myſtery of Chriſts incarnation. This the Hebrew ſomewhat obſcurely expreſt, by *my ear haſt thou bored*, or *opened*, thereby noting his *taking* on him the *form of a ſervant*, ſuch as had their *ears bored* or *opened*; which implies his *incarnation*, and withall adds to it the *principal end* of it, to *obey* and *do the will of him who ſent him*. This

was

was yet more obscure in the reading of the LXXII. (that which I suppose to be theirs, for the reasons forementioned) *thou hast prepared or made me ears*:] where yet *ears* being parts of a *body*, the *making* him them, is still the *making him a body*, and that in order to his *hearing* and *observing* his *Fathers will* exactly. But the Apostles reading, though it be far distant from the letter of the Hebrew, and in part from the LXXII. (as I suppose it to have been originally) yet is the most perspicuous interpretation of the * meaning of it; *Christs body* comprehending the *ears*, and that assumed on purpose to perform in it the utmost degree of obedience to the will of God, to be obedient even to death, and thereby to be as the Priest, so the Sacrifice also, that of which all the sacrifices and burnt-offerings under the Law were but types and shadows, and at the presence of which they were to cease, as we know they did, and as is expresst here in the following words, *Burnt-offering and sin-offering hast thou not required: Then said I, Loe I come* —— That this whole passage is an eminent prophecy of Christ, appears by the Apostle, *Heb.* 10. 5. who makes *Christ*, not *David*, to be the speaker here; *wherefore when he*, i. e. *Christ*, *cometh into the world, he saith, Sacrifice* —— which makes it less necessary for us in this place to seek for any *first* sense, wherein *David* might be *interpreted* to speak this of himself; but rather to account of it, as the great signal wonder of mercy, done by God to men, which, in the *recounting of Gods wonderful works and thoughts to us-ward*, v. 5. he seasonably brings in by the spirit of prophecy, *viz.* the birth of the Messias, and the Sacrifice of himself, wherein so many, even innumerable, and unexpressible mercies were comprised, and folded up. If it may be thus understood, as an instance brought in by *David* (prophetically) of Gods wonderful mercies, then will these three verses be no more but a description of Christs coming into the world; after which *David* again proceeds to the recounting of Gods mercies, more generally, *vers.* 9. But because there is no assurance of this, and the Apostles words, *Heb.* 10. 5. may refer only to the higher and Prophetick completion of the words, and yet not prejudice a first immediate sense of them, as belonging to *David*, it is not amiss therefore here (though not in the paraphrase) to annex that, *viz.* that God prefers obedience, noted, as was said, by *opening the ear*, before the *richest oblations* and *holocausts*; and that therefore *David* designes that, as his way of rendring his humblest thanks for Gods mercies, by performing faithful obedience to his commands. This is the literal meaning of [*Sacrifices and burnt-offerings thou wouldest not desire, mine ears hast thou opened*] the latter, that of ready willing obedience, thou hast much preferred before the former. And again to the same purpose, *Burnt-offerings and sacrifice thou hast not required: Then said I, Loe, I come to do thy will, O my God*, i. e. They are not *sacrifices*, in their greatest *multitude*, that God requires and expects of Kings, or such as *David*, as their returns for the greatest mercies; but a ready and cheerful obedience to his commands, such a discharge of the regal office, as may tend most to the honour and glory of God, such as was prescribed *Deut.* 17. 16. &c. where the duties of a King are set down, and in the close of them this, of *his writing him a copy of the law in a book, and reading therein all the days of his life*, v. 18, 19. In reference to which, as it may truly be said, *In the volume of the book it is written of me*, (of *David*, as of all other Kings, in this place of *Deuteronomy*;) so may that be fitly interpreted that follows, *O my God, I have delighted therein*, made thy service, the study and practice thereof, the great imployment and pleasure of my life: *yea thy law is in the midst of my bowels*; which was much more then the command of having it written in a Book; I am perfect in the knowledge, and continually exercised in the practice and performance of thy commandments.

* τὸ δὲ, Ὠτία δὲ κατηρτίσω μοι, ὁ μαθὼν Παῦλος τὸ σῶμα ἀπὸ βελῶν εὔρηκεν, ἵνα ἀντὶ τοῦ ἐξενίσθη, ἀλλὰ σῶμα τὸν ἴσον ἑαυτῷ τίτον χρηματισμὸν. Expos. Græc. Patr. a Balthas. Corder. edit. p. 749.

V. 7. *In the Volume*] From גָּלַל to *roll* or *fold*, comes מְגִלַּת, which *Symmachus* literally renders εἱλήματα, *folding*, and *Theophylact* on *Heb.* 10. 7. εἱλητάριον, *a roll*. The LXXII. read κεφαλίς, which must be understood in that sense, denoting the round form that a writing is in, when it is folded up (as in Architecture some round parts are called κεφαλίδες, in the LXXII.) and so saith *Suidas*, κεφαλὶς βιβλίου, ὅτι πρὸς εἱλημά ἐστι, the word being applyed to a *book* or *writing*, (as here) which *some call the folding*. As for סֵפֶר a *book*, that signifies any *writing* among the Jews, whose custom it was to write in a *long roll*, (see note on *Luk.* 4. a.) and that *folded* up to preserve it: and so here מְגִלַּת סֵפֶר is no more than a *folded paper*, or *parchment* of *writing*, a *roll*. Now as by this phrase any kind of writing is signified, and so, as it belongs to *Davids* person, it may fitly refer to the *book* of the *Law*, wherein the duty of Kings was set down, *Deut.* 17. So it must be remembred, that in such *rolls* were contained their contracts, as among us in *indentures*; and so here the *roll of the book* (as it belongs to Christ) is no more but a *bill* or *roll of contract* betwixt God the Father and him, wherein is supposed to be written the agreement preparatory to that great work of Christs incarnation, wherein he undertaking perfectly to fulfill the will of God, to perform all active, and also passive obedience, even to death, had the promise from God, that he should become the *author of eternal salvation to all those that obey him*.

e. מְגִלַּת

סֵפֶר

V. 15. *For a reward*] For עַל עֵקֶב *for a reward*, the LXXII. seem to have read עַל עִקֵּב *at the heel*, and so render it κατὰχρῆμα, *presently*. As for בָּשְׁתָּם it signifies their *turpitude*, or *filthy actions*, and so their shame in that sense, as it is taken for any *shameful thing*; for that is it which is to be rewarded with *desolation*.

f. עַל עֵקֶב

בָּשְׁתָּם

The Forty First PSALM.

Paraphraſe.
The Forty First Pſalm ſets forth the preſent reward of merciful-minded men in this life, and from thence aſcendeth to the aſſured mercies of God to his faithful ſervants that ſtand in need of them. It was compoſed by David, and committed to the Præfect of his Muſick.

TO the chief Muſitian, a Pſalm of David.

1. The bleſſings of God ſhall not fail to be poured out on the merciful-minded man, who is careful to conſider and ſuccour thoſe that are in ſickneſs, or any kind of miſery: God ſhall be ſure to ſuccour him, when afflictions come upon him.

1. Bleſſed is he that conſidereth the ‖ poor: the Lord will deliver him in the time of trouble. ‖ ſick, חלה

2. Whatſoever his diſeaſes or dangers are, God will interpoſe for his relief, and if he ſee it beſt for him, ſignally ſecure his life, and reſtore him to a proſperous flouriſhing condition in this world; and whatever the malice of his enemies be, deliver him out of their hands.

2. The Lord will reſtore him and keep him alive, and he ſhall be bleſſed upon the earth; and thou wilt not deliver him unto the will of his enemies.

3. When he falls into ſickneſs or diſtreſs, (for from thoſe the pious man is not ſecured in this life) the God of might and mercy will be his upholder; he will ſmooth and ſoften all that befalls him, and make it cheerfully ſupportable.

3. The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt † make all his bed in his ſickneſs. † turne, הפכת

4. Upon this account I have all confidence to addreſs my prayers to God in time of my diſtreſs: This duty of mercifulneſs being one that as he preſcribes, ſo he eminently exemplifies to us by his own practice, (Luk. 6. 36.) To him therefore I make my addreſs, for mercy of the higheſt and moſt valuable ſort; his balſam to my wounded ſoul, his free pardon for my ſins, which have juſtly deſerved all the calamities that can fall upon me.

4. I ſaid, Lord, be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

5. My enemies are very malicious againſt me, very induſtriouſly diligent to ſeek my ruine.

5. Mine enemies ſpeak evil of me; When ſhall he dye, and his name periſh?

6. When they are in my preſence, they ſpeak flatteringly and deceitfully: meanwhile they plot and project miſchief againſt me, and diſcourſe it abroad, wherever they have opportunity.

6. And if he come to ſee me, he ſpeaketh vanity: his heart gathereth iniquity to it ſelf; when he goeth abroad, he telleth it.

7. All mine enemies conſpire together ſecretly, and joyn their miſchievous indeavours, to do me what hurt they can.

7. All that hate me, whiſper together againſt me; againſt me do they deviſe my hurt.

a. 8. They are confident their calumnies ſhall miſchief me, and that I ſhall never recover or deliver my ſelf out of this pertinacious ruine, which now they have by their ſlanders contriv'd againſt me.

8. ‖ An [a] evil diſeaſe, ſay they, cleaveth faſt unto him; and now that he lieth, he ſhall riſe up no more. ‖ A word of Belial, מ, A wicked word cleareth to him. † the man of my peace.

9. And in this not only my known profeſt enemies have joyned againſt me; but one particularly that profeſt the greateſt kindneſs to me, a ſervant in whom I repoſed truſt, and that lived by my ſervice, (Achitophel probably, one of Davids Counſellors, 2 Sam. 16. 23.) hath moſt inſidiouſly and perfidiouſly ſet himſelf againſt me. (And herein was David a Type of Chriſt, betrayed by his own Diſciple, that was in a ſpecial manner intruſted by him, Joh. 13. 18.)

9. Yea † mine own familiar friend in whom I truſted, which did eat of my bread, hath lift up his heel againſt me.

10. But do thou, O Lord, preſerve me from their miſchievous purpoſes: reſtore me to my throne in ſafety, and I ſhall chaſtiſe this their wickedneſs.

10. But thou, O Lord, be merciful unto me; and raiſe me up, that I may requite them.

11. As yet my adverſaries have not been able to prevail againſt me, as fain they would; and thereby I diſcern thy watchful providence over me, which alone hath diſappointed them.

11. By this I know thou favoureſt me, becauſe my enemy doth not triumph over me.

12. Thou haſt undertaken the patronage of my cauſe, and not ſuffered me to periſh in mine innocence, but reſcued me out of their hands, and reſerved me for thy ſervice.

12. And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.

b. 13. And for this and all other his mercies, his glorious majeſty be now and ever magnified by me, and all the congregation of thoſe that profeſs his ſervice;

13. [b] Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting. Amen and Amen.

Annotations

Annotations on Psal. XLI.

a. דבר בליעל

V. 8. *An evil disease*] What is here meant by דבר בליעל, is matter of some difficulty. The Antient Interpreters generally render it a *perverse*, or *mischievous*, or *wicked word*; the Chaldee, a *perverse word*; the Syriack, a *word of iniquity*; the LXXII. λόγῳ μετρίῳ; the Latine, *iniquum verbum*, a *wicked word*; the Arabick, *words contrary to the law*. And so in all probability it is set to signifie a *great slander*, or *calumny*; that as *men of Belial*] are *slanderous* persons, so the *speech of Belial*] shall signifie a *slanderous speech*. And this is said to *cleave* to him on whom it is *fastened*; it being the nature of *calumnies*, when strongly affixt on any, to *cleave* fast, and leave some *evil mark* behind them: *Calumniare fortiter, aliquid hærebit*. 'Tis true indeed, דבר doth sometimes signifie a *plague* or *pestilence*: but there is no cause of rendering it so here. The consequents of [*now that he lyeth he shall rise up no more*,] are but a proverbial phrase among the Hebrews, applicable to any sort of *ruine*, as well as that which comes by *disease*: the *Calumniator* may *destroy* and *ruine*, as well as the *pestilence*; and from him was *Davids* danger most frequently, and not from a *pestilential disease*.

b. ברוך

V. 13. *Blessed*] This form of benediction here, and the like, at the end of every Book of the Psalms, is by the Jews said to be affixt by the Compiler of the Book, who having finisht it, *praises God*. So saith *Aben-Ezra*, on *Psal.* 89. 52. and gives for instance the perpetual custom of their writers, of closing with some comprecation. That which will make this more to be heeded is, that all the several books end in this manner, (see *note on Title of Psalms.*) Nor will it be more strange to say, that *Ezra*, or whosoever composed the books of Psalms in this form and division, added their conclusions to them, then 'tis to say, that the end of the last chapter of *Deuteronomy* was affixt to the Pentateuch by the Sanhedrim, or the Four and Twentieth verse of the One and Twentieth of St. *John*, by the *Church of Ephesus*, (see note c. on that Chapter.) 'Tis sure that the Psalter was antiently received in this division. *Jerome* in his Epistle to *Marcella*, recounting the *Hagiographa*, says, *Primus liber incipit à Job, Secundus à Davide, quem quinque incisionibus, & uno Psalmorum volumine comprehendunt*; *The first begins from Job, the second from David, which they comprize in five divisions, as one volume of Psalms.* So *Epiphanius*; Ψαλτήριον διῄλον εἰς πέντε βι- * de pond: & mens.
βλία οἱ ἑβδομήκοντα, ὅτι εἶναι καὶ αὐτὸ ἄλλην πενλάτευχον. *The Hebrews divided the Psalter into five Books, so that it is another Pentateuch.* And then they that thus distributed it, may reasonably be thought to have afforded every book those solemnities of conclusive *benedictions*, which we find they have, and which are so perfectly agreeable to the subjects of *each* book, *lauding*, and *praising God*.

The end of the First Book.

THE SECOND BOOK OF PSALMS.

The Forty Second PSALM.

Paraphraſe. The Forty Second is the firſt of the ſecond Book of Pſalms, in the Hebrew partition of them, (which ſecond Book reaches to the end of Pſalm LXXII. and contains one and thirty Pſalms.) It was compoſed in time of his diſtreſs, in his flight from Abſalom, and is chiefly ſpent in bemoaning his detention from Sion, the place of Gods ſolemn worſhip; and was ſet by him to the tune known by the name of Maſchil, (ſee note on Pſal. 32. a.) and committed to the Præfect of his Muſick, to be ſung by the Poſterity of Coreh, the ſons of Heman, 1 Chron. 25.4. ſtiled Heman the ſinger, 1 Chron.6.33. who came from Elkanah, Aſſir, Abiaſaph, v. 36, 37. three of the poſterity of Coreh. Exod. 6. 24. and 1 Chron. 6. 22.31. and were not ſlain, Num. 26. 11.

TO the chief Muſitian, Maſchil, for the ſons of Corah.

a. 1. No Deer, when he is in the greateſt inward inflammation, expreſſeth more ardent deſire and thirſt of water, than my heart is at this time affected with toward God and his publick ſervice.

1. As the ‖ hart [a] panteth after the water-brooks, ſo † panteth my ſoul after thee, O God.

‖ hinde
† brayeth.

2. I am in a moſt impatient thirſt, much afflicted to be kept ſo long from that place, where God is pleaſed to exhibit himſelf to thoſe that come to worſhip him.

2. My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God?

3. It is very great cauſe of continual ſorrow unto me, to hear men reproach me for my truſt in God, thinking that I am wholly forſaken by him.

3. My tears have been my meat day and night, while they continually ſay unto me, Where is thy God?

b. 4. This puts me into a great exceſs of ſorrow and impatience, when reflecting on what I have formerly injoyed. I remember how I was wont to go in the ſociety of many pious men, to the place of Gods worſhip, in a moſt cheerful, devout, alacrious manner; but now am, as in a wilderneſs, wholly deprived of theſe moſt divine, pleaſant, and valuable opportunities.

4. * When I [b] remember theſe things, I pour out my ſoul in me: for I had gone with the multitude; I went with them to the houſe of God, with the voice of joy and praiſe, ‖ with a multitude that kept holy-day.

[a] I remembred theſe things, and poured out my ſoul upon me: for I had gone into the covering, or had gone with the multitude, I had put them forward.
‖ a feſtival multitude, or multitude going in devotion.

5. But let me not be dejected, or diſturbed even with this, though as ſad a reflection as is poſſible, viz. to be deprived of theſe bleſſed advantages of ſolemn converſe with God: A full reliance, and reſignation to the divine will, is a medicine for this alſo: and I do not yet deſpair, but I ſhall find ſome way of eſcape, for which to pay my acknowledgments. The time will come, when God ſhall afford me occaſion to praiſe him (ſee v. 8.) for this deliverance alſo, and for the ſupports which his favour hath yielded me in the midſt of all this ſadneſs.

5. Why art thou caſt down, O my ſoul, and why art thou diſquieted in me? Hope thou in God; for I ſhall yet praiſe him, for the help of † his countenance.

† or my, ſee *note* f.

c. 6. Mean-while in this great dejection of my ſpirit, flying from one place to another, from one ſide of Jordan, and the Countrey adjoyning, paſſing over that River, and then ſtill flying on the other ſide of it, from Hermon to Tabor, I have nothing to ſupport my ſelf, but meditation on that God which I have hitherto ſerved, and never been deſtituted by him.

6. O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, [c] and ‖ of the Hermonites, from the hill Miſſar,

‖ Hermonim, from the little hill.

7. [d] Deep

† by the voice. * against me have passed by, or over.

7. [d] Deep calleth unto deep † at the noise of thy water-spouts: all thy waves and thy billows * are gone over me.

7. And by the same God, by the same most gracious providence, I have now been supported also. For though I have for a while been under thy displeasure, thy punishments lying heavy upon me, and by them my enemies incouraged to design me all mischief, (who seeing the effects of thy displeasure on me, are soon excited to add more weight to my pressures) and though by the conjunction of these I have been ready to be overwhelmed; yet at length all is past over without doing me any hurt. d.

‖ In the day commanded the Lord his benignity, and in the night was his song with me, my prayer—

8. ‖ Yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.

8. And the account of it is clear. His gracious providence hath surrounded me day and night, my whole time hath been divided between receiving, and acknowledging, and again praying for mercies from him, as from one that delighted in doing me good. e.

9. I will say unto God, My rock, why hast thou forgotten me? why go I mourning, because of the oppression of the enemy?

9. Thus therefore have I constantly addressed my self to him in this mournful ditty, saying, O thou which art the only aid and support of my life, the only sure fortress wherein I can repose any trust, how am I despised and rejected by thee? what a black gloomy condition am I now in? mine enemies being permitted by thee to oppress me sorely.

10. As with a sword in my bones, mine enemies reproach me, while they say daily unto me, Where is thy God?

10. Shimei hath reviled me bitterly, 1 Sam. 16.7,8. I am pierced hereby, and wounded to the very heart, like one that hath received a killing wound, or stroke in his body. And in this greatest exigence, this lowest depression, that either the scorn or malice of mine enemies can bring upon me, concluding by my pressures, that God hath utterly forsaken me.

11. Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of [f] my countenance, and my God.

11. My soul shall still make a comfortable reflection in its constant recourse to God: in this my saddest condition, I have always had some hope and comfort left to support me, and keep me from being utterly cast down, or disturbed immoderately. And upon the strength thereof, I shall for ever incourage my self to rely and cast my self intirely on him; not despairing but that he will one day return in mercy to me, deliver me out of all my distresses, and shew forth his favour and loving kindness to me. f.

Annotations on Psal. XLII.

a. עָרַג

V. 1. *Panteth*] עָרַג signifies to *cry*, and is applyed to *Beasts*, especially to *Deer*, when they impatiently *desire* the *water*. This they are said to do, when they have *eaten* some *vipers*, which medicinally they are said to seek and eate, and then are *inflamed* thereby, and vehemently desire *water* to *cool* them. This they do again when they are *hunted* hard, that they may *cool*, and relieve themselves from the *dogs* that way. But the more *prompt* and ready interpretation is, that *feeding* in a dry and parched *wilderness*, they want, and oft-times can find no *water*, and then go about and make a *mournful* noise for it. And thus is it most fitly applyed to *David*, when in his *flight* from *Absalom* he was thus in the *wilderness*, destitute of the spiritual advantages of joyning with the people of God in his service. The word אַיָּל must be here taken in the *fœminine gender*, as appears by תַּעֲרֹג following; and accordingly the LXXII. read ἡ ἔλαφος, in the *fœminine*.

אַיָּל

b. אזכרה עלי נפשי

V. 4. *Remember*] The first words of this *v.* 4. are by the LXXII. literally rendred from the Hebrew. That reads אֵלֶּה אֶזְכְּרָה וְאֶשְׁפְּכָה עָלַי נַפְשִׁי where the *future* (as oft elsewhere,) being used for the *preter* tense, the rendring must be, *I remembred these, and poured out my soul on my self*, i.e. gave my self up into the power of my *passion*, let loose the *reins* to my *grief*; the word נֶפֶשׁ *soul*, being used for the *sensitive* part of the man, and so for *grief* and *passionate* sorrow. And thus the LXXII. render it, Ταῦτα ἐμνήσθην, καὶ ἐξέχεα ἐπ' ἐμὲ τὴν ψυχήν μου, *I remembred these things, and poured out my soul upon me*. But in the remainder of the verse there is some difference: אֶעְבֹר in the *future* for *preter* again, they render, διελεύσομαι, *I will pass*; whereas setting down the *cause* of his sorrow, and the *object* of his remembrance, it is most reasonable to render it in the time *past*, *for*, or *because I had past*. Then for בְּסָךְ אֲדִּיר, they read, ἐν τόπῳ σκηνῆς θαυμαστῆς, *in the place of the wonderful tabernacle*; in all probability reading אַדִּיר (which is a *future verb*, from דָּרָה) as if it were from אדיר *magnificus*, *grandis*, *magnificent*, *great*, *excellent*, and so *wonderful*. But of these words in the Hebrew if we take a closer inspection, we shall find them capable of a double rendring; and it will be very uncertain which shall be preferred. For the verb סָכַךְ from whence בְּסָךְ comes, hath a double notion; it signifies most frequently *covering*, but sometimes *mixing* or *confounding*. In the former notion, it will signifie the *covering* in the *Tabernacle*, called (from this theme) סוֹכֵךְ *the covering*, 2 *Kin.* 16. 18. and so the *Chaldee* here have rendred it טַלְלָא, (and the *Jewish Arab* Interpreter אלכלא to the same sense) *umbraculum* the *covering*, meaning no doubt the *tabernacle*; and so the Syriack, כְּשַׁלְּנִי (from סתר *to cover*) *in thy covering*: and then this is fully expresst by the LXXII. their reading, ἐν τόπῳ σκηνῆς, *in the place of the tabernacle*; and their meaning is plain, *I will pass, for I had past, into the Tabernacle, I went with them to the house of God.* But *Abu Walid*, mentioning the opinion of some who would here understand it in the notion of *covering*, rejects that, and prefers the other, of a company or multitude, or number of men: and the interpretation of the clause in his way is, *When I passed in a company*, or *multitude*, *whom I set*, or *put forward to the house of God*, i. e. whom I *followed*, or, *drove*, as it were, before me. For this he will have to be the signification of דָּרָה to *put* or *set forward*, and cause to move or go, as a nurse doth her child, (so the word is used in the *Misnah*) *putting it forward to go*. And *so R. Tanchum* renders the word, *I caused them to go*. The *Jewish Arab* Interpreter, in a note, saith, it implyes such a *putting forward*, or *egging*, as the *Arabians* use in their *journyings*, especially by *night*: So, saith he, *our fathers used to incite*

אֶעְבֹר

בְּסָךְ אֲדִּיר

and

and put men forward, saying, Arise, let us go up to Zion to the Lord our God. But this word רָהַ may likewise be compared with the Arabick راء, and then it will signifie, to *go hastily*, and to *throng*. And
הָמוֹן חוֹגֵג to this agrees הָמוֹן חוֹגֵג in the end of the verse, which literally signifies *the feasting multitude*: the Chaldee read אִתְרְגוּשַׁת, &c. *the tumult* or *noise of the people which come to celebrate the feasts at Jerusalem*; but the LXXII. ἤχου ἑορταζόντων, *the noise of the feasters*, from that notion of הָמָה or הָמַן to *tumultuate* or *make a noise*, which refers to the *noise* and *stir* at going up to the *feast* from all parts of *Judea*. The *Jewish Arab* interpreter renders it נמהור אלראס *the multitude of such as went in devotion* [to the Temple.] And so *Abu Walid* explains it of such as *came to the house of God*, taking חגג in the notion wherein the *Arabs* usually take חג, to *go in devotion*, or *visit* some place accounted *sacred*. This notes the *joy* in undertaking the journey to Gods service, and not the *festivity* it self, when they were come up. Their very going up was a kind of procession, much more then their feasts themselves; in opposition to which the celebration of *Idolatrous* feasts is by the Jews called אֵיד a *sadness*: though the heathen *Tacitus* make the contrary observation, (as every one thinks fit to commend his own rites, and defame others) *Romani lætos festosque ritus habent, Judæi tristes sordidosque*; *The Romans have joyful and festival Rites, the jews sad and sordid.*

[c] V. 6. *Hermonites*] The land of *Jordan* is that which lies and is enricht by that river, whose head is at the foot of *Lebanon*. Of *Hermon*, a high hill on the other side of *Jordan* on the east, and known by four names, see note on *Psal.* 29. d. From this
חֶרְמוֹנִים *Hermonim* here hath its name; and signifies the *region* betwixt *Hermon* and *Tabor*, and the inhabitants thereof: which being on a *little rising*, it may here be fitly expresst by מֵהַר מִצְעָר *from the hill of littleness*, or the *little hill*. But *Solomon Jarchi* and *Aben Ezra* render *Hermonim* as the common name of several *hills*, as the *Alpes* in *Italy*, the mountains of *Ararat* in *Asia*, the mountains of the *Moon* in *Africk*. And then *Missar* may likewise be the name of an *hill*, possibly that which bordered upon *Soar*. *Gen.* 19. 30. and then *Missar* and *Hermon* will be the gesses of *Davids* march, the length of the whole Countrey beyond Jordan, which he traverst in his flight from *Absalom*, 2 *Sam.* 17. 22.

d. V. 7. *Deep*] תְּהוֹם is an *abysse*, or *deep pit*, a
תְּהוֹם place of much *waters*; sometimes the whole *globe* of *earth* and *sea*, *Gen.* 1. 2. sometimes the *whole body* of *waters* here below, *Gen.* 7. 11. *Prov.* 8. 24; and frequently the *bottome* of the *sea*, styled ἄβυσσος, *the Abyss*, *Luk.* 8. 31. Here it signifies literally a *multitude* of *waters*, either all breaking out of the earth, called the *fountains of the great deep*, *Gen.* 7. 11. (see the *Targum* on *Eccl.* 1. 7.) or else some pouring down out of the *clouds* (see note on *Psal.* 29. 3. some rising out of the earth: so saith the Chaldee, תְּהוֹמָא עִלָּאָה לְתְהוֹמָא אַרְעָאָה קָרֵי, *the superior abysse calls unto the inferior abysse*. Instead of calling some render *meets*; so *Symmachus*, ἀπήντα, *one deep met another*: and that notion the *Jewish Arab* interpreter embraces, אדא לקי אלגמר אלגמר *deep meeting deep*. And this no doubt may go for a significant paraphrase of it, and hath foundation in the affinity betwixt קָרָה to *meet*, and קָרָא to *call*. But the literal notation of קָרָא is certainly that of *calling*; and that is retained by the *Chaldee*, and *Syriack*, and the LXXII. and the rest of the antient interpreters: and the expression is *poetical*, their *meeting* together is, as it were, *calling* to, and *answering* one the other. And thus, we know, it was in the deluge (to which this probably refers) *Gen.* 7. 11. *the same day were all the fountains of the great deep broken up, and the windows or floodgates of heaven were opened*. This their *breaking out* at the same time from both places, from *above* and from *below*, seems to be the fullest meaning of the *abysse calling to*, and answering one the other. And that which is supposed to begin, and so to call the other, is the Superior, that from the clouds (so saith the Chaldee:) and this calling is by means of the *water-spouts*, so the *clouds* are *poetically* styled צִנּוֹרֶיךָ *thy* (i. e. *Gods*) *spouts* (צִנּוֹר a *pipe* צִנּוֹרֶיךָ or *spout*, from whence is *Assinarus* the name of a *river* in *Thucydides*, l. 7. *descending* from a *steep* place in a deep *channel*.) The LXXII. read καταῤῥακτῶν σου, *thy cataracts*, pouring down of *waters* from a much *higher* place to a *low*, from the *top* of an *hill* or *house*; that as, when it *rains* apace, that which falls on the *top* of the *house*, being conveighed thence by *spouts*, (*domatum fistulas*, St. *Jerome* calls them) comes pouring down upon the ground, and makes a great noise in falling, (so *Kimchi* explains it, as *the water from the house top flows down by the pipe, and causeth a great sound by its descent*) and much increases the flood of water that was below: so God pouring out rain from the clouds, as by those spouts from the top of the house, first makes a great noise, then much increases the water which was formerly below, and makes the springs and brooks to rise, as it were in answer to this voice of the clouds, which by this means call upon them, and rouse them up. This makes it necessary to render לְקוֹל *by the voice of the* לְקוֹל *water-spouts*, as the instrument by which the superiour abyss calls to the inferior; as one calls, or signifies his pleasure, or summons another by a pipe. 'Tis true, the fountains in the earth, the *meatus* by which the *waters* pass into the *sea*, are by the *Targum*, *Eccles.* 1. 7. styled צִנּוֹרֵי תְהוֹמָא *the water-pipes of the abyss*; and that may seem to determine the phrase here to these *inferiour waters*. But 'tis as sure, that any other course of waters may be so called also; and so this *opening of the windows of heaven*, the *cataracts* from the *clouds*, that *superior abyss*, as here the Chaldee understands it. And this is a most poetical expression of miseries flowing in one upon another, some from God, and some from men; *Gods punishments* for sin inviting as it were, and calling out the infernal spirits, and the malice of men here below, which seeing God displeased, and so being permitted by him to be executioners of his wrath, break out violently upon him. And the same is farther expresst by the two words in the remainder of the verse. All מִשְׁבָּרֶיךָ *thy collisions*, or *fractures*] מִשְׁבָּרֶיךָ from שָׁבַר to *break*, i. e. all the effects of thy displeasure, which come like waves of the Sea, raising themselves, and then breaking and pouring out upon me. This the LXXII. read, ὁι μαλακισμοί σου· not in the notion of that word, which the vulgar understand it in, when they render it *excelsa tua*, thy *high things*; but as that word oft signifies *wavering*, and being *driven* uncertainly (see note on *Luk.* 12.[a]) and those we know are compared to the *waves of the sea*, *driven by the winds and tost*, *Jam.* 1. 6. The Syriack render it ܬܫܒܘܫܝ *thy tempests*, from חשל to *break*; and so also the Arabick, *thy tempests*. The other
גַּלֶּיךָ עָלָי word גַּלֶּיךָ is best rendred by *billows*, from גָּלַל to *roll* or *tumble* together in an *heap*, as the *sea* doth its *billows*: and so the LXXII. express the meaning by κῦμάτα, which signifie these. To this the עָלַי following will be most fitly annext, *All thy collisions and rollings on me*. And then עָבְרוּ will stand by it self, and the best rendred
עָבְרוּ *passed by*, or *over*, without doing me any harme at all.

So

So *Pſal.* 48. 4. *The Kings of the earth were aſſembled, they paſſed by together*, without any hoſtile attempt; as farther appears there, v. 5. *they were troubled and haſted away.* And thus the word עָבַר is moſt frequently rendred παρέρχομαι, *paſſing over*, or *by.* And then the following verſe, *In the day commanded the Lord his benignity*] connects very perfectly with it, as the account, why the *colliſions* and *rollings* on him, the ſea *foaming* and making a *noiſe*, did yet *paſſe over*, and not *drown* or hurt him, viz. becauſe God day and night continually protected him.

e. V. 8. *The Lord*] For the underſtanding of this v. 8. and connecting it with the *antecedents* and *conſequents*, the frequent obſervation of the future tenſe being uſed for the præter, will be moſt uſefull, and indeed perfectly neceſſary. For the former verſe being in the firſt part of it a ſad deſcription of his miſerable eſtate, and the effects of Gods diſpleaſure toward him, and the latter part of it (as hath been ſhewed) a thankfull acknowledgement of his deliverance from all the miſchievous effects of it; this v. 8. will be a fuller declaration of this mercy of God, to whom only the deliverance was due, *In the day commanded the Lord*——Not, *The Lord will command his loving kindneſs*——but more *fitly* and *literally*, יוֹמָם יְצַוֶּה יְיָ *In the day time commanded the Lord his loving kindneſs*, i. e. God was thus pleaſed to deal with me, all the day long to ſend out (ſo צִוָּה ſignifies to *diſpenſe*, to *conferre*) *benefits* and *mercies* on me, *and in the night his ſong was with me*; every day I received, and every night I made acknowledgment of his mercies to me: *and my prayer to the God of my life*, i. e. I ſtill lookt upon God as one that favoured me, and conſtantly preſerved me, and *poured his benefits upon me*, and ſo prayed to him with all joy and cheerfulneſs and alacrity, and as it follows v. 9. *I will ſay unto God, My rock, why haſt thou forgotten me?* And this ſeems to be the cleareſt meaning of this place; though the learned *Caſtellio*, having rendred עָבְרוּ *obruunt, overwhelm*, v. 7. hath accordingly affixt another interpretation to theſe verſes, *ſolebat Jova, &c. Nunc mihi*——*God was wont to conferre his benefits in the day time, &c.*——*Now I muſt thus make my complaint unto my God.*

V. 11. *My countenance*] פָּנַי here *my countenance*, may poſſibly have this difference from פָּנָיו *his countenance*, v. 6. (which the Chaldee there renders *the redemption* רְעוּתֵהּ קֳדָמוֹי *which is from before him*) that *David* firſt mentions the *ſalvations of Gods countenance*, i. e. *his ſaving power and providence*, and then cloſeth the Pſalm by applying it to himſelf, and acknowledging the particular mercy of his deliverance. Yet conſidering that all the Antients verſions, the Chaldee only excepted, ſeem to have read פָּנַי *my countenance* (πρόσωπα μου, *faciei mei, my face*) in both places, and that theſe words are the burden as of this, ſo of the following Pſalm, and that as the ſenſe is the ſame in other words, ſo in all likelihood the two Pſalms did correſpond in this; therefore 'tis not improbable, that the old reading was here in both places פָּנַי *my countenance*, as it is in both places of the following Pſalm. f. פָּנָיו

יוֹמָם יְצַוֶּה

The Forty Third PSALM.

Paraphraſe.

THe Forty Third Pſalm is exactly of the ſame mournful ſubject, and probably on the ſame occaſion, with the former, but perhaps lightly varied from thence on ſome other occaſion, ſuch as the Babyloniſh captivity, (as the mention of the ungodly nation inclines it v. 1.) and adjoyned to Pſalm 42. becauſe of its affinity to it. 'Tis a complaint of ill uſage from enemies, yet endeth with full relyance on God, and place of hope from thence, as the former did.

1. Judge me, O God, and plead my cauſe againſt the ungodly nation: O deliver me from the deceitful and || unjuſt man.

|| unmerciful לֹא חָסִיד

1. O God, what ever our ſins againſt thee have been, we have certainly not injured theſe which are maliciouſly bent againſt us. Be thou pleaſed therefore to vindicate our innocency in this, to clear us from the calumnies of theſe, and to reſcue us out of their treacheries, and bloody deſigns.

2. For thou art the God of my ſtrength: why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy?

2. To thee alone can we appeal, who art our only defender: O be thou pleaſed to reſtore us to thy favour; not to forſake us utterly, not to leave us to that ſad diſconſolate condition, to which the oppreſſions of our mortal enemies have brought us.

3. O ſend out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

3. O let thy mercy ſhew forth it ſelf, and thy fidelity in performing thy promiſe to us: let theſe be our guide and ſafeguard in our way, as thy pillar of cloud and fire to the Iſraelites, in their paſſage from Ægypt to Canaan; and at length reſtore us ſucceſſefully to that reſt and peace, that we may ſecurely reſort to thy publick ſervice, in the place which thou haſt appointed for it, where the Ark is.

† the gladneſs of my joy, or, of my youth, or, who makes my ſorrow joy.

4. Then ſhall I go unto the altar of God my [a] exceeding joy: yea upon the [b] harp will I praiſe thee, O God my God.

4. And that will be an happy time indeed, to go in the ſociety of the ſaints to offer ſacrifice to God; that God that revives out of the greateſt ſadneſs, is the only author of all the felicity of my life: when that time comes, we ſhall be moſt happy, and celebrate thy mercies and goodneſs to us in the moſt ſolemn manner of exultation, and never give over acknowledging thy goodneſs and fatherly bounty toward us. a. b.

5. Mean while there is a competent ſtay to our drooping ſouls, an argument that we ſhould not be too much dejected or diſturbed, that we have ſtill place of hope and truſt in God, that we ſhall yet live to receive deliverance from him, and injoy happy opportunities of acknowledging his mercies in the publick aſſembly, who is, even now that he thus permits us to be diſtreſt, the only comfort and ſupport of our lives, and our merciful loving father, even now that we are under his ſharpeſt chaſtiſement.

5. Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.

Annotations on Pſalm XLIII.

V. 4. *Exceeding joy*] The chief *difficulty* of this Pſalm is, how the שִׂמְחַת גִּילִי is to be rendred. As to that in *Hebrew* denotes *commotion*, and generally any kind of *commotion*, (as *Abu Walid* tells us, ſee note on *Pſal.* 2. k.) whether of *joy* or *ſorrow*. It is certain it moſt frequently ſignifies *exultation* and *joy*: and ſo it muſt be thought to do as oft as it is joyned with שִׂמְחָה *rejoycing*, by any *conjunctive* particle, as *Pſal.* 45. 15. *with gladneſs and rejoycing ſhall they be brought*; and ſo 'tis there rendred by the LXXII. ἐν ἀγαλλιάσει καὶ εὐφροσύνῃ; who yet in this place have rendred שִׂמְחַת גִּילִי much otherwiſe, τὸν εὐφραίνοντα τὴν νεότητά μου, *God that makes merry my youth*: and therein the *Syriack*, *Latine*, *Arabick*, and *Æthiopick* follow them, and only the *Chaldee* otherwiſe, דִּי מִנֵּיהּ חֶדְוַת בַּר נַשׁ *from whom is the joy of my exultation*. Of this rendring of the LXXII. the *account* is ordinary, that they took גִּיל in a notion wherein 'tis uſed in *Arabick*, for *age* or *generation*. So in their rendring of *Pſal.* 79. 13. *we will ſhew forth thy praiſe from generation to generation*, מִן גִּיל אֶל גִּיל. So *Gen.* 3. 9. *Noah was upright* in his גְּנֵרָה *generation*. So *Pſalm* 112. 2. גִּיל *the generation of the juſt ſhall be bleſſed*. And *Mat.* 1. Theſe are אַבְיוֹת *the generations*. And then 'tis conceived that in this notion of *generation*, as that ſignifies the whole age and courſe of a mans life, the LXXII. taking the word, thought fit to render it νεότητα, *my youth*, viz. the *former* part of my *age*. But the word גיל in Arabick ſignifies alſo a *fat well-grown youth*; and the Arabick being but a dialect of the Hebrew, and the word גִּיל evidently thus ſignifying in the Arabick, 'tis moſt probable that thus it did ſignifie originally in the Hebrew, and the LXXII. their thus underſtanding it, and rendring it νεότητα, *youth*, is a fair evidence for it. And if indeed it thus did ſignifie in the Hebrew, then there is all reaſon to underſtand it ſo here, and to render it שִׂמְחַת גִּילִי *the joy of my youth*, i. e. of my whole courſe of life, from my *youth* till now, and to make that the title of *God*, that he hath always been ſuch to *David*, i. e. the only author of *joy* and *rejoycing* (ὁ εὐφραίνων) that ever *David* had. And thus the rendring is more literal, than either to read it, *the God of my joy and gladneſs*, (for there is neither any reaſon to make the former word to be in the genitive caſe, nor is there any *conjunction* between them and the Chaldee, that alone differs from the LXXII. yet read it in this other *form*, *from whom is the joy of* ——) or *God, my exceeding joy*. If this notion of גִּיל be not accepted, it may then be, as our *Engliſh margine* hath it, *God the gladneſs of my joy*, i. e. he that is the great *author* of all the joy I have. But if it may here be taken in the notion of the other contrary paſſion, or commotion, that of *ſorrow*, then שִׂמְחַת גִּילִי will be he that maketh glad my *ſorrow*, or turneth my *commotions* into *joy*. שִׂמְחַת גִּילִי

V. 4. *The harps*] Of כִּנּוֹר it may here be obſerved, that being among the *Græcians* uſed in *ſadneſs* only, (and ſo defined by *Heſychius*, Κινύρα ὄργανον μουσικὸν, κιθάρα ὀιδίμη, *a muſical inſtrument*, *a mournful harp*, and from thence κινύρεσθαι θρηνεῖν, κλαίειν, *to mourn and wail*, and κινυρὴ ὀιδὴ, θρηνητικὴ, *wailing and mournful*) 'tis yet among the Hebrews generally a *cheerful*, *joyful muſick*, ſo *Gen.* 31. 17. and 2 *Chron.* 10. 28. *Job* 21. 12. and 30. 13. and frequently in theſe *Pſalms*, ſee *Pſal.* 33. 2. 71. 22. 81. 3. 92. 4. 137. 2. 149. 3. *Iſai.* 5. 12. 24. 8. *Ezek.* 26. 13. *and* 1 *Mac.* 3. 5. b. כִּנּוֹר

The Forty Fourth PSALM.

Paraphraſe.

The forty fourth Pſalm is a deſcription of the ſeveral conditions and ſtates of the Jewiſh Church, and therein a commemoration of Gods former mercies, as a ground of confidence in, and prayer to him, for deliverance out of preſent dangers; and was compoſed in ſome time of general oppreſſion by foreign enemies, v. 11, 12. and committed to the Prefect of the Muſick, to be ſung by the poſterity of Corah, (ſee Pſal. 42. 1.) to the tune called Maſchil, (ſee note on Pſal. 32. a.)

TO the chief Muſitian for the ſons of *Corah*, *Maſchil*.

1, 2. Thy doings in former ages, O Lord, are famouſly ſpoken of, and delivered down to us from father to ſon. How thou by thy power didſt eject the Canaanites, &c. and in their ſtead didſt place thine own people of Iſrael, having firſt brought them out of Egypt, reſcued them from the hands of thoſe heathen tyrants, ſmiting with ten ſeveral plagues the Egyptians that kept them in bondage.

1. We have heard with our ears, O Lord, our fathers have told us, what work thou didſt in their days, in the times of old.

2. How thou didſt drive out the heathen with thy hand, and plantedſt them; how thou didſt afflict the people, [a] and || caſt them out. a. || ſend

3. A ſpecial work of thine this: for 'twas not any proweſs of arms, or oppoſition of greater ſtrength, that got

3. For they gat not their land in poſſeſſion by their own ſword, neither did their own arm ſave them, but thy right hand and thine arm, and the [b] light of thy † countenance; becauſe thou hadſt a favour unto them. b. † preſence

the

the children of Israel the victories which they obtained over these nations, or possest them of their land, but the signal interposition of thy power, shining and shewing forth it self visibly in that whole action; an effect and a testimony of thy special favour to them, which thus performed what thou hadst promised, of giving them this fruitful land to be injoyed by them.

* the salvations of Jacob. יְשׁוּעוֹת יַעֲקֹב

4. Thou art my King, O God; command* deliverance for *Jacob*.

4. Thou therefore that hast thus magnified thy power and mercy, in delivering this people of thine, art in all reason to be adored by us, as our God, and supreme Conducter, to whom alone I am to make my address at this time for the deliverances which thou hast promised to give, and hast constantly afforded to thy people.

‖ gore נְגַבֵּחַ

5. Through thee will we ‖ push down our enemies: through thy name will we tread them under that rise up against us.

5. From thee must all our victories come, thou must furnish us with our offensive arms: such thou hast given to the beasts of the field, horns to the bull, &c. And thy presence and conduct must supply to us our natural want of these. And if thou be thus present with us, we shall certainly be as successful, as the most mighty of those creatures over the weakest assailant. As they first gore and wound them with their ‖ horns, and then trample them under their feet; so shall we deal with our stoutest enemies.

‖ So נֶגַח signifies

6. For I will not trust my in bow, neither shall my sword save me.

6. As for artillery and provisions of war, we use them, without any trust or relyance on them, either to secure our selves, or hurt others.

7. But thou hast saved us from our enemies, and hast put them to shame that hated us.

7. 'Tis thy strength only, and mercy to us, that hath wrought all our good successes, delivered us, and discomfited our enemies; and accordingly in that alone all our confidence is reposed.

‖ we have praised God, & will confess.

8. ‖ In God [c] we boast all the day long, and * praise thy name for ever. Selah.

8. All our victories have been hitherto due to thee; from thee we have received them, and to thee we have given all the praise of them: and consequently for the future, we have none else to rely on, none to acknowledge for our defender and reliever, but thee. c.

9. But thou hast cast us off, and put us to shame, and goest not forth with our armies.

9. But, alas, our sins have provoked, and removed thee from us; thou hast suffered us to be worsted by our enemies, and hast not of late shewn forth thy majesty for our aid and succour.

10. Thou makest us to turn back from our enemies, and they which hate us spoil for themselves.

10. Thou sufferest us to be put to flight, and chased by our enemies, and consequently to be despoiled and pillaged by them.

† for eating מַאֲכָל

11. Thou hast given us like sheep † appointed for meat, and hast scattered us among the heathen.

11. Thou hast permitted many of us to be slaughtered like sheep, (see v. 22.) such as are killed by the butcher, not the priest; for the shambles, to be freely used as men please, not for the altar, to which those that are set apart cannot be rudely handled without violation of religion. And as sheep again being worried by the Wolf, are driven from the flock and scattered upon the mountains; so are our armies destroyed and routed. k.

* for no (or, without any) possession, and dost not gain by--

12. Thou sellest thy people * for [d] nought, and dost not increase thy wealth by their price.

12. We are, alas, cast away by God, as the worst kind of slaves, which are not thought worthy to have any price demanded for them by their masters; sadly handled, without the comfort of bringing in any honour to God by our calamities. Thy Church among us is defaced, and no other people taken in, in stead of us, by whom thy Name may be glorified. d.

13. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14. Thou makest us a by-word among the heathen, a shaking of the hand among the people.

13, 14. Hereby we are rendred ridiculous, scoft and mockt at by those that are near us, and by our enemies made a proverb of reproach, to signifie and express the most abject despicable men in the world.

15. My confusion is continually before me, and the shame of my face hath covered me,

15. This is matter of so great shame to me, that I dare not shew my face: I cover it, like mourners, under a veil, desirous to hide my shame, (Mic. 3. 7.) but, alas, this covering will very ill conceal that, which indeed it doth betray, as being on purpose designed to hide it.

16. For the voice of him that reproacheth and blasphemeth, by reason of the enemy and avenger.

16. Betwixt their scorns and contumelies on the one side, and their designs of mischieving and destroying me on the other, I know not how to behave, which way to turn my self.

17. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsly in thy covenant.

17. Yet doth not all this discourage us, or tempt us to fall off to any other religion, from that which we hitherto have profest, to forget our duty to God, or to fall from that fidelity of obedience which we have vowed to him.

18. Our heart is not turned back, neither have our steps declined from thy way;

18. We will still abide constant in our loyalty, whatever our portion be in this world.

19. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

19. Yea, though thou deal never so sharply with us, beat our armies to dust, and disperse us into the most desolate condition of horrour and darkness, the very next degree to death it self.

20, 21. For the sincerity of this constant resolution, we appeal to no other judge, but to the great searcher of hearts: From him we know we cannot be concealed, if either we slacken the diligence of our service to him, or fall off to any degree of Apostasie.

20. If we have forgotten the name of our God, or stretched out our hands to a strange God,
21. Shall not God search this out? for he knoweth the secrets of the heart.

22. And of this our very sufferings are our witnesses: the malice and cruelty of our enemies, which is so great and bloody, as to slaughter us daily, having no other ground of provocation from us, but our adhering constantly to thy service.

22. Yea for thy sake are we killed all the day long; we are counted as sheep to the slaughter.

23, 24. Lord, be thou graciously pleased at length to consider our distresses, to interpose thy hand for our rescue, and no longer to forsake us in our extremities, and leave us without thy aid and succour, (see note a.) to be thus sorely afflicted and oppresst by our enemies.

23. Awake, why sleepest thou, O Lord? Arise, cast us not off for ever.
24. Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

25, 26. For we are now brought to the lowest and saddest state of depression. Now therefore be thou pleased to undertake our rescue, thereby in a fittest season to shew forth thy pitty to us; which we have no ground of soliciting, but what we fetch from thine own goodness, so frequently experimented by us.

25. For our soul is bowed down to the dust; our belly cleaveth unto the earth.
26. Arise for our help, and redeem us for thy mercies sake.

Annotations on Psalm XLIV.

a. תְּשַׁלְּחֵם

V. 2. *Cast them out*] The word שָׁלַח from whence וַתְּשַׁלְּחֵם comes doth generally signifie *misit* and *emisit*, *sending*, and *sending out*, or setting *free* and at *liberty*, which we call *manumission*, and in that notion the word is elsewhere used: and though by the LXXII. in this place, and one more *Exod.* 12. 33. it be rendred ἐκβάλλω, *to cast out*, in the notion of גָּרַשׁ, which is of such affinity to it, that, as *Abu Walid* observes, *Jer.* 38. 6. and 11. they are used promiscuously for the same; yet in many hundred places they render it elsewhere by ἀποστέλλω, *to send*, as in some hundreds more by ἐξαποστέλλω, *to send out*; by which also *Aquila* renders it here. And to this the Syriack accords, whether we read with the ordinary Copies (for then the rendring is not literal, but by way of paraphrase) *thou hast afflicted the kingdomes* ܐܬܝܬ ܠܝܬܗܘܢ *and hast established them*, or, which is much more probable, and the change very easie, but of a point, לִיתָּם from שָׁלַח to *send*, and *thou didst send them out*. And to this agrees the form of *Gods mandate* for the *bringing out* of the *Israelites*, *Ex.* 5. 1. שַׁלַּח אֶת עַמִּי *thus saith the Lord, Let go*, or *send out*, or *manumit my people*, &c. and therefore in all reason this is to be resolved the meaning of it in this place. And in that one other place where the LXXII. render it ἐκβάλλειν, it evidently signifies (as by our English 'tis rendred) *sending out*, *Exod.* 12. 33. *The Ægyptians were urgent upon the people, that they might send them out of the land in haste.* The undoubtedness of this interpretation will be assented to, if the latter part of the verse be compared with the former. In the former 'tis expresly said, גּוֹיִם הוֹרַשְׁתָּ *thou hast cast out the nations*, וַתִּטָּעֵם *and hast planted them*; sure not the same whom he had *cast out*, but, as the Chaldee paraphrases, (the *people of Canaan* in the former, and) לְבֵית יִשְׂרָאֵל *the house of Israel* in the latter: and then by proportion, in the second part, as תֵּרַע לְאֻמִּים *thou hast afflicted the nations*] belongs to the *Ægyptians*; so must וַתְּשַׁלְּחֵם *and thou hast sent them out*] belong to the *Israelites*: and if the יָדְךָ *by thy hand*] in the beginning of the verse be (as reasonably it may) applyed to all that follows in the verse, then 'tis literally, *thou hast manumitted them*, i. e. set at *liberty* the *Israelites*. And so that is the full meaning of it.

b. אוֹר פָּנֶיךָ

V. 3. *Light of thy countenance*] אוֹר פָּנֶיךָ *the light of thy faces*, seems here to be set to signifie the *majestatick presence* of *God*, his visible presiding in their *militia*; for so the matter spoken of exacts, and the mention precedent of *thy right hand, and thine arm*. And accordingly the Chaldee render it נְהוֹר זִיו יְקָרָךְ, *the light of the splendor of thy glory*, by *Gods glory* ordinarily signifying the *special presence of God* (his *Schechinah* mentioned by them v. 10.) however evidenced or testified; and that is frequently the interpretation of פָּנִים *faces*, even when it is rendred πρόσωπον by the LXXII. so *Gen.* 3. 8. *the faces*, i. e. *presence of the Lord*, as we render it; so *Gen.* 4. 16. *Cain went out from the faces*, we duly read, *from the presence of the Lord*; and often elsewhere. And so here v. 24. *the hiding his faces*, is by the Chaldee rendred, the taking away שְׁכִינַת יְקָרָךְ *the Schechinah* or *majestatick presence of his glory*. And so that will be the best rendring here, *the light of thy presence*, (as God, we know, testified his presence to the *Israelites* by a *light shining cloud* going before them, and conducting them) and not *the light of thy countenance*, as that is all one with his *favour*; the mention of that following in the next words, as the original, and reason of this his *shining presence*, and not as the thing it self.

c. חַלַּלְנוּ

V. 8. *Boast*] הָלַל in *Piel* signifying to *praise* or *celebrate*, הִלַּלְנוּ is regularly to be rendred here, [*we have praised.*] And the preposition בְּ prefixt to אֱלֹהִים makes no difference, being many times a *pleonasm*; and then נוֹדֶה, the *future* from יָדָה, will be best rendred in the *future*, *we will confess thy name for ever*, by the former signifying what is past, as the pledge and pawn of his future mercies, whereon he is resolved to depend for the future. And thus in both parts the Syriack renders it, *we have praised, and, we will confess.* נוֹדֶה

d. הוֹן

V. 12. *Nought*] הוֹן signifies *wealth*, or any kind of *valuable* possession, and so fitly follows וְלֹא רַבִּיתָ i. e. literally [*and hast not multiplied*] but it must best be rendred [*and hast not gained*] or made *advantage*, or *increase*, as men are wont to do by the sale of those things that are any way valuable. The Romane Copies of the LXXII. read (as 'tis evident S. *Augustine* did) οὐκ ἦν πλῆθος ἐν τοῖς ἀλαλάγμασιν αὐτῶν, *and there was no multitude in their jubilations*, and *Asulanus*'s Copy reads yet worse, ἐν ἀλλαγμασιν. But it is apparent, both by the Latine, which reads *in commutationibus*, and so by the Syriack also, that the true reading was ἐν ἀλλάγμασιν, according to their use

use of ἀναγνῶ for a *price*. The plain meaning is, that as things that are useless and burthensome, are not sold for any valuable price, but allowed to be taken away by any that will have them; so are they dealt with by God at this time, not regarded by him, and so permitted to be conquered, and carried away captive by every one that will assault them. The Arabick here hath, contrary to use, rendred it with some difference from the LXXII. *thou hast diminished the multitude of their numbers*; seeming thereby to refer to the first captivity in *Ægypt*, where servitude encreased their numbers, they multiplyed in Children, as their task-masters encreased their tale of brick: But here their captivity is not thus recompended, but the contrary is the effect of it.

The Forty Fifth PSALM.

Paraphrase.

|| the six stringed instruments. † the beloved maids, יְדוּתוֹת׃

TO the chief Musitian upon || *Soshannim*, for the sons of *Coreh*, *Maschil*, a song of † loves.

The Forty fifth Psalm is thought to be an Epithalamium, or marriage-song, upon the nuptials of Solomon and the King of Ægypts daughter, 1 King. 3. 1. (but is withall mystically, and in a most eminent manner, applicable to * Christ) composed in the persons of her bride-maids, and committed to the Præfect of the Musick, to be sung by the posterity of Coreh, to the tune known by the name of Maschil.

2.

b. || hath prepared. † my compositures I will recite, or deliver, or speak unto the——

1. My heart ᵇ || is inditing a good matter; † I speak of the things which I have made touching the King: My tongue is the pen of a ready writer.

1. I have meditated and composed a festival nuptial hymn, brought it ready prepared, as an oblation Eucharistical, and I will now recite it to the King, (as he is a type of the great God and King of heaven, the King by whom Kings Reign, the Messias, who shall espouse a church of believers here on earth;) my tongue being alacriously and chearfully bent speedily to deliver it.

* See the Chaldee v. 2. מְלַכָּא מְשִׁיחָא O King Messias—The spirit of prophecy in thy lips—so also Kimchi, and Aben-Ezra, and Sol Jarchi understand the whole Psalm of the Messias.

* seeing that, or because כִּי.

2. Thou art fairer than the children of men: grace is poured into thy lips; *therefore God hath blessed thee for ever.

2. O how gloriously beautifull is this bridegroom above all the men in the world? what gracious and lovely and excellent speech comes from him? God having accomplisht and adorned and blessed him in a most illustrious degree and manner. (And in the Mystical sense, The Messias is infinitely beyond all the men in the world; a divine person, speaking as never man spake, all the fulness of the Godhead dwelling bodily in him.)

h

3. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

3. Thou art a mighty Prince; it becometh thee to appear in a glorious and majestick manner, as it doth any man of valour to be girt with a belt and sword. (In the mystical sense, O thou mighty God and Prince of Peace, be thou pleased to set up thy spiritual kingdom in our hearts, by the power of thy grace to rule and reign in them.)

c

|| Prosper thou in thy majesty, ride for the word or cause or business of—† he shall teach thee terrible things with or by thy right hand.

4. ᶜ || And in thy majesty ride prosperously, because of truth and meekness and righteousness: and † thy right hand shall teach thee terrible things.

4. And mayst thou long and prosperously injoy this thy dignity, reign successfully and all manner of justice and charity. And making such use of thy power, no doubt God will establish thee in it, and give thee all manner of strange successes, and make thee formidable to all about thee. (In the mystical sense, God grant him all good success in his regal office, in subjecting all mens hearts unto his spiritual regiment. And as his installment shall not be by riding on the regal mule, or being mounted on a proud and sprightfull horse, or in any other guise of secular pompe, but in a much more excellent and divine equipage, all kind of the most eminent virtues drawing in his triumphal chariot, and carrying him aloft to victory: so may the mighty God of heaven prosper him in those great affairs on which he is imployed; 1. of bringing all men to the faith; 2. of subduing all the prides of the hautieſt heathen obdurate hearts, and making them meek, and gentle, and lowly, humble toward God and man; 3. of planting all degrees of justice and charity among Christians. In the discharge and execution of this great office of spiritual soverignty, God shall be with him, enabling him to do miracles, to cast out the heathen false gods, or devils, out of their temples, out of mens hearts, and out of the bodies of those that are possest with them, and so to bring down an ocean of religions whereſoever Christianity enters.)

d

|| the people shall fall under thee) in the heart——

5. ᵈ Thine arrows are sharp || in the heart of the Kings enemies, whereby the people fall under thee.

5. Thy power shall be sufficient to bring down thy greatest enemies, and many shall feel the effects of it, being conquered by thee. (In the mystery, the grace of Christ shall come with great efficacy to the converting of idolatrous heathens, and shall be mightily successful in bringing the Gentile world to subjection to his kingdom.)

e

6. ᵉ Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

6. The kingdom of the Messias is never to have an end: the Laws by which 'tis administred are admirably good and just, most agreeable to the dictates of true reason, and the nature of man, not seduced or corrupted with passion. And herein is Solomon a type of him: the kingdom of Judah, now settled on him, shall indure till the time of the Messiah's coming, and entring on his immutable kingdom. And they are divine laws, of Gods own prescribing, by which he shall administer his government.

7. Thou lovest righteousness and hatest wickedness, therefore God thy God hath anointed thee with the oyl of gladness above thy fellows.

7. He hath eternally espoused the cause of all goodness & justice, hath wrought by his precepts and promises and grace effectually, to bring the practice of all virtue into the world, and beareth a perfect hatred against vice, and by strict prohibitions, and threats of eternal hell, and by suffering himself upon the cross for our sins, (an example of Gods great wrath against sin, chusing rather to punish it on his own Son, than to suffer it to go unpunisht) hath laboured to cast that out of mens hearts: And therefore God the Father hath advanced and dignified

nified him above all Angels and men, (ſee note on Matth. 26. c. and Act. 10. 10) exalted him to his own right hand, there to reign for ever, and to diſpence his graces abundantly and freely into all mens hearts. Herein alſo was Solomon a type of the Meſſias, whoſe choiſe of wiſdom, rather then of all ſecular wealth, was highly rewarded by God, beyond all other men.

f. 8. This Brid groom's garments are very richly perfumed, the odour of them comes out from the magnificent rooms wherein he takes pleaſure, and ſo commonly reſides in them. (And ſo the myſtical Bridegroom Chriſt, his graces ſend forth a moſt fragant perfume, moſt grateful and pleaſant to all to whom they come.)

8. † All thy garments ſmell of Myrrhe, Aloes, and Caſſia, out of the Ivory palaces, * whereby f they have made thee glad.

† Myrrhe, Aloes and Caſſia are all thy garments, from—— * wherein thou takeſt delight. f in thy train or magnificence.

g. 9. He is very magnificently attended, many royal beauties are in his train; and his Bride the Queen is placed at his right hand in the moſt glorious nuptial array. (Proportionably the faith of the Meſſias ſhall be received by many perſons of great rank in the world, and the Church his ſpouſe ſhall be advanced by him to a moſt flouriſhing condition.)

9. Kings daughters were ‖ among g thy honourable women: upon thy right hand did ſtand the Queen in gold of Ophir.

10. It will now be happy for the Bride, if ſhe will conſider the true dignity ſhe is advanced to, and the advantages ſhe may reap by it; if ſhe will utterly forſake the Idolatries wherein ſhe hath been brought up in Ægypt, (as the new-married ſpouſe entring into a new family muſt relinquiſh all her old relations, and not preſerve ſo much as her former name) and give up her faith and obedience uniformly to the law of the true God, which here is worſhipt. (And ſo in the myſtical ſenſe, the Jews being aſſumed, after their many adulteries and divorces, unto that better wedlock, celebrated in the Goſpel, muſt think themſelves obliged to forget their old relations, all the rites of their law, nay, the diſtinctive marks of their extraction from the loins of Abraham, circumciſion, &c. and ſo recommend themſelves to their Lord and Bridegroom. And ſo generally they that will come to be members of the Chriſtian Church, muſt forſake all their old wicked courſes, and perform all diligent, faithful, chearful obedience to the commands of Chriſt; or elſe they will be little the better for being Chriſtians.)

10. Hearken, O daughter, and conſider, and incline thine ear: forget alſo thine own people, and thy fathers houſe.

11. So ſhall ſhe become truly amiable to her husband, Solomon the King, the type of the Meſſias, that eternal ſon of God, who when he comes into the world, ſhall be the very God of heaven in our humane nature, and is therefore (he and none but he) to be adored by all men in the world, and ſo ſhall be acknowledged and worſhipt by the Chriſtian-Church (ſee Juſtin Martyr Dial. cum Tryph. p. 287. B.)

11. So ſhall the King greatly deſire thy beauty; for he is thy Lord God, and worſhip thou him.

12. The Tyrians ſhall bring him preſents, (ſee 1 King. 5.) and ſo the greateſt and moſt potent of his Neighbours ſhall court him, and be ambitious of his friendſhip. (And ſo ſhall the heathen people come in to the faith of Chriſt, and in proceſs of time the Emperors and greateſt Princes.

12. And the daughter of Tyre ſhall be there with a gift; even the rich among the people ſhall intreat thy favour.

h. 13. The ſpouſe being of a regal extraction, is a very accompliſht perſon, both in reſpect of inward virtues and outward ſplendor and magnificence. (And ſuch ſhall be the Chriſtian Church, gathered firſt and made up of the pious faithful remnant of the Jews)

13. The Kings daughter is all glorious within; her cloathing is h of ‖ wrought gold.

‖ eyes of gold.

14. She ſhall be conducted to the Bridegroom in a very ſumptuous and glorious guiſe, and attended with her Bride-maids after the nuptial manner. (And this ſignifies the Churches glory; inward, from the graces of God, humility, charity, &c. with which it is content, without any others; and yet hath alſo the acceſſion of outward, from the good Providence of God waiting over it, and advancing it to a very flouriſhing condition. Nor ſhall this Elder ſiſter, the daughter of Sion, the Jewiſh believers, come ſingle to theſe nuptials: But the Gentile Churches, as virgins to accompany the Spouſe, ſhall likewiſe come in to the faith, be preſented to him a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but holy, and without blemiſh, Epheſ. 5. 27.)

14. She ſhall be brought unto the King in † raiment of needle-work: The virgins her companions that follow her ſhall be brought unto thee.

† embroidered raiment.

15. And this ſhall be a very joyful and feſtival meeting. (And ſo ſhall the reception of the Chriſtian faith in the heathen world, their entring into the * church, the palace, and houſe of God, and their giving themſelves federally to the obedience of Chriſt: there being no ſtate of life in this world ſo bleſſed, and matter of ſo much inward real ſatisfaction and joy, as the life of a ſincerely humble and charitable Chriſtian.)

15. With gladneſs and rejoycing ſhall they be brought, and ſhall enter into the Kings palace.

* vulg LXXII.

16. As ſhe parts with royal parents in Ægypt, ſo now ſhe ſhall be a mother of royal children; her poſterity ſhall ſucceed in the kingdom of Judah. (And ſo in the antitype, Abraham by being diſowned from being the father of the Jewiſh Synagogue, (circumciſion the ſeal of that covenant being deſtroyed) ſhall not loſe, but gain a better title to that name, enjoying the completion of that prophecy, which ſpake him the father of many nations, and ſhall then be the Patriarch of the whole world of faithful perſons; and the Jewiſh Synagogue, honoured before with the dignity of having a believing and righteous father, ſhall now be more highly honoured, in having a multitude of faithful and pious children, by Chriſt begotten, and by her brought forth unto God. And ſo likewiſe in reſpect to the Gentiles, in ſtead of Idolatrous anceſtors, there ſhall be a ſucceſſion of † pious Chriſtians, which ſhall become governors of the Church, (ſo the firſt Converts were made Biſhops over all the world)

† juſt men ſhall be thy children, Chald.

16. In ſtead of thy fathers ſhall be thy children, whom thou mayſt make Princes in all the * earth.

* or land אֶרֶץ

17. This nuptial ſong ſhall perpetuate thy memory, and bring thee continual praiſe and honour among all poſterities. And ſo ſhall the Church of Chriſt be for ever illuſtrious and viſible upon the earth; and this very Pſalm be lookt on by Chriſtians, as the deſcription of theſe bleſſed ſpiritual eſpouſals betwixt Chriſt and his Church.

17. I will make thy Name to be remembred throughout all generations: therefore ſhall the people praiſe thee for ever and ever.

Annotations

Annotations on Pſalm XLV.

a. שׁשַׁנִּים *Tit. Shoſhannim*] שׁשַׁנִּים from שׁשׁ *Six*, in all probability ſignifie *inſtruments of ſix ſtrings*. The Chaldee render it יָתְבֵי סַנְהֶדְרִין *the aſſeſſors of the Sanhedrim*, as if it were from שְׁנַיִם a *title* of the *Doctors* of the *Jews*. The LXXII. render ὑπὲρ ἀλλοιωθησομένων, and ſeem to refer to the *cuſtome* of *alternate* ſinging (of which we have ſpoken on *Pſal.* 24. a.) one verſe by one, another by the other part of the quire; which alternation as it is not unfitly expreſt by ἀλλοίωσις, ſo it might by them be thought to be noted by this word, deduced by them, as alſo by the Chaldee, from שָׁנָה to *change* or *vary*. Of the ſons of *Coreh* ſee *Pſal.* 42. 1. of *Maſchil* ſee *Pſal.* 32. note a. As for יְדִידוֹת in the *fœminine plural* from יָדִיד *beloved*, it muſt ſignifie the *female* or *virgin friends*, they that had the ſame reſpect to the *Bride*, as the *friends of the Bridegroom* had to him, *John* 3. 29. (ſee note b. on that chapt.) Theſe are the attendants of the ſolemnity, and their chief buſineſs is to increaſe and ingage the love of the *Bride* to her *Huſband*: And in their perſons this *Pſalm* is indited, as if it were ſpoken by them, and ſo is called שִׁיר יְדִידוֹת a *canticle of theſe beloved*, or *friends of the Bride*, the *Bride-maids*; the LXXII. read ὑπὲρ τῶν ἀγαπητῶν, *for the beloved*, and ſo the Latine, as if it were יְדִיד not יְדִידוֹת.

יְדִידוֹת

b. רָחַשׁ V. 1. *Inditing*] That רָחַשׁ, uſed only in this one place in Scripture, ſignifies *ebullivit præ fervore*, to *boil* or *ſeeth out* through exceſs of heat, is agreed by all: The LXXII. render it ἐξηρεύξατο, the Latine *eructavit* the ſtyle ordinarily uſed of a *ſpring* or *fountain*; and ſo the Jewiſh Arab Interpreter renders it by אנבע from נבע which belongs to the *ſpringing forth* of water, originally, but is applyed to any new invention, or good thing, produced by the mind. So *Abu Walid* alſo would have it rendred, that ſo firſt his *heart ſent forth*, and then *his tongue uttered* what that produced or dictated. He obſerves alſo the affinity of רחש with the Arabick רשח wherein the *radicals* are the ſame, only tranſpoſed, which ſignifies to *ſwell forth or diſtill*, as water out of an hill or rock. And indeed רחש in *Arabick*, without tranſpoſition, ſignifies *motion* or *commotion*; and ſo *Kimchi* renders the Hebrew word. And thus the word is deemed applicable to ſpeech, which is thus ſent out from the *heart* at the *mouth*, and is produced by the *heat* or motion of *thoughts* or *meditation*; *my heart was hot within me, and the fire kindled, and at laſt I ſpake with my tongue*. But it is not improbable, that the *metaphore* ſhould here be taken from *boiling* over the *fire* in a *pot* or *pan*, which is the way of *dreſſing* or *preparing* of *meat*. So the word ſignifies, and is by the Chaldee rendred בְּעָא *ferbuit, calefactus eſt*: and from that notion of it we have מַרְחֶשֶׁת τήγανον, a *frying-pan*, *Lev.* 7. 9. that wherein the *mincha* or *meat-offering* was *dreſt* with *oyl*, v. 10. And to this it very well agrees, that a *ſacred hymn* prepared by a *Prophet*, *firſt* compoſed by the *ſpirit* in his *heart*, then readily brought forth by his *tongue*, (which in that reſpect being here compared to the *pen of a ready writer*, agreeth alſo with another notion both of רָחַשׁ and בָּעָא for *making haſt*) ſhould be here expreſt by a *peace-offering*, or *ſacrifice* of *thanksgiving*, *dreſt* with *oyl* over the *fire*, whether *fried* or *boiled*, (the *ebulliency* denoted in רָחַשׁ being *equal* in *both* of them) and then by the *ſacrificer preſented* to *God*, *Lev.* 2. 8. as this here is to *the King* in the *next* words. So that not queſtioning the original notion of the word for *ebullivit*, we may yet beſt expreſs the *metaphor* here by *preparing*, which is a *general* word, common to the *dreſſing* of *meat* or *offering*, and to the *compoſing* of any *hymn*, which is the *ſpiritual oblation*, and is here part of the *nuptial feſtival* compoſed for the *celebrating* of it. As for דָּבָר טוֹב טוֹב by the LXXII. λόγῳ ἀγαθῷ, *verbum bonum* in the vulgar, the *good word*, or *ſpeech*, or *matter*, it will by analogy ſignifie a *feſtival hymn*, as טוֹב ſignifies *lætus*, as well as *bonus*, and יוֹם טוֹב *a good day*, is a *feſtival day*, *a day of rejoycing*, and the *feaſt* being a *marriage feaſt* דָּבָר טוֹב a *good* or *feſtival hymn* will be diſtinctly an *Epithalamium*. And then that which followeth אֹמֵר אֲנִי מַעֲשַׂי לְמֶלֶךְ, will be beſt literally rendred, *my compoſures will I deliver*, or *recite to the King*, (ſo the Chaldee exactly in the ſame form, reading only צְבָנַי for מַעֲשַׂי which is the ſame, any kind of *works*, or *compoſures*.)

דָּבָר טוֹב

אֹמֵר אֲנִי

מַעֲשַׂי

c. וְהַדְרְךָ צְלַח רְכַב עַל דְּבַר דָּבָר וְתַדְרֵךְ

V. 4. *And in thy Majeſty*] The fourth verſe is literally to be rendered, וְהַדְרְךָ צְלַח *and proſper with thy honour* or *majeſty*, i. e. we wiſh it *long* continuance, רְכַב *ride* upon the horſes of the Kingdome; ſaith the Chaldee, עַל דְּבַר *for* or *upon the word*, or *buſineſs of truth*——ſo the phraſe ſignifies, דָּבָר being uſually taken for *matter*, as well as *words*; and ſo the Chaldee here, צְלַח עֲסַק *for the buſineſs*: the word ſignifies a *cauſe* depending in *debate*, a *contention*, and then more generally *negotium*, *tractatus*; and accordingly ſo muſt דְּבַר be here underſtood. Then follows וְתַדְרֵךְ *and he*, that is, ſaith the Chaldee, *God ſhall teach thee terrible things with*, or *by thy right hand*. Againſt this rendring there is but one objection, viz. that תַּדְרֵךְ is in the *fœminine* gender, and ſo cannot ſo well be ſpoken of *God*. Why then may it not belong to the immediate præcedents, whether צֶדֶק *righteouſneſs*, or עֲנָוָה *meekneſs*, or אֱמֶת *truth*, that all or any of thoſe, i. e. *God by them*, ſhall *teach him terrible things by his right hand*; or, as the *fœminine* is oft taken neutrally, *his riding* or ingaging *for the cauſe of theſe* ſhall bring Gods bleſſing upon him, and ſo cauſe him, or *teach him to do theſe terrible things with his right hand*? The LXXII. indeed read ὁδήγησόν σου δεξιά σου. But the Chaldee ſuggeſts a more probable rendring.

d. בְּלֵב V. 5. *Thine arrows*] The *fifth verſe* may moſt conveniently be read with a *parentheſis*; *Thy arrows are ſharp* (then as an *effect* of that, [*the people ſhall fall under thee*] for that is an evidence of the *ſharpneſs* of *arrows*, when men are thereby *wounded* and *killed*) בְּלֵב *in* or *upon* or *againſt the heart of the enemy of the King*; thoſe being the *mark* againſt which his *ſhafts* are directed, and the ſharpneſs of them *experimented* upon them. This our laſt Engliſh deſigned in tranſpoſing the words, firſt, *thine arrows are ſharp in the heart of the Kings enemies*] and then [*whereby the people fall under thee.*] This the *Jewiſh Arab* agrees to, and for taking away the harſhneſs of the *parentheſis*, tranſpoſeth the words in like manner, thus; *And thine arrows being ſharp fall into the heart of the Kings enemies, and the nations fall under thee.* So the Chaldee, having rendred the former part of the verſe, [*Thy arrows are brought out to ſlay armies, the people ſhall fall under thee*] They then add וּבְנֵי קֶשְׁתֶךָ *and the ſons of thy bow*, i. e. the *arrows* in the beginning of the verſe, *ſhall be ſent againſt the heart of the Kings enemies*. Yet are theſe words *capable* of a rendring, without either *tranſpoſing*, or *parentheſis*, thus; *Thine arrows are ſharp, people ſhall fall under thee, in the midſt of the Kings enemies*, i. e. being preached by thine *arrows* in the *midſt* of thine *enemies* armies. Thus לֵב *heart*, is elſewhere uſed for the *midſt* of a thing; as

Deut.

Deut. 4. 11. לֵב הַשָּׁמַיִם *the heart*, i. e. *the midſt of heaven*, and *Exod.* 15. 8. בְּלֵב יָם *in the heart*, i. e. *the midſt of the ſea*, ſo the *heart of the earth*, for the *midſt* of it. And in the Arabick, קלב which ſignifies the ſame with the Hebrew [קֶלֶב] is the proper ſtyle for *middle* or *main body* of an *army*.

e. V. 6. *Thy throne*] The difficulty here is, to whom this verſe and the following are *literally* and *primarily* appliable. And the doubt ariſeth from the *ſtyle*, which is here *inhaunced* from the *King*, to *God*. 'Tis אֱלֹהִים true indeed, אֱלֹהִים which is here uſed, is ſometimes applied to others beſides *God*: 1. to the *Gods* of the אֱלֹהֵי הַגּוֹיִם *Gentiles*, who are ſo called *Iſa.* 35. 18. אֱלֹהֵי הַגּוֹיִם the *Gods of the nations*: 2. to Angels, *Pſal.* 86. 8. בָּאֱלֹהִים Who is like to thee בָּאֱלֹהִים *among the Gods?* the Chaldee reads, *among the high* אֲנָגְלֵי, the Greek Ἀγγέλοι, *Angels*, transformed by them: 3. to *divine* and *excellent men*, *Prophets*, and *Judges*, or *Princes*, &c. So *Exod.* 22. 28. *Thou ſhalt not vilifie* אֱלֹהִים *the Gods*] is explained by what *follows*, *nor curſe the ruler of thy people*; and *Exod.* 21. 6. *his maſter ſhall bring* אֶל אֱלֹהִים *him* אֶל אֱלֹהִים *to the Gods*; we duly render it, to the *Judges*; and *Exod.* 4. 16. *thou (Moſes) ſhalt be* לֵאלֹהִים *to Aaron* לֵאלֹהִים *for a God*, לְרַב *for a Prince*, ſaith the Chaldee. And accordingly 'twere not ſtrange for אֱלֹהִים to be applied to *King Solomon* here. But the *Apoſtle* to the *Hebrews* c. 1. 7. affirming expreſly, that theſe words are ſpoken to *Chriſt the Son of God*; and the *Targum* interpreting the *King* v. 2. (and ſo the whole *Pſalm*) of the *Meſſias*, and ſo *Kimchi*, *Aben Ezra*, and *Jarchi* alſo; It is not reaſonable or ſafe to apply them to any *other* but *him*; and ſo to take אֱלֹהִים in the *principal* ſignification, wherein it is moſt *frequently* uſed for the *one God of heaven and earth*, and of *him* to underſtand theſe *two verſes*, as alſo v. 11. allowing to *Solomon* only an *imperfect*, *limited*, *partial* ſenſe of them, as he was a *type* of this *Meſſias*. Which may well be reconcileable with the *underſtanding* the reſt of this *Pſalm literally* of *Solomon*, and only *myſtically* of *Chriſt*; it being not *unfrequent* with *Prophets* of the *old Teſtament*, ſpeaking of ſome *other* matter *myſtically* referring to *Chriſt*, but *immediately* to ſomewhat of *preſent* concernment, to be carried by the *Divine Spirit*, whereby they were acted, to ſpeak *immediately* of *Chriſt*. Of this ſee *Juſtin Martyr* in his *Dialogue* with *Tryphon* the *Jew*, p. 287. where he concludes from this *teſtimony*, ὅτι καὶ προσκυνητὸς ἦν καὶ Θεὸς καὶ Χριστὸς, *that he was to be worſhipt, being God and Chriſt*, v. 11. As alſo S. *Auguſtine de Civ. Dei*, l. 17. c. 16.

f. V. 8. *Made thee glad*] The former part of v. 8. being read, as it lies in the Hebrew, *Myrrhe and Aloes and Caſſia all thy cloaths*, i. e. they *are* ſo *perfumed* with theſe *odors*, as if they were *nothing elſe*; that which follows will be clear alſo, מִן הֵיכְלֵי שֵׁן *from the palaces of tooth*, thereby, ſaith the Chaldee, meaning the *Elephants tooth brought from Armenia*, (it may more probably be ſaid *from Africa*) with which it ſeems their *choice rooms* were *beautified* (of this *Solomons throne* is ſaid to be made, 1 *King.* 10. 18. and ſo *Ahab made an Ivory houſe*, 1 *King.* 22. 39.) from which as the *bridegroom* paſſeth, or from whence, as he *abideth* therein, his *garments* yeeld this *high perfume* over *all* the *adjoyning* rooms. As for that which is added in the cloſe, מְנִי שִׂמְּחוּךָ, *with which they have delighted thee*] it muſt be underſtood according to the *vulgar Hebraiſme*, oft taken notice of (ſee *Luk.* 16. note b.) *they have delighted thee*, i. e. *thou art delighted* or *pleaſed with them*.

g. V. 9. *Thy honourable*] From יָקַר *pretioſus*, *honorabilis fuit*, is יְקָר *honour*, *glory*, *ſplendor*; and ſo here in the plural, בִּיקָרוֹתַיִךְ *in* or *among thy ſplendors*, thy *honours*, thy *ornaments*, i. e. thy *magnificent train*. The LXXII. renders it ἐν τῇ τιμῇ σου, *in thy honour*, to this ſenſe clearly.

h. V. 13. *Of wrought gold*] Of the *difference* between שִׁבְצָן here and רִקְמָה in the next verſe, this only need be obſerved: that the former ſignifies *ocellare*, to work a *garment* full of *eyes*, which *eyes* being here of *gold*, are probably ſuch as are with us called *oes*, as being of the form of an *eye*; the latter is to *paint* with a *needle*, i. e. to *work* upon *cloth* &c. *divers colours* and *figures*, to *imbroider* with *ſeveral coloured ſilks*, thereby imitating the *various plumes of birds*, from whence thoſe *artificers* are called *plumarii*. (See the learned *Nic. Fuller Miſcell.* l. 1. c. 20.)

The

The Forty Sixth PSALM.

Paraphraſe.

To the chief Muſitian for the ſons of *Corah*, a ſong upon [a] *Alamoth.*

The forty ſixth Pſalm is a profeſſion of all truſt and confidence in God, and ſeems a.

to have been written in the time of that tranquillity which is mentioned 2 Sam. 8. 5. 1 Chron. 18. 14. And was committed to the Præfect of the Muſick, to be ſung by the poſterity of Corah, to the tune known by the title of Alamoth.

|| ready נִמְצָא

1. God is our refuge and ſtrength, a very || preſent help in trouble.

1. All our hope and truſt is in God, from whom all our aid and auxiliaries muſt be expected, and fetcht down by our daily and conſtant prayers; wherein if we continue faithful and diligent, he will never fail to anſwer, and be found by us, being always ready at hand, in time of diſtreſs, to ſuccour thoſe that thus ſeek him.

2. Therefore will we not fear, though the earth be removed, and though

† heart לֵב

the mountains be carried into the † midſt of the ſea:

2. This gives us courage in all that can befal us, be our ſtate never ſo much worſe than already 'tis; in time of the moſt formidable concuſſion of our armies, (proportionable to the terribleſt earthquake) in time of the moſt viſible unavoidable danger, (ſuch as it would be, if the ground we ſtand on were removed from its ſtable foundation, and caſt into the midſt of the ſea, and then ready to ſink the next minute, and to be ingulphed in that abyſs.

3. Though the waters thereof roar and be troubled, though the mountains ſhake with the ſwelling thereof. Selah.

4. When our enemies both threaten, and act moſt proudly and arrogantly, and accordingly are ready to ſtrike a terrour into the valianteſt heart among us;

* The ſtreams of the river, or, The river by his ſtreams. נְהָר פְּלָגָיו

4. * There is a river, the ſtream whereof ſhall make glad the city of God, the holy place of the Tabernacles of the moſt High.

4. Yet ſhall the people of God injoy tranquillity and delight in him, fetch continual matter of pleaſure and refreſhment from him: the contemptible trenches of the brook Geon, which water Jeruſalem, (the waters of Siloah that go ſoftly, Iſai. 8. 6.) ſhall not envie the proudeſt ſwelling ſtreams, as having the ſupreme Creator and Governour of the world in a peculiar manner reſident among them.

|| at the appearing of the morning, || and [b] that right early.

5. God is in the midſt of her, ſhe ſhall not be moved: God ſhall help her, b.

5. This ſpecial favourable providential preſence of God is a ground of the greateſt ſecurity: when ever calamity or danger approaches, he comes inſtantly and ſeaſonably to their relief, as to the Iſraelites he did, Exod. 14. 23.

6. The heathen raged, the Kingdoms were moved: he uttered his voice, the earth melted.

6. When the Philiſtines and other heathen nations about us began to threaten, and prepare war againſt us, God interpoſed his hand, declared his good pleaſure and favour toward us, (as diſcernibly as if it had been by voice from heaven, or by a thunderbolt ſhot out from the clouds;) and preſenly they were all diſcomfited, and diſperſed, (as when a flaſh of lightening or thunderbolt melts or diſſolves any thing.

|| fortreſs, or, high place מִשְׂגָּב

7. The Lord of hoſts is with us, the God of Jacob is our || refuge. Selah.

7. Thus is Gods preſence among us our ſecurity, he being the Lord to whom all armies are ſubject, the ſtrong tower or fortreſs, to whom we may ſafely retire in whatſoever difficulty or danger.

8. Come, behold the works of the Lord, what deſolation he hath made in the earth.

8. 'Tis worthy of conſideration to all, what remarkable judgments God hath ſhewn upon the heathen nations about us, that have ſet themſelves hoſtilely againſt us, what ſtrange deſtructions and deſolations he hath wrought among them.

† ſhields,

9. He maketh wars to ceaſe unto the end of the earth; he breaketh the bow, and cutteth the ſpear in ſunder; he burneth the [c] † chariot in the fire.

9. 'Tis he that loveth charity and peace among men, and therefore diſcomfiteth thoſe that are hoſtilely diſpoſed, and 'tis not all their military proviſions will ſecure them: when he pleaſeth to interpoſe himſelf, he preſently brings all to nought, as if a conſuming fire were come amongſt them. c.

10. Be ſtill, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

10. This therefore may teach the wicked and heathen people, what is moſt prudent for them, even to give over their hoſtilities, to lay down their arms taken up againſt the people of God. For 'tis certain, they ſhall not finally proſper; God will ſubdue all their proweſs, and magnifie himſelf upon them, and demonſtrate that there is nothing gained by reſiſting of him:

* high place, or fortreſs.

11. The Lord of hoſts is with us, the God of Jacob is our * refuge. Selah.

11. Nor conſequently by oppoſing of thoſe with whom God is preſent, to ſupport and relieve them in all their dangers.

Annotations on Pſalm XLVI.

a. עַלְמוֹת *Tit. Alamoth*] This *Alamoth* we find mentioned 1 *Chron.* 15. 20. where in bringing up the *Ark* from *Obed-Edom*, the *ſingers Heman*, *Aſaph* and *Ethan*, i. e. theſe *ſons of Corah* here mentioned, were appointed to *ſound with Cymbals of braſs, and Zechariah*, &c. *with Pſalteries on Alamoth, and Mattathias*,

thim, &c. *with harps on the Sheminith*, or *the eighth to excel*, or *overſee* (ſee note on *Pſal.* 4. a.) what it is, *Chimchi* informs us upon *Pſal.* 3. the name of a *tune*, or *melody*, or *muſical key*, to which this *Pſalm* was ſet, and to be *ſung* by the *ſons of Corah*. And conſidering that *Pſal.* 9. intitled עַל מוּת לַבֵּן, it is not improbable that this ſhould refer to that, and being ſet to the *ſame key* or *tune*, be ſaid to be a ſong עַל עַלְמוּת *upon this tune*, ſo called, and *vulgarly* then known by that title. The LXXII. referring to the notion of the *theme* עָלַם *occultavit*, render it ὑπὲρ τῶν κρυφίων, *for the hidden*; and the Latine, *pro arcanis*: and the reſt of the *antient Interpreters* take the ſame courſe; the Chaldee referring it to *Coreh*, and thoſe that were *hidden*, i. e. *ſwallowed up*, by the *earth* with him, whilſt theſe *ſons of Coreh* eſcaped; as if the mention of the *ſons of Coreh* in the *title*, by whom this *ſong* was to be *ſung*, referred the whole *Pſalm* to that *ſtory*. Accordingly verſe 2. when the Hebrew reads, *Though the earth be removed*, they *paraphraſe* it [*When our Fathers were changed from the earth.*]

b. לִפְנוֹת

V. 5. *Right early*] What לִפְנוֹת is referred to, and how 'tis to be rendred, is not agreed on by *Interpreters*. 'Tis ordinarily joyned in conſtruction with בֹּקֶר, and is then to be rendred with it, in, or at *the mornings appearing*. And this will certainly be the ſenſe of it, if we compare it with other places, where the ſame phraſe is uſed; as *Ex.* 14. 27. *the ſea returned to his ſtrength*, לִפְנוֹת בֹּקֶר *at the appearing of the morning*, we render, *when the morning appeared*, LXXII. ἐπὶ ἡμέραν, *toward day*. So *Judg.* 19. 26. *we read in the dawning of the day*, the LXXII. πρὸς τὸν ὄρθρον, *early in the morning*. Thus alſo לִפְנוֹת עֶרֶב *Gen.* 24. 63. *at the appearing of the evening*, or *at eventide*, and *Deut.* 23. 12. *When evening cometh on*, or *looketh toward*. And being here ſpoken of Gods aids afforded to his people, it may either allude to that deliverance, *Exod.* 14. 27. *where at the appearing of the morning the ſea returned for the drowning of the Ægyptians*; or elſe be a *proverbial ſpeech*, for an *opportune* and ſeaſonable deliverance, becauſe that then afforded to the *Iſraelites* was ſuch, as [*in the mount it ſhall be ſeen*] is *proverbially* uſed in this ſenſe. *Aben Ezra* ſeems to like the rendring it בְּכָל יוֹם *every day*, i. e. as oft as the *morn appears*; and ſo the *Jewiſh Arab Interpreter*, *according to the return or courſe of the day daily*. But the Syriack, according to the notion of it in thoſe other places, *Exod.* 14. &c. expreſs it clearly to be בְּעִדַּן צַפְרָא *in the time* or *ſeaſon of the morning*; and ſo the Chaldee, by their paraphraſe, [*the Lord will aid her with the juſtice of Abraham who prayed* לְעָרְנִי צַפְרָא *in the morning ſeaſon*] appear to have underſtood it; and ſo *Kimchi*, at *the approach of the morning of deliverance*, *after the night of affliction*. Which well accordeth with the ſtyle of S. *Paul*, *Rom.* 13. 12. Ἡ νὺξ προέκοψεν, ἡδὲ ἡμέρα ἤγγικεν, *the night is gone over or paſt*, *and the day approacheth*, meaning the *night* of perſecution, and the *day* of relief or reſcue, σωτηρία, *their deliverance*, v. 11. The copies of the LXXII. vary in this place; ſome read τὸ πρωὶ πρωΐ, which the Latine ſeem to have read, and render, *mane diluculo*, *in the morning at the dawning of light*, and perhaps our Engliſh from thence have their [*right early*,] but the Romane, τῇ πρωϊνώτητι, *with his countenance*. But indeed neither of theſe ſeem to be their original reading, but a third compoſed between both theſe, τῇ πρωϊνώτητι προσώπου, *by his countenance in the morning*, as rendring לִפְנוֹת by τῇ πρωϊνώτητι, and בֹּקֶר *adverbially*, *in the morning*; by this means probably applying it to God, that he would *help her by his countenance*, or by *looking upon her*: but that would better anſwer בִּפְנוֹת then לִפְנוֹת, which here we have, and therefore the rendring will ſtill be moſt proper [*at the mornings appearing*, or] *when the morning appeareth*.

c. עֲגָלָה

V. 9. *Chariot*] From עָגַל is עָגוֹל *round* or *circular*; and from thence עֲגָלָה a *wheel*, and by *Synecdoche* a *Chariot*, *Num.* 7. and *Gen* 46. But it ſignifies alſo a *ſhield* or *buckler*, as being *round* alſo; and ſo 'tis rendred by the Chaldee here, תְּרִיסַיָּא עֲגִילִין *round ſhields*, and by the LXXII. θυρεοὺς, *ſhields*. And ſo it is moſt probable, being joyned here with *bow* and *ſpear*, weapons of *war*, the *military Chariots*, which alone can be thought to be reſpected here, being conſtantly expreſt by another word, רְכָבִים, not עֲגָלוֹת.

The Forty Seventh PSALM.

Paraphraſe.

The forty ſeventh Pſalm is a ſummons and invitation to all to bleſs and acknowledge God in his power and mercy, expreſſ remarkably to the Jews in ſubduing the heathen nations about them, but myſtically to the Chriſtian Church, in bringing the Potentates of the world to be members of it. It was committed to the Præfect of the Muſick, to be ſung by the poſterity of Coreh, and probably to be ſung at the ſolemn feaſts when the whole nation of the Jews aſſembled to the houſe of God at Jeruſalem.

To the chief Muſitian, A Pſalm for the ſons of Coreh.

1. Let all the ſervants of God praiſe and magnifie him, recount his acts of power and mercy afforded to us, ſolemnize the victories which he hath wrought for us with triumphs and ovations and jubilees.

1. O clap your hands, all ye people; ſhout unto God with the voice of trumpet.

2. For the God of Iſrael is the only powerful God, moſt formidable to all his, and his Churches enemies, the only Ruler of all the world.

2. For the Lord moſt high is terrible; he is a great King over all the earth.

a. 3. It hath been his immediate and peculiar work, to ſubject the Canaanites and the reſt of the ſeven nations, and give us poſſeſſion of their lands, and to ſuppreſs the Philiſtims and the other adjoyning nations alſo.

3. a He ‖ ſhall ſubdue the people under us, and the nations under our feet. ‖ or hath ſubdued.

4. It hath been his free act of mercy, grace and goodneſs, to ſeek out and loved. Selah.

4. He † ſhall chuſe our inheritance for us, the excellency of Jacob whom he † or hath choſen

eſpy,

espy, Ezek. 20. 6. for us of the seed of Jacob so rich a portion, and withal to afford us the benefit of his sanctuary, that excellence of our strength, Ezek. 24. 21. and herein to advance us above all other people of the world, out of his meer love and favour to us.

5. God is gone up with a shout, the Lord with the sound of a trumpet.

5. He hath a peculiar presence in that place where his people assemble to his service. And so the serving him there is another matter of triumphant joy to the pious man; the shout and the trumpet call men together thither, and so attend that, as they do the triumphs of a conqueror.

6. Sing praises to God, sing praises: sing praises to our King, sing praises.

6. Let us therefore all joyn in the continual magnifying of him, as of our God, which hath chosen us to himself, and as of our King that hath most prosperously fought all our battels for us, and now in peace expects our offerings of peace, to be honoured and praised by us.

7. For God is the King of all the earth: sing ye praises [b] with understanding.

7. He is the supreme Governour of all the world, and is therefore duly to be acknowledged and glorified by all. b.

8. God reigneth over the heathen: God sitteth upon the throne of his holiness.

8. He hath signally subdued the Idolatrous heathen nations, subjected them to the throne of David, and among his own people the Jews he exhibits himself in a divine and powerful manner in the Sanctuary, the place of our assembling, and his constant residence. (In the mystical sense, He will subject the heathen world to the faith of Christ, and exercise a spiritual dominion in their hearts.)

9. The Princes of the [c] people are gathered together, even the people of the God of Abraham: for the shields of the earth || belong unto God; he is greatly exalted.

|| are the Lords.

9. And thither do the rulers of the tribes, and all the people of Israel assemble at the appointed times of his service, the solemn feasts, so many times a year: and though at such times the country be left naked, and in a manner desolate, no company remaining at their houses to guard them from the violence of the neigbouring nations; yet hath God undertaken to protect them from all invasion, having promised that none should desire their land, when they went up to the place that he should choose, Exod. 34. 24. And this he hath signally made good, working in the hearts of all the adjacent heathen a great dread and awe of us. (In the mystical sense is further contained a prediction, that the Jews that stood out against Christ should at length come in, many of them, and receive the faith, some before the destruction by Titus, others in Adrians time, at which time the whole nation became Christian, (see note on Revel. 2. f.) and not only they, but the heathen nations also, who should universally come in to Christ, become Christian.) And this both in the first literal, and sublimer mystical sense, is to be lookt on as a signal act of Gods power and providence, and so to be acknowledged by all.

Annotations on Psal. XLVII.

a. 3. *He shall subdue*] 'Tis so frequent for the *future* to be used in the preter tense, and the matter doth so signally direct it to do so here v. 4. and 5. that it is strange any *interpreters* should retain the future sense in their rendring. The place belongs evidently to Gods giving the *land of Canaan* to the *Israelites*, and that sure was *past* at the writing of the *Psalm*, and accordingly the LXXII. render it in both verses, ὑπέταξε, *he hath subdued*, v. 3. and ἐξελέξατο, *he hath chosen*, v. 4. There is nothing then of farther difficulty to be here explicated, unless it be, that גְּאוֹן *excellence*, *magnificence*, *pride*, from גָּאָה being *high* or *excellent*, doth here denote that *excellent portion*, that *fat* and *fruitful land*, which *God* had chosen for the *Israelites* to possess, they and their posterity; but especially the place of *Gods* publick worship among them, which is styled the *excellence of their strength*, that which secured to them all their victories over their *enemies*, and the *desire of their eyes*, Ezek. 24. 21. a priviledge which of all others ought to be most pretious, and desirable to them.

יִבְחַר בְּנוּ גְּאוֹן

b. V. 7. *With understanding*] 'Tis ordinarily resolved that מַשְׂכִּיל here signifies *with understanding*: טָבָא בְּשִׂכְלָא *with a good understanding*, saith the Chaldee: συνετῶς, *intelligently*, say the LXXII. and *sapienter*, *wisely*, the *Latine*. But the word being a *noun*, is not elsewhere to be found *adverbially*, and is therefore by the *interlinear* rendred *intelligens*. But neither will that without much *streining* be fitted to accord with זַמְּרוּ *sing ye*, in the plural. It is not therefore improbable, that מַשְׂכִּיל being so oft used in the *titles* of the *Psalms*, for the name of a *tune* or *key* in *Musick*, (See note on *Psal.* 32. a.) should here also be taken in that sense, being joyned with זַמְּרוּ *sing praises* to *God in that tune* or *key*, which was then well known by that title. But this being only a *conjecture*, 'tis sufficient here to have thus mentioned it, and no more.

מַשְׂכִּיל

זַמְּרוּ

V. 9. *People*] This last verse is thought capable of some *variety* of rendring, first in respect of the word עַם, the *people*. This the LXXII. appear to have read with *Chirec* עִם, and so have rendred it μετὰ, *with*: and the *Latine* follows them, *cum Deo Abraham*, *with the God of Abraham*. But passing by this, and taking עַם for a *noun*, 'tis yet not improbable, that it should be read in the notion of לְעַם as in the *Dative* case, thus, *the Princes of the people* נֶאֱסָפוּ *were aggregated* or *joyned* עַם אֱלֹהֵי אַבְרָהָם *to the people of the God of Abraham*, *populo*, saith the *Interlinear*, i. e. to the *Jews*. And then still the LXXII. their rendring will be as to the sense *expressive* enough, Ἄρχοντες λαῶν συνήχθησαν μετὰ τοῦ Θεοῦ Ἀβραάμ, *The Princes of the people have been joyned with the God of Abraham*: for that is in sense exactly the same with joyning with the *Jews*, who worshipt that *God*; as it was all one to be a *proselyte* to God, and a *proselyte* to the *Jews*, and as it is all one to associate and joyn with *Christ*, and with *Christians*. Lastly, it may be read עַם, as in the *nominative*, or perhaps the *genitive* case, and joyned by *opposition* either to the Princes or the *people* foregoing, as in our *English*, *The Princes of the people*, *even the people*— And so the *Chaldee* render it, עַמְמַיָּא דִּי מְהֵי מְנִין *the people that are faithful to the God of Abraham*; and thus 'twill note the whole nation of the *Jews*, as many as continue constant to that obedience, and that worship which God hath by law established among them. And thus will the words fitly and literally be understood, in reference to the *universall assembling* of all the *nation* of the *Jews* at the feasts at *Jerusalem*, *Princes* and *people* together, the whole *people* of *Israel*, or *children* of *Abraham*: and to that will belong what follows, concerning the *shields of the earth*, or *land*, howsoever we understand them. The words seem capable of a double interpretation. If מָגִנֵּי אֶרֶץ *the shields*

c. עַם

נֶאֱסָפוּ

מָגִנֵּי אֶרֶץ

ſhields of the earth] be taken literally, for the *inſtruments* of *protection* and preſervation, then לאלהים *to the Lord*] will ſignifie, that all ſuch means of ſafeguard, wherein the whole land can be concerned, are in Gods power, and at his command or diſpoſing, ſo that he can ſurely give what he hath *promiſed*, the moſt perfect defence and ſafety to them that in obedience to him reſort to *Jeruſalem* to *worſhip*, and leave no number of men at home to defend their country from invaſions. But both the *Jewiſh-Arab* Interpreter, and *Abu-Walid*, by מגני ארץ *the ſhields of the earth*, will have here meant אולא אלנאס ורוסאהם *the nobleſt of men, and chief of them.* And ſo alſo *Aben Ezra*, and *Kimchi*; and ſo the word is uſed, *Hoſ.* 4. 18. מגניה *her ſhields:* רבריהון *her great men*, ſay the Chaldee; and we rightly render it, *her Rulers.* And ſo here, though the *Chaldee* render it literally תריסי *ſhields*, yet the Syriack hath ܣܝܡ̈ܐ which their *Latine* doth not rightly render *territoria*, the *territories of the earth:* it ſignifies the *dominions* or *powers* (אוחרן *power* or *principality*, from אחר or אזז to *hold*, to *poſſeſs*) and ſo the LXXII. read θεῦ κραταιοὶ τῆς γῆς, *the mighty of the land are God's*; not as the *Latine*, *dii fortes terræ*, *the ſtrong Gods of the land*, (ſure it ſhould be *Dei*, anſwerable to θεῦ, and לאלהים) but *the mighty of the land are God's*, in the ſenſe as *Rev.* 11. 15. we read, ἐγένετο βασιλεῖαι τῦ κόσμυ, τῦ κυρίυ ἡμῶν, *the kingdoms of the world became our Lords*, i. e. were converted to Chriſt, (ſee note on *Rev.* 11. f.) And then, as there it follows, κ) βασιλεύσει, *and he*, i. e. *God* or *Chriſt*, *ſhall reign for ever and ever*; ſo here סאו נעלה *be*, i. e. *God*, *is highly exalted:* not ὑπερύψωται in the *plural*, as the LXXII. and Latine, and others from thence; but as the *Chaldee* and *Syriack*, in the *ſingular*, *God is exalted*, as ver. 8. *God reigneth over the heathen*, and ver. 7. *God is the King of all the earth*; God being then ſaid to be *exalted* and to *reign*, when men come in to acknowledge and obey him. And this will be moſt fully underſtood in the *prophetical* meaning of the words, as they had a larger completion under Chriſt, at the converſion of the *Jews* and *Gentiles* alſo, for that is the *aſſembling* both *of*, and *to the people of the God of Abraham*, that *Father* of the *faithful*, whoſe myſtical or ſpiritual *Children* are ſtyled the *people* of *God*, by way of eminence, and the *converſion* of *heathens* or *incredulous Jews* into ſuch, is the *reigning* of *God* or *Chriſt* among them.

The Forty Eighth PSALM.

Paraphraſe.

The forty eighth Pſalm is a Hymn in honour of Jeruſalem, as particularly choſen for the place of Gods worſhip, and ſo defended by his more immediate care from all hoſtilities of invading enemies; a chearful form of ſinging lauds to God, particularly for that mercy of permitting men to meet in his ſolemn ſervice, (and ſo in the myſtical ſenſe, an acknowledgment of his glorious mercies afforded to the Church of Chriſtians under the Goſpel) the greateſt dignation in the world. It ſeems to have been compoſed after ſome ſignal defeat of an invading army, v. 4. and was appointed to be ſung by the poſterity of Coreh, in the † Munday ſervice.

A Song and Pſalm for the ſons of Corah.

† διτέρᾳ σαββάτυ, LXXII.

1. The God of Iſrael is a God of all power and Majeſty, and ſo hath illuſtriouſly ſhewed himſelf to that people which he hath choſen to himſelf; and therefore ought in all reaſon to be ſolemnly adored and magnified by all the inhabitants of this land, by bringing up their offerings to Jeruſalem, that place where he hath ordained to be worſhipt.

1. Great is the Lord, and greatly to be praiſed in the city of our God, in the mountain of his holineſs.

a. 2. The hill of Sion, where the Ark is now placed, and the ſervice of God is performed, is in it ſelf a moſt pleaſant delightful place; the ſituation very advantageous for beauty, the moſt delectable of any in the whole land. It is on the North ſide of Jeruſalem, and ſo fenceth it from the moſt boyſterous winds; and God the King of all the earth in a moſt ſignal manner inhabites and preſentiates himſelf there. And ſo in the myſtical ſenſe, the being a member of the Church of Chriſt is in many regards a delightful ſtate, much more prizable by any rational conſidering man, than all the pleaſures and advantages of ſin; 'tis a guard from the fierceſt temptations, and hath the bleſſing and gratious preſence of God always adjoyned to it.)

2. [a] Beautiful for ſituation, the joy of the whole earth is Mount Sion, ‖ on the ſides of the North, the city of the great King.

‖ on the North ſide יַרְכְּתֵי צָפוֹן

3. Here in this fort of Sion, this high and fair building, is the ſolemn reſidence of the Ark of the Covenant, and ſo of God himſelf, who is to be worſhipt and conſulted there, and from thence gives relief to all that addreſs themſelves to him there.

3. God is known in her palaces for a refuge.

4. Of this we have had a late eminent experience. For when the Kings of the heathens round about us confederated, and joyned both their counſels and forces againſt the people of God, in fine they departed without any attempt. (See note on Pſal. 42. c.)

4. For lo the Kings were aſſembled, they paſſed by together.

5. They ſoon diſcerned Gods taking our parts, were aſtoniſhed at it, and in great perturbation and diſorder fled away, ſeeing the * wonders and ſigns that were wrought by God for us, and againſt them.

* Chald.

5. They ſaw it, and ſo they marvelled: they were troubled, and † haſted away.

† affrighted נִבְהָלוּ

6. The terrors that vehemently and ſuddenly ſurpriſed them, cannot better be expreſt, than by the pangs and throws of a woman bringing forth.

6. Fear took hold upon them * there and pain, as of a woman in travel.

* there was pain שָׁם וְחִיל

7. Thou

7. Thou breakeſt the ſhips of [b] Tarſhiſh with an Eaſt wind.

5. Thus when thou pleaſeſt, thou diſappointeſt the b.

Tyrian merchants, when they come home with their lading of gold and ſilver, and other metals, as rich as the moſt proſperous voyage can make them; a wind of thy ſending ſhatters their fleet, and caſts them away, and their wealth with them.

8. As we have heard, ſo we have ſeen in the city of the Lord of hoſts, in the city of our God: God will eſtabliſh it for ever. Selah.

8. And ſo in all other things God doth magnifie his power and mercy to his people: the promiſes which he hath made to Abraham are fulfilled on us, and ſo will certainly be performed to all that follow and adhere to the faith of Abraham, to the Jewiſh firſt, and (on their defection) to the Chriſtian Church to the end of the world.

9. We [c] have ‖ thought of thy loving kindneſs, O God, in the midſt of the Temple.

‖ awaited

9. To thee, whenſoever we have wanted any thing, hath been our conſtant reſort and addreſs; we have diligently made our prayers to thee in thy appointed place of hearing requeſts, and then quietly attending thy time, with full confidence of a ſeaſonable audience from thee, we have never been diſappointed. c.

10. According to thy Name, O God, ſo is thy praiſe unto the ends of the earth: † Thy right hand is full of [d] righteouſneſs.

† or righteouſneſs conſecrateth thee.

11. Thy Name is ſpoken of over all the world, and where-ever the mention of it is come, men admire and celebrate thy glorious works of mercy to thy people. Innumerable are the acts of goodneſs which have been wrought by thy right hand, through the ſpecial interpoſition of thy power for us thy unworthy ſervants, and thereby art thou ſet out moſt holy and moſt renowned in the eyes of all men, thy juſtice and thy mercy being for ever diſcernible in the exerciſe of thy power. d.

11. Let mount Sion rejoyce, let the daughters of Judah be glad, becauſe of thy judgments.

11. Let Jeruſalem the Metropolis, and all the leſſer cities of Judah, and the people therein, joyn all in a feſtival celebration of thy great and wondrous works of deliverance, and all ſorts of bleſſings which God hath afforded them.

12. Walk about Sion, and go round about her; tell the towers thereof.

12. There is nothing ſo deſerving our ſolemneſt meditations as this goodneſs of God unto his people, exhibited in his Sanctuary, in anſwer to their prayers. A man may very comfortably and profitably ſpend all his time in contemplation of it, walking about the city, and ſeeing whether God have not exactly guarded it, not any one tower of it demoliſht; but eſpecialy conſidering this his Sanctuary on the hill of Sion, ſurveighing the very external fabrick, numbring the towers of it as emblems, but very imperfect ones, of the luſtre and magnificence of that God that inhabits there, and from thence ſignally anſwers the prayers of his people.

13. Mark ye well her bulwarks, [e] ‖ conſider her palaces, that ye may † tell it to the generations following.

‖ divide, ſever, diſtribute.
† number them
תִּסְפְּרוּ

13. Spend your time in a diligent conſideration of the fortifications and ſtately lofty buildings thereof, ſurvey them ſeverally; that ye may be able perfectly to decipher them to poſterity: and by that imperfect meaſure, think what a powerful and admirable Deity it is that inhabits there, and what a glorious Church he will provide himſelf in the days of the Meſſias, of which this is but a dark, feeble adumbration. e.

14. For this God is our God for ever and ever; he ſhall be our guide [f] unto death.

14. Let us therefore all praiſe and magnifie this glorious God of Iſrael, and adhere conſtantly to him, in deſpite of whatſoever temptations to withdraw us from him, and be guided and ruled by him to the end of our lives. f.

Annotations on Pſalm XLVIII.

a. יְפֵה נוֹף

V. 2. *Beautiful ſituation*] For יְפֵה נוֹף *fair in ſituation*, (in the notion of נוֹף for a *clime*, or *province*, or *tract* of ground) the Roman LXXII. reads ἀγαλλίαμα, ſome other antient Copies εὐφρόνη, for ſo *Apollinaris* hath it; and (as the Latine of that) S. *Auguſtine* and S. *Ambroſe* read *dilatans*, *dilating*. This latter may not improbably have reſpect to a notion of נוֹף, uſual in the *Miſneh* for the *boughs* or *top branches* of a *tree*; which ſome of the *Jews* alſo would have take place here, as comparing *Sion* to a *beautiful well-ſpreading* tree. But the vulgar hath *fundatur*: which though it imperfectly expreſſeth ἀγαλλίαμα, yet it ſeems rather to reſpect that then εὐφρόνη, and gives us reaſon to read it otherwiſe than the ordinary copies now will have it, neither ἐυφίζων with the Roman, nor ἐυελίζω with * *Kircher*, but ἐυελίζον, an *adjective neuter*, agreeing with [ὄρος Σιὼν, *the hill of Sion*] for which again the ordinary copies read corruptly ὄρη Σιὼν, *the hills*. That theſe two errors of the *Scribe* are thus to be *amended*, appears by the Latine, *Fundatur — mons Sion*, *the mount Sion is founded*, *rooting* and *founding* being ſo neer in *ſenſe*, that there can be no doubt, but they thus rendred ἐυελίζον. And of this rendring the account alſo may moſt probably be fetcht from the forementioned notion of נוֹף, for *boughs*: for though the *boughs* be contrary to the *root*, and ſo נוֹף to עֵקֶר, yet the well *ſetting* of the *roots* being the cauſe of the *flouriſhing* of the *boughs*, the one may paſs for a periphraſis of the other. But the other notion of נוֹף, for a *clime*, or tract of ground, may well be accepted; and then יְפֵה נוֹף will be no more then among us *Bellofitum*, *faire in ſituation*. And to this alſo the Greek ἐυελίζον may well accord, the *ſituation* being not unfitly expreſt by ἕλιξ, *root*, and the ἐυ being a denotation of the *beauty*. But of this the Latine *fundatur*] is not expreſſive. Here follows in our reading of the LXXII. ἀγαλλίαμα, imitated alſo by the *Latine exultatione*. But here alſo 'tis not improbable

* Concord. T. II. p. 286.

bable the *Copies* of the LXXII. are corrupt, being ſo eaſily changed from ἀγαλλίαμα, or ἀγαλλιάμα᾽ν, a *rejoycing*, or a *kind of rejoycing of the whole earth*, as the Syriack, as well as the Chaldee, literally render. And that being admitted, the LXXII. which are now remote enough, will be exactly anſwerable to the Hebrew, ὑψηλὸν, ἀγαλλίαμα πάσης τῆς γῆς, ὄρος Σιὼν· τὰ πλευρὰ τὰ βόρεια, *The hill of Sion is well rooted*, or *well ſeated*, the *perfection of beauty*, *Pſal.* 50. 2. *Lam.* 11. 15. (*built very* advantagiouſly in reſpect of *Situation*) *the joy of the whole land*; ſo again *Jeruſalem* is ſtiled *Lam.* 11. 15. *the ſides* (literally according to the *original* יַרְכְּתֵי) *of the North*, i. e. *on the north ſide of Jeruſalem*——

b. תַּרְשִׁישׁ

V. 7. *Tarſis*] Of *Tarſis*, what place it is, and how variouſly interpreted by the Antients, is ſet down at large by the learned *Bochart*, whoſe opinion of it he hath ſolemnly *confirmed*; viz. that it belonged to *Spain* neer to *Gadir* or *Gades* (now ſoftned into *Cades*) and was the ſame that Authors call *Tarteſſis* or *Tarteſſus*, a moſt *opulent* place (by the Poets therefore turned into the *Elyſian fields*) and by *Geographers* called *Hercules pillars*, beyond which was no paſſing. That in this place were αἰσπαλλα χρυσοῦ καὶ ἀργύρου, *mines of Gold and Silver*, ſee *Stephanus Byzant.* ſub Πολ. in the word Ἰβύλλα, a city of *Tarteſſia*, ſaith he, i. e. *Tarſhis*, who adds *Tinn* alſo in the word Ταρτιωνὶς· and *Strabo* both *braſs* and *iron*, of which ſorts, as alſo of *ſilver*, ὑπάρχει τῆς γῆς ὅτε ποσὴ, νῦν ὅπως ἀγαθὲς ἐξήτασται χωρίων μέχρι νῦν, ſaith he, *there is neither ſo much, nor ſo good as yet diſcovered to be in any part of the earth.* Hence was it that the *Phœnicians*, i. e. the *old* inhabitants of *Canaan*, ejected by *Joſuah*, and retired up to the *Sea ſide*, to *Tyre* and *Sidon*, and ſetting up for *Navigation* and *Merchandize*, made their very ſucceſsful *Voiages* thither, ἀγοράζοντες τὸν ἀργυρον μικρῆς τινος ἀνηδόσεως ἄλλων φορτίων, ſaith *Diodorus Siculus* out of *Poſidonius*, *buying Silver at the very cheap rate of other mean Commodities which they carried with them.* The one known place in *Ariſtotle*, * Θαυμασ. Ἀκουσμάτ. will make all farther *Teſtimonies* unneceſſary: Τὰς πρώτας φησὶ Φοινίκων ἐπὶ Ταρτησσὸν πλεύσαντας λέγεται πρῶτον ἀργύριον ἀντεμπορήσασθαι ἔλαιον καὶ ἄλλην ναυτικὴν ῥοπὴν εἰσαγαγόντας, ὥστε μηκέτι ἔχειν δοῦναι, μήτε ἐπιδέξασθαι τὸν ἀργύριον, ἀλλ᾽ ἀναγκασθῆναι ἀποπλέοντας ἐκ τοῦ τόπου, τά τε ἄλλα πάντα ἀργυρᾶ οἷς ἐχρῶντο καλασκευάσασθαι, καὶ ὁ καὶ τὰς ἀγκύρας πάσας· *They ſay the firſt Phœnicians* (which he carefully by the word [*firſt*] diſtinguiſhes from thoſe which in the following words he ſtyles Φοίνικας τὰς καπικὰς τὰ γάδειρα καλοῦντας, *the Phœnicians that inhabit Gadir or Gades*, i. e. *Cades*, for this was after theſe *firſt Phœnicians* made theſe *ſucceſsful Voiages*) *ſailed to Tarteſſus, and brought back their Ships fraught with ſo much Silver, which they bought for Oil, and other ſuch mean lading, that they could neither carry nor would receive any more, but were forced at their departure to make all their Utenſils of Silver, and even their very Anchors.* This which hath been ſaid, as it gives a clear account of that *Character* of *Tarſhis* given *Ezech.* 27. 12. *Tarſhiſh was thy merchant* (with whom thou, i. e. *Tyre* or *Phœnice* tradedſt) *by reaſon of the multitude of all kind of Riches, with Silver, Iron, Tin and Lead they traded in thy Fairs*; ſo it renders us the reaſon of this phraſe here, *the Ships of Tarſhis*, *viz.* thoſe that the *Phœnicians* or *Tyrians*, the next borderers on *Iſrael*, uſed in fetching in all their wealth from thoſe remote parts, and therefore were excellently well built by thoſe great *Navigators*, (Φοινίκης ναυτιλλοῖοι, in *Homer. Odys.* 15. Οἱ πρῶτοι νήεσσιν ἐπειρήσαντο θαλάσσης— ſaith * *Dionyſius*, the *Phœnicians famous for ſhipping, who firſt exerciſed that trade of Navigation*, and ſo of *merchandiſe by Sea.* Πρῶτοι δ᾽ ἐμπορίης ἀλιδρόμου ἐμνήσαντο.) Theſe *Ships* of theirs, the only *tools* and *inſtruments* of their *wealthy trading*, God when he pleaſes, *ſplits* upon a *rock*, *toſſeth* and *breaks* to pieces by a contemptible deſpicable *means*, by a *winde*, which no man knows whence, or on what *errand* it comes, which there is no *preventing*, or *appeaſing*, or *flying* from, but comes of a *ſudden*, and *ſhatters* the *Ships*, doth great *execution* among them: πνεῦμα βίαιον, ſaith the LXXII. *a violent blaſt*, ſuch, it ſeems, the *Eaſt wind* was wont to be in thoſe parts; ſo we have *Exod.* 14. 21. a *ſtrong Eaſt wind*, ſuch as made the *Sea go back*, and turned the *Channel* into *dry* land, as there it follows. And *Job* 27. 21. *with the tempeſts and ſtorm hurling him out of his place*, is joyned, the *Eaſt wind carrieth him away, and he departeth.* So *Jer.* 18. 17. *I will ſcatter them as with an Eaſt wind*, to note a moſt *violent ſcattering*; as *Iſai.* 27. 8. *the day of the Eaſt wind is a terrible day*, and *Hab.* 1. 9. *they ſhall come all for violence, they ſhall ſup up as the Eaſt wind.* All evident teſtimonies, that the LXXII. their paraphraſe was very reaſonable, whilſt for רוּחַ קָדִים the *Eaſt wind*, they read, a *violent blaſt*, the means by which *God* thus diſappoints the greedy *Phœnician merchants.*

Phalag. l. 3. c. 6. and Canaan l. 1. c. 34.

Geogr. l. 3.

Bib. l. 5.

* Baſil. Ed. p. 553. c.

רוּחַ קָדִים

c. דְּמִינוּ

V. 9. *Have thought*] The Hebrew דּוֹם and דָּמַם and דָּמָה belong all to the ſame ſignification, of *quiet*, *reſt*, *ſilence*, *patient expecting*, *thinking*, *conſidering*, and muſt be determined to any of theſe ſenſes by the context. And here that of *expecting* or *patient waiting* with *affiance* in him, and without all *diſtruſt* or *repining* at his *delays*, ſeems to be moſt proper for it. For coming to the Sanctuary to pray for mercy, 'tis moſt agreeable to ſay, *we wait for it there*, as in the place where he hath promiſed to afford it, in return to *prayers*. The Syriack renders it, *we hoped*; the LXXII. ὑπελάβομεν, *we expected*. What follows in their ordinary Copies, ἐν μέσῳ τοῦ λαοῦ σου, *in the midſt of the people*, and ſo is followed by the Arabick and Æthiopick, is doubtleſs an errour of the Scribe, for Ναὸν, *Sanctuary*; and ſo appears by the Latine and Syriack, who both ſeem to follow the LXXII. and yet render it *Temple.*

d. צֶדֶק

V. 10. *Righteouſneſs*] The acception of צֶדֶק *righteouſneſs* for *charity* and *mercy* and *loving kindneſs*, is ſo ordinary, that it needs only to be mentioned here, for the clearing the ſenſe of this verſe, (which then flows currently) צֶדֶק מָלְאָה יְמִינֶךָ *righteouſneſs fills thy right hand*, or *conſecrates* thee, for ſo *filling the hand* conſtantly ſignifies in the Hebrew idiome, (from that *ceremony* in the *Law* at the *conſecration* of a *Prieſt* to fill his *hands* with *parts* of the *ſacrifices*) and is oft rendred τελειῶν, to *conſecrate*, *Exod.* 29. 9. and 35. and elſewhere.

מָלְאָה יְמִינֶךָ

e. פָּסַג

V. 13. *Conſider*] The Hebrew פָּסַג ſignifies to *exalt*, but in the Chaldee notion of it, to *divide* or *diſtinguiſh*; and ſo the LXXII. here render it, διαδιήλατε, *diſtribute*, *ſeparate* each from other, which in things that *cohere*, is neceſſary to be done, or elſe it will be impoſſible to number them exactly.

V. 14. *Unto*

f. על מות

V. 14. *Unto death*] There is little reaſon to doubt, but the right reading here is על מות *till death*. Yet 'tis probable the Chaldee, who render it, בימי טליותנא *in the days of our childhood*, did read it in one word עלמות which ſignifies *childhood*. But the dividing it into two words, which is exactly rendred, *to* or *till death*, is acknowledged by *Kimchi* among the Jews, and followed by *S. Jerome*, and beſt accords with the antecedent, *he is our God for ever*: and 'tis poſſible, the Chaldee being not a *verſion* but a *paraphraſe*, might from the affinity of theſe two, על מות, and עלמות, make choiſe of this expreſſion, not as a literal rendring of the word, but as that which competently ſecured the ſenſe, [*from our youth*] ſignifying [from the *beginning* to the *end of our life*;] and ſo likewiſe, that the LXXII. who read εἰς τὸν αἰῶνας, did not read either על מים *ſecula*, as 'tis conceived, or על מות, in the *feminine*, to that ſenſe, but indeed rendred על מות *till death*] by that other phraſe εἰς αἰῶνας, *for ages*, or *for ever*, the *end* of our *life* being the *concluſion* of our *aids*, our *age*, or our *ever*. Yet after all this, the *Jewiſh Arab* Interpreter doth profeſſly take it for one word, deriving it from עלם or עלמה, and renders the paraphraſe, he *ſhall reduce or reſtore us to the ſtate* דצבאונא *of childhood or youth*, i. e. return us to the condition from whence we are fallen. But the whole *Pſalm* being an *Encomion*, or *ſong of triumph*, and having nothing of *ſadneſs* in it, cannot ſo fitly end with ſuch hopes of *reſtitution* only. The confidence of *perſevering* in their preſent ſtate of joy, and ſo of *Gods guidance* על מות *till death*, is more agreeable to it. The Syriacks reading is more plauſible, *he ſhall lead us*, ܢܕܒܪܢ ܡܢ ܡܥܠ *above from death.*

The Forty Ninth PSALM.

Paraphraſe.

TO the chief Muſitian, a Pſalm for the ſons of Coreh.

The forty ninth Pſalm is a conſolation againſt the terrors of death, in time of old age or ſickneſs, and withal a meditation of the tranſitorineſs of all worldly greatneſs and proſperities here, which are ſo ſure to fade ſuddenly. It was committed to the Prefect of the Muſick to be ſung by the poſterity of Coreh.

1. Hear this all ye people; give ear all ye inhabitants of the world,
2. Both [a] low and high, rich and poor together.

1, 2. The matter of this inſuing Pſalm is very fit meditation for all ſorts of people in the world, Jews and Gentiles, of the meaner and poorer, and of the nobler and wealthier rank; a

‖ wiſdom חכמות
† underſtanding תבונות

3. My mouth ſhall ſpeak ‖ of wiſdom; and the meditation of my heart † ſhall be of underſtanding.

3. Being that which I have learnt from God, and conſequently is not of certain truth only, but moſt valuable and profitable to be conſidered by all, much more for our turns, than any ſecular wiſdom of the ſubtileſt worlding: This therefore ſhall be the ſubject of my compoſitions at this time.

4. I will incline mine ear to a parable; I will open my [b] dark ſaying upon the harp.

4. And I will perform it carefully, weigh it as exactly as I can, do as Muſicians do, when they tune their inſtruments, lay their ear cloſe to them, that, if there be any harſhneſs or unevenneſs in the ſound, they may diſcern it; ſo will I carefully obſerve my preſent compoſure, being on a matter well worth every mans heeding, and therefore I will ſet it to the harp, by that means to ſweeten and inſtil it into all minds. And this is the ſum of it by way of anſwer to this queſtion. b

† evil heels

5. Wherefore ſhould I fear in the days of evill, when [c] the * iniquity of my † heels ſhall compaſs me about?

5. When days of ſadneſs, and the diſcomforts of old age approach, and make their cloſe ſiege about me, and death it ſelf is juſt ready to ſeize upon and devour them, can this be any real matter of terror to a truly pious man, that hath placed all his truſt and confidence in God? Undoubtedly it cannot. Or wherefore ſhould I ſubject my ſelf to thoſe terrors which are apt to haunt men at ſuch times? c

‖ Confident men boaſt themſelves in their wealth, and the——
† One ſhall not by any means redeem, man ſhall not give his ranſome to God,
* ſhall be pretious, and ſhall ceaſe——
‖ He ſhall yet live.
‖ ſhall ſee the wiſe die, together ſhall the fool and brute periſh
* or ſtrangers.

6. ‖ They that [d] truſt in wealth, and boaſt themſelves in the multitude of their riches,
7. † None of them can by any means redeem his brother, nor give to God a ranſome for him;
8. (For the redemption of the ſoul * is pretious, and it ceaſeth for ever)
9. ‖ That he ſhould ſtill live for ever, and not ſee corruption.

6, 7, 8, 9. 'Tis ordinary for the bold temerarious confident men of the world to place their full truſt in wealth, and never fear any thing elſe, if they have but abundance of that. But 'tis not in their power to reſcue either any other, or themſelves from death. This ſentence which ſin brought into the world, will certainly paſs on the richeſt and proudeſt and ſtouteſt of them; none can ever buy his own, or any other mans immunity or liberty from this, ſo as to be quit from ever dying: That indeed of immortal duration, being a gem of too great a price for all the wealth in the world to purchaſe: there is but one way of coming to it, and that is by death and reſurrection, and that alſo is the work of the Meſſias, who by dying once, offering one ſingle ſacrifice for him, never to be repeated, Heb. 9. 25, 26, and 10. 13. ſhall overcome death, work an eternal redemption, Heb. 9. 11. and then ſit down at the right hand of God, Heb. 10. 12. and there live and reign for ever. This he ſhall do in the fulneſs of time, in the end of the age, then coming in the fleſh to atchieve this victory, and more fully in the end of the world, when he ſhall call all that are dead out of their graves to judgment, on which ſhall follow an everlaſting life. d

10. For he ‖ ſeeth that [e] wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to * others.

10. Mean while the moſt pious vertuous men muſt expect to die, their piety, e

the

the one true wiſdom, will not reſcue them from that which Chriſt himſelf Gods eternal wiſdom ſhall once taſte. As for wicked men, whoſe irrational folly hath equalled them to brute beaſts, 'tis certain the ſame fate expects them: their ſouls being ſo little removed above that of a beaſt, 'tis leſs wonder that they ſhould die as a beaſt doth; and though they may be thought by themſelves or others to have provided againſt this danger, to have fenced and ſecured themſelves, yet ſhall they come together, and after the ſame manner to the grave, and ſo be fain to take leave of thoſe poſſeſſions which they have acquired with ſo much induſtry. And then no man knows into whoſe hands their wealth ſhall fall, whether ſtrangers, or perhaps enemies, ſhall live to injoy the fruits of all their labours.

11. Whoſoever they are, the poſſeſſion being now ſetled in them, ſhall never revert to the former owners: theſe new comers ſhall eſtabliſh themſelves in their room, and ſo impoſe their names upon their dwellings; the very memory of the former inhabitants being ſoon loſt.

11. ‖ Their inward thought is that their houſes ſhall continue for ever, and their dwelling places to all generations: they call their lands after their own names.

‖ Among them their houſes ſhall be for ever, their Tabernacles from age to age: they have impoſed their names on their lands.

f. 12. And ſo the concluſion is moſt certain, and general, reaching to all; How flouriſhing ſoever their condition is at the preſent, there is no poſſibility of continuance here: be the man never ſo great, he comes to a ſpeedy end, as the beaſts of the field do, is perfectly like them in his death, and not ſo long lived as many of them: our ſpace of abode here is not ſo long as to be fitly compared to ſo much as a nights lodging in an Inn, no conſiſtence of ſteddy reſt is to be had for the leaſt ſpace. And the tenure which his poſterity hath, is of the ſame nature, very ſhort and uncertain alſo; nay, oft-times the greateſt honours and wealth, unjuſtly gotten by the parent deſcend not to any one of his poſterity, (as the beaſts when they die leave nothing behind them to their young ones, but the wide world to feed in) but fall into other hands immediately, for which he never deſigned to gather them.

12. † Nevertheleſs man * being in honour [f] abideth not, but is like the beaſts that periſh.

† And * Abides not in honour.

g. 13. They flatter themſelves, that they ſhall perpetuate the wealth and greatneſs which they have gathered; but are very wide of their expectations, find themſelves foully deceived and fruſtrated. And yet they that ſucceed them in their eſtates go after them in the ſame track, imitate that folly which was ſo fatal to them, and think themſelves happy that they ſhall enjoy the fruits of it.

13. This their way is [g] ‖ their folly; yet their poſterity approve their ſayings. Selah.

‖ *or* folly to them; yet their followers are pleaſed with them.

h. 14. But then death comes upon them all, and deſeats all their expectations. As ſheep, or other ſuch creatures, they die, remove from all their ſplendid poſſeſſions to thoſe dark inviſible plains, where they continue as a flock in a paſture, till that great morning of the reſurrection, when the righteous ſhall be aſſumed by God to aſſiſt in judicature, and ſo ſhall ariſe in their old ſhapes, when the earth ſhall give up her dead; and the grave, wherein their beauty, ſtrength, and form decayed and was conſumed, ſhall at length it ſelf decay and loſe its ſtrength, death having loſt its ſting, and the grave its victory, and ſo being no longer the manſion for the bodies of juſt men.

14. Like ſheep they are † laid in the [h] grave: death ſhall * feed on them, and the upright ſhall have dominion over them in the morning, and their ‖ beauty ſhall conſume in the grave from their dwelling.

† put into Hades. * conduct them. ‖ form ſhall do ſo, when Hades ſhall fail to be an habitation to it.

i. 15. And accordingly my comfort is, that God will after my death one day reſtore me again to life, into his hands I commend my ſpirit, not doubting but he will hereafter receive me to glory. And ſo for all others that conſtantly adhere to, and wait on God, whatever terrors they meet with here, they have this full matter of confidence, that God hath particular care of them, and will either deliver them out of their dangers, or convert them to their greateſt good, rewarding them abundantly in the reſurrection.

15. But God will redeem my ſoul from the power of the grave; for he ſhall [i] receive me. Selah.

16. It is therefore moſt unreaſonable to be troubled at, or to envy the increaſe of worldly riches, or honour, or any kind of greatneſs or proſperity to the worldly man.

16. Be not thou afraid when one is made rich, when the glory of his houſe is increaſed.

17. For death will ſoon overtake him, and then he cannot carry his wealth with him; his preſent glory and greatneſs ſhall not then yield him the leaſt advantage.

17. For when he dyeth he ſhall carry nothing away; his glory ſhall not deſcend after him.

k. 18. Indeed might his own word be taken, he were an happy man, for ſo he flatters himſelf that he hath goods laid up for many years, and as long as this life laſts, he entertains no other thoughts. But when death comes, all theſe flattering fallacies vaniſh. 'Tis not thine own mouth but others, whoſe commendation will be worth the having; and that will not be had, but for the real kindneſſes and good turns thou doſt unto thy ſelf, in doing that which will prove thy durable good, and not in ſaying magnificent things of thy preſent ſtate, applauding thy temporal felicities.

18. [k] ‖ Though whilſt he lived he bleſt his ſoul; † and men will praiſe thee when thou doſt well to thy ſelf.

‖ for in his life time. † but thou ſhalt be praiſed for doing well unto thy ſelf.

l. 19. The juſt ſhall be gathered to their fathers in peace, die indeed, as their fathers did before them; but the wicked ſhall be deſtroyed for ever, their death ſhall be their entrance into endleſs unexpreſſible darkneſs and miſery, and to that they ſhall be for ever confined.

20. The concluſion then is, There is not a more bruiſh creature (more fit to be pitied than envied) than a worldly wicked man, advanced to greatneſs in this world, and pleaſing himſelf in it: he doth not at all underſtand his own condition, he triumphs, and thinks himſelf very happy; and whilſt he doth ſo, death unexpectedly ſeiſes upon him, and confutes him, ſweeps him away, helpleſs, and friendleſs, as a beaſt of the field, that juſt now took himſelf for one of the greateſt men in the world; juſt as they periſh and leave all behind them, ſo doth he. (Only the wiſe and virtuous, the upright, v. 10, 14. have better hopes, and ſhall not fail of atteining them.

19. [l] He ſhall go to the generation of his fathers: they ſhall never ſee light.

20. Man that is in honour and underſtandeth not, is like the beaſts that periſh.

The

Annotations on Psalm XLIX.

a. אִישׁ

V. 3. *Low and high*] The difference between אִישׁ and אָדָם may here briefly be noted. The former is taken for a *great* or *eminent* person, in any respect, of *virtue*, *extraction*, *strength*, &c. So 1 *Sam.* 26. 15. *Art thou not* אִישׁ *a man?* is expounded by what follows, and *who is like thee in Israel?* signifying there the *military* valour and reputation of *Abner*; and many the like. Whereas אָדָם from אַדְמָה *earth*, signifies an *earthy*, or *frail*, *mortal*, *mean* man. And so בְּנֵי אָדָם here, *sons of this mean man*,] are the *lower* and *ordinary* sort of men: γηγενεῖς, *sons of the earth*, say the LXXII. not that they read אַדְמָה *earth*, for אָדָם, but because they would in their reading allude to the *original* of the word, as oft they do. And then בְּנֵי אִישׁ are the *contrary* to these, *persons* of the *higher* quality. The Chaldee expreſs the former phraſe by the *ſons of old Adam*, the latter by the *ſons of Jacob*; making this difference between the reſt of mankind, and the people of *Iſrael*, and giving the latter the *preeminence* over all other; and ſo they make them comprehenſive words, containing *Gentiles* and *Jews*, i. e. all the men in the *world*: and that very fitly, the Pſalm following being the equal concernment of them both. But 'tis more likely, that the phraſes denote only the ſeveral conditions of men, of the *lower*, and *higher* rank; for ſo the *conſequents* interpret it, *rich and poor*; the *former* (according to the *ſacred* ſtyle frequently obſervable) explicative of the *latter* of thoſe, and the *latter* of the *former* by way of ἐπεξήγησιν.

b. מָשָׁל

V. 4. *Dark ſaying*] The Hebrew מָשָׁל a *proverb* or *parable*, is of great *latitude*: ſignifies primarily any *ſimilitude*, by which another thing is expreſt; thence a *figurative* ſpeech, either by way of *fiction* and *fable*, ſuch are *riddles* or ſignificant *apologues*, as that of *Jotham*, *Jud.* 9. 7. and many others in *Scripture*, both in the *old* and *new Teſtament*; or by way of application of ſome *true* example or *ſimilitude*, as when the *ſluggard* is bid go to the *ant*, the impenitent ſinner to the *ſwallow* and *crane*, which return at their *certain ſeaſons*, and ſo are fit to preach *returning* or *repentance* to ſinners. And finally it belongs to all moral doctrine, either darkly, or only ſententiouſly delivered, becauſe the wiſe men of the world were wont to deliver that in ſhort conciſe ſentences, or γνωμαὶ, ſometimes in *ſchemes* or *figures*, ſometimes without, (as we ſee in *Solomons* מִשְׁלֵי *Proverbs* or *Parables*, many of them are plain *moral* ſayings, ἀσχημάτιστοι *without any figure*, or *darkneſs*, or *compariſon* (from whence yet they are called παραβολαὶ,) in them, as, *The fear of God is the beginning of wiſdom*, &c. and ſo 1 *Sam.* 24. 13. *as ſaith the Proverb of the Antients*, *Wickedneſs proceedeth from the wicked.*) Of this ſort is that which is here ſpoken of, a *moral* ſentence, not much *veiled* with *figures*, nor ſo *conciſe* as ordinarily *Proverbs* are, but a larger *declaration* of this wiſe *Ethical* maxime, the *vanity* of all *wicked mens proſperity*: and this is by the LXXII. rendred παραβολὴ, which ſignifies literally a *compariſon*, but is more looſely taken for any *moral* ſentence; as is alſo παροιμία, which *Heſychius* fully defines βιωφελὴς λόγος, a *ſaying profitable for mens lives*, and Παροιμίαι παραινέσεις, παραμυθίαι, νουθεσίαι, ἐπῳδαὶ ἐγκωμίων καὶ ψόγων ἐπανορθώσεις, *exhortations*, *adviſes*, *admonitions*, *for the rectifying of manners and paſſions*; ſo called indeed, *as being* παρὰ τὴν ὁδὸν, or ἔξω, *beſide the ordinary road*, in *figures* or *artificial* ſchemes, or *poetical*, and ſo not *vulgar* expreſſions, (many of which will be diſcovered here in this *Pſalm*); but uſed more *looſely* alſo, and indifferently for thoſe which have no figure in them. And of the ſame kind is חִידָתִי *my riddle*, that here follows, from חוּר to ſpeak *acutely* or *darkly*, uſed for a *riddle* in the ſtory of *Samſon*, *Jud.* 14. for *queſtions* of ſome difficulty, ſuch as the *Queen of Sheba* askt *Solomon*, 1 *King.* 10. 1. and accordingly 'tis here rendred by the LXXII. τὸ αἴνιγμά μου, *my Problem* or *difficult queſtion*: which yet is not only the asking of ſuch a queſtion, (which is here done, *v.* 5.) but the anſwering of it alſo, (as 'tis there in the following words) and ſo the ſtating or reſolving, or giving an account of any difficulty (as we know thoſe of *Ariſtotle* and *Aphrodiſæus* were, and ſome of them moral, as well as natural;) and then it belongs very fitly to the matter in hand, the *wiſe*, *moral*, γνῶμαι, here delivered, but ſomewhat obſcurely in the reſt of the Pſalm.

חִידָתִי

c. עֲוֹן עֲקֵבַי

V. 5. *Iniquity of my heels*] What is meant by עֲוֹן עֲקֵבַי *evil of my heels*, will be beſt judged by taking the words aſunder. And firſt עָוֹן ſignifies *evil* both of *fault*, and *puniſhment*; frequently in the former, but ſometimes in the latter alſo. So 1 *Sam.* 28. 10. when *Saul* ſware to the *witch*, that *no* עָוֹן (that muſt be *puniſhment*) ſhould happen to her for this. So *Iſa.* 53. 11. he ſhall bear עֲוֹנֹתָם, *their iniquities*, we read, it muſt be the *puniſhments of their iniquities*; and ſo v. 6. *The Lord hath laid on him* עֲוֹן כֻּלָּנוּ, not the *iniquity*, but the *puniſhment of us all*: and ſo *Pſal.* 31. 10. *my grief and my ſighing*, and עֲוֹנִי *my* (not *iniquity*, but) *puniſhment*, belong to the *ſame* matter, and interpret one the other. And thus moſt probably 'tis taken here. Then for עֲקֵבַי *my heels*, 'twill beſt be underſtood in the notion which *Aben Ezra* and *Jarchi* have of it: עקבי, *my heels*, ſaith *Sal Jarchi*, סוף *my latter end*, and ſo it frequently ſignifies in *Arabick*; and then *the evil of my heels*, ſaith *Aben Ezra*, is יְמֵי הַזִּקְנָה *the days of old age*, called *the evil days*, *Eccl.* 12. 1. and to this the *Chaldee* here may ſeem to refer, adding in their paraphraſe בְּסוֹפִי *in my end*. And this evil of our *heels* is ſaid to *incompaſs* us, when *old age and approach of death ſurround* us on every ſide, and ſo is ready inevitably to *ſeize* upon us. This therefore is no obſcure interpretation of the *queſtion*-part of this *probleme*, or *parable*, on the underſtanding of which all the *ſubſequent* part of the *Pſalm* depends, *Why ſhould I fear in my decrepit age, in ſickneſs, or in death?* Is there any reaſon for a *pious* man to apprehend *death* with any *diſquiet*, when it begins its cloſe *approaches*, and is moſt unavoidably ready to *ſeize* on him?

עֲקֵבַי

d. הַבּוֹטְחִים

V. 6. *Truſt*] הַבּוֹטְחִים from בָּטַח *confidit*, ſignifies *confident*, *ſecure* men: ſuch was he that ſaid, he had *goods laid up for many years*, and thereupon gave himſelf up to enjoy the pleaſures of this life, to *eat*, *drink*, *and be merry*. Of theſe ſaith the *Pſalmiſt* here, יִתְהַלָּלוּ, *they will glory*, *triumph*, or *applaud* themſelves עַל חֵילָם *over*, or *for*, or *in their wealth*, וּבְרֹב and *in the ſtrength*, or *multitude of their riches*. This is the moſt literal importance of the verſe, making of it ſelf a *complete* propoſition, *Confident men boaſt themſelves in their wealth*, &c. and then follows, with good *connexion*, אָח לֹא פָדֹה יִפְדֶּה *a brother by redeeming ſhall not redeem*, i. e. *no man ſhall in any wiſe be able to redeem either another or himſelf.*

יִתְהַלָּלוּ

אִישׁ לֹא יִפְדֶּה, &c. *a man ſhall not give his ranſome to God*, i. e. *no* meer *man* ſhall ever be able to *pay* λύτρον ἰσόρροπον, *a price of equal value*, to reſcue one ſinner from the power of *death*, to which he is ſentenced. This the LXXII. ſeem to have thus read, though now in the copies it is much deformed; 'Tis now thus read, Ἀδελφὸς ὁ λυτρῶται, or λυτρώσεται, λυτρώσεται ἄνθρωπος, ὁ δώσει τῷ θεῷ ἐξιλασμὸν ὑπὲρ αὐτοῦ. But with a light change of the punctation, and of λυτρώσεται, for λυτρῶται, 'tis exactly conſonant to the Hebrew, Ἀδελφὸς ὁ λυτρώσεται, λυτρώσεται, ἄνθρωπος ὁ δώσει, &c. *A brother ſhall in no wiſe redeem, a man ſhall not give*, &c. Then follows וְיָקַר פִּדְיוֹן נַפְשָׁם *for the redemption of their ſoul* or *life ſhall be pretious*, i. e. *of a great and high rate*, וְחָדַל לְעוֹלָם and *ceaſeth for ever*; ſhall be a *high-prized redemption*, which coſts very dear, but then it is alſo a *ſingular eternal* redemption, that being once wrought, ſhall need never to be repeated again: whereon it follows, *and he ſhall yet live for ever*, ſo וִיחִי עוֹד לָנֶצַח is literally to be rendred, and ſo the Chaldee paraphraſes it וְיִחֵי תּוּב לְחַיֵּי עָלְמָא *and he ſhall yet live an eternal life*, never dying any more, *death* having no *more dominion* or *power over him*. And thus it belongs expreſly to Chriſt, of whom the Apoſtle reſolves, *for in that he died, he died unto ſin*, or *to put away ſin once*, or *but once, but in that he liveth, he liveth unto God*. And ſo certainly the next words לֹא יִרְאֶה הַשָּׁחַת *he ſhall not ſee corruption*] are peculiarly applyed to Chriſt, *Pſal.* 16. 10. and in that ſenſe frequently appealed to by the Apoſtles, *Act.* 2. 27, and 31. c. 13. 35, and 37. to which purpoſe the words of *Moſes Hadarſan* are very obſervable. *This verſe*, ſaith he, *is ſpoken* עַל מֶלֶךְ מָשִׁיחַ *of the King Meſſiah*, שֶׁימּוּת לִפְדּוֹת אֶת הָאָבוֹת וְאַחַר יִהְיֶה לָנֶצַח לֹא יִרְאֶה שַׁחַת *who ſhall dye to redeem the fathers, and after that ſhall live for ever, he ſhall not ſee corruption*: which expreſly interprets the whole paſſage to this matter. And the gloſs of *Siphra* and *Midras Tehillim* is worth taking notice of: אַל יֹאמַר, &c. *A man ſhall not ſay, my father was righteous, by his merit I ſhall eſcape*, or *be delivered, Abraham delivered not his ſon Iſhmael, and Jacob delivered not his brother Eſau; he ſaith a brother ſhall not*, &c. to ſignifie that no meer man ſhall redeem any.

V. 10. *Wiſe men*] The difference in this place betwixt *wiſe men*, and *fooliſh* is to be taken from the general uſe of Scripture, where, according to Sacred idiome, the nouns are uſed in a moral practick ſenſe, for piety and impiety. And thus it is moſt agreeable to the aim of the Pſalm deſigning to ſhew the different future ſtate of the good and bad: חֲכָמִים *the wiſe may* dye as their *redeemer* did, who was *wiſdome it ſelf*, but *then* כְּסִיל *the fool*, or *wicked man*, he, וּבַעַר *and the brute*, or *brutiſh perſon*, יַחַד יֹאבֵדוּ *ſhall* (*more then dye*) *even periſh together*, and then no longer poſſeſs or receive benefit from their *wealth*, in which they ſo much *confided*, but leave it לַאֲחֵרִים to *ſtrangers*; ſo the LXXII. render it, ἀλλοτρίοις, *to others*, which are not of their *family*, and for whom they never deſired to gather it. Of which ſtrangers it follows, *v.* 11. קִרְבָּם *among them*, i. e. *among theſe ſtrangers*, that ſucceed to their *poſſeſſions*, בָּתֵּימוֹ *their houſes ſhall abide or continue for ever*, never reverting to the *kindred* of the former poſſeſſor, מִשְׁכְּנֹתָם *their Tabernacles* the places of their *tranſitory* abode ſhall abide from *generation* to *generation*: and then as the antient poſſeſſors are irreverſibly gone, ſo is their memory; the new *poſſeſſors* קָרְאוּ *call by their names over their land*, i. e. (by an uſual *hypallage*) *impoſe* their *names* on their *lands*, or *call the lands after their names*. And ſo this is a very literal and obvious ſenſe of theſe words, which the antient Interpreters have generally miſtaken, reading their *ſepulchres* for קִרְבָּם, either from the vicinity of קֶבֶר a *ſepulchre*, to קֶרֶב, the *middle* or *inner part*, or becauſe קֶרֶב may ſignifie the *inner* part, or *cloſer* receſs of their large and nobler *ſepulchres*, *Davids* being ſo *large*, as to receive the bodies of many of his *ſucceſſors*, (*Abrahams* from the name *Machpelah* is ſuppoſed to have been *double*) and the *Heroes* being among the antient heathens buried *in adytis*, in the *receſſes* or *vaults* of the *Temples*, from whence conſequently the *Reſponſes* of *Oracles* were deliyered.

V. 12. *Abideth not*] The Hebrew יָלִין *ſhall not abide*, is viſibly miſtaken by the LXXII. for בַּל יָבִין *ſhall not underſtand*, which they after found, *v.* 20. and accordingly they render it here, as there, ἐσυνῆκε, *underſtood not*: And herein the Syriack, and Latine, and Arabick follow them; but the Chaldee accord with our *Hebrew*, לָא יְבִית *ſhall not lodge*, or *ſtay a night*, for ſo the Chaldee בּוּת (the root from which is בַּת *houſe*) ſignifies.

V. 13. *Their folly*] כִּסְלָם is literally *folly to them*, i. e. though this *their way* (the *worldlings* truſt in his *wealth*,) ſeem to them a piece of *ſpecial wiſdome*, yet in the *event* it proves otherwiſe, it becomes perfect *folly* to them (the LXXII. ſeem to have read כֶּשֶׁל *ſcandal*) when they come to diſcern their fruſtrations. And then it fitly follows, their *ſucceſſors*, they that poſſeſs what they part with, בְּפִיהֶם יִרְצוּ *are pleaſed at their mouth*, i. e. (as פִּי is as an expletive, *Exod.* 12. 14.) with them.

V. 14. *Grave*] That שְׁאוֹל is here taken for the *ſtate of the dead*, there can be no doubt, the whole contex inforcing it, which is of the *periſhing* of men like *ſheep*, *v.* 10, 12, 20. So that this phraſe כַּצֹּאן לִשְׁאוֹל שַׁתּוּ *as ſheep they are put into that ſtate of the dead*, is exactly parallel to [*they are compared to the beaſts that periſh*] twice repeated in this *Pſalm*: for as [כַּצֹּאן *as ſheep*] is directly all one with their *being compared to beaſts*] ſo לִשְׁאוֹל שַׁתּוּ *being put in Scheol*] is the *paraphraſe* of *periſhing*.] This then will be a *key* to the opening the *next* next part of the expreſſion, מָוֶת יִרְעֵם *death ſhall deal with them* as a *ſhepherd* with a *flock* of *ſheep*, ὁ θάνατος ποιμανεῖ αὐτούς, *death ſhall do with them as a paſtor doth*, ſay the LXXII. The *Hebrew* רָעָה is to *give* the *ſheep paſture*, or *look* to them, when they are *feeding*, *Gen.* 29. 7. *water ye the ſheep and go* רְעוּ *feed them*, or *lead them to their paſtures*, for that purpoſe. So *Gen.* 30. 32. אֶשְׁוּבָה אֶרְעֶה צֹאנְךָ אֶשְׁמֹר *I will return, I will feed, I will keep thy ſheep*: where רָעָה contains under it all the *care* and *conduct*, in order to their *feeding*, as שָׁמַר the *defending*, and ſeeing that they come to no *harm*. Now this *feeding* of *ſheep* is very diſtant from *feeding on* them, as much as the *Kings office* of *preſerving* his *people* from the *enemies invaſive* arms for the *ſlaughtering* them. The ſame word is frequently uſed for *ruling*, *governing*; and ſo 'tis generally, when 'tis applied to *men*, the *ruler* of whom is ordinarily ſtyled ποιμὴν, *paſtor*, in all *dialects*. In this place the *metaphore* of *ſheep* muſt needs rule the ſignification of it. As *ſheep* are put into a *paſture*, there to continue together in a *common* place; ſo men are put into שְׁאוֹל, ᾅδης, the *ſtate of the dead*, in the former words, and to that regularly follows, *death* יִרְעֵם is as the *ſhepherd* that *conducts* or *leads* them into this *paſture* (thoſe *Elyſian fields*.) An excellent piece of *divine poeſie*, to ſignifie, how men like *ſheep*, like *beaſts*, go by *flocks* and *herds* out of this life; or more plainly, that men die as ordinarily, and *regularly*, as *ſheep*, are lead to their *paſture*. Then for the next part of this *verſe*, וַיִּרְדּוּ בָם יְשָׁרִים לַבֹּקֶר which the LXXII.

LXXII. render not amiss, *κατακυριεύσουσιν αὐτῶν οἱ ἰυθεῖς τὸ πρωΐ, the just shall have dominion of them in the morning*, the full meaning of it will be, that after this night of *death* shall follow a morning in the *resurrection*, in which the *just* shall *judge the world*, and so *subjugate* the wicked worldlings to all *eternity*. Then follows, וְצוּרָם *and their beauty*, or *form*, or *figure*, (so צוּרָה signifies from צוּר *effinxit, formavit*, צוּרָם being a contraction of צוּרֵהֶם) which being an imperfect sense, must be supplied from that which went before, *and their form*, i.e. so likewise shall *their form* do; as the upright shall in the resurrection have *dominion over the wicked*, rise and raign joyfully, so likewise shall *their form*, or *figure*, referring to the restauration of their *bodies*, they shall rise again in their old shapes לִבְלוֹת שְׁאוֹל מִזְבֻּל לוֹ *to the failing of Hades from an habitation to it*, i.e. where *Hades* shall *fail* to be an *habitation* to it, i. e. when the *grave*, or common repository of the dead, in which their *beauty*, *form*, and *figure* was consumed, shall it self decay and lose its strength, *death* having forfeited her *sting*, and the *grave her victory*, no longer to be a mansion to the bodies of the *just*. And this being here spoken in general of all *just* men, is by *David* particularly applied to himself,

צורם

v. 15. *But God will deliver my soul from the power of the grave*, &c. For צוּרָם] the LXXII. read *ἀ βοήθεια αὐτῶν, their help*] (as from צוּר *petra*, a *rock*, and by *metaphore*, *strength*, *refuge*, and so *help*:) and the Latine follows them: but Syriack reads ܬܘܪܥܝܗ *their form* or *image*. And so this is the *interpretation* of this whole *verse*, the principal part of *difficulty* in this *parable*, or *dark* saying for, which this *Psalm* was designed.

נְקֹר

וְצוּרָם

V. 15. *Receive me*] *Gods receiving* here is to be understood in the same sense as *Enochs* being *received*, or *taken by God*, *Gen.* 5. 24. or as we find *Psal.* 73. 34. *thou shalt after receive me to glory.* Thus *Jonah*, 4. 3. he prays, *take, I beseech thee, my life*——And then it will signifie Gods future *receiving* him to *glory*.

i. יִקָּחֵנִי

V. 18. *Though whilst he lived*] The *Hebrew* of the 18. verse is thus literally and clearly rendred, כִּי נַפְשׁוֹ בְּחַיָּיו יְבָרֵךְ *for in his living*, or *life time*, *he blest his soul*; the impious worldling *applauded* much his own present state, וְיוֹדֶךָ *but men shall praise thee*, or, *thou* shalt be *praised*, כִּי תֵיטִיב לָךְ *if*, or *when thou dost well to thy self*, i. e. *for doing well to thy self*, for doing that which may tend really and eternally to thy *good*, and not for *saying well*, for *applauding* thy present felicity.

k. בְּחַיָּיו

וְיוֹדֶךָ

V. 19. *Shall go*] To *go* or to be *gathered to the fathers*, is a known expression of *dying in peace*, and the same is the importance of the phrase here תָּבוֹא עַד דּוֹר אֲבוֹתָיו *he shall go to the generation of his fathers*; So the Chaldee read it, תֵּיעוֹל &c. *the memory of the just shall come, and be added to the generation of their fathers, but the wicked shall never see light.*

l. תָּבוֹא

The Fiftieth PSALM.

Paraphrase.

A Psalm ‖ of Asaph.

The Fiftieth Psalm is a solemn magnifying of Gods power and majesty, and a description of the calling of the Gentiles, and of the true Evangelical way of worshipping God. It was composed (‖ probably by David) and appointed to be sung by Asaph a Levite, appointed by David to attend the Ark, and to record, and to thank, and to praise the Lord God of Israel, 1 Chron. 16. 5.

‖ but the Chaldee seems to make Asaph the Composer of it, עַל יְדֵי אָסָף by the hand of Asaph.

1. The decree is gone out from the Omnipotent God of heaven, the supreme eternity, Lord and Judge over all the world, that he will assemble and convocate the whole Nation of the Jews from Dan to Berlsheba, from sea to sea, from East to West, to reduce and take them off from their hypocritical and abominable practises, and bring them to the due acknowledgment and pure worship of the true God, and the practise of all virtue.

1. The mighty God, even the Lord, hath spoken, and * called the earth from the rising of the sun unto the going down thereof.

‖ for, לְ

* he will call וַיִּקְרָא

2. To this end, as God hath fixt his Tabernacle on Mount Sion, presentiated himself as illustriously there, as he did at the giving the Law on Mount Sinai, so shall the Son of God, in the fulness of time, descend to this earth of ours; the true light, John 1. 9. shall shine forth; the Messias shall be born of our flesh, of the seed of David, and (having preacht repentance to the Jews, and being rejected by their Sanhedrim, and Crucified by them) he shall rise from death, and ascend to his Father, and then send his Spirit on his Apostles, thereby commissionating them to reveal his Gospel to all the world, Beginning from the place where God hath been pleased in a special manner to reside, this most beautiful mount of Sion: there he now presentiates himself, and from thence he shall then begin to shine forth and inlighten the heathen world; the preaching of his Gospel to all the world shall commence and proceed from thence.

2. † Out of Sion the perfection of beauty, God ‖ hath shined.

† From Sion from the perfection— מִצִּיּוֹן מִכְלַל

‖ will shine. הוֹפִיעַ

a. 3. What is thus decreed shall certainly come to pass in its appointed time, and be lookt on as an extraordinary and signal work of Gods power, wherein much of his divine presence shall be discernible; and the immediate attendants of it shall be very dreadful and terrible, above that of the giving the Law to the Jews from Mount Sinai.

b.

3. Our God shall a come, and shall not * keep b silence: a fire shall devour before him, and it shall be very tempestuous round about him.

* be idle, delay.

4. And it shall begin with a summons as to a solemn Assises, for the examining the actions of men, good and bad, those that have resisted and despised the Messias, and those that have subjected themselves to him. All shall be judged by him; the former punished, and the latter rewarded. And * Angels and Men shall be summoned and called in, to be executioners of these his judgments.

4. He shall call to the Heavens from above, and to the earth, that he may judge his people.

* יִקְרָא לְאַנְגְּלֵי he shall call the Angels, &c.

5. And the good Angels his ministers of preservation shall be appointed to take special care of all the pious believing Jews, (Mat. 24. 31. Rev. 7. 3.) who have sincerely given themselves up to his service, received the Christian faith, and in their baptism made vow of performing it faithfully, which adore, and † pray constantly to him; and not to suffer any harm to come nigh to these.

5. Gather my Saints together unto me, those that have made a Covenant with me ‖ by sacrifice.

‖ for, or concerning עָלָי

† בְּצַלּוֹתָא &c. which give themselves to prayer, which is like sacrifice, *Chald.*

6. And so accordingly shall ‖ they do, rescuing all faithful believers out of the calamities that attend the crucifiers: A thing much to be taken notice of, as an act of most righteous judgment in God, and a testimony that all that should pass, should be from Gods particular disposing. (And so it was in the story before the fatal siege of Hierusalem, all the Christians, in obedience to Christs admonition, Mat. 24. 16. fled out of Judea, unto Pella; and so none of them were found in Judea at the taking of it. See note on Mat. 24. 8.)

6. And the heavens shall declare his righteousness; for God is Judge himself. Selah.

‖ אֲנָן מְרוֹמָא *Chald.* the high Angels——

7. Then shall he establish a new law with these his faithful servants the disciples of Christ, the members of the Christian Church, entring into a stedfast covenant of mercy with them, ratified and sealed in the death of his Son.

7. Hear, O my people, and I will speak, O Israel, and I will testifie against thee; I am God, even thy God.

8. And abolish the old Mosaical way of Sacrifices, and holocausts of bullocks, &c. constantly offered up unto God by the Jews,

8. I will not reprove thee for thy sacrifices, or thy burnt-offerings, † to have been continually before me.

† before me continually. לְנֶגְדִּי תָּמִיד

9. And never any more put the worshipper to that chargeable gross sort of service (of burning of flesh upon Gods Altar, that the smoak might go up to heaven, and Atone God for them, as was formerly required, whilst the Jewish Temple stood.)

9. I will take no bullock out of thy house, nor he-goats out of thy fold.

10,11,12,13. For indeed this kind of service was never appointed by God, as that which he had any need of, or pleasure in it. If he had, he might have provided himself whole hecatombs, without putting the Israelites to the charge or trouble of it, having himself the plenary dominion of all the cattel on the earth, and fouls of the air, and the certain knowledge where every one of them resides; so that he could readily command any or all of them, whensoever he

c.

10. For every beast of the forrest is mine, and the cattel upon a thousand hills.

11. I know all the fouls of the mountains; and the c wild beasts of the field are * mine.

* with me. עִמָּדִי

12. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof.

13. Will I eat the flesh of bulls, or drink the blood of goats?

pleased. But it is infinitely below God to want or make use of any such sort of oblations: sure he feeds not on flesh and blood of calves, as we men do. There were other designs of his appointing the Israelites to use these services; viz. to adumbrate the death of his own eternal Son, as the one true means of redemption and propitiation for sin, and the more spiritual sacrifice of prayer and thanksgiving, and alms to the poor members of Christ, which may receive real benefit by our Charities, which cannot be imagined of God.

14. Offer unto God thanksgiving, and pay thy vows unto the most High.

14. And such are the sacrifices which under the Messias are expected and required of us, 1. That of the Eucharist, (the blessing God for all his mercies, but especially the gift of his Son to dye for us) and this brought to God with penitent, contrite, *mortified hearts, firm resolution of sincere new obedience, and constantly attended with an offertory, or liberal contribution, for the use of the poor, proportionable to the voluntary oblations among the Jews, and these really dedicated to God, and accepted by him, Phil. 4. 18. Heb. 13 16.

* זְבַח תּוֹדָה Repress thy evil desire, and it shall be accounted before God as a sacrifice of confession. *Chald.*

15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorifie me.

15. 2. That of prayer and humble address unto God in all time of our wants, to which there is assurance of a gracious return; and that must ingage us to give the praise and glory of all to the Messias, in whose name our prayers are addrest to God.

16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my Covenant in thy mouth?

17. Seeing thou hatest instruction, and castest my words behind thee.

16, 17. But as for those that make no other use of these mercies of God, than to incourage themselves to go on in their courses of sin, which think to perform these sacrifices of prayer and praise, and yet still continue * in any wilful known vice unreformed, make their formal approaches unto God, but never heed his severe commands of reformation; these have no right to the mercies of this Evangelical Covenant, and do but deceive themselves, and abuse others, when they talk of it; and the more so, the more solemnly they pretend to piety, and talk of, and perhaps preach it to others.

* which prevent not, and pray in prevarication. *Chald.*

18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

18. Such are not only the thief and adulterer, those that are guilty of the gross acts of those sins, but such as any way partake with them in these.

19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

19. Such the evil speaker and lyer.

20. Thou sittest and speakest against thy brother, thou slanderest thine own mothers son.

20. The backbiter and slanderer.

‖ w. I delay'd, or let thee alone, *see* note b.

21. These things hast thou done, and ‖ I kept silence: thou thoughtest that I was altogether such a one as thy self; but I will reprove thee, and set them in order before thine eyes.

21. When men commit such sins as these, God doth not always inflict punishment on them immediately, but defers and gives them space to repent and amend, that they may thus prevent and escape his punishment. And some make so ill use of this indulgence and patience of his, which is † designed only to their repentance, as to interpret it an approbation of their course, and an incouragement to proceed securely in it. But those that thus deceive themselves, and abuse Gods mercies, shall most deerly pay for it: God shall bring his judgments upon them here, cut them off in their sins, and pour out ‖ his indignation on them in another world.

† אוֹרְכִית deferred, or expected that thou mightest repent. *Chald.*

‖ אַסְדַּר דִּין גֵּהִנָּם I will ordain the judgment of hell in the world to come. *Chald.*

22. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

22. This therefore is matter of sad admonition to every impenitent sinner, that goes on fearless in any course of evil, immediately to stop in his march, to return betimes: lest if he defer, Gods judgments fall heavily upon him, seise him and carry him to that place of torment, for then there is no possible escaping.

(‖ disposeth his way. שָׂם דֶּרֶךְ

23. Whoso offereth praise, glorifieth me; and to him that † ordereth his conversation aright, will I shew the salvation of God.

23. Whereas on the other side, the Christian duties required, v. 14. Repentance and charity, &c. and the orderly spending of these few days of our life in this world, are, beyond all the sacrifices of the Law, an eminent means of glorifying God, and providing for the present bliss, and eternal salvation of our souls.

Annotations on Psalm L.

a. יָבֹא אֱלֹהֵינוּ

V. 3. *Shall come*] The notion of *Gods coming* must here first be *established*, as that on which the due interpretation of the *whole Psalm* depends. The *coming of God* ordinarily signifies in Scripture any judicial proceeding of his, *Gods punishments* and *vengeance* on his *enemies* (see *Psal.* 18. note d.) But this Psalm seems peculiarly to look forward to the times of the Messias, and so to denote some coming of his. The Chaldee applies it to the יוֹם דִּינָא רַבָּא *the day of the great judgment*. But this phrase, I suppose, may be taken in some latitude, in that Paraphrast, not to denote the *last judgment* (though thus * St. *Augustine* will have this Psalm understood, *de judicio Dei novissimo, of the last judgment of God*) but as their Paraphrase on v. 2. seems to interpret it, some great destruction that was to be wrought in the שְׁרוּי בְּרֵישִׁית עָלְמָא *beginning of the creation of the age*; meaning, I suppose, by the *age*, the *age of the Messias*, which, as 'tis there said, was to *come* out of *Sion*, which is not applicable to any other *age* but that. Now there be *three comings* of *Christ* expresst in the Scripture. The first in humility, by his being born in our flesh; the last in glory, for the judging of the whole world in the day of the universal doom: And a middle coming, which was not to be corporal, but spiritual, a mighty work wrought in the world by the power of that spirit which raised Jesus from the dead, beginning in

* De Civit. l. 20. c. 24.

a terrible vengeance upon his crucifiers, the notable destruction of the Jewish Temple, and of Jerusalem; and so of the Mosaical worship, and the Judaical politie, and proceeding to the propagation of the Christian Faith to all the world; wherein were many glorious acts of Gods power and mercy, and are all together oft stiled in Scripture the *coming of Shiloh*, of the *desire of all nations*, of the *kingdom of God*, of the *son of Man*, of *Christ*, (see note on *Mat.* 16. 0. 24. b. *Joh.* 21. b.) And this is it to which this Psalm most signally seems to belong, (as also *Psal.* 96. 10, 11, 12, 13.) and conteins these several stages or branches of it: 1. the terrible manner of this his coming, v. 3. Secondly, the formality of it, a judicature used in it, v. 4. Thirdly, the preservation and rescue of the believing Jews out of the common ruine, v. 5, 6. Fourthly, the rejection of legal worship, of sacrifices of beasts, v. 8, 9, 10, 11, 12, 13. Fifthly, the establishing of the Christian service, the spiritual oblation of Prayer and Thanksgiving, v. 14, 15. and Lastly, the destruction of the impenitent Jews, which having received the Law of God, and entred into Covenant with him, would not yet be reformed by Christs preaching, v. 16. *&c.* to the end.

b. חָרַשׁ

V. 3. *Silence*] The Hebrew חָרַשׁ hath several significations. But that which is most agreeable to this place, is that of *doing nothing*, being *idle*, *delaying*, *tarrying*, as applied to the *actions*, not the *speech* only. So 2 *Sam.* 10. אַתֶּם מַחֲרִישִׁים is best rendred, *Why do you defer* or *delay to bring back the King?* Κωφεύετε, say the LXXII. *Why are you silent?* in that other notion applied to the tongue: but the Chaldee שְׁתִיקִין is a word which belongs to the *actions*, as well as *words*; the learned *Schindler* there renders it, *cessatis*, *cunctamini*, *defer* or *delay*. The Syriack there renders it ܡܫܗܐ from תוש, whence is אחתוש, and the participle מחתוש, which hath that signification among others, of *cessavit*, *moratus*, *tardatus fuit*, and is by the Latine translator rightly rendred *hæsitatis*: and so the Arabick appears there to understand it. And so the context inforces by another phrase, used there in the same matter, v. 11. and 12. *Why*, saith he, אַחֲרֹנִים *are ye last to bring back the King?* i. e. very *backward* and *dilatory*. So the Arabick expresses that also, *Why do you defer or neglect?* And so *Psal.* 28. 1. the sense carries it, אַל תֶּחֱרַשׁ מִמֶּנִּי *do not defer or neglect to answer me*; *neglect me not*, saith the Arabick. And thus 'twill best be rendred here, *Our God shall come and not delay*: not *neglect*, saith the Arabick, as in the place of *Samuel*. And the Chaldee לָא יִשְׁתּוֹק &c. which though it may signifie shall *not keep silence*, yet it is also not *defer*, or *delay*, and so is determined here by the remainder of their paraphrase לְמֶעְבַּד פֻּרְעָנוּת *to work vengeance for his people*. So the *Jewish Arab.* ולא ימסך עינה *and shall not withhold* or *refrain from it*. And thus the phrase seems to be made use of, and interpreted by the Apostle, *Heb.* 10. 37. ἥξει, χ᾽ οὐ χρονιῖ, *he will come, and not delay*, or *tarry*, i. e. he will *certainly come*. Which I suppose to be the reason of the learned *Castellio*'s rendring this place, *veniet Deus noster sine dubio*, *Our God shall come without doubt*; the *coming* and *not delaying* being all one with his [*certain coming.*] The word חָרַשׁ is again used, v. 21. and rendred by the Chaldee אוּרְכִית *I stayed* or *expected*, *that thou mightest repent*; which is a full proof of this notion of the word for *delaying*. Where the *Jewish Arab* reads, as here, *I withheld from thee*, *adding*, מטהלה *delaying*.

c. וֵז

V. 11. *Wild beasts*] For וֵז *beast*, the LXXII. seem to read וֹז *beauty*, and render it ὡραιότητος, and the Latine *pulchritudo*, the Chaldee חַרְנְגוֹל בְּרָא *the cock of the wood* (*whose feet stand on the earth*, *and his head touches the heaven*) of which *Elias Levita* in his *Thisby*, p. 273. taking notice, adds וְזֶה דָּבָר חָדוּשׁ *this is a new thing*, not without reason expressing his *wonder* at their rendring: but the Syriack is clear ܘܚܝܘܬܐ *and the beast*.

THE

The Fifty First PSALM.

|| had come
בָּא

1 To the chief Musitian, A Psalm of David, when Nathan the Prophet || came unto him, after he had gone in to Bathsheba.

Paraphrase.

The Fifty first Psalm was composed by David, after the commission of those many sins in the matter of Uriah, 2 Sam. 11. when by Nathan the Prophet his message to him from God, he was brought to a due humiliation for them, which he expresst in this penitential Psalm; and to make it the more publick, to remove the scandal of so many notorious sins, he committed it to the Prefect of his Musick to be solemnly sung.

† mercy, or benignity
חֶסֶד

* compassions
רַחֲמִים

2 Have mercy upon me, O God, according to thy † loving kindness: according to the multitude of thy * tender mercies blot out my transgressions.

1. O thou Father of all mercies and compassions, permit me, thy most unworthy servant, foully guilty of many horrid crimes, to make mine humblest approach to thee; and out of the riches of thy benignity, out of the abundance of thy melting compassions to those that are in the greatest distresses, be thou graciously pleased to look upon me, to be atoned and reconciled toward me.

2 Wash me throughly from mine iniquity, and cleanse me from my sin.

2. O let not any the least of these crimes, that I have been guilty of in this matter, be permitted to appear in thy sight, or rise up in judgment against me; but seal me thy perfect pardon for every one of them.

|| continually
תָּמִיד

3 For I acknowledge my transgressions, and my sin is || ever before me.

3. For I do most willingly confess, that I have committed, in the compassing of one carnal pleasure, many horrid and odious sins. These are a perpetual terror to my conscience, an amazing prospect continually outfacing and tormenting me.

† To thee, to thee only.
† In thy doings.
|| overcome.
† contendest.

4 † Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified * when thou speakest, and || be [a] clear when thou † judgest.

4. And though the dignity and office wherein thou hast placed me over thy people, leave me not liable to any humane process or judicature among men; yet am I most sadly culpable and liable to vengeance from thee the pure God of heaven, the transcendent Ruler over all the Kings of the earth. Thou mayest most justly proceed against me, as against the most criminous rebel, indite me, and arraign me of adultery, drunkenness, and murther also: and whatever suit thou wagest against me, thou art sure to cast me; whatsoever vengeance thou exactest to be inflicted on me, I must most deservedly and inevitably fall under it. a;

† born.

5 Behold, I [b] was * shapen in iniquity, and in sin did my mother conceive me.

5, 6. Lord, I am a most polluted creature: the corruption of my nature, the bare inclinations of my will to any unlawful object ought in any reason to be strictly watched, and industriously rejected by me, and thy grace continually sollicited, to inable me to overcome them, and not in the least degree favoured, or indulged, or yielded to; when I so well know, that thou requirest purity of the heart and affections, and forbiddest the very first thoughts of any unlawful injoyment, and beside this revelation of thy will, that I should thus keep my self pure, art pleased to grant me thy grace to make me inwardly sensible of this part of my duty: and this is a great inhauncing of my sin, committed against all these obligations. b; c;

|| delightest in truth in the reins.
† or makest me
תוֹדִיעֵנִי

6 Behold, thou || desirest [c] truth in the inward parts; and in the hidden part thou † shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

7. Lord, be thou pleased to absolve me, and solemnly to declare and seal to me thy reconciliation, after the same manner || as the priest is wont to do, when upon the unclean thing he sprinkles water mixed with the ashes of an heifer, and of cedar wood, and of hyssop, and of scarlet, Lev. 14. 6, 7. Num. 19. 6. the solemn ceremony for the purification of sin, v. 9. and whereby the blood of the lamb of God, the death of the Messias was præfigured: and then I shall again be restored to that blessed state, from which I have so sadly fallen by my outragious miscarriages. || so the ch.

8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoyce.

8. I am in a most sad and wretched condition; thy just displeasure and wrath for my sins, as long as it continues over me, is the setting my soul upon the torture, my own conscience being the executioner under thee: O be thou pacified and reconciled toward me, and it shall be the joyfullest news that ever came to any poor tortured suppliants ears, when he is taken off from the rack, and all his bones set, and restored to ease again.

9 Hide thy face from my sins, and blot out all mine iniquities.

9. Lord, pardon my sins, and return to thy wonted favour toward me.

10 Create in me a clean heart, O God, and renew a right spirit within me.

10. I have sadly fallen from my wonted purity and sincerity; Lord, by the good work of thy grace upon my heart, restore me to it again, and renew me inwardly and throughly, my very thoughts as well as my actions, that I never fall into the least beginning of any such pollution again.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

11. Lord, it is just with thee to reject me from all spiritual commerce and communication with thee, who have resisted thy spirit, and wasted my soul by so many wilful commissions against thee; just that thou shouldest withdraw thy grace, to which I have done such despite: O do not thou thus severely punish me, by withdrawing that which now more than ever I stand in need of.

12. Restore

12. Without thy help and aids I am utterly unable to get out of this broken condition; the free and voluntary assistances of thy spirit are so perfectly necessary to me, that I can never think a good thought, make the least attempt toward recovering the purity from whence I am fallen, without them: O be thou pleased to restore them to me, and thereby to support and establish me.

12. Restore unto me the joy of thy salvation, and uphold me with thy free spirit.

13. And this thy exceeding mercy to a sinner, so sadly laps'd, may be a means to bring wicked livers home to repentance, I shall be able to incourage them to return, by proclaiming mine own success, who have fallen as sadly as any of them can have done. And being thus incouraged by my example and experience, many, I doubt not, by the assistance of thy grace, shall be brought home to thy service, and the practice of the duties of new life.

13. Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

14. Oh, that sin of murther is an horrid and crying sin, of a black and deep dy; and though mine own hands have not been polluted with it, yet my conscience assures me the guilt of the murther of Uriah lies on me, who projected and contrived it by others: O thou blessed Lord, from whom all my deliverance must come, be thou pleased to deliver me from this one, as from those other foul Commissions, and it will be most joyful news to me, and with the greatest exultation of heart shall I proclaim thy abundant mercies to me.

14. Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

15. This work of grace from thee shall set my lips wide open, in praising and magnifying thee.

15. O Lord, open thou my lips, and my mouth shall shew forth thy praise.

16. 'Tis not any the richest hecatombe or most charg able oblation for my sin, that thou expectest or requirest of me. The truth is, my sins are of such a sort, as for which the Mosaical law allows no reconciliation, no sacrifice for such wilful sins, Heb. 10. 26.

16. For thou desirest not sacrifice, ‖ else would I give it: thou delightest not in burnt-offerings.

‖ that I should give it, אֶתֵּנָה

17. 'Tis my sincere humiliation, confession, and renovation, which alone thou admittest, and even in this foulest condition, thou art mercifully pleased to have respect to them, and look on them, as the most acceptable oblation. And whensoever that is presented to thee from an honest heart, it is sure to find a welcome and hospitable reception.

17. The sacrifices of God are a broken spirit: a broken and contrite heart, O Lord, shalt thou not despise.

18. O be thou thus merciful to me, and to all that love and fear thy name, and meet in the place by thee appointed for thy service: defend and succour all, and preserve them from falling into such wilful presumptuous sins.

18. Do good in thy good pleasure to Sion: build thou the walls of Jerusalem.

19. And then our sacrifices of all sorts, and all that is typified by these shadows, and what is much more valuable then any of these, Mar. 12. 33. our prayers, and our praises, our solemnest acts of the most ardent love and devotion, and the diffusion of that in acts of charity and mercy to our brethren, shall, upon the altars of our very hearts be presented to thee in an humble, but cheerful confidence, to be accepted by thee.

19. Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thy altar.

Annotations on Psalm LI.

a. וְזַכֵּה

V. 4 *Clear*] The word זָכָה is ordinarily rendred *mundus fuit*, *clean*, or *clear*, or *pure*; and so the Chaldee takes it here, and renders it by חַכְּרוּ, from בָּרַר *purgavit*. But this, as the context evinces, must be understood in a *forensick* sense, as *pure* is all one with *free* from *guilt*; and so there is a second notion of the word for *overcoming*, meaning that sort of *victory* which belongs to him that carries the cause in *judicature*. Thus the LXXII. render it here, καὶ νικήσῃς, *and overcome*; and thus the Apostle takes it from them, *Rom.* 3. 4. and the Syriack there renders that of the *Apostle* by ملنبا the same word which both the Hebrew and Syriack have here in this psalm: which is a sure evidence, that the word here used doth certainly signifie as the LXXII. rendred it, and was no way mistaken by them; and that very reconcileable with the notion of *mundus fuit*, for he that doth νικᾶν ἐν τῷ κρίνεσθαι, *overcome in the suite* or *contention*, so κρίνεσθαι signifies, to be a *party* in a *suite*) is fitly said to be *cleared* or *quitted* by the *Law*; and that is also the importance of תִּצְדַּק *justified* in the *forensick* sense also, as that is opposed to *cast* or *condemned*. The only remaining difficulty is, to what part of the *antecedent* speech this is to be connected, לְמַעַן *that thou mightest be justified* —— This, say the *Jews*, is not to be joyned to the words immediately precedent in the former part of this *verse*; but either to the *prayer*, *Have mercy upon me*, v. 1. or, *I acknowledge my transgressions* —— v. 3. putting the beginning of this verse, *Against thee*, —— in a parenthesis. But the former of these hath little of probability in it; and the latter, which is more tolerable, may very reasonably be rejected also, the immediate antecedents being very fit to bear this consequence, and indeed much fitter than either of those which are more remote. For if in the beginning of the verse, the emphasis be laid, as the thrice repeating shews it ought, on the לְךָ *to thee*, לְבַדְּךָ *to thee only*, and בְּעֵינֶיךָ *in thy sight*, the importance of it will certainly be, what S. *Ambrose* and S. *Chrysostome* and others have observed, that *David*, being a *King*, was not liable to punishment from any but God: and though he had in this business highly offended against others, against *Bathsheba*, and especially against *Uriah*, whom he had caused to be made *drunk*, and afterward *slain*, and, in the next verse confesseth the guilt of his *blood*, and therefore must not be understood, saith *Chrysostome*, as if he said, ἐπὶ τῷ Οὐριαν

לְמַעַן
S. Paul Fagius in Exod. 22.

in ipsum, that he had not wronged Uriah; yet could not be be *impleaded* or *judged* by *man* for this, but only by *God*: Βασιλεὺς ἦμην, ἐφοβούμην μᾶλλον ἁπάντων ἡμῶν, ἵνα μὴ φοβούμενον τὸν δεσπότην ἐγκαλέσῃ μοι τῶν, κατηγόρους μὴ ἔχων ἄνθρωπον, ἀλλὰ φειδόμενος δικῆς σὺ, μὴ τι καὶ ἐν *milibus* ἐκδύσῃς, saith *Chrysostome*, *Being a King I feared not him whom I wronged; he being my subject, could not punish me: all my fear was for thee, lest thou shouldest call me to account.* And then this most regularly introduceth this consequence, (for so לְמַעַן is not ἀποδοτικὸν, but ἐκβατικὸν, a note of *consequence* only) ἵνα δὲ, *that thou mightest be justified in thy sayings*, or *doings* (so דָּבָר ordinarily signifies a *deed*, and not only a *word* or *saying*) *and overcome when thou contendest*. Thus, if any other but God should implead, or judge, or punish me for this, I should have just reason to complain, God having placed me in a condition of judging and punishing others, without being my self subjected to any other humane tribunal. But for all this I stand most justly chargeable, and punishable by God: *To thee I have sinned*, from *thee I deserve*, and may most reasonably *expect* punishment. *In thy sight I have done this evil*, i. e. so as to be most justly *liable* to thy *vengeance*; though לְךָ I am thus liable to *thee only*, to *none* else but *thee*; לְמַעַן, *that* (noting this to be the *natural* consequence) *thou mightest be justified in thy doings, and overcome when thou contendest* or *impleadest me*, i. e. whatsoever *bill* of *indictment* thou putteſt in against me, though to charge upon me the *highest rebellions* against thee, and bring upon me the severest sentence of eternal rejection out of thy favour and presence, and infliction of the direfullest torments, thou art sure to overcome and cast me in the suite, I have nothing in the least to pretend, or plead against it. The only seeming objection to this rendring is fetcht from בְּשָׁפְטֶךָ, which from שָׁפַט *judicavit* is thought to *signifie*, *in thy judging*. But there is another acknowledged notion of the word in *Niphal*, for *litigare*, *contendere*, *causam agere*, to *contend*, or *plead*, or *go to law* with another: and though in *Kal* it ordinarily signifie *to judge*, yet 'tis evident the LXXII. and the Syriack took it here in the other sense; and so the former renders it τῷ κρίνεσθαι, i. e. in *pleading* or *contending* (so the word κρίνεσθαι signifies in the *Hellenists dialect*, see note on *Rom.* 3. b.) and not as the Latine, more to the word than *idiome*, render it, *cum judicaris*, *when thou art judged*. And so the Syriack render it ... from דין, which both in Hebrew and Syriack signifies to *contend* in *judicature*, to *plead*, and not only or so frequently to *judge*. And so the sense both here, and to the *Romans* best bears: *here*, for being *justified* in the *forensick* sense, as that is opposed to *condemned*, doth more properly belong to the *litigants*, or persons that contend in *judgment*, than to the *Judge*, and so to be *cleared* also; but most necessarily so it is in the reciting these words to the *Romans*, where he that is said to *overcome*, must necessarily be one of the *contendents*, and not the *Judge*: And accordingly that which the text is there brought to prove, is, *Let God be true, and every man a liar*: where God and man being supposed to have a controversie, in like manner as *Mich.* 6. 2. and so brought in as *pleaders* or *contendents* (and not as a *judge* and a *delinquent*) the verdict is given on Gods side, (*Let God be true*, which is a pronouncing that God is *true*, a *clearing* or *justifying God*) and *against man*, who is pronounced a *liar*, and so this text verified, *God is justified and cleared*, or *overcomes in lite*, in the supposed matter of debate between them; κείσεται μοιχεύων, ἐὰν εἰς ἐμὲ ἀναφέρῃ τὸ ἁμάρτημα, καὶ οὐ φείσεται τῶν ἐμῶν, faith * *Chrysostome*, *the business being debated and brought before a judicature between God and me.* * Tom. 1. p. 709. l. 22.

V. 5. *Shapen*] For the understanding of this verse, 3. things must be observed. 1. What is meant by the *two verbs* חוללתי and יחמתני. The former of them, from חִיל, and חול which signifies *sorrow* or *labour*, but especially that of the *woman* in *travail*, signifies the *birth* of a *child*; and so is rendred by the Chaldee אִתְיְלִידַת, *I was born*, (and though the Syriack בטנא from בֶּטֶן *venter*, may signifie *conception*, or *carrying in the womb*, and so may agree with the LXXII. συνελήφθην. and the Latine *conceptus sum*, *I was conceived*; yet it signifies *bringing forth* also. So *Isa.* 54. 1. חָלָה *travailing with child* is but the explication of יָלְדָה going before, *bearing* or *bringing forth* the *child*. So *Jer.* 4. 31. *I heard the voice* כְּחוֹלָה *as of one that travaileth*, or *bringeth forth*; and frequently elsewhere. And so 'tis best here to be rendred, *I was born*, or *brought forth*. And the vulgar Latine, that reads otherwise, hath made a gross *tautologie*, *Conceptus sum, & concepit me — I was conceived, and my mother conceived me*; which even those Antients that follow them saw necessary to avoid. Then for the latter, it is from יָחַם, *incaluit*, and is ordinarily taken for the *act* of *conception* (see *Gen.* 30. 38, 39, 41.) and cannot reasonably be applyed to that of *cherishing* in the *womb* after *conception*, as some would have it. And so that is the meaning of the verbs, *I was born*, or *brought forth into the world*, and not only so, but even *conceived by my mother in iniquity, and in sin*: and accordingly * St. *Hilary*, that with the vulgar reads in the first place *conceptus sum*, *I was conceived*, reads in the latter, *peperit me mater*, *my mother brought me forth*: and so doth † St. *Ambrose* also. Secondly then, for the conjunction of the verbs and nouns, or the notion of his being born and even *conceived in sin*, instead of setting down the surmises of some modern Interpreters, it will not be amiss to inquire, what the antient Fathers of the Church have said. And herein we shall find, that they have with some, though but small, variety delivered themselves. For as most of them have lookt on it as a Text whereby to confirm the Catholick Doctrine concerning *Original sin*, so one of them being prest with it by hereticks for the maintenance of a foul error, hath been thought to interpret it otherwise. St. *Paul* the Apostle tells us of the hereticks of the first times, (the *abominable Gnosticks*) that they *interdicted marriage*, 1 *Tim.* 4. 3. The same *heresy*, saith *Irenaus*, l. 1. c. 30. was continued and propagated first by *Saturnius* and *Marcion*, then by the *Encratitæ* or followers of *Tatianus*. Now for the confirming of this their *interdict*, they affirmed, that none could be saved but *unmarried* or *single men* and *women*, saith *Epiphanius*; τὸν γάμον ἀπὸ τοῦ διαβόλου λεγόντων. saith *Clemens*, *Strom.* l. 3. *that generation was simply an accursed thing*; γάμου τε ἀδοξίαν, ἢ φθορὰν; saith *Irenæus*, l. 1. c. 31. *that marriage was pollution* or *corruption*, and *fornication*: and they brought several places of Scripture to prove this, (most of them those very texts that are brought from the Old Testament, to affirm the doctrine of our corruption of nature) and among them this of the *Psalmist*, *In sin hath my mother conceived me.* These their *objections* are touch't on by * *Clemens Alexandrinus*, and the account he gives of them is by the learned

† Tom. 1. p. 709. l. 8.

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יְחַמְּתְנִי

* in Psal. 119. Bas. ed. p. 522.

† de Pœn. l. 1. c. 11.

* Strom. l. 3. ed. Sylburg, p. 562.

Author of the *Pelagian Hiſtory*, l. ii. *par.* 1. p. 160. interpreted as an evidence, *Clementem non ſatis intelleziſſe, that Clement did not ſufficiently underſtand the doctrine of Original ſin.* For having applied the Pſalmiſts words of *mater mea, my mother*, to *Eve*, the *mother of all living*, (a ſenſe which *Aben Ezra* cites from ſome of the *Jews*, ויש אומרים, &c. *ſome ſay Eve is hereby underſtood, who did not bear till after ſhe had ſinned*) he adds, καὶ εἰ ἐν ἁμαρτίᾳ συνελήφθη, ἀλλ' οὐκ αὐτὸς ἐν ἁμαρτίᾳ· ἦν μὲν ἁμαρτία αὐτὸς, *and if he were conceived in ſin, yet he was not himſelf in ſin, nor indeed was he himſelf ſin.* And ſomewhat leſs obſcurely ſome few lines before, (on the occaſion of the words of *Job*, *There is none pure from filthineſs, though he be but one day old*) he hath theſe words, λεγέτωσαν ἡμῖν, πῶς ἐπόρνευσεν τὸ γενηθὲν παιδίον, ἢ πῶς ὑπὸ τὴν τοῦ Ἀδὰμ ὑποπέπτωκεν ἀρὰν τὸ μηδὲν ἐνεργῆσαν· *Let them tell us where the new born child did fornicate, or how that which hath acted nothing is fallen under the curſe of Adam.* Inſtead of a larger examination of his words (which indeed have too much of obſcurity in them, to be a teſtimony of much force to prejudice or eſtabliſh a point of doctrine) this one conſideration may, I ſuppoſe, ſuffice, that being not there ingaged by his buſineſs in hand to give the full interpretation of that place, any farther than was uſeful to refute the objectors before him, the *Pſeudonymous Gnoſticks* and *Encratites*, it cannot be juſt any farther to extend his words, than the refuting of them makes it reaſonable to extend them: *viz.* firſt, that by his *mothers conceiving him in ſin*, he meant not his *immediate mother*, as if her *conception* were an act of *ſin* in her, (which indeed had been for the *Encratites* turn, who deteſted *generation* as *ſinful*, and ſo *condemned marriage*) but rather *Eve*, who had *ſinned* before ſhe *conceived Cain*, and ſo all mankind after her were *conceived in ſin.* Secondly, that as by his γένεσις, *conception* and *birth*, his *mother* committed no *ſin* in *conceiving* him, ſo neither the *child* it ſelf being *conceived* committed any *fault.* Thirdly, that neither doth any *child* of *Adam*, by the *bare pollution* of *birth*, fall into that *accurſed ſtate* wherein the *Encratites* thought *Adam* to be involved, and all that were propagated from him by *generation*, and thereupon profeſt to deteſt *generation* and *marriage.* For this was one ſpecial part of the *hereſy* of theſe *Encratites*, that *Adam was certainly damn'd*, ἀντιλέγουσι τῇ τοῦ πρωτοπλάστου σωτηρίᾳ, *they reſiſt Adams ſalvation*, ſaith *Irenæus*, l. i. c. 30, 31. and conſequent to that, that his *ſin* being imputed (as they had learnt from the *Orthodox*) to all his *poſterity*, the ſame *damnation* devolved upon all, and that all that were thus *born*, had not only ſome ſinful *corruption born* with them, but were themſelves ἐν ἁμαρτίᾳ, *in ſin*, i. e. either guilty of ſome *actual* ſin, by being *begotten* (as his *queſtion* πῶς ἐπόρνευσεν; imports) or elſe were ſpread all over with nothing but *ſin*, (in a ſenſe ſomewhat proportionable to that of the Phariſees of him that was born blind, *Joh.* 9. 34. *Thou wert altogether born in ſins*) and ἁμαρτία αὐτὸς, *themſelves ſin* in the *abſtract*, and nothing but *ſin.* Now none of theſe would that learned Father allow to be concluſible from theſe texts; but on the contrary he thinks it moſt ridiculous, that either the *child* ſhould be ſaid to *ſin*, or that every *child* ſhould be ſaid to be thus *wholly immerſt in ſin*, as to be himſelf *ſin*, and nothing elſe, when yet he hath *committed* no *ſin*, or that the ἀρὰ τοῦ Ἀδὰμ, *the curſe of Adam* (not in *Origens* ſenſe, *Contra Cels.* l. iv. where he ſaith ἡ ἀρὴ τοῦ Ἀδὰμ κοινὴ πάντων ἐστὶ, *the curſe of Adam is the common curſe of all*, but in the notion of the *Encratites*, as that was, in their opinion, certain *damnation* to *Adam* who *commited* it) ſhould fall on all that ever were *born* from him. The falſeneſs and ridiculouſneſs of which, in all the parts, may well be granted, and yet the doctrine of *Original ſin*, as it was believed by the Antients, remain true, and this text of this Pſalm be one teſtimony of it, *viz.* that though *Adam* ſinned, and thereby loſt the image of God, in which he was created, deforming it into Satans image, whoſe temptations he hearkened to; and though this he did, as a common Father, and repreſentative of all mankind, and ſo in him all his poſterity were concluded under the breach and penalty of the firſt Covenant, and all being begotten after the Image of laps'd *Adam*, were begotten in a corrupt, polluted ſinful ſtate, and had many ſad effects of *Adams* fall connatural, and born with them; yet Chriſt was given for all, and by that gift, firſt *Adam* himſelf was redeemed from ſo much of the curſe belonging to ſin, as concerned his eternal ſtate, and ſo alſo all others of his poſterity, that did not by their own actual and habitual ſins and impenitence (their redemption notwithſtanding) bring down that curſe upon them. That this doctrine of Original ſin, as it was maintained againſt *Pelagius*, is very remote from the Doctrine of the *Encratites*, is moſt certain and viſible, and cannot be doubted by any. The *Encratites* thought generation could not be without ſin, that *Adam* was damned, and all were born heirs apparent to that curſe, and ſo deteſted generation and marriage: but the doctrine of Original ſin ſuppoſes marriage to be honourable, and that the conjugal bed may be kept pure and undefiled, and that neither is ſin committed by the parents in begetting, nor by the child which is begotten; and though the child be born in ſin, after ter the image of laps'd and ſinful parents, yet allows a medicine as univerſal as the diſeaſe, and ſo acknowledges this corruption of our nature not only reconcileable with, but uſeful and contributive to our eternal good. And this *Clemens* in that place ſeems to acknowledge, and to make another part of his anſwer to thoſe Hereticks: for having mentioned τὰς πρώτας ἐκ γενέσεως ὁρμὰς, *the firſt incitations, which proceed from our natural corrupt ſtate*, and thoſe as ἀσεβείας, *impieties*, or *averſions from God*, καθ' ἃς θεὸν οὐ γινώσκομεν, *in reſpect of which we are ignorant of God*, (which ſhews him to be no enemy to the doctrine of Original ſin) he adds, εἰ δέ τις κατὰ τοῦτο λέγει κακὴν τὴν γένεσιν, κατ' ἐκεῖνο ἐπαίνου ἀγαθὴν, καθὸ ἐν αὐτῷ τὴν ἀλήθειαν γινώσκομεν, *but if any man in this reſpect calls nativity ill, let him in that other reſpect acknowledge it good, becauſe thereby we come to the knowledge of the truth.* In which words he ſeems to refer to the following verſe in this *Pſalm*, *Behold thou deſireſt truth in the inward parts, and in the hidden part thou ſhalt make me to know wiſdom:*] which, by the way, as it is an aggravation of every wilful actual ſin committed by any child of *Adam*, (becauſe though it be committed in compliance with natural corruption, yet 'tis in oppoſition to grace, and the both outward and inward directions of Gods Spirit, which were given to mortifie our natural corruption, and to beget us to a new ſpiritual life;) ſo it is full matter of conviction to the *Encratites*, that generation and marriage is good, and not evil, becauſe it brings forth children to the grace and mercies of Chriſt, to Baptiſm, that fœderal rite of receiving every the tendereſt Infant into the Covenant of grace, whereby the original ſtain or corruption ſhall be

be diſabled from bringing any eternal miſery upon them, that do not call it on themſelves by thoſe wilful acts of ſin, that might have been reſiſted by them, if they had not been foully wanting to themſelves. Which conſideration being ſo much more proper to the point which *Clemens* had in hand, (the refuting of the *Encratites*) than the inſiſting on the doctrines, and aggravations of original corruption, we cannot reaſonably wonder, that he ſhould there confine his diſcourſe to that which was only pertinent (and ſo he goes on to ſhew grounds of mercy and pardon, from the very nature of our temptations, δυναπὶ ἀκατεργάστοι οἱ κοσμοκράτορες τῆ σκότους, διὰ τῦτο αἱ συγγνώμαι; and the way to contend and overcome in our Chriſtian *agonies*, by St. *Paul*'s ὑπωπιάζω, as he reads it, and δυλαγωγῶ, *ſubduing*, and *bringing* under the *fleſh*, and not abſteining wholly, but οἷς ἐκεῖνον ἐγκρατῶς χρώμενος, *temperately uſing thoſe things which we judge fit for us*, and ſo atteining the *incorruptible crown*, οὐχὶ δὲ ἀκονιτὶ στεφανίμενοι, *but ſo as not to be crowned without fighting*) and not inlarge to that which was more than granted by his adverſaries, with whom he had then to do, even improved into dangerous heretical doctrine: for ſo *Tatianus* having learnt from Scripture, and the doctrine of the Church, and of his teacher * *Juſtin Martyr*, that by *Adam*'s fall all mankind were ingaged in ſin and death, he thinking the act of generation was the committing the ſame fault that lay ſo heavy on *Adam*, and by not conſidering well the benefits of the Second *Adam*, prepared for all that were loſt in the firſt *Adam*, fell into a diſlike and deteſtation of marriage and propagation; which heretical improvement of the Catholick doctrine *Clemens* refuting, had no occaſion, at leaſt neceſſity, to ſpeak of the true doctrine which was more than granted by thoſe Hereticks. This being the only teſtimony out of antiquity which is thought to be leſs favourable to the doctrine of Original ſin in general, and particularly to the interpreting this text of the Pſalmiſt to that ſenſe, I have thus largely inſiſted on it. And for the farther clearing of it, ſhall adjoyn the interpretation of St. *Chryſoſtome*, which ſeems to me to proceed in the ſame way as *Clemens* did, but withal to give us a much more perſpicuous underſtanding of the full deſign of it. *Clemens* interpreted the mothers conception to be underſtood of *Eve*; and ſo ſaith * *Chryſoſtome*, *In ſin hath my mother*——Ἄνωθεν, φησὶ, καὶ ἐξ ἀρχῆς ἡ ἁμαρτία κεκράτηκε, φθονᾶλε γὰρ τῆς Εὔας σύλληψιν τῆς ἐνθολῆς ἡ παράβασις——*From the beginning ſin prevailed, for the tranſgreſſing of the commandment was before the conception of Eve; for it was after the ſin, and ejection from paradiſe, that Adam knew his wife, and ſhe conceived, and brought forth Cain.* This therefore was the Pſalmiſts meaning, ὅτι δὲ ἡμελίφαν φθορὰν κρατήσασα ἡ ἁμαρτία, ὀδὲν πνα καὶ τέλειον διὰ τῦ γένους εἰργάσατο, *that ſin prevailing over our firſt parents, wrought a way and path through mankind.* Then, whereas *Clemens* indeavours to free the text from favouring the *Encratites*, by ſhewing the good and benefits of propagation, out-weighing the evil that was inſeparable from it, and by inſiſting, that as the child new born did not commit fornication, ſo he fell not under *Adams* curſe; St. *Chryſoſtome* proceeds alſo on that matter, but much more perſpicuouſly, and ſo, as is viſibly moſt agreeable to the Catholick Doctrine: Διδασκόμεθα δὲ διὰ τῦτων ἁπάντων, οὐχ ὅτι φυσικὴ τῆς ἁμαρτίας ἡ ἐνέργεια, (* ἢ γὰρ ἂν, ἦμεν ἀναίτιοι τιμωρίας) ἀλλ' ὅτι ἔστιν ἡ φύσις ἐπὶ τὸ πλαίειν, ὑπὸ τῶν παθημάτων ἐνοχλυμένη· πολὺ δὲ ἦμες ἡ γενέσεως πόνος συνέρχεται κ.τ.λ. *But by all this we learn that the act of ſin is not natural (for if it were we ſhould be free from puniſhment) but that nature inclines to falling, being diſturbed by a tumult of paſſions: but yet reſolution making uſe of induſtry overcomes.* Adding, in reference particularly to the *Encratites*, ὁ τοίνυν, ὡς τινες δυσκόλως ὑπέλαβον, τῦ γάμυ κηλητηρίῳ, ὕτω γεγονόσι, τὸ ἐν ἀνομίαις συνειλῆφθαι, ἀλλὰ τὴν ἄνωθεν ὑπὸ τῶν περιόντων πολυθρύλητον παρανομίαν εἰς μίσος περιφέρει, καὶ κατεύνης λόγον γεγενῆσθαι τῶν ῥευμάτων τύτων τοῦτον, *They are therefore fooliſhly miſtaken, that ſuppoſe David to accuſe marriage here, thus underſtanding thoſe words, I was conceived in iniquities (as if his mother ſinned, when ſhe conceived him;) That is not his meaning, but he mentions the tranſgreſſion of old committed by our firſt fathers, and ſaith of that, that it was the fountain of theſe ſtreams.* εἰ γὰρ ἐκεῖνοι, φησὶ, μὴ ἥμαρτον, οὐκ ἂν ἐδέξαλο τὸ θανάτυ τὸ ἐπίμοιρον, θνητοὶ δὲ μὴ ὄντες, κρείττους ἂν ἦσαν φθορᾶς, τῇ δὲ ἀφθαρσίᾳ πάντως ἂν καὶ ἀπαθείας συνῆν· ἀπαθείας δὲ πολιτευομένης χώραν οὐκ ἂν ἔσχεν ἡ ἁμαρτία, *for*, ſaith he, *if they had not ſinned, they had not undergone the puniſhment of death, but not being mortal, had been above corruption, and then to incorruption apathie, abſence of paſſions, had been concomitant; and apathie being admitted, ſin had had no place.* Ἐπειδὴ δὲ ἐξήμαρτον, φθορᾷ παρεδόθησαν· φθαρτοὶ γενόμενοι, τοιέτες, καὶ γεννήσαν παῖδας, τοῖς δὲ τοιέτοις ἐπθυμίαι, καὶ φόβοι, καὶ ἡδοναὶ συμπαρέπονλαι. ὅσοις δὲ ταῦτα καὶ λογισμὸς ἀγωνίζεται, καὶ νικήσας μὲν ἀνακηρύτλεται, ἡττηθεὶς δὲ αἰσχύνας ὑφίσταται, *But ſeeing they ſinned, they were delivered to corruption; being become corruptible they begat children like themſelves, and to ſuch, deſires and fears and pleaſures were together conſequent. Againſt theſe reaſon contends, and if it overcomes, is pronounced or proclaimed to be rewarded; but if it be overcome, it is a debtor of ſhame, is puniſhed with reproach.* Thus far this holy Father in that place, expreſſly giving us his own opinion (and, I ſuppoſe, ſufficiently clearing *Clemens* doctrine) in this matter: that though *David* impute not any of his foul, actual tranſgreſſions to nature, or the force of Original ſin, becauſe he had thoſe other aids from God, which might have reſiſted ſucceſsfully, if he had not been wanting to himſelf; yet he here mentions *Adams* fall, as the fountain of all vitious corrupt ſtreams, as that which ſhewed ſin the way into the world, brought tumultuous paſſions (which he * elſewhere calls πολὺν παθῶν ὄσμον, *a large ſwarm of paſſions*) together with *mortality* after it, and ſo an inclination and tendency in our nature to ſtumble and fall: which inclination, or ῥοπὴ φύσεως εἰς τὸ πταίειν, is all one with the πρῶται ὁρμαὶ γενέσεως ὁμμαὶ, *the firſt incitations from our nativity*, in *Clemens*, which he mentions as *impieties*, and therefore ſins; though, ſaith *Chryſoſtome*, λογισμὸς, *reaſoning*, ſuch *diſcourſe* as a Chriſtian is capable of, and γνώμη, *reſolution*, with *induſtry* making uſe of the means that God hath given us (he adds elſewhere πνεῦμα τὸ βοηθῦν, *the ſpirit helping us Chriſtians*, and βάπτισμα τὸ νεκρῶσαι δυνάμενον, *baptiſm able to mortifie*) may not only oppoſe and incounter this *ſwarm* and *rout* of *paſſions*, but *overcome* them alſo. What the Latine Fathers thought of this place is viſible from ‖ *Hilarie*, in his *Enarration* on *Pſal.* 119. V. 175. *Vivere ſe in hac vita non reputat, quippe qui dixerit, Ecce in iniquitatibus conceptus ſum—— Scit ſe ſub peccati origine & ſub peccati lege natum eſſe; meditationem autem legis Dei ob id elegit ut vivat; He accounts not himſelf to live in this life, as having ſaid, Behold I am conceived in ſin——He knows he was born under the beginning of ſin* (i. e. *Original ſin*, for he calls it elſewhere, as *originem carnis*, the *beginning of*

* Τὸ γένος ἡμῶν ἐν ἀνθρώποις ἀπὸ τῦ Ἀδὰμ ὑπὸ θανάτυ καὶ πλάνυ τὴν τῦ ὄφεως ἐπισπάσατο—— Dial. cum Tryph. p. 316. A.

* Tom. 1. p. 709. l. 42.

* γρ. εἰ.

* in Rom. 6. Hom. 11.

* in Rom. 6. Hom. 11.

‖ Baſil. ed. p. 522.

Ibid. p. 301.

the flesh, so more expresly, *originis vitium*, the *vice* of his *beginning*, and *peccata humanæ naturæ*, the *faults* of his *humane nature*) *and under the law of sin; but be therefore chooseth to meditate in the law of God, that he may live.* And to the same purpose † St. *Ambrose*, ‖ *Omnes homines sub peccato nascimur, quorum ipse ortus in vitio est, dicente David, Ecce in iniquitate —— All men are born in sin; our very birth is in fault, as David saith, Behold, I was conceived in sin ——* And many others concur to the same sense, in their *Scholia* on this *Psalm*. As for the doctrine it self of *Original sin*, as it is founded on many other places of Scripture, as well as on this, the *concordant* testimonies of the *Antient Church* are set down at large by the Author of the *Pelagian Hist. l.* 11. *Par.* 1. from *Justine, Tatianus, Irenæus, Origen, Macarius Hierosolymit.* and *Macarius Ægyptius, Athanasius, Cyril of Jerusalem, Basil, Gregory Nazianzen, Chrysostome, Leontius, Olympiodorus* (of the Greek Church;) and from *Tertullian, Cyprian, Arnobius, Reticius, Olympius, Hilarie, Ambrose, Optatus, Hilarius Diaconus, Hierome* (of the Latine;) as well as from St. *Augustine*, and those that followed him. And ‖ *Vincentius*'s words are remarkable, *Quis ante prodigiosum discipulum ejus Cœlestium reatu prævaricationis Adæ omne genus humanum negavit astrictum? Before Cælestius, Pelagius*'s *prodigious scholar, who ever denied that all mankind was bound by the guilt of Adams sin?* This I suppose sufficient to assure us of the sense of the Universal Christian Church in this Article. And what from this and the like places of the Old Testament the old Jews doctrine was, may be concluded from these words of St. *Chrysostome*, Οὐκ ἀρκεῖταί τῷ ἑνὸς, ἵν' ὅλαν λύσῃ σου ὁ Ἰουδαῖος, Πῶς, ἑνὸς κρίθεντος τοῦ Χριστοῦ, ἡ οἰκουμένη ἐσώθη; Συνθῆς ἀνθρῶ λέγειν, Πῶς, ἑνὸς πεσόντος τοῦ Ἀδὰμ, ἡ οἰκουμένη κρίνεται; *The reason of* St. *Paul*'s *phrase* so oft repeated [*as by one*] *Rom.* v. *was, that when a Jew shall aske, how the world should be saved by the well-doing of one, the righteousnesse of Christ; thou mightest be able to say to him, How should the world be condemned by one Adams sinning?* By which words of his it appears, that this doctrine of the whole worlds being under condemnation for the sin of *Adam*, was such, as he thought no Jew would doubt of; for else it could be no fit means to silence his objection against the redemption of the whole world by Christ. To this of the Jews belongs their ordinary style of יֵצֶר הָרַע *the evil formation*, (which the Chaldee lightly vary into יִצְרָא בִישְׁתָּא meaning our *evil affections*, or *concupiscence*) and יֵצֶר חַטָּאת *the formation of sin*, or *proclivity to sin* from their frame or fabrick. So *Eccl.* 10. 1. זְבוּבֵי מָוֶת *the flyes of death* are by the Chaldee rendred יִצְרָא בִישְׁתָּא *evil concupiscence*, which *abiding at the gates of the heart, brings the cause of death into the world:* and *Psal.* 103. 14. where we read יִצְרֵנוּ *our frame*, the Chaldee have יִצְרָא בִישְׁתָּא דְמַחְטֵי וְחָנָא *the evil concupiscence which impells us to sin.* So *Psal.* 119. 70. יִצְרָא דְלִבְהוֹן *the figment of the heart.* So say the *Rabbins, three men subdued* אֶת יִצְרָם *their concupiscence*; *Joseph, Gen.* 39. *Boaz Ruth* 3. *Phalati* 1 *Sam.* 25. 44. Where by the example of *Joseph*, &c. it is evident, that the desire of carnal forbidden objects, such as another mans wife, is comprehended by them under this style of יֵצֶר *formation*: And this from *Gen.* 8. 21. where of the יֵצֶר לֵב הָאָדָם *imagination*, or *formation*, or *figment of the heart of man*, it is said, that it is רַע מִנְּעוּרָיו *evil from the youth.* So in the *Midras Tehillem*, on *Psal.* 34. וַיֵּצֶר הָרַע, &c. *Now the evil figment is born with a man, and goes about with him all his days, as 'tis said, the imagination of mans heart is evil from his youth; and if it can find occasion to overthrow him, when he is twenty years old, or forty, or seventy, or eighty, it will do so.* And this the † *Talmudists*, saith *Buxtorfe*, observe to be called by *seven* names in *Scripture*: 1. רַע *evil*, 2. עָרְלָה *foreskin*, 3. טָמֵא *unclean*, 4. שׂוֹטֵא the *enemy* or *hater*, 5. מִכְשׁוֹל a *stumbling-block*, 6. אֶבֶן a *stone*, 7. צְפוּנִי *the hidden thing.* What they say of these is much of it indeed *phansiful* and *Talmudical*, and their writings are too full of such stuff to be here set down. See *Buxtorf Lex. Rabbin.* who farther refers the reader to *Caphtor, fol.* 55. 1. *Cad. habkemoch, fol.* 35. 2. *Aseat Ruchel, fol.* 12, 1. In the forecited place of *Succa* they add, that לָעָתִיד לָבֹא, &c. *in time to come God shall bring the evil figment*, or *evil concupiscence, and slay it before the just and unjust*; and that *as long as the just live*, נִלְחָמִים עִם יִצְרָם *they fight with their concupiscences, Berish. Rabba sect.* 9. elsewhere 'tis given for a rule, that this *concupiscence* is not בָּהְאי עָלְמָא *in that* (i. e. the *future*) *world.* See *Basra, fol.* 58. 1. So the question being asked in *Sanhedr. fol.* 91. 2. *from what time this evil figment obteins dominion on a man, whether from time of his birth, or of his formation in the womb*; the answer is; מִשָּׁעַת יְצִירָה *from the time of his formation*, &c. The like dispute is in *Bereshi. Rab. sect.* 34. Elsewhere they say, that in the *beginning* 'tis *like a thred of a spider, but in the end* הֲעֲבוֹתוֹת הָעֲגָלָה 'tis *like a cart-rope*; and again, that *at first it is as a stranger, afterward as a guest, and at length* בַּעַל הַבַּיִת *a Master of an house.* See *More Nev. par.* 3. c. 22. and *Vaiikra Rabba Sect.* 17. *The beginning of* יֵצֶר הָרַע *is sweet,* וְסוֹפוֹ מַר *and the end bitter.* So *R. Solomon* on *Psal.* 78. 39. *for the wind that passeth away, and cometh not again*, reads ויצר הרע טמון בלבם *the evil figment hidden in the heart*, which הוֹלֵךְ בְּשׁוּמְיָתוֹ וְלֹא וְשׁוּב *goes when a man dyes, and returns not again.* And *Midras Tebill.* to avert the argument drawn from that text against the *resurrection* of the *dead*, says, אלא וה יצר הרע *the evil figment is meant in this place* (not the *soul*) אֲשֶׁר הוֹלֵךְ עִמּוֹ בְּשָׁעָה מִיתָה *which goes with a man at the hour of death*, וְאֵינוֹ שָׁב עִמּוֹ הַשְׁעָה שֶׁיַּעֲלוּ הַמֵּתִים *and returns not with him at the hour of the resurrection of the dead.* So when *Ps.* 16. 3. there is mention of *the saints that are in the earth, Midras Tebill.* understands the words, as of those that lye buryed there, adding, *God calls not here the righteous* קְדוֹשִׁים *Saints till they be buryed in the earth*; לְפִי שֶׁיֵּצֶר הָרַע מְצוּר לְאָדָם בָּעוֹלָם הַזֶּה *because the evil figment is in a man in this age*; and (as it follows) *God doth not fully confide in man, till he be dead.* So *Kimchi* on *Ps.* 103. 14. and *Aben Ezra* on this very verse of *Psal.* 51. where he resolves the Psalmists meaning to be, that *in the hour of his nativity the evil figment was planted in his heart*; and on ver. 10. *that this evil concupiscence had drawn him to sin, and therefore he prays to God, that he would help him against the evil figment, that he might no more be misled by it*, or *admit sin.* To conclude, the *Talmud* it self *tract. Berach.* hath a very sober and Orthodox account of this matter. And so this may suffice for the second thing, the notion of *Davids* being born and conceived in sin. Thirdly then, it may be demanded, how this mention of his conception and birth in sin comes in here? or how it is a fit ingredient in a penitential Psalm, the humbling himself for so many gross actual sins, as he stood guilty of at this time? And the reason of the doubt is, because the sin of our conception and birth, being no act of our own wills, and yet farther a spring of all our corrupt streams, a strong tendency to our actual sins, the mention of that might seem rather a means of extenuating, than aggravating our actual guilts. To this I answer, 1. that if Christ, the second *Adam*, had not repaired the errors of the first *Adam*, if original corruption had inevitably betrayed *David* to his

‖ de Pœnit. l. 1. c. 11.

‖ Adver. Hær. c. 34.

Tom. 3. p. 72. l. 8.

† Tract. Succa, fol. 52.

his adultery and murther, &c. if he had not had power to resist his corrupt inclinations, or repress them from breaking out, as they did, into those gross sins, there would then be reason in the objection. But the doctrine of Original sin supposes not any such inevitable necessity, but on the contrary acknowledges the gift of Christ to be an antidote fully proportioned to the poison of our nativity, and his grace a sufficient auxiliary to inable men not only to resist, but overcome temptations, and in some degree to mortifie corruptions. The Philosopher was said to overrule his nativity and stars: and sure *Davids* divine Philosophy had thus inabled him, if he had not sinned against grace and strength. And so to him that was thus inabled, the consideration of his natural corruption could be no competent matter of extenuation. The more turbulent his passions were, the stronger his inclinations to sin, the more he was obliged to devotion and watchfulness: the one, constantly and frequently to pray for grace, which he stood so much in need of; and the other, to imploy his utmost industry, not to betray, but make the best use of those aids, to secure him from so visible and imminent a ruine. And to this sense some of the antients understand the next verse, *Behold thou desirest truth in the inward parts*, and (as the LXXII. read) τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας ἐδήλωσάς μοι, *thou hast manifested to me the secret and hidden things of thy wisdom*; Though by nature I am corrupt and unclean, yet thou, by thy special grace, and revelation and communication of the secrets of thy wisdom, thy Christ unto me, hast elevated me above that low pitch of my natural corruption. And thus 'tis not extraordinary in Scripture for two things to be mentioned one after the other, when the latter only is principally intended, and to the purpose; and the former only as it is preparative and introductory to the latter. And if this be the meaning of the place, then the account is clear, that the former verse taken alone, as it cannot be an extenuation, so neither need it be lookt on as an ingredient in the aggravation of *Davids* present actual guilts; but only as an introduction to the latter verse, Gods divine revelations to him, which were very proper to aggravate his sins, as being committed against special grace and illumination, and so neither of weakness nor ignorance. But then Secondly, though his natural inclination to sin were no ground for the aggravation of his actual sins, yet being not, as hath been shewed, useful for the extenuation of them, it may fitly come in to bear its part in a penitential Psalm, *eo ipso* as it is a sin, though but of our nature. For he that is truly sensible, and humbled for his grosser actual enormities, will, and ought to confess to God his lesser and inferior guilts, even his sins of ignorance and infirmity, and by no means to omit his natural corruptions, and all the branches thereof; First, the darkness of his understanding, Secondly, the unrulines of his affections, and Thirdly, the crookedness of his will, the bending down of that toward the carnal part, and great proneness to gratifie it: Which last, as it differs very much from the complacency of the senses in their proper objects, or the inclinableness of the flesh to that which is prohibited, which were in our first parents in Paradise (the beauty and sweetness of the apple were then grateful to two of their senses, and fit to be desired by them) and therefore no sins; so is it a degree of aversion from God, and so contrary to that degree of love with all the heart, which is commanded us by the Law, and consequently an ἀνομία, or *breach of Gods Law*, and a *sin*. And being so, and withall so connatural to the will, since the fall, that it is not perfectly rooted out of us in this life, it may sure be very fit to be put into the Catalogue, and fill up the number, and increase the weight of those sins for which men are to humble themselves before God at all times, but especially upon conviction of any one or more gross actual sins. For then the more truly sensible we are, the more wounding will every the least obliquity, or but inclination of the will to evil, appear to us; the least weight adding to his pressure, that is so much overladen already. And so this is a second use of this reflexion on his natural corrupt state, in the work of his repentance. But S. *Chrysostome* hath another notion of this passage, that it was used by *David* to introduce his prayer for that pardon which is promised sinners by Christ. For this he makes the meaning of the next verse, that God had revealed Christ unto him, enabled him to prædict his birth, passion, resurrection, and ascension; and therefore as these were means of cure for the corruption of our nature, and of obtaining pardon for the infirmities thereof, so the Psalmist prays to God, who desireth and loveth truth, that knowing τὴς φύσεως τὴν ἀδύναμιαν, *the weakness of our nature*, he will communicate his φάρμακα συγγνώμης, *medicines of pardon to them that beg them of him by prayer*; and † again, that he that had been taught this mystery of our redemption before-hand by the *holy Spirit*, prayed that he might obtain his part in that *grace* which he *predicted* to others, and therefore cried out, v. 8. *Thou shalt purge me with hyssope*——And in this understanding of it, as a part of a plea for pardon in Christ, it will be perfectly fit also for a *penitential Psalm*, (though it tended not in the least to his humiliation) Deprecation of punishment being as proper a part of such an office, as aggravation of sin can be supposed to be. But the former seems to me the more probable design of the Psalmist in this passage, and that in either part is matter of aggravation of sin; and to that I have confined the Paraphrase, though the other being honoured with so great an Author, was not wholly to be forgotten or omitted.

Tom. I. p. 710. l. 18.

† p. 711. l. 34.

V. 6. *Truth*] From טוח to *cover*, is טְחוֹת *kidneys* or *reins*, because they are covered over with *fat*. So once more 'tis used in Scripture, *Job* 38.36. where, as here, our English renders it *inward parts*, somewhat too generally. The Chaldee expressing it more particularly by כְּלָיָן in the *reins*, and these in the Scripture stile being frequently taken for the seat of the *affections*, the *purity* whereof is most contrary to the *natural corruption* or *inbred pollution*, in the preceding verse. As for אֱמֶת *truth*, that ordinarily signifies *sincerity*, *uprightness* and *integrity*: and so *truth* in the *reins* is æquivalent to an *hearty sincere obedience*, not only of the actions, but of the very thoughts and affections to God; and so, in things of this nature, wherein this Psalm is principally concerned, denotes the purity of the heart, the not admitting any unclean desire or thought, the very first degree of indulgence to any lust. And this God is said to will or desire, or delight in, (so חָפֵץ *voluit*, *frequently* signifies) and so to *command*, and *require* of us. Then though תוּרִיעֵנִי be in the *future* tense, yet in reason that is to be rendred in the *past* or the *present*, *thou makest*, or *hast made me know wisdom secretly*; by *wisdom* meaning the *knowledge* of his *duty*, and by *making known*, *instructing* in it, and by *secretly*, the *inward work* of *Gods grace* (added to the *outward* of his *law*) upon the *heart*, by which he 1. *assureth* him of this being his *will*, 2. *incites* him to the *practice* of it, and 3. *instructs* him in the *advantages* of this *obedience*, of this *purity* of the *heart*, rejecting the *first motions* of *lust*, the entertaining of which had brought this sad *ruine* on *Davids* soul, ingaged him in so many *sins*.

כ, טְחוֹת

אֱמֶת

חָפֵץ תּוּרִיעֵנִי

The

The Fifty Second PSALM.

Paraphraſe.

The fifty ſecond Pſalm was compoſed by David on occaſion of the wicked fact of Doeg, firſt in accuſing, then in ſlaying Ahimelech the High Prieſt with all his family, deſtroying the whole City of the Prieſts, called Nob, for no other crime but for a reſpect and charity performed by Ahimelech to David (ſee 1 Sam. 22.) It was ſet to the tune called Maſchil, and committed to the Præfect of his Muſick.

TO the chief Muſitian, Maſchil, A Pſalm of David, when Doeg the Edomite came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

a. 1. It is a ſtrange matter of pleaſure and joy and boaſting to a perſon in power, to be able to miſchief thoſe that deſerve it leaſt: There is not any ſort of pride more irrational, than that of a Doeg, to have killed thoſe whom no body elſe would kill, 1 Sam. 22. 17. This is moſt diametrally oppoſite to (that which alone is juſt matter of joy or boaſting to any) being like unto God; for he is moſt eminently good and bountiful, and ſo continues even to thoſe that provoke him and ſin againſt him.

1. Why boaſteſt thou thy ſelf in miſchief, O mighty man? the [a] goodneſs of God endureth continually.

2. That relation of his to Saul of Ahimelech's civility to me was moſt malitiouſly deſigned, and the effect of it as bloody, as if the tongue that ſpake it had been a raſor ſharpened on purpoſe to cut the throats of a multitude of moſt innocent perſons.

2. Thy tongue deviſeth miſchief like a ſharp raſor, working deceitfully.

3. Had it not been as eaſie for thee to have ſaid ſomewhat that might have aſſwaged the Kings diſpleaſure againſt his own ſon, and me his ſon in law? But ſome men are never pleaſed with thoſe things which alone yield true and durable pleaſure, (ſuch are all acts of juſtice, and charity, and obliging thoſe who deſerve it,) but on the contrary are tranſported with any opportunity of calumniating or ſupplanting any, be they never ſo innocent.

3. Thou loveſt evil more than good, and lying rather than to ſpeak righteouſneſs. Selah.

b. 4. And ſuch is Doeg: No ſuch pleaſure to him, as to be able by one ſpeech, as by a poiſonous vapor, to blaſt a whole multitude, and bring ruine to the whole family and city of the pious high Prieſt of God.

4. Thou loveſt all devouring words, O thou [b] deceitful tongue.

c. 5. As thou haſt dealt with the Prieſts of God, ſo ſhall God, their juſt avenger, deal with thee. Thou haſt calumniated Ahimelech, then fetcht him and his from their place of abode, then deſtroyed them from ſerving in the Tabernacle, ſwept away the Prieſts whole family, (none but Abiathar eſcaping thy bloody hands, and that much againſt thy will alſo) and let none of them return to their houſe; and not only ſo, but haſt fallen upon the whole city of Nob, without any pretence of fault of theirs, and put them all to the ſword. And God ſhall undoubtedly plead the cauſe of his innocent Prieſts, exclude thee from the priviledge of ſerving God in the Tabernacle, of receiving benefit by the Prieſtly Office, firſt excommunicate thee, then bring the ſame bloody deſolation upon thee and all thy family and people, which thou haſt executed upon thoſe.

5. God ſhall likewiſe deſtroy thee for ever; he ſhall take thee away, and || pluck thee out of [c] thy dwelling-place, and root thee out of the land of the living. Selah.

|| *or* remove thee from the Tabernacle.

6. And all that truly fear God ſhall take notice of this, as a judgment moſt juſt, for what he hath now done to the Prieſts: and as they ſhall make uſe of it to impreſs a due reverence of God, and all goodneſs on themſelves and others, and a dread of offending; ſo ſhall they make him a name of reproach to all poſterity, (by that alſo deterring all from the like practiſes) ſaying,

6. The righteous alſo ſhall ſee and fear, and ſhall laugh at him.

7. Behold the juſt vengeance of God upon a man that never thought of ſecuring his greatneſs by Gods protections, never applied himſelf to duties of piety or juſtice, never imagined that they would be uſeful to his preſent ſecurity, to which only he had an eye, but reſolved by wealth and by wicked enterpriſes to eſtabliſh and perpetuate his greatneſs. And now God hath refuted all his vain and falſe hopes, and brought utter deſtruction upon him.

7. Loe this is the man that made not God his ſtrength, but truſted in the abundance of his riches, and ſtrengthened himſelf in his wickedneſs.

8. Whereas I, to whom his miſchief was originally deſigned, 1 Sam. 22. 9. have been preſerved from ſuffering any hurt by his malice: from that time to this I have proſpered, and increaſed in ſtrength, and have not fallen into Sauls hands, when he is caſt out, v. 5. and ſhall, I doubt not, enjoy very happily the preſence of my God in the Sanctuary (which prediction was eminently fulfilled when the Ark was brought into the City of David, the place of his abode.) My condition hath been like that of the Olive-tree, which is full of green leaves all the year long; and ſo have I continued in a flouriſhing ſtate: whilſt he is withered and cut down and eradicated out of the land of the living, I am faſt ſetled and flouriſh by the good providence of God over me; and ſo through the ſame mercy I truſt I ſhall do to my lives end.

8. But I am like a † green Olive-tree in the houſe of God: I truſt in the mercy of God for ever and ever.

† flouriſhing רענן

9. This juſt vengeance of God I am obliged to remember and celebrate as long as I live, and what ever my diſtreſſes or dangers ſhall prove, repoſe my full truſt and confidence in God, wait and depend on him for deliverance in his good time. And indeed thus to live by faith, and not by ſenſe, to keep cloſe to this one guard, and ſecure our tenure in Gods protections, by never attempting or admitting ought which may betray and forfeit that hold, but for ever conſtantly to depend on God in his own way, is that which all pious men have experimented to be the wiſeſt and ſafeſt courſe, and that which will ſtand in more ſtead, than all the power aſſiſted alſo by all the wickedneſs of men.

9. I will praiſe thee for ever, becauſe thou haſt done it; and I will wait on thy name, for it is good before thy Saints.

Annotations

Annotations on Pſal. LII.

a. V. 1. *Goodneſs*] The firſt verſe is very diſtantly rendred by the LXXII. Inſtead of גִּבּוֹר חֶסֶד אֵל *O mighty man, the benignity of God*, as the Chaldee rightly render it, they read, ὁ πλοῦτος ἀνομίαν, *mighty for wickedneſs*; and the Syriack and Latine, &c. follow them in it. To this they ſeem to have been lead by a ſecond notion of חֶסֶד (quite *contrary* to *mercy* by way of ἀντίφρασιν) for *impiety, mercileſsneſs*, and alſo *reproach*, Lev. 20. 17. *it is a wicked or abominable thing*. By analogy with which, חֶסֶד אֵל might be thought to ſignifie that which is to the *reproach* of *God*, as indeed the *killing* of the *Prieſts* was, and ſo not amiſs expreſt by ἀνομία. But the ordinary acception of חֶסֶד is very fit for this place, where the *great mercy* and *benignity* of *God*, and the *continuation* or *conſtancy* thereof in deſpight of our greateſt *provocations*, *Gods bounty* even to *enemies*, is very fitly oppoſed to *Doegs unprovoked cruelty* and *impiety*.

חסד

b. V. 4. *Deceitful tongue*] The reading of the LXXII. here γλῶσσα δολία, is reſiſted by the *context*; and 'tis not improbable to have been the error of ſome *ſcribe*, the change being ſo eaſie from γλῶσσα δολία, in the *vocative* caſe, to which it may be fitly ſaid in the firſt word, ἠγάπησας, *thou haſt loved*——And thus ſurely the Latine read it, who have *lingua dolo-ſa*, in that caſe: but the Syriack took it in that *other*, and ſo read ל in *conjunction* with the *antecedents, and deceitful tongues*; and ſo the Arabick and Æthiopick alſo.

V. 5. *Dwelling place*] מאהל is literally *from the Tabernacle*, not *from thy dwelling place*; and ſo the LXXII. render it, ἀπὸ σκηνώματος, *from the Tabernacle*: and though the Latine and Syriack and Arabick have added [*tuo, thy*] yet neither will the Hebrew bear, nor do the Chaldee acknowledge it, who read by way of paraphraſe, *he ſhall cauſe thee to depart* מֵעַל אֲתָר בֵּית שְׁכִינְתָא *from inhabiting in the place of the Schechina*, or *Tabernacle*, the *place of Gods preſence*. And thus *Aben-Ezra* expounds the *Tabernacle* of the *place* where the *Ark* was. And then the removing from that (ſo יִסָּחֲךָ ſignifies from נָסַח *tranſtulit*) will be beſt underſtood of the *cenſure* of *Excommunication*, which in the *laſt* and *higheſt degree* was *Schammatha*, delivering up the offender to the *hand* of *heaven*, to be *cut off*, himſelf and his *poſterity*; according to that of the *Jewiſh Doctors*, who aſſign this difference between מִיתָה *death*, and כָּרֵת *excision*, that he *that is guilty of death, only himſelf ſuffers, not his ſeed, but excision reacheth both the ſinner himſelf and his poſterity*, as here it doth.

c. מֵאָהֳלְךָ

יִסָּחֲךָ

The Fifty Third Pſalm.

‖ the hollow inſtrument.

TO the chief Muſitian upon [a] ‖ Mahalath, Maſchil, A Pſalm of David.

Paraphraſe.

a. The fifty third Pſalm is very little varied from the Fourteen firſt compoſed by David, on occaſion of the general revolt in Abſoloms rebellion, but now new ſet to the tune called Maſchil, (which probably was the cauſe of the variations) and accommodated to ſome other occaſion, perhaps the firſt captivity, mentioned v. 6. and committed to the Præfect of his Muſick, to be ſung to a Flute, or ſome other ſuch hollow inſtrument.

1. The fool hath ſaid in his heart, There is no God. Corrupt are they, and have done abominable iniquity; there is none that doth good.

1. See Pſal. 14. 1.

2. God looked down from Heaven upon the children of men, to ſee if there were any that did underſtand, that did ſeek God.

2. See Pſal. 14. 2.

3. Every one of them is gone back, they are altogether become filthy; there is none that doth good, no not one.

3. See Pſal. 14. 3.

4. Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

4. See Pſal. 14. 4.

5. There were they in great fear where no fear was: for God hath ſcattered the bones of them that incamped againſt thee; thou haſt put them to ſhame becauſe God hath deſpiſed them.

5. God ſtruck them with a ſudden conſternation, for which there was no viſible cauſe, and ſo they fled, and were killed in the flight; God being thus pleaſed ſignally to interpoſe his hand for the ſecuring of David, and his diſappointing and diſcomfiting his enemies.

† Who ſhall give from Sion the ſalvation of Iſrael?

6. † O that the ſalvation of Iſrael were come out of Sion! When God bringeth back the captivity of his people, Jacob ſhall rejoyce, and Iſrael ſhall be glad.

6. See Pſal. 14. 7.

Annotations on Pſal. LIII.

a. *Tit. Mahalath*] What מָחֲלַת ſignifies in the *title* of this and the 88 *Pſalm* muſt be uncertain, the word being not elſewhere found. 'Tis moſt probably the name of an *Inſtrument*, on which the *Pſalm* was to be *ſung*; and it may fitly be deduced from חלל *perforavit*, or *incidit*, either from the *hollowneſs* of the *inſtrument*, or farther from the *holes* cut in it, in which reſpect חָלִיל is ordinarily uſed for *fiſtula*, or *tibia*, a *pipe*.

מחלת

The

The Fifty Fourth PSALM.

Paraphrase.

The fifty fourth Psalm was compoſed by David at a time of his great diſtreſs, and ſeaſonable deliverance afforded him by God, when hiding himſelf in the wilderneſs of Ziph, 1 Sam. 23. 15. and of Maon, v. 24. the Ziphites made diſcovery to Saul, v. 19. and he went with forces to ſeek him, v. 25. and compaſſed him round about, v. 26. but was diverted, and called home, and gave over the purſuit, by reaſon of the Philiſtims invading his land, v. 27. It was ſet to the tune of Maſchil, and committed to the Præfect of the ſtringed inſtruments.

TO the ‖ chief Muſitian on Neginoth, Maſchil, A Pſalm of David, when the Ziphims came and ſaid to Saul, Doth not David hide himſelf with us?

‖ Præfect of his ſtringed inſtruments, *ſee* note on Pſal. 4. a.

לַמְנַצֵּחַ

1, 2. To thee, O Lord, I addreſs my ſelf in all humility, to thee is my only reſort; that at this time of diſtreſs thou wilt take the care and patronage of me, and by thy power and mercy deliver me out of it.

1. Save me, O God, by thy name, and † judge me by thy ſtrength.

2. Hear my prayer, O God; give ear to the words of my mouth.

† vindicate, תְּדִינֵנִי

3. For new malicious machinations conſpired to bring miſchief and ruine upon me, and by their diſcoveries excited thoſe who are now hunting me for my life: they only conſider how they may gratifie the King, and gain his favour, and have no reſtraint of conſcience or piety to repreſs them from proceeding to the utmoſt evil.

3. For ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul: they have not ſet God before them, Selah.

a. 4. But their malice ſhall not hurt me, as neer and cloſe as they are gotten about me: the Lord ſhall preſerve me, and deliver me out of their hands.

4. Behold, God is my helper; the Lord is [a] with them that uphold my ſoul.

5. And execute vengeance on theſe Ziphites that have thus been imployed by Saul to obſerve and betray me, 1 Sam. 23. 23. bringing them in his juſt judgment to utter deſtruction.

5. He ſhall reward evil unto mine † enemies: cut them off in thy truth.

† treacherous obſervers, ſpies, שֹׁרְרָי

b. 6. This obliges me to make my moſt ſolemn acknowledgments, to preſent, as my free-will offerings, my lauds and praiſes, which are moſt due, and a moſt joyful imployment to be paid to him that hath dealt ſo gratiouſly with me;

6. I [b] will ‖ freely ſacrifice unto thee; I will praiſe thy name, O Lord, for it is good.

‖ ſacrifice to thee a voluntary oblation.

c. 7. Having by a ſignal act of his ſpecial providence diverted and called back my enemies, given me a pleaſurable ſight of them in their retreat, and ſo ſet me ſafe from this ſo preſent a danger.

7. For he hath delivered me out of all trouble, and [c] mine eye † hath ſeen his deſire upon mine enemy.

† beheld, or looked on mine enemy.

Annotations on Pſal. LIV.

a. אֹנֵי בְּסֹמְכִי

V. 4. *With them that uphold the Lord among the ſuſteiners*] This phraſe אֲדֹנָי בְּסֹמְכֵי deſerves here to be taken notice of, as a form not unuſual among the *Hebrews*, yet ſignifying no more than that God is my *upholder*; and not he as one of many, but my only *upholder*. So *Jud.* 11. 35. when *Jephtha* tells his daughter, *thou art among the troublers of me*, or *one* of them that *trouble* me, the meaning is no more, than that ſhe very much grieved and troubled him. So *Iſa.* 41. 4. when God ſaith of himſelf, *I am with the laſt*, the meaning is evident, *I am the laſt* ſimply, as before *I am the firſt*. So *Hoſ.* 11. 4. *I was to them as they that take off the yoke*, i. e. *I eaſed them*. So *Pſal.* 55. 18. *there were many with me*, i. e. *God is with me*, and that is as *good* as the *greateſt multitude*. So *Pſ.* 69. 26. *they whom thou haſt wounded*, ſignifies no more than the ſingular number precedent, *he whom thou haſt ſmitten*. This idiome we ſee continued in the New Teſtament, *Joh.* 11. 19. *many of the Jews came* πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, *to thoſe about Martha and Mary*, i. e. as we render it, to *Martha* and *Mary*. So in Greek ſtyle, οἱ περὶ τὸν Πλάτωνα, is no more than *Plato*; and εἶναι τῶν πλουσίων, *to be of the rich*, is no more than *to be rich*. All this is obſerved by the learned *Seb. Caſtellio*, and given as the account of his rendring the words, *Dominus eſt qui mihi vitam ſuſtentat*, *The Lord is he that ſuſtains my life*: wherein alſo he agrees with the LXXII. κύριος ἀντιλήπτωρ τῆς ψυχῆς μου, *the Lord is the defender of my ſoul*, and ſo the *Latine*, *ſuſceptor animæ meæ*, and the Syriack ܡܣܥܕ ܢܦܫܝ *the ſupporter of my ſoul*, or *life*; and ſo the *Arabick* and *Æthiopick*.

b. נִדְבָה

V. 6. *Freely ſacrifice*] נִדְבָה is the known ſtyle for a *free-will offering*, the ἑκούσιον, or *voluntary oblation* ſo much ſpoken of, and ſo, being here joyned with אֶזְבְּחָה *I will ſacrifice*, it muſt queſtionleſs ſignifie: and the prepoſition ב may either be a *pleonaſm*, *I will offer a free-will offering*, or be thus taken notice of in the rendring, *I will ſacrifice to thee by way of free-will oblation*. And thus the Chaldee reads בְּנִכְסָתָא אֲרֵבַּח, which their interpreter renders *ſacrificium ſacrificabo*, *I will ſacrifice a ſacrifice*. In the end of the verſe כִּי טוֹב *for it is good*] is capable of a double rendring; either thy *name is good*, or it is *good* to *praiſe thy name*, ſee *Pſal.* 92. 1. and *Pſal.* 118. 8, 9. But the *Jewiſh Arab* confines it to the former ſenſe, paraphraſing it thus, *I will praiſe thy name, and ſay, The Lord is good.*

כִּי טוֹב

c. רְאָתָה

V. 7. *Mine eye*] רְאָתָה from רָאָה *aſpexit*, will beſt be rendred *beheld* or *looke*, and being joyned with בְּאֹיְבָי *on mine enemy*, ſignifies no more but *beheld*, or *looke upon mine enemy*. This the Chaldee is willing to ſupply (as ſuppoſing an *ellipſis* in it) by addition of נְקָמְתָא *revenge*, *mine eye hath ſeen revenge upon mine enemy*, and our Engliſh imitating them, reads, *his deſire*. But the ſimple reading is followed by the LXXII. ἐν τοῖς ἐχθροῖς μου ἐπείδεν ὁ ὀφθαλμός μου, *my eye hath looked upon my enemies*; and ſo the Syriack and Latine, &c. follow them: and that ſeems to be the beſt rendring of the place, for *Davids enemies* at this time were not deſtroyed, but only drawn back from purſuing him, by the coming of the news of the *Philiſtims* being in the land. The more probable notation of the phraſe is, that *David* was ſo nigh as to behold them marching away; which he might well do, having been incompaſt with them ſo cloſe, as the ſtory of it expreſſes, *v.* 26. and but on the other ſide of the hill *Maon*, from the top of which he might well behold them in their retreat: and being ſo neer deſtruction by them, and yet ſo ſafe by this act of Gods providence, recalling them, he might well recount it as an eminent mercy, that his eye thus beheld his enemies, when he was delivered from their purſuit.

The

The Fifty Fifth PSALM.

Paraphrase.

To the chief Musitian on *Neginoth*, *Maschil*, A Psalm of *David*.

The fifty fifth is a mournful Psalm of Davids, recounting his own distresses in the time of Absaloms rebellion, and the perfidiousness of those his own principal servants and Counsellers, (such was Achitophel, 2 Sam. 16. 23.) which were the chief authors of it, yet confidently resorting to God for his aid, and chearfully depending on it. He set it to the tune of Maschil, and committed it to the Præfect of his Musick, to be sung to the harp, &c.

1. Give ear to my prayer, O God, and hide not thy self from my supplication.

1. O thou which art my only refuge in all distresses, be thou now pleased to hearken favourably to my requests.

2. Attend unto me, and hear me: I ‖ mourn in my prayer, and make a noise.

2. My condition makes me very † querulous and importunate: O be thou pleased to consider my distress:

† אֶרְוַד עִם

† I am unquiet and clamorous, *Chald.*

3. Because of the voice of the enemy, because of the oppression of the wicked; for they cast iniquity upon me, and in wrath they † hate me.

3. My son Absalom hath depraved my Government, and those that are associated with him have driven me from my throne: the one accuseth me as guilty of great misgovernments, the other pursue me with all the malice and rancour imaginable.

† set themselves against me

4. My heart * is [a] sore pained within me; and the terrors of death are fallen upon me.

* trembleth

4. And the danger is so great and pressing, that I may be allowed to tremble and quake at the appearance of it. a.

5. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6. And I said, ‖ O that I had wings like a dove, for then would [b] I flee away and be at rest.

7. † Lo then would I wander far off, and remain in the wilderness. Selah.

8. * I would hasten my escape from the ‖ windy storm and tempest.

5, 6, 7, 8. And accordingly I am now forced, as in a state of horrour and confusion, to forsake my place, to flee from Jerusalem with all possible speed, to escape out of his hands, and to this end to wander upon the mountains, to go whither I may, 2 Sam. 15. 20. to avoid this calamity, so suddenly raised by mine own rebellious son and subjects. b.

‖ who will give me the wing as a dove? I will fly and dwell or rest.
† Lo I will
* I will
‖ stormy wind, *or* wind that is raised from the whirlwind.

9. † Destroy, O Lord, and divide their tongues; for I have seen violence and strife in the city.

9. Lord, be thou pleased to confound and dissipate their ‖ counsels, (see 2 Sam. 15. 31.) by causing some disagreement and division among them; for all that they design and consult about is rebellion and rapine. ‖ so the *Chald.*

† Overwhelm them

בַּלַּע

10. Day and night [c] they go about it upon the walls thereof: mischief also and ‖ sorrow are in the midst of it.

10. These two are the continual guard of their city, the arts to which they are content to owe their safety: And that which is within, and is to be preserved by these means, is it self of the same making, violation of my just rights established on me by God. All that they have to do is, to defend one wickedness and violence with the addition of many more. c

‖ injury

עָמָל

11. Wickedness is in the midst thereof; deceit and guile depart not from their streets.

11. And so their whole conspiracy what is it but a continued complication and conjunction of all kind of iniquity and injustice?

12. For it was not an enemy that reproached me; then I could have born it: neither was it he that hated me, that did magnifie himself against me; then I would have hid my self from him.

12. One thing that extreamly heightens my trouble, is, that the most pernicious counsel that hath been given in all this business was not the counsel of any known enemy, whom I might have foreseen, and prevented;

† one whom I esteemed as my self.
* joyned our selves to the assembly.

13. But it was thou, † a man, mine [d] equal, my guide, and my acquaintance.
14. We * * took sweet counsel together, and walked to the house of God in company.

13, 14. But of ‖ Achitophel, one whom I loved as my own soul or life, one whose advice I took above all other mens, 2 Sam. 16. 23. one that I had a particular friendship with, and communicated my secrets to him; and above all, one whom I had reason to look on as a pious man, he was so ready always to accompany me to the service of God. d. ‖ see the *Chald.* e.

15. ‖ Let death [f] seise upon them, and let them go down quick into hell: for wickedness is in their dwellings and among them.

15. But God will not suffer this perfidiousness of his to go unpunished, he shall not live to perfect his design, a death as unnatural, unexpected, and remarkable as that which fell on Corah, Dathan and Abiram (those rebels against Moses and Aaron) shal certainly befall him: for it is a most horrible wickedness that he is guilty of. (This is also a visible prediction of what should befal Judas, who was parallel to Achitophel, both in sin and punishment, Act. 1.) f.

‖ Death shall deceive or forget them, they shall go—

16. As for me, I will call upon God; and the Lord shall save me.
17. Evening and morning and at noon will I pray and cry aloud, and he shall hear my voice.

16, 17. But as for my self, I have nothing to do but to pray constantly and

and importunely to God, thrice a day ſolemnly to reinforce my impreſſion on him; and no doubt he will be gratiouſly pleaſed to deliver me out of this diſtreſs, (as formerly he hath done out of all others) and

18. Reſtore me to peace and ſafety from the imminent danger of this rebellion, which be it never ſo ſtrongly and invincibly contrived and managed againſt me, cannot outvie the ſtrength of heaven, which is certainly on my ſide. God taking my part, as he doth, I can want no other ſupply of auxiliaries

18. He † hath delivered my ſoul in peace from the battel that * was againſt me; for there ‖ were many with me.

† will deliver
* is
‖ are

19. Without ſuch aids, God will himſelf be ſure to maintain my cauſe; he is

g.

eternal, omnipotent, and unchangeable, and ſhall therefore, according to his promiſe made to me, protect and ſecure me, and withal ſharply puniſh theſe obdurate perſons, which for fear of men were corrupted from their obedience by Abſalom, and being now out in rebellion, and going on proſperouſly and undiſturbedly in it, cannot by a far juſter fear, the fear of God, be reduced.

19. God ſhall hear and afflict them, even he that abideth of old, Selah. † Becauſe they have * no changes, therefore they fear not God.

† they are not changed, and they

20. They have broken all laws of fidelity and allegiance, being obliged by oaths, have had no regard thereto.

20. He hath put forth his hand againſt ſuch as be at peace with them, he hath broken his Covenant.

h.

21. Their tongues and hearts were at a great diſtance; their ſmootheſt and

falreſt and moſt flattering ſpeeches, were but deſigned to conceal and diſguiſe under them their bloody and rebellious contrivances, which under theſe pretences were moſt ſecurely carried on, till at laſt it was ſeaſonable for them to break out into open war.

21. ‖ The [h] words of his mouth were ſmoother than butter, but war was in his heart: his words were ſofter than oyl, yet were they drawn ſwords.

‖ They are divided, their mouth butter, their heart war—

i.

22. But let their practiſes and deſigns be what they will, I am reſolved to make no

other applications, but thoſe in my prayers to God. All my wants and deſires, I will make known to him, (who is the Author of all good things, even of my very being it ſelf) and in him repoſe my truſt for the ſupplying of them. He will, I doubt not, come ſeaſonably to my relief; and although he have now for a while permitted me to be driven from my place, he will in his good time return me to it, and not ſuffer this rebellion to proſper, or me his anointed Vicegerent to be caſt down for ever.

22. † Caſt [i] thy burthen upon the Lord, and he ſhall ſuſtain thee: he ſhall * never ſuffer the righteous to be moved.

† or caſt thy affairs on the Lord, who gave thee.
* not ſuffer the righteous to be for ever moved.

k.

23. But on the contrary, God ſhall aſſuredly bring theſe down to an untimely ruine or exciſion. And the

fame is the portion which all other like them are to expect; Rebels and perjured and bloody men ſhall generally meet with diſappointments in this life, gain little but the ſhortning of their own days, ſeldom live half ſo long as other men that are more dutiful and peaceably diſpoſed. And in this contemplation of Gods juſt vengeance on them, and care and watchful providence over me, I chearfully reſt, wholly referring the event to him, and confidently aſſuring my ſelf, that it will be ſuch as I may comfortably depend on, and expect to find all joy in the iſſue of it.

23. But thou, O God, ſhalt bring them down into the pit of deſtruction. Bloody and deceitful men ſhall not live out [k] half their days: but I will truſt in thee.

Annotations on Pſalm LV.

a. חוּל

V. 4. *Sore pained*] חוּל to *grieve* or be *pained*, is frequently by the *Targum* rendred *trembling*. And thus it muſt ſignifie *Pſal.* 96. 9. חִילוּ the *Targum* רְחָחוּ *contremiſcite*, we render it *fear before him*; 'twere better, *tremble before him*, for ſo it would better connect with the *earth*, which is there ſpoken to. So *Pſal.* 144. 7. חוּלִי, we render it *tremble thou earth*—— So 1 *Chron.* 10. 3. ſpeaking of the *archers* which preſſed upon *Saul*, וַיָּחֶל מְאֹד *and he was greatly afraid*. So the Chaldee read it, 1 *Sam.* 31. 3. וְדָחִיל *he feared*: and ſo here, לִבִּי יָחִיל *my heart trembleth within me*; יְרַחַת *contremiſcit*, ſaith the Chaldee; and the Syriack more clearly נפלא ܢܦܠ

חִילוּ

ܘܢܚܠ trembling, (from רחל *to fear*) *fell upon me*; and the Arabick in like manner, *my heart within me was afraid*; and the Jewiſh Arab Interpreter, ירתעד *trembleth*. And thus the learned *Caſtellio*, *Cor meum in pectore trepidat*, *my heart in my breſt trembleth*: and ſo it beſt accords to אֵימוֹת מָוֶת *the terrors of death* (from אֵים *terror*) that follows in this verſe, and the *fearfulneſs*, and *trembling* and *horror* in the next.

b. אָעוֹפָה וְאֶשְׁכֹּנָה

V. 6. *Flee away*) The phraſe אָעוֹפָה וְאֶשְׁכֹּנָה, which literally ſounds *I will fly and dwell*, ſeems to be an ὑσταδιολογία, *two* words to expreſs *one* thing, *viz. fly* to a place of *repoſe* and *ſafety*: where that place was, could not be ſpecified, for as he ſaith, 2 *Sam.* 15. 20. *I go whither I may*; as if he had ſaid, *I know not whither*; and v. 17. *The King went forth and all the people after him, and tarried in a place that was far off*, as here v. 7. *I will wander afar off*. And indeed this is the ſum of theſe three verſes, 6, 7, 8. *I ſaid*, מִי יִתֶּן *who will give me the wings* בְּיוֹנָה *as a dove?* i. e. *I reſolved to fly immediately*. So 'tis affirmed in the Hiſtory, 2 *Sam.* 15. 14. *And David ſaid unto all his ſervants that were with him, at Jeruſalem, Ariſe, and let us flee, for we ſhall not elſe eſcape from Abſalom, make ſpeed to depart, leſt he overtake us ſuddenly*: which is but the plain *proſe* of what is here put in the *metrical* ſtyle, as the deſcription of his ſudden and confuſed flight, he *knew not whither*; *I will flee, and reſt, I will wander afar, I will haſten my eſcape* מִרוּחַ סָעָה *from the ſtormy wind*, or *wind which is raiſed*, מִסַּעַר *from the whirlwind*, (ſuch as carried *Elias* to heaven, 2 *King.* 2. 2.) In ſtead of מִרוּחַ סָעָה אָחִישָׁה מִפַּלְטִי לִי *I will haſten my eſcape from the wind that is raiſed*, or *ſtormy wind*, the LXXII. read in ſomewhat a diſtant manner, Περιεδεξάμην τὸν Ζώζοντά με ἀπὸ ὀλιγοψυχίας, *I expected him that would ſave me from puſillanimity*; perhaps underſtanding רוּחַ *wind* in the notion of *ſpirit*, and then the concitation of that might paſs for ὀλιγοψυχία, *puſillanimity*. The Latine follow them, and read *puſillanimitate ſpiritus*; but the Syriack forſake them, and read ܣܥܪܐ ܕܚܠܐ *a tempeſtuous wind*, or *a wind that is raiſed* (ſo the עִלְעָלָא and עִלּוּל which the

the Chaldee uſeth in this place, is deduced from עָלָה *aſcendit.*) As for the former part, it cannot well be deemed a verſion of the words, but may poſſibly be a paraphraſe; for ſo he that flyes from an imminent danger, though (as *David* here) he knows not whither, doth expect ſome means of deliverance, for which he thus reſerves himſelf by flight.

c. V. 10. *Go about*] That which removes all difficulty in this verſe is, the obſerving who they are that are here ſaid to incompaſs, or go about the city, *viz.* violence and ſtrife, or rebellion, which are in the words immediately foregoing (v. 9.) ſaid to be eſpyed by him in the city. For theſe then to go about יסובבוה the city (יְשׁוֹטְטוּהָ) and that עַל חוֹמֹתֶיהָ upon the walls of it, is to do as Souldiers that guard a city do, and ſignifies theſe to be their only means of preſerving themſelves; and then for אָוֶן and עָמָל *miſchief* and *injury* to be בְּקִרְבָּהּ *in the inmoſt part* of that *city*, what is it, but to denote theſe vices to be the poſſeſſions that that other guard is ſet to defend? and ſo, in ſhort, their ſecuring one wickedneſs with another, is the clear meaning of this verſe.

d. V. 13. *Æqual*] From עָרַךְ *collatus, æſtimatus eſt*, is כְּעֶרְכִּי the phraſe כְּעֶרְכִּי *according to the eſteeming of my ſelf*, or *according to my proportion*, i. e. *one whom I eſteemed* in the *ſame proportion* and *degree* that I did *my ſelf*. The *Targum* read דִּדְמֵילִי *who art like me*, but the LXXII. moſt exactly, σὺ δὲ ἀνθρωπε ἰσόψυχε, *but thou a man whom I love and eſteem as I do my own ſoul*; for ſo that word ἰσόψυχος ſignifies ἴσος ἐμοὶ ψυχὴν, *equal to my ſoul* or *life*, as in *Homer*, ἴσος ἐμοὶ κεφαλὴν, *equal to my head*, i. e. *my life*; and ſo the word is uſed by Saint *Paul Phil.* 2. 20. ſee note on that place.

e. V. 14. *Took ſweet counſel*] From מָתַק *to be ſweet*, and the ordinary notion of סוֹד for *ſecret*, the phraſe נַמְתִּיק סוֹד will literally be read, *we made our ſecret ſweet*. And ſo it may be an elegance, to ſignifie the pleaſure of his friendſhip, or of communicating ſecrets to him. But the *Jewiſh Arab* renders it נלאום עצבו *we cleaved*, or *joyned our ſelves to the company* or *aſſembly*, interpreting מתק to that ſenſe of *cleaving* or *joyning* to; *Job* 21. 33. *the clods of the valley ſhall cleave* (not as we read, *ſhall be ſweet*) *unto him*, to expreſs the certainty of death (as v. 32. *he ſhall be brought to the grave, and remain in the tombs*) and not סוד the *pleaſantneſs* of it: and then taking סוד to ſignifie *company*, as *Abu Walid* alſo doth, and puts גמאעה *company* or *cœtus aſſembly*, for a different ſignification of it from *ſecret*. And ſo it certainly ſignifies a *congregation*, and is by the LXXII. rendered συναγωγὴ, *aſſembly*, *Jer.* 6. 11. συναγωγὴ νεανίσκων, we render it, *the aſſembly of young men*; and ſo *Jer.* 15. 17. *the aſſembly of the mockers*, where the LXXII. hath συνέδριον, *the councel*, as that ſignifies the *place* where they meet to *conſult*. And then the plain meaning of the יַחְדָּו נַמְתִּיק סוֹד phraſe will be this, *we joyned our ſelves together to the aſſembly*; and that well agrees with what here follows, *we walked to the houſe of God in company*. The LXXII. for סוֹד ſeem to have read שׁוּרָה which we find 1 *Sam.* 9. 12. and which the *Targum* uſes frequently for a *feaſt*; for as they here read ἐδέσματα, *meats*, ſo the Syriack have ܡܐܟܠܬܐ the ſame word. And even thus the ſenſe is but little varied; for *eating* or *ſweetning* a *ſacrifical meal together*, is no more then *going together to the feaſts*, i. e. to the publick *aſſemblies* at the *feſtival* times. In the end of the verſe בְּרֶגֶשׁ may be rendred *with a noiſe*,] and ſo the Chaldee ſeems to have taken it which reads בְּרַהֲבִיָּא *with haſte*; and to that agree the Jewiſh Doctors, who tell us men are to go in *haſte* and with *ſpeed* to the *Synagogue*, but return thence very *leiſurely*. But the word ſignifies alſo *in company*, from רָגַשׁ to *aſſemble*, and in *Hiphil* to *conſent*, and ſo it beſt accords with יַחְדָּו *together*] in the former part of the verſe, and accordingly is rendred by the LXXII. ἐν ὁμονοίᾳ *in conſent*, or *one mind*, and the Syriack ܒܚܕ̈ ܠܒ̈ *in concord*.

f. V. 15. *Seiſe*] From יָשָׁא *deceptus eſt*, is יָשֵׁי here in the *future* of *Hiphil*, and being applyed to מָוֶת *death* (*Death ſhall deceive them*) it may poſſibly ſignifie, that they ſhall not live to do what they deſign, but death ſhall come and fruſtrate and evacuate all their contrivances, and ſo deceive and cheat them. And thus it were but a Poetical phraſe to denote what *David* is ſaid to have whether wiſht, or foretold againſt *Achitophel*, 2 *Sam.* 15. 31. *O Lord, I pray thee turn the counſell of Achitophel into fooliſhneſs*; for ſo to deceive him, is to turn his wiſe counſel into folly: and this God did by ſending that horrid melancholy and anguiſh of conſcience, which was the death of him. But the *Jewiſh Aarb* ſuggeſts another ſenſe of the phraſe, rendring it *Let death forget them*, viz. *natural death*, that ſo it may ſignifie, let them not die a *natural death*, but, as he explains it, as *Corah* and his *company* did, and as it here follows, *Let them go quick into Hades*. And thus for *death to deceive them*] is to come to their end before they think, and by means which they can neither foreſee nor prevent. And that will be the moſt probable meaning of the phraſe.

g. V. 19. *No changes*] The phraſe here אֲשֶׁר אֵין חֲלִיפוֹת לָמוֹ is thus literally rendred, *to whom no changes to them*, i. e. (according to the vulgar ſtyle among the Hebrews) *they are not changed*; אֲשֶׁר לָא being no more than *quibus*, *to whom*, and *to whom no changes* no more than *they are in no wiſe changed*: and ſo with this coheres what follows וְלֹא —— *and they fear not*, or *have not feared God*. (In both parts viſibly the character of thoſe, whom in the beginning of the verſe he ſaith *God will afflict*) either they are uninterrupted in their courſe, and ſo fear not; or they continue unchanged in their rebellion, and ſo *fear not God*: therefore God will certainly bring them down, and afflict them ſore. The Chaldee here read it in the latter ſenſe, רַשִׁיעַי דְּלָא מְהַשְׁנִין —— *wicked men, which change not their very evil courſe, and fear not the ſight of God, ſhall periſh*. The rendring of the LXXII. will bear either, ἃ γὰρ ὅταν ἀντῆς ἀντάλλαγμα, *for there is no change to them*, (taking ἀντάλλαγμα for no more than ἄλλαγμα, a *change* ſimply:) but the Hebrew חֲלִיפוֹת are ſuch *alterations* as tend to *corruption*; So *Job* 10. 17. where changes are joyned with war, and both ſaid to be againſt him; and ſo moſt probably it is here taken.

h. V. 21. *Words*] The Hebrew חָלַק *diviſit*] ſignifies alſo to *ſmooth*, and from thence to *flatter*, ſee *Pſal.* 5. 9. *Prov.* 2. 16. *Pſal.* 36. 3. The LXXII. here read it in the primitive notion, διεμερίσθησαν *they were divided*, and for מַחְמָאוֹת *butter* (reading מַחֲמָה *by anger*, or perhaps in the *plural* מַחֲמוֹת to the ſame ſenſe) they have ἀπὸ ὀργῆς, *from anger*. To our vulgar reading of *ſmoother than butter*] the Chaldee exactly accords, שְׁעִיעִין —— *ſofter than the fat of cheeſe are the words of his mouth, and his heart like weapons of war*. (So they render קְרָב *war*, which the LXXII. again from קָרַב *to draw near*, render ἤγγισεν ἡ καρδία αὐτῶν, *his heart drew near*, but therein (though the

Latine and Arabick agree) the Syriack depart from them.) But the *noun* פִּיו *his mouth* is in the *ſingular*, and חָלְקוּ in the *plural*, and there is no mention of words in the Hebrew, and מַחֲמָאת is a *noun*, for the *prefix* מ requires another *punctation*. And to avoid all difficulties, the readieſt expedient is, to receive the LXXII. their rendring of חָלְקוּ, διεμερίσθησαν, *they were*, or *are devided*. *viz.* the *members* of the wicked man there ſpoken of, they are at great diſtance one from the other; מַחֲמָאת פִּיו *butter their mouth*, or *their mouth is butter*, וְקֶרֶב לִבּוֹ and *war their heart*, or *their heart is war*—— And this ſeems to be the faireſt rendring of it.

i. יְהָבְךָ

V. 22. *Thy burthen*] יְהָבְךָ from יָהַב *dedit*, if it be a noun, literally ſignifies *thy gift*, by that meaning the thing which thou deſireſt to have given thee; and therefore the Chaldee render it סְבָרָךְ *thy hope*, or that which thou hopeſt to receive. The LXXII. have μέριμνάν σου, *thy ſollicitude*, and the Apoſtle St. *Peter* follows their reading, 1 *Pet.* 5. 5. and this very agreeably to the original. For the Hebrews generally render it by טָעְנָךְ *thy burthen*; and *David Kimchi* in his *roots* gives this account of it, that the Jewiſh Doctors learnt the expoſition of this word from an Arabian, or, as other Copies of *Kimchi* read, אִישׁ a Syrian Merchant, who bidding his Chapman weigh out his parcel, uſed this phraſe, שְׁקוֹל יְהָבְךָ *weigh out your burthen*, or *lading*. Here 'tis evident by the whether Syriack, or Arabick uſe of it, that the Hebrew word antiently ſignified a *burthen*, and not only a *gift*: And then the *burthen* here ſpoken of, that which was to be *caſt on God*, being the *burthen* of the *mind* only, that is moſt fitly rendred μέριμνα, *care* or *ſollicitude*. But ſome of the Jews incline to take יְהָבְךָ here for a *verb*, and then it muſt be הַשְׁלֵךְ *caſt* or *commit* thy ſelf, or thy affairs, עַל יְהוָה *upon the Lord*, וְהָבָךְ *who hath given to thee*: and והב in the Jewiſh Arab Interpreter is capable of this ſenſe, being the ſame with the Hebrew, only ו changed into י.

k. לֹא יֶחֱצוּ יָמֵיהֶם

V. 23. *Half their days*] In the Jewiſh account threeſcore years was the age of a man, and death at any time before that was lookt upon as untimely, and deemed and ſtyled כָּרֵת *exciſion*, of which they made 36 degrees. So that *not to live out half ones days*, (לֹא יֶחֱצוּ יָמֵיהֶם) is in their ſtyle to *die* before *thirty years old*.

The Fifty Sixth PSALM.

Paraphraſe.

a. The fifty ſixth Pſalm was compoſed by David (as Pſalm 34. was) at Adullam, or ſome place of his flights, in remembrance of his great deliverances out of the hands of Saul, and in reflexion on the time when he was with the Philiſtims, 1 Sam. 21. in which he reſembleth himſelf to a Dove a great way from home, ſitting ſadly and ſolitarily by it ſelf. It is called his jewel (ſee note on Pſal. 16. a.) in reſpect of the memorableneſs of the eſcapes, which were the matter of it, and he committed it to the Præfect of his Muſick, to be ſolemnly and publickly ſung.

TO the chief Muſitian, upon ‖ *Jonath Elem Rechokim*, *Michtam* of *David* when the Philiſtims [a] † took him in Gath.

‖ the ſilent Dove afar off.
† had him in their power.

b. 1. Bleſſed Lord, my enemy Saul is very earneſt and diligent to devour me, he is continually deſigning ſome miſchief againſt me, O be thou gratiouſly pleaſed to interpoſt thy hand of deliverance for me.

1. Be mercifull unto me, O God, for man * would [b] ſwallow me up, he fighting daily oppreſſeth me.

* gapes after me.

2. I am watched on every ſide by a multitude of envious perſons, who fain would get me into their ſnares; but thou, O Lord, art able to diſappoint them all.

2. ‖ Mine enemies would daily ſwallow me up, for they be many that fight againſt me, O thou moſt high.

‖ my obſervers gape daily.

3. When any the greateſt cauſe of fear approacheth me, I have my ſure refuge on which I may repoſe my ſelf, thy over-ruling Providence, O Lord.

3. What time I am afraid, I will truſt in thee.

c. 4. Thou haſt promiſed me thy conſtant aid; and the fidelity of that and all other thy promiſes is matter of glorifying, and firm confidence to me, and I cannot be brought to apprehend any danger from the malice of men, be it never ſo great, as long as I have this ſo impregnable a bulwark to ſecure me.

4. † [c] In God I will praiſe his word, in God I have put my truſt, I will not fear what man can do unto me.

† In the Lord his word will I boaſt.

d. 5. My enemies I know are very diligent and induſtrious, they do their utmoſt to deprave my words and actions, to put the moſt odious interpretations upon them; their plots and conſultations are wholly ſpent to work me ſome miſchief.

5. Every day they * [d] wreſt my words, all their thoughts are againſt me for evil.

* deprave

e. 6. Very buſie they are in meeting, and laying their heads together, they manage it with all ſecreſie, as ſo many treacherous ſpies, they have an evil eye upon every thing I do, and fain would find occaſion to inſnare and ruine me.

6. They [e] gather themſelves together, they hide themſelves, they mark my ſteps, when they wait for my ſoul.

f. 7. Their whole confidence is in their falſeneſs and wickedneſs, certainly thou wilt not permit ſuch acts to proſper finally; thy patience will at length be provoked, and then thou wilt ſuddenly ſubdue them, and deſtroy them.

7. [f] ‖ Shall they eſcape by their iniquity? In thine anger caſt down the people, O God.

‖ According to their iniquity abjection ſhall be to them, *or* they ſhall be caſt away——

8. Thou

8. Thou telleſt my wandrings, put my tears into thy bottle, are they not in thy book?

8. I have been long baniſhed from my home, wandring up and down in great diſtreſs, my condition hath been very ſad and lamentable. And all this I am ſure is particularly conſidered by thee, thou knoweſt the † days of my exile, and vagrant condition, thou reckoneſt and layeſt up all the tears that drop from me, for thou haſt a ſure record, a book of remembrance for all that befals me, and wile, I doubt not, in thy good time, vindicate my cauſe, and deliver me.

† יוֹמִי טָל טוֹלִי the days of the vagrancy *Chald.*

9. When I cry unto thee, then ſhall mine enemies turn back: this I know, ‖ for God is for me.

9. I need no other weapons to diſcomfit my enemies but my prayers, for of this I have all aſſurance, that God doth eſpouſe my cauſe, and in his good time upon my humble and conſtant addreſſes to him, he will certainly take my part, and come in ſeaſonably to my reſcue.

‖ that כִּי

10. † In God will I praiſe his word, in the Lord will I praiſe his word.
11. In God have I put my truſt, I will not be afraid what man can do unto me.

10, 11. He is my God, and my Lord, a God of all mercy and goodneſs, and a Lord of all power and might. The former of theſe hath inclined him to eſpouſe my cauſe, to make me moſt gracious promiſes of preſervation and deliverance; and the latter ſecures me of his ſtrength and fidelity, his ability and readineſs to perform them. And this is matter of all joy and comfort to me in my diſtreſs; of confidence, that having relied on him, I ſhall not be forſaken by him, not fall under the malice and power of any of mine enemies.

† In God his word will I glory, in the Lord his word will I glory. See note c.

12. Thy vows are upon me, O God, I will render praiſes unto thee.

12. I am under the greateſt obligation to return my thankſgiving to thee, and all the oblations of a grateful heart: In this I ſhall be careful not to fail, but ſing praiſes to thee for ever, who art thus graciouſly pleaſed to own and vindicate thy unworthy ſervant.

13. For thou haſt delivered my ſoul from death, wilt not thou recover my feet from falling? that I may walk before God in the light of the living.

13. Thy preſervations I have ſignally experimented ſeveral times, when my very life hath eminently been in danger. And theſe pledges of thy mercy give me aſſurance, that thou wilt now reſcue me from all my dangers, and give me ſpace and opportunities to live and ſerve thee, and walk acceptably before thee.

Annotations on Pſalm LVI.

a. בְּאֹחוֹ

Tit. Took him] אָחַז ſignifies in a *latitude* not only to *apprehend*, or *take* or *hold* as a priſoner, but ſimply to *have*, to *poſſeſs*, to *contain*, to *have* in ones *power*. Accordingly, as it is here rendred by the LXXII. ἐκράτησαν, *they had him in their power*, ſo if we conſider the ſtory to which it refers, 1 *Sam.* 21. we ſhall find no cauſe to look upon *David* as a priſoner at the time which is here ſpoken of. *David* indeed at *Gath* was afraid when they told *Achiſh*, that this was the man of whom the triumphal ſongs were made, v. 11, 12. But it appears not, that that ſpeech was by the ſpeakers intended to his diſadvantage, but only to repreſent him a conſiderable revolter or *transfuga* fled from *Saul*. And that nothing but kindneſs was finally meant him, may be gathered from v. 15. where *Achiſh* his words are, *Have I need of mad men, that ye have brought this fellow to play the mad man in my preſence? ſhall this fellow come into my houſe?* It ſeems he might have been thought fit for the Kings houſe and preſence, had he not been taken for a mad man. Which is very far from a priſon being deſigned him. And 'tis yet farther manifeſt 1 *Sam.* 27. 1. that *David* ſoon after this returned to this place to *Achiſh King of Gath* again; which is a ſufficient argument, that he apprehended not any real danger, when he was there at the firſt. From all which 'tis conſequent, that as the word בְּאֹחוֹ muſt not be rendred in the notion of *captivity*, or *impriſoment*, ſo the deliverances here recounted by the Pſalmiſt are not to be applyed to his eſcape out of the hands of *Achiſh*, but belong to the many reſcues by God afforded him from *Sauls* ſervants, and Court-Sycophants; and ſo though the title of the Pſalm looks only on the *Philiſtim in Gath*, yet it takes in the paſſages following; as *Pſalm* 34, though by the inſcription it appear to have been endited, when *David changed his behaviour before Achiſh*, takes in alſo the following ſtory of his *diſmiſſion* (ſo יְגָרְשֵׁהוּ ſignifies, and is by the LXXII. rendred ἀπέλυσεν αὐτὸν, *diſmiſt him*, by the Chaldee paraphraſed, וּפְטָרֵיהּ *and he left him*) and his departure, and the conſequents thereof, being penn'd, as is moſt probable, at *Adullam*, or ſome other place of his after-flight, while he was perſecuted by, and fled before *Saul*.

b. שָׁאֲפַנִי

V. 1. *Swallow*] From שָׁאַף to *draw breath*, is the metaphorical uſe of the word for *gaping after*, *deſiring earneſtly*, and ſo שָׁאַף is here uſed, for enemies that *earneſtly deſire* to get him into their hands. The antient Interpreters generally render it, as if it were from שׁוּף or סוּף *conculcare*, עַפְּיִי ſay the Chaldee, *he hath trod me under foot*, and ſo the LXXII. κατεπάτησαν. The ſame word is again repeated in the ſame ſenſe v. 2. שָׁאֲפוּ שׁוֹרְרָי *my obſervers* (or thoſe that *watch* as *ſpies* upon me) *gape*.

c. אֲהַלֵּל

V. 4. *In God*] That הָלַל in *Piel* ſignifies to *praiſe*, there is no doubt; and if it do ſo here, it will be neceſſary to ſoften the phraſe, which otherwiſe ſounds ſome-what rough, and in ſtead of בֵּאלֹהִים אֲהַלֵּל דְּבָרִי which we render literally, *In the Lord I will praiſe his word*] to read, *The Lord his word will I praiſe*,] which is eaſily done, if only ב (as oft it is) be reckoned as a *pleonaſm*. But the word ſignifies alſo to *glory*, or *boaſt*, as *Pſal.* 10. 3. *the wicked* הַלַּל *boaſts*, the *Targum* reads, אִשְׁתַּבַּח *rejoyceth*, or *glories in his own hearts deſire*; and this notion ſeems better to belong to it here, where it is joyned with *putting truſt in God*, for ſo to *glory* and *boaſt in God*, is to profeſs dependance on him, and none elſe, and ſo the Syriack hath diſtinctly rendred it ܒܐܠܗܐ ܢܫܒܚ *in God will I glory*. The LXXII. ſeems to have read דְּבָרַי *my words*; for they render it ἐν τῷ Θεῷ ἐπαινέσω τοὺς λόγους μου, *In the Lord I will praiſe my words*, and ſo the Latine, and Arabick, and Æthiopick follow them, *In Deo laudabo ſermones meos*, it will not be eaſie to divine with what ſenſe. What is here ſaid [*in God*, and again *in God*] is with ſome change repeated v. 10. בֵּאלֹהִים *in God* and בַּיהוָה *in the Lord*. Of theſe two words the Rabbins obſerve, that אֱלֹהִים *God*

בֵּאלֹהִים בַּיהוָה

God is מִדַּת הַדִּין *the attribute of justice*, but יהוה *Lord*, מִדַּת הָרַחֲמִים *the attribute of compassion*. And accordingly the Chaldee here reads, בְּמִדַּת דִּינָא &c. *in the attribute of the justice of God I will praise*, or *rejoyce in his word*, בְּמִדַּת רַחֲמַיָּא *in the attribute of his pity*, &c. i. e. whether he *punish*, or he *pities*, I will praise him, or *boast* or *glory* in him.

d. עָצַב

V. 5. *Wrest*] עָצַב signifying first to *grieve*, or be in *pain*, is used by metonymie for any *laborious* framing, or *forming* any thing. Here being applied to *anothers words*, or *speeches*, it seems to note the *depraving* them, *labouring*, and using great *art* and *diligence*, to put them into such a form as may be most for the disadvantage of the speaker, turning and winding them to his hurt, putting some odious gloss upon them, and so according to sense, may most fitly be rendred *depraving*. This perhaps the LXXII. meant when they rendred it διαστρεφουσιν, not as that signifies *detesting abhorring*, but *making* them *detestable*, putting an *odious*, *abhorred* sense upon them. The Syriack here read ܒܥܠ ܡܕ ܥܒ ܠܝ, *they took counsel against me*, reading יִעֲצֹב by *taking counsel*, *labouring* and industriously *contriving* and *consulting*, דִּבְרַי *my words*, by [*me*] and then supposing the *preposition* ל *against*, to be wanting, they thought fit to supply it, and thus to paraphrase this obscure phrase, and make it agree with that which follows, *all their thoughts*, or *contrivances*, *are against me for evil*.

e. גּוּר

V. 6. *Gather*] גּוּר that signifies to *dwell* or to *sojourn*, signifies also (in the notion of אָגַר) to *assemble*, to *meet together*, and so the Chaldee interpret it here, יִתְכַּנְשׁוּן *they shall assemble together*; but the LXXII. reteining the former notion, render it παροικησουσι, *they shall inhabit*.

f. פָּלַט

V. 7. *Escape*] Of פָּלַט it is observed by *Lexicographers*, that as in *Kal* it signifies to *escape* or *go out*, so in *Piel*, it is used for *casting out* or *throwing away*, so saith *Kimchi* in his *rootes*, (adding that the noun from thence signifies an *abject vile* person, *Judg.* 12. 4, 5. and *Isa.* 45. 20.) so *Jon.* 2. 10. where the Hebrew hath הַדָּגָה *the fish vomited out Jonah*, &c. the Chaldee render it וּפְלַט where it evidently signifies to *cast* or *vomit out*; so *Levit.* 18. 25. and 28. the Chaldee useth it of the *lands vomiting out its inhabitants*, and so the *Rabbins* use פְּלִיטָא for *vomit*. And then the place will be thus literally interpretable, עַל אֵין for, or *according to their iniquity*, פֶּלֶט לָהֶם *abjection*, *casting*, or *vomiting out shall be to them*, i. e. they shall, as *vile* persons, be *rejected* and *cast out* by *God*. And thus the Chaldee appear to have understood it, who render it רוּקָן יְהֵוֹן *they shall be empty* or *vile*; and to this best connects that which follows in the verse, *In thine anger cast down the people*.

The

The Fifty Seventh PSALM.

Paraphrase.

TO the chief Musitian, [a] Altaschith, Michtam of *David*, when he fled from *Saul* in the Cave.

The fifty seventh Psalm was composed by David, on occasion of what happened in Sauls pursuing him, 1 Sam. 24. when David finding Saul in the Cave, might have killed him if he would, but spared him, and thereby gave him assurance of his friendship (and not, as he had been calumniated, enmity) to him. It was set to the tune of a former Psalm, which began with the words, Destroy me not, and it is (as the former) stiled his jewel, (see note on Psal. 16. a.) in respect of the greatness of the mercy recounted in it. It was committed to the Presect of his Musick. a.

1. Be merciful unto me, O Lord, be merciful unto me, for my soul trusteth in thee: yea in the shaddow of thy wings will I make my refuge, untill these calamities be overpast.

1. To thee, O Lord, I make my most affectionate and humble address, relying on thee, reposing my whole

trust in thee, neither seeking nor projecting any means of safety to my self, save that which consists in thine only aid and protection. Be thou mercifully pleased to afford me this at this time, and continue it, till this persecution be over.

‖ performeth for me גֹּמֵר עָלַי

2. I will cry unto God most high, unto God that ‖ performeth all things for me.

2. The Lord that hath espoused my cause, is a God of might. All that I ever

received, hath been from him, my deliverances his immediate vouchsafements; to him therefore now do I with all chearful confidence address my supplications.

‖ he hath put to shame.

3. He shall send from heaven and save me ‖ from [b] the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

3. When malicious-minded men are most bitterly set against me, even to devour b.

and destroy me utterly, God shall send me relief from his throne, by some means which he shall think fittest to chuse for me, by his † Angels, or by his gracious over-ruling providence, disappointing those that had these bloody designs against me. He hath bound himself by promise, and so both his mercy and fidelity are concerned in it, and he will make good both unto me.

† so the *Chald.*

† I lie, or, my soul, I lie among lions, the sons of men are set on fire, their teeth——

4. † [c] My Soul is among Lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

4. My life is in the same danger as if I were incompast with Lions; virulent men, such as are continually c.

inflaming and inciting Saul to pursue and destroy me, never say any thing but with some bloody design of bringing mischief upon me.

5. Be thou exalted, O God, above the heavens, let thy glory be above all the earth.

5. Lord, be thou pleased to rescue me out of this danger, and so to magnifie thy

own glory over the pride and malice of the greatest men, by discomfiting and frustrating the designs of such.

6. They have prepared a net for my steps, my soul is bowed down: they have digged a pit before me, into the midst of which they are fallen themselves. Selah.

6. They have designed very treacherously against me, like fowlers that by digging holes; and laying gins or toils in them, insnare the simple unwary bird; and God hath disappointed them in all their designs, brought on them what they had projected against me.

[a] prepared (נָכוֹן) see 2 *Chron.* 30.19. *Ezr.* 7.10. Psal. 10.17.

7. My heart is * fixed, O God, my heart is fixed; I will sing, and give praise.

7. This is enough to raise and enliven, and inspirit any

mans heart, to praise and magnifie the mercy of so signal a deliverance. And as there is nothing so fit, so nothing that I shall more readily perform.

‖ I will awake the morning.

8. Awake up my glory, awake Psaltery and Harp, ‖ I my self will [d] awake early.

8. My tongue (see Psal. 16. note i.) shall begin the d.

hymn, and the instruments of Musick shall follow in a chearful and melodious note, they shall no longer lie idle, when such eminent mercies exact their acknowledgments, and my heart, whose tribute is most due, and every member of my body, faculty of my soul, and action of my life shall be most diligent in an early payment of it.

9. I will praise thee, O God, among the people, I will sing unto thee among the nations.

9. My acknowledgment shall not be made to thee in private only, but in the midst

of the congregation, with the greatest solemnity possible, calling all others to assist me in so weighty a work.

† Sky.

10. For thy mercy is great unto the heavens, and thy truth unto [e] the † clouds.

10. For thou hast in a most eminent manner, made e.

good thy great mercy most undeservedly and gratiously promised to me, and thereby thy fidelity also.

* or thy glory is

11. Be thou exalted, Lord, above the heavens, ‖ let thy glory be above all the earth.

11. Lord, be thou pleased to rescue me out of this present danger, and so to mag-

nifie thy own glory over the pride and malice of the greatest men by disappointing and frustrating their designs against me, (see v. 5.)

Annotations

Annotations on Psalm LVII.

Tit. Altaschith] אַל תַּשְׁחֵת from שָׁחַת *perdidit*, is a form of *deprecation* [*destroy not.*] It is four times used in the titles of the Psalms, in this, and the two next succeeding 58. and 59. and 75. This makes the Chaldees glois improbable, *viz.* that it was composed at a time, when he said *Destroy me not*, for that will not fitly be applicable to any, much less to all of these. 'Tis much more probable that as many other titles of the Psalms, so this was designed to denote the melody or tune to which it was set, the same that had formerly belonged to some Psalm or hymn, beginning with those words, הַל תַּשְׁחֵת *destroy not.*

a. אַל תַּשְׁחֵת

V. 3. *The reproach*] All the Antient Interpreters make חֵרֵף *a verb* (and so sure it is of the preterperfect tense in *Piel*) and apply it to God, that he shall deliver *David*, having shamed or reproached his enemies. So the Chaldee חֲסַד *he hath reproached*, the Syriack ܚܣܕ *and he shamed* or *reproached.* So before them the LXXII. ὠνείδισεν εἰς ὄνειδος, the Vulgar *dedit in opprobrium, he gave to reproach*, and accordingly the Arabick and Æthiopick. And in all reason so we are to render it, rather then imagine the *præfix* מ to be wanting. But another rendring the words are also capable of, חֵרֵף שֹׁאֲפִי *he that would swallow me up hath reproach't* or *rail'd against me.*

b. חֵרֵף

V. 4. *My soul*] The rendring of this fourth verse will depend upon the notion of נַפְשִׁי *my soul.* This, according to the most usual notion of נֶפֶשׁ signifies no more then *I my self*, and then it may not improbably connect with אֶשְׁכְּבָה in the first person *my soul*, i. e. *I lie among Lions:* If not so, yet reteining the literal rendring [*my soul*] that may be taken in the vocative case, as part of a *soliloquy*, *O my soul, I lie*—In either of these rendrings the following words will flow readily, לַהֲטִים בְּנֵי אָדָם *the sons of men are set on fire*, שִׁנֵּיהֶם &c. *their teeth are spears*——

c. נַפְשִׁי

לַהֲטִים

V. 8. *Awake*] אָעִירָה from עוּר is most fitly to be taken in the *transitive sense* for *exciting* or *stirring up*, and so *awakening.* So 'tis generally taken, and then שַׁחַר being a *noun*, that signifies the *dawning* first *light* of the *morning*, the phrase אָעִירָה שָׁחַר will be best rendred, *I will awake the morning*, a Poetick strain, imitated by *Ovid*, and frequent among Poets, *Non vigilat ales ibi cristati cantibus oris Evocat auroram, The cock by his crowing calls up the morning there.*

d. אָעִירָה שָׁחַר

V. 10. *The clouds*] From שָׁחַק *comminuit*, is the noun שְׁחָק *the heaven*, from the *thinness* of the *Substance* thereof. And it seems to be taken not for the *aereal* part (which contains the *Clouds*) but the *ethereal*, which comprehends the *Sun*, *Moon*, and *Stars.* So *Psalm.* 89. 37. where the *Moon* is called the *faithfull witness* בַּשְּׁחָק *in heaven.* So v. 6. *who in the heavens* בַּשְּׁחָק *shall be compared unto the Lord?* meaning the *highest heavens*, not the *clouds.* So *Isai.* 45. 8. שְׁחָקִים in the *plural*, *Let the heavens distill righteousness*, to signifie not the *clouds* that *distill* the *dew* (as the Chaldee there understands, and renders it, וְעַנְנַיָּא *and the clouds*) but *God* the *Lord*, *that doth all these things*, v. 7. so *Jer.* 51. 9. *is lifted up* to שְׁחָקִים where the Chaldee renders שְׁמֵי שְׁמַיָּא *the heavens of heavens*, or *highest heavens.* I suppose there in the notion of the *highest heavens*, though that phrase do not always signifie so (see note on *Psal.* 148. 4.) And so in this place שְׁחָקִים in the former part of the verse regularly signifies the *regions* of the *air*, frequently called οὐρανοὶ, *heavens*; and then in all reason שְׁחָק shall signifie not the same again, but the *ethereal* regions, and so will best be rendred, *Skie*, the seat of the *Stars:* the Chaldee reteineth the same word, only changed into the *plural*, שְׁחָקִים, *heavens*, the Syriack also, departing from the LXXII. (which read νεφῶν, *clouds*) render it ܠܥܠ̈ܡ ܫܡ̈ܝܐ, *to the heavens of heavens.* The *Jewish Arab* renders it שואהק from a root differing from the Hebrew only by the change of ח into ה, שׁהק, which though not usually found applied to the *heavens*, yet may well signifie the *highest* of them, properly signifying *heights*, as joyned with the name of *mountain*, the *heights* or *highest tops* of the *mountains*, and that is the peculiar style for the *ethereal* bodies, ὕψος, *heights*, and ὕψιστος, *the highest*, which makes it reasonable for us to render it *Skie*, and not *Clouds.*

e. שְׁחָק

שְׁחָקִים

The Fifty Eighth PSALM.

Paraphrase.

The fifty eighth Psalm is a contemplation of the injustice and incorrigible wickedness of men, especially of his enemies that exasperated Saul against him, together with Gods unexpected speedy vengeance on them. 'Twas set to the tune which began with the words, Destroy not, (see note on Psal. 57. a.) and (as several others) styled Davids jewel, because of the signal acts of Gods just judgment mentioned in it, (see note on Psal. 16. a.) and was composed by David, and committed to the Præfect of his Musick.

To the chief Musitian, Altaschith, Michtam of *David.*

1. 'Tis lamentable to consider how little truth and justice is left in the world, even among those, whose quality most exact it from them.

1. Do ye indeed speak righteousness, O ‖ congregations? do ye judge uprightly, O ye sons of men?

‖ congregation אִלְּמִים

a. 2. All their thoughts and designs are continually imployed in mischief, all the business of their lives to fit it, and frame it, perfect and compass it to the best advantage.

2. Yea in heart ye work wickedness, † you ª weigh the violence of your hands in the earth.

† on the earth; Your hands, or you with your hands frame violence.

b. 3. Vice begins and takes possession of them very early, from their very birth, as it

3. The wicked are estranged ᵇ from the womb; they go astray * as soon as they be born, speaking lyes.

* from the belly

מִבֶּטֶן

it were; in their very first and tenderest childhood, they transgress the rules of justice, tell lyes as soon as they are able to speak; the corruption of their nature soon shews it self in inclinations to ill, and they make not use of divine grace, or humane discipline, to restrain it, but set out, and begin their age with sinning, and so proceed without reformation.

4. Their poison is like the poison of a serpent: they are like [c] the deaf adder that stoppeth her ear.

4, 5. They are full of nothing but wickedness, therein to be resembled to serpents, the most poisonous noxious creatures: and one c.

‖ the wisard that useth incantations

5. Which will not hearken to the voice of the [d] charmers, ‖ charming never so wisely. d.

resemblance more they have to one famous sort of serpents, those of whom the naturalists say, that being deaf of one ear by nature, they have a way of making themselves perfectly deaf, on purpose to preserve themselves from the force of the wisards charms, designed to lull them asleep and take them. And thus do these obstinate incorrigible men resolve never to admit or hearken to any means, which may have force to perswade them to leave their wicked ways, are to all methods of working their reformation impregnable, and impersuasible.

‖ Thou wilt break

6. ‖ Break their [e] teeth, O God, in their mouth; break out the † great teeth of the young Lions, O Lord.

6. But God will disappoint their poisonous and mischievous designs; he will e.

† grinders מְלְתָּעוֹת

weaken and disable them, deprive them of the weapons, or opportunities of their malice; as snakes or serpents that have their teeth pulled out: and for the more violent open oppressors, that Lion-like invade the innocent, he will disarm them of those instruments whereby they rend and enjoy their prey, and though their ravenous wicked inclinations and appetites remain, yet shall God restrain them from breaking out, to the destroying of his servants.

* They shall melt as waters go from themselves; he shall direct his arrows (*see* note on Psa. 64. a.) as if they were cut asunder.

7. * Let them melt away as waters that [f] run continually: when he bendeth his bow to shoot his arrows, let them be cut in pieces.

7. Their preparations and forces shall be routed, all their designs disappointed f.

and frustrated, never attaining the end which their malice had projected to the hurt of others.

‖ he shall passaway as the deciduous falo, or dead embryon of a woman, they shall not---

8. As a [g] snail that melteth, ‖ let every one of them pass away, like the untimely fruit of a woman, that they may not see the Sun.

8. As a snail melts, and exhausts, and utterly consumes it self, when it goes g.

out of the shell, every motion tends to the dissolving and melting of it; or as an Embryon in the womb, when the ligatures of life are dissolved, presently pines away, and comes to nought; so shall they and all their malitious designs be blasted and frustrated and destroyed, and never arrive or attain to their desired success.

† or thorns know the brier.

9. Before your [h] † pots can feel the thorns, he shall * take them away as with a whirlewind, both living and in his wrath.

9. And the unexpected suddenness of this is oft very h.

observable: You cannot imagine a cauldron, with a flame of brambles or thorns under it, to be sooner heated, and that which is in it scalded by the fire, or a thorn and a brier entangled one in another, than this vexation, or destruction and discomfiture is wrought on wicked men: As a tempest, or whirlewind, or as a man in a rage hurries away any thing, so shall the wicked be hurried away, seised on, and carried alive, as it were, in a trice, before they can think of any means to prevent it.

* swrythem away as it were alive, as it were in fury; or so shall rawness, so shall anguish know them, or affright them.

10. The righteous shall rejoyce when he seeth the vengeance; he shall [i] wash his footsteps in the blood of the wicked.

10. All good men shall see, and observe this dealing i.

of God with these, and bless his Name for their own deliverance out of their hands, and receive benefit and confirmation by sight of this vengeance that falls on them.

‖ And † fruit פְּרִי

11. ‖ So that a man shall say, Verily there is † a reward for the righteous; verily he is a God that judgeth the earth.

11. And all that behold it shall be forced to acknowledge, that piety and vertue

are matters of advantage and benefit in this world, (abstracted from all reward in another life;) disappointments, and suddain blasts, and destructions being the ordinary guerdon of impiety, and peace and prosperity of conscientious and pious dealing, of justice, and of charity. And this on both sides an infallible evidence of conviction, that this world is not governed by chance, but administred and managed by an all-mighty, all-wise, and most just providence.

Annotations on Psalm LVIII.

a. בָּאָרֶץ

V. 2. *Weigh*] All the Antient Interpreters consent to annex בָּאָרֶץ *on the earth*] to the former part of the verse: ἀνομίας ἐργάζεσθε ἐν τῇ γῇ, *ye work wickedness on the earth*, say the LXXII. and so the Chaldee, and Syriack, &c. by that meaning all the space that they live upon the earth in this world. Then for יְדֵיכֶם *your hands*,] they generally render it so, as to go before, and govern the verb תְּפַלְּסוּן: so the LXXII. ἀδικίαν αἱ χεῖρες ὑμῶν συμπλέκουσιν; and the vulgar, *injustitias manus vestræ concinnant*, *your hands weave, or frame wickedness*; the Chaldee יְתַקְּנוּן חֲטוֹף אִידֵיכוֹן *your hands prepare evil*; and the rest after the same manner, (only the Jewish Arab goes the other way, reading, *In the regions you weigh the injustice of your hands.*) And in case the verb (as it will bear) should be in the second person, there will yet be no reason to joyn יְדֵיכֶם to חֲמָס *the iniquity of your hands*: The more probable rendring will be by understanding the prepositon ב (*prefixt* to לֵב *heart* in the former part of the verse, and so fit to be ἀπὸ κοινοῦ, *repeated* here) *in*, or *with the heart ye work wickedness on the earth*, *with your hands you frame* or *prepare violence*. The word פָּלַס signifies to *weigh* in a *balance*, and to *frame* any thing by *rule* and *line*: and in this latter sense the Chaldee understand it, rendring it by יְתַקְּנוּן from תָּקַן *to prepare*, or *fit*, or *frame*, any thing; and herein the Latine choose to follow them (rather than the LXXII.) *concinnant*, they *frame*, which the LXXII. more *loosely* and *paraphrastically* render, συμπλέκουσι, they *complicate*, as that signifies *weaving*, or *texture*, and so by a *metaphore*, *framing* also.

ידיכם

פלס

b. מֵרֶחֶם מִבֶּטֶן זרו

3. *From the womb*] מֵרֶחֶם and מִבֶּטֶן, *from the womb*, and *from the belly*, are not strictly to be taken for the *hour* or *minute* after *birth*, as if they did *actually sin*, or tell *lyes*, as soon as ever they were *born*; but in that latitude that *aversion* (so זרו signifies) and *straying* and *speaking lyes* are capable of, i. e. as soon as they are by age, and understanding, and use of their faculties qualified for sinning, which is not many moneths after their birth, they do actually fall into sin, and accordingly grow up with it, without reformation.

c. פֶּתֶן חֵרֵשׁ

V. 4. *Deaf adder*] פֶּתֶן חֵרֵשׁ *the deaf viper*, or *adder*, is said to be so called, because (saith *Schindler* in the word פֶּתֶן) being *deaf of one ear*, he useth to *stop* the other with *dust*, or with his *tail*, to avoid the force of *charms* or *incantations* wherewith he is wont to be caught. Of this art of catching Dragons in *India*, *Philostratus* gives an account in the * life of *Apollonius*; *On the mountain*, saith he, δρυόντων δηλα σφεωτέρων φασι; *they are wont to hunt the dragons*; and there are three parts of the prize, when they are caught (κράτος τοῖς ἁλοῦσι) δράκαινοι, δορὰ, ὀδόντες, *the eyes*, *the skin*, *and the teeth*, but especially the *first*, the *apples* of their *eyes* being λίθος δράκοντος, *a stone*

* L. 3. c. 2. p. 113. A.

P. 114. B.

Ib. A. 115. A.

bright as fire, ἀνθηρὸς, ἢ πάντα ἀπαγγέλων χρώματα, πάσης ἰσχὺν ἀπόῤῥητον, *florid and ſparkling out all manner of colours, and of ſecret and unſpeakable efficacy,* ſuch as *Gyges his ring is ſaid to be.* The hope of this gain ſtirs up the inhabitants to uſe all arts to circumvent and take them. And this is the Indian manner of
P. 114. C. it, Κοκκοβαφῆ πέπλον —— *they take a ſcarlet coat imbroydered with golden letters, and ſpread it before the ſerpents hole, and theſe golden letters have a faſcinating power over him, and therewith his eyes, though as hard as ſtones, are yet overcome and laid to ſleep.* And beſides, πολλὰ τῆς ἀπῤῥήτου σοφίας ἐπ' αὐτὸν ἀφιᾶσιν, οἷς ἄγκιστά τε καὶ ἀγχίνοια ὑπεκλαπεῖσα τὰ χείρω, ὄπισθεν ἐπιδοῦσα τῆς γραμμοῦς, *They have Charms of hidden wiſdom* (or *ſorcery*) *which they uſe to him, and thereby he is brought to put his neck out of the hole, and ſleep upon the golden letters, and then the Indian taking that advantage cutteth off his head with an axe, and ſeiſeth upon his prey, the ſtones which he findes in the head.* Here is a ſignal teſtimony of the received cuſtome of charming or inchanting of ſerpents, very agreeable to the expreſſion of the Chaldee here, which ſtiles it the *voice of inchanting words, which binde the Serpents,* i. e. *lay them faſt aſleep.* For the avoiding of which danger, the *deaf addir,* ſo called, becauſe he hears but of *one ear,* is ſuppoſed to ſtop his other ear, and ſo to ſecure himſelf. Whether there be exact truth in this, is not material to the Pſalmiſts uſe of it, or to the explicating the meaning of this alluſion, which as from a thing vulgarly believed, ſets forth the matter in hand, the imperſuaſibleneſs of wicked men, who will not be wrought upon by any the wiſeſt and divineſt arts of perſwaſion, to forſake his courſe, or be won and gained and caught to virtue, but fortifies himſelf impregnable againſt all ſuch artifices, that he can foreſee likely to have efficacy upon him.

d. מְלַחֲשִׁים V. 5. *Charmers*] מְלַחֲשִׁים from לָחַשׁ to *murmur* or *whiſper,* ſignifies thoſe that uſe *charms.* As for
מְחֻכָּם the other part of the verſe, it will beſt be underſtood by joyning the laſt word מְחֻכָּם *the wiſe,* or *wiſard,* by way of *appoſition* to the charmers precedent; and then with that will connect חוֹבֵר חֲבָרִים *that inchants inchantments,* i. e. uſeth all the *inchantments* he is
חוֹבֵר *furniſht with,* חוֹבֵר (from חָבַר to *aſſociate*) denoting a *conjurer,* or *inchanter,* that either brings many creatures into one place by his charms, or elſe ſtills them, that they ſhall not hurt, by that means. And then the phraſe [*inchanting inchantments*] is but ordinary Hebrew ſtile, very frequent in all words where any ἀύξησις, *aggravation* is to be expreſt.

e. שִׁנֵּימוֹ V. 6. *Teeth*] The mention of [*teeth*] in this firſt place, with the relative [*their,*] looks moſt probably on the *adders* or *ſerpents* immediately foregoing, whoſe poyſon and noxious power is in their teeth, and the way to diſarm a *ſnake* is to deprive him of his *teeth.* This they that keep them tame uſually do, by putting to them a piece of red cloth in which they love to fix their teeth, and ſo draw them out. And breaking them is equivalent to drawing them. This mention of teeth fairly introduces that which follows concerning the Lion, whoſe doing miſchief with that part is more violent and formidable, and ſo ſignifies the open riotous invader, the violent and lawleſs perſon, as the ſerpents teeth the more ſecret undiſcernible wounds of the whiſperer, or backbiter, which yet are as *dangerous* and *deſtructive* as the former, by the ſmalleſt prick killing him on whom they faſten.

f. יִתְהַלְכוּ V. 7. *Run*] יִתְהַלְכוּ (from הָלַךְ *going* or *going away*) will be here beſt joyned with כְּמוֹ מַיִם *as waters,* and
לָמוֹ rendred thus, They ſhall melt as waters depart or go לָמוֹ *from themſelves* (ſo the Chaldee יְזָלוּן לְהוֹן *they ſhall fall away from themſelves*) this being the nature of *water,* when it is not coopt up in ſome veſſel, or incloſed within banks, to run about, to depart from its own ſpherical nature, and every part to leave the other (ſo the Jewiſh Arab reads, *let them be diſſolved as waters, that go their way*) or when it is in a *current,* continually to *flow,* and not *remain:* and ſo the reſemblance is moſt fit to deſcribe the deſtruction which is here aboded to the wicked, by way of melting or falling aſunder, which is nothing elſe but the departing of one part from the other, ſo as not to return again to their ſtate. To this well accords the other part of this verſe, *He ſhall direct or ſend*
יִתְמַלֵּלוּ *out his arrows,* כְּמוֹ יִתְמַלֵּלוּ *as if they were cut in ſunder,* (from מוֹל to *cut in pieces:*) i. e. *when he prepares his arrows, ſends* out the *inſtruments* of his *malice,* they ſhall not come to their deſigned mark; but, as when arrows are *cut in ſunder,* before they go out of the *bow* the *pieces fly not out,* but *fall* preſently to the ground, ſo ſhall it be with his intended miſchiefs, they ſhall be fruſtrated, diſappointed utterly, unable to hurt any man. *Abu Walid* obſerves of the word יִתְמַלֵּלוּ, that it implies as much as if 'twere ſaid, *let them be cut in two like ſtraws.* And the *Jewiſh Arab,* though he interpret the former part by change of the perſon, [*when thou ſetteſt thine arrows to the ſtring againſt them*] yet in this part he agrees, [*ſo let them be cut off as an ear of corn.*] The noun מְלוּלוֹת we have *Deut. 23. 26.* for *ſtalks,* or *ears of corn*; and if the verb may draw any ſignification from thence, then this will be the meaning, that their *arrows,* when ſhot, ſhould fall aſunder, like the *ear* from the *ſtraw,* to which *Job* ſeems to refer ch. 41. 27, 29. *He eſteemeth iron as ſtraw, and braſs as rotten wood, Darts are counted as ſtubble,* &c.
יִמָּאֲסוּ In the beginning of the verſe, for יִמָּאֲסוּ *ſhall melt,* from מָסַס *liquefacit,* the LXXII. reads ἐξουδενωθήσονται, which is thought to ſignifie being *deſpiſed* or *contemned,* and ſo to be the rendring of מָאַס *ſprevit:* but ἐξουδενῶν may rather be underſtood there for *bringing to nothing,* and ſo the vulgar Latine underſtood the LXXII. who read *ad nihilum devenient, they ſhall come to nothing*; and ſo it is a clear periphraſis of the melting which the Hebrew deſigned, and fitly agrees to the reſemblance of *water falling* on a *plain,* where it runs *abroad,* and *comes to nothing.*

שַׁבְלוּל V. 8. *Snail*] What שַׁבְלוּל here ſignifies cannot be certainly defined, being but this once in the whole Bible. The LXXII. render it ὡσεὶ κηρὸς, *as wax,* and the Syriack and Latine &c. follow them. And if it
יָהֵלֶךְ be thus rendred, then the verb יָהֵלֶךְ which is joyned to it, muſt be taken in the Arabick notion of it (not unuſual in the Bible) for *periſhing* and being *deſtroyed,* or in the notion wherein 'tis uſed here v. 7. of *waters which go from themſelves,* and is there a reſemblance of *melting.* But the Chaldee may alſo deſerve to be heard, who read הֵיךְ וְחֵיל תִּבְלָלָא *as a reptile,* or *crawling,* &c. which interpreting the word of ſome *creeping* thing, which is an eminent example of *melting,* ſeems to apply it to a *ſnail,* (which notion *Abu Walid* prefers before any) when he *goes out of his ſhell,* (to which alſo the [הֵלֶךְ *walking* or *going out*] fitly agrees) which *melts* and leaves the *marks* thereof behind, whereſoever he goes, מָאַס אוֹרְחוֹהִי *wets* or *moiſtens his way,* ſaith the Chaldee, till at length by degrees he conſumes and deſtroys himſelf. And
נֹפֶל אִשָּׁה with this agrees the latter part of the verſe, that other reſemblance of נֹפֶל אִשָּׁה *the abortive,* or as the word from נָפַל ſignifies, the *falling fruit* of a *woman,* meaning the *child* in the *womb,* when by the *diſſolving* of the *ligatures,* by which it is knit to the *womb,* and by which it receives all its *nouriſhment,* it *falls down,* and if it continue in the *womb,* from that time it preſently *melts* and *conſumes* away,

away, as the *ſnail* did by going out of his *ſhell*. For this the LXXII. read ἔπεσε πῦρ, *the fire fell* (and ſo the Latine and Syriack, &c.) reading it ſeems נָפַל אֵשׁ and applying it to the *laſt* precedent. As on the other ſide, the Chaldee, looking forward to the concluſion of the verſe, of *not ſeeing the Sun*, for אִשָּׁה the *woman*, read אֲשׁוּרָה *the mole*, and ſo joyn that with the *abortive child*, as an *abortive* and *blind mole* (ſo *falſe conceptions*, or *liveleſs embryons* are wont to be called) *which ſee not the Sun*. But the Hebrew will beſt be rendred ſo, as the *ſnail* and the *child dead* in the *womb* may be the two reſemblances to expreſs the blaſting of the wicked mans deſignes; and then the *not ſeeing the Sun*] be applied only to the *wicked*, not either to the *ſnail*, or that *fruit* in the *womb* (though in the latter of them it certainly holds alſo) that *he ſhall not ſee the Sun*, i. e. ſhall not bring his deſigned or projected malice to light, ſhall be diſappointed and blaſted, and conſumed, before he bring it forth.

h. סִיר V. 9. *Pots*] סִיר ſignifies two things, a *thorne*, and a *pot* or *veſſel* to be ſet over the *fire*. In the latter ſenſe the LXXII. (though they here, and *Eccl.* 7. 7. render it in the former ἀκάνθας, and *Hoſ.* 2. 6. (κόλας) do oft take it and render it λέβητα, *cauldron*, 22. times, and χαλκεῖον, *braſs-pot* twice, and κρέαγρα, which we render *pot*, 2 *Chron.* 4. 11. and ταφάν, a *pan*, *Exod.* 27. 3. and 38. 3. and *Jer.* 52. 18. and ἀσπονδύλην, a *cauldron*, *Jerem.* 52. 19. And if we ſhall here take it in that ſenſe, then for the *pot* to underſtand (ſo יָבִינוּ from בּוּן ſignifies) or rather to *feel the thorns*, i. e. the *fire* that is made of *thorns* (a *quick* and *ſcorching* fire) will be no more than to be *heated* by a *fire* of *thorns*: That is very inſtantly done, the fire is inſtantly kindled into a great flame, and ſo the Cauldrons that are over it are ſoon heated, and what is in them, ſcalded by it. This reſemblance therefore is fitly ſet to expreſs the ſwiftneſs of wicked mens deſtruction, and hath the ſame importance, that the Greek adage, Ἄσυα ἐς πῦρ, or the Latine, *citius quam aſparagi coquuntur*, *ſooner than aſparagus is boiled*. (which yet is ſo very little while a doing.) But the LXXII. as was ſaid, render סִיר here in the other notion by ἀκάνθας, *thorns*; and ſo it may alſo ſignifie. For *thorns* and *briers*, סִיר and אָטָד, being both *noxious* ſhrubs, of the ſame kind, full of *hooks* and *prickles*, upon the firſt touch are united and claſpt faſt together, entangled in one another, and grow one upon the ſaddain, have an intimate acquaintance as it were (the importance of יָבִינוּ) upon the *firſt meeting*. And in this ſenſe there is ground alſo for the Proverb, eſpecially when there is ſpeech of divers naughty perſons (as here there is) agreeing one with the other in their irregular intangling figures, i. e. in the like miſchievous diſpoſitions. And to this purpoſe is that adage in *Ariſtotle*, *Moral.* l. 7. ἔγνω ὁ φὼξ τὸν φῶξ καὶ λύκος λύκον, *One thief, and one wolf* or *rapacious* perſon *knoweth another*. And then it will be thus rendred, *Ere your thorns underſtand* or *know the brier*, ere they are *combined together*, where they can *grow acquainted* (which they uſually do at their very firſt encounter, and can hardly be got aſunder again) בְּטֶרֶם סִירֵיכֶם חָרִיל יִשְׁעָרֵנּוּ *ſo*, &c. Theſe latter words (as the former, and in proportion with them) are alſo capable of a double interpretation. For if חַי be taken, as moſt frequently it is, for *viuum*, *living*, then moſt probably יִשְׁעָרֵנּוּ muſt be rendred in the notion of שָׂעַר *horruit*, or *horripilavit*, *horror* or *ſtaring* of the *hair*, cauſed by *fright*, or of סָעַר (changing שׁ into ס) *carrying away* with a *whirlwind* or *tempeſt*; and then the latter part will be thus rendred, *ſo ſhall he affright and perplex them*, or ſo ſhall he *hurry them away with a whirlwind*, *as it were alive* (as when the earth ſwallowed up *Coreh*) *and* (again) *as in anger* or *fury*. For when a man is in *rage*, then he *hurries* them away with whom he is thus *diſpleaſed*, and ſtays not firſt to *kill*, and then *carry away*, which requires *time*, but as *it were alive hurries* them tempeſtuouſly no man knows whither, by both theſe noting the *ſwiftneſs* and *terribleneſs* of it. And though God be not capable of ſuch incitation, yet כְּמוֹ, *as if he were* thus in a *rage* or *incitation*, *he will* thus *hurry* them away, *as it were alive*. And ſo this may be the meaning of the phraſe, if only we ſuppoſe an *elipſis* of ב *in* before חֲרוֹן, and read as *it were in anger*, or *fury*; but it is poſſible חַי may be ſubſtantively taken, and be of ſome affinity with חֲרוֹן and then both theſe joyn together in the nominative caſe. To which purpoſe it may be conſidered, that *Levit.* 13. 16. in the examination of the *leper*, חַי ſignifies *raw fleſh*, and ſo our old tranſlation here took it, rendring it a *thing that is raw*. And then rawneſs and anger (in that dialect, wherein we call a ſore angry, which is painful or inflamed) will ſignifie joyntly that anguiſh which proceeds from an inflamed wound, and thus be rendred, ſo ſhall rawneſs, ſo ſhall anger, or inflammation (חֲרוֹן from חָרָה *inflammatus eſt*) *affright*, or *perplex* them. Beſides this, the Arabick notion of שָׂעַר is conſiderable, for *knowing* or *underſtanding*; and then there will be a farther elegancy, in alluſion to the *knowing of the briers and thorns* forementioned; and the rendring thus, *Ere the thorns know the briers*, *ſo ſhall rawneſs*, *ſo ſhall inflammation* or *anguiſh know them*. And if חַי will bear this ſenſe propoſed, this will be a fair and ready meaning of the paſſage.

i. פַּעַם V. 10. *Waſh his footſteps*] פַּעַם ſignifies primarily (from פָּעַם *impulit*) an *hammer*, then the *ſoles* of the *feet* by which the *earth* is *troden* on, or *beaten*: ſo the LXXII. (though here they read χεῖρες, *hands*) render it *Pſal.* 17. 5. διαβήματά μου, *my footſteps*, where the Chaldee hath רַגְלַי *my feet*. As for the phraſe, waſhing their *feet in the blood of the ungodly*, it literally ſignifies the plentifull effuſion of the blood of wicked men, which the godly live to ſee; but figuratively to refreſh (as waſhing of feet was deſigned to weary travailers) to recreate, and withal to benefit and profit them (as bathing was a principal part of the antient medicine;) and ſo, beſides the thankful acknowledgment of Gods mercy to them, in thus deſtroying their enemies, (which is ſome refreſhment to thoſe that are under their perſecution) they receive profitable document alſo to cleave faſt to God, and the practice of all virtue, which hath this aſſurance to be ſecured and remunerated in this life.

The Fifty Ninth PSALM.

Paraphraſe.

The fifty ninth Pſalm was compoſed on a ſpecial occaſion, ſet down 1 Sam. 19. 11. when, after Sauls caſting his javelin at David, he fled to his own houſe, and Saul ſent meſſengers to watch the houſe in the night, that they might ſlay him in the morning, but David being by Michals help let down by a window, eſcaped, v. 20. This Pſalm, as the former, was called his jewel, and was ſet to the tune forementioned (Pſal. 57. a.) and committed to the Præfect of his Muſick.

TO the chief Muſitian, Altaſchith, Michtam of *David*, when *Saul* ſent, and they watcht the houſe to kill him.

1, 2. O thou my moſt gratious God, mine only Protector and Defender, be thou pleaſed to interpoſe thine hand, to reſcue me out of the power of my wicked and blood-thirſty enemies.

1. Deliver me from mine enemies, O my God: defend me from them that riſe up againſt me.
2. Deliver me from the workers of iniquity, and ſave me from the bloody man.

3, 4. Now is a ſeaſon for this thy ſpecial interpoſition, for the aid and relief of thy all-ſeeing Providence; for now Saul and his ſervants have deſigned my death: and though I never in the leaſt provoked him, but, on the other ſide, have deſerved very well of him, yet are they reſolved to intrap and catch me, and then to take away my life.

3. For lo, they lie in wait for my ſoul: the mighty are gathered againſt me, not for my tranſgreſſion, not for my ſin, O Lord.
4. They run and prepare without my fault: awake to help me, and behold.

5. Now therefore, O thou moſt powerful God, which canſt with the leaſt beck of thine diſcomfit the ſtrongeſt forces, and haſt promiſed to watch over thy faithful ſervants, be thou pleaſed to ſhew forth thy juſt judgments among men, to vindicate the innocent, and to diſſipate all obſtinate wilful ſinners, (ſee v. 8. and Pſalm 10. 16.) This thou wilt certainly do, who art the upright judge of all the word: and though thou wilt pardon, and accept upon their repentance and amendment, the lapſes of thy ſervants; yet 'tis certain, that even in thy covenant of mercy there is no relief for the wilful and impenitent: And this abodes moſt ſadly to Saul at this time.

5. Thou therefore, O Lord God of hoſts, the God of Iſrael, awake to viſit all ‖ the heathen, be not merciful to any wicked tranſgreſſor. Selah.

‖ or nations. גּוֹיִם

6. As hungry dogs that come home at evening, and are very unquiet, and go about the walls of the City for Carrion, dead carcaſſes caſt out thither, or any thing elſe that may ſatisfie their hunger; ſo do the ſervants of Saul purſue and ſeek after my life, with the greateſt impatience and greedineſs that is poſſible.

6. They return at evening; they make a noiſe like a dog, and go round about the City.

a. 7. All their conſultations and diſcourſe is to contrive how they may take away my life; and herein they go on unanimouſly, no man among them makes conſcience of duty, (as if there were never a God in heaven to obſerve and puniſh ſuch injuſtice and violence.)

7. Behold, they [a] † belch out with their mouth, ſwords are in their lips; for, * Who, ſay they, doth hear?

† ſpeak with
* or who doth hear, or obey שֹׁמֵעַ

8. But thou, O Lord, art a beholder of all their actions as of all things elſe that are done in the world: whoſoever hath any deſign contrary to thee, (ſee v. 5.) though thou permit him a while, yet in thy ſeaſon thou ſhalt diſappoint and puniſh him. This is the method of thy Providence over all the people of the world; and thus ſhalt thou now do in this caſe, diſappoint and fruſtrate all them that watch to take away my life.

8. But thou, O Lord, ſhalt laugh at them; thou ſhalt have all ‖ the heathen in deriſion.

‖ or nations גּוֹיִם

b. 9. The God of heaven is the only ſafeguard and ſecurity, the only means of protection I have, or can pretend to; therefore on him only will I depend for relief, or reſcue from this danger.

9. [b] ‖ Becauſe of his ſtrength will I wait upon thee; for God is my defence.

‖ His ſtrength will I repoſe on thee, or, his ſtrength will I ward or keep my ſelf from, at thee, † or, his. See note b

10. All the good that can ever befal me comes from the meer grace and mercy of God; on that therefore I wait with confidence, and implore with humility, that he will now timely afford it me, and diſappoint and diſcomfit mine enemies.

10. The God of † my mercy ſhall prevent me: God ſhall let me ſee my deſire upon mine enemies.

c. 11. As for the manner of it, that muſt alſo be referred to the wiſdom of thy choice, to do it in ſuch a way as may have the deepeſt and moſt laſting impreſſion on the beholders: and that it will not ſo probably do, if thou involve them in one ſpeedy univerſal ſlaughter, which, though it may affect the beholders at the time, will be ſoon forgotten again; but by ſome more lingring way, ſcattering them firſt, and then rendring them the objects of contempt, caſting them ſeverally into a very low condition in their diſperſions; for that will continue to mind men of this work of thy vengeance, to which all theſe evils are naturally conſequent. And this is the method that thou wilt now uſe in diſcomfiting them, and defending me.

11. [c] Slay them not, leſt my people forget: ſcatter them by thy power, and bring them down, O Lord our ſhield.

d. 12. This have they juſtly brought upon themſelves by their perjurious falſeneſs and boldneſs, their maligning and threatening thoſe which never deſerved ill of them, and their continual going on, and obſtinate impersuaſibleneſs therein.

12. * For [d] the ſin of their mouth, and the words of their lips, let them even be taken in their pride, and for ‖ curſing and lying which they ſpeak.

* The ſin of their mouth is the word of their lips, and they ſhall be taken
‖ perjury אָלָה

13. And thus ſhall God certainly deal with them, ſending puniſhment upon puniſhment

13. Conſume them in thy wrath, conſume them that they may not be; † and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

† and they ſhall know, וְיֵדְעוּ

niſhment till they be quite deſtroyed; and this in ſo ſignal a manner, that all that behold it ſhall diſcern Gods judgment in it, and his particular Providence in the government of the world.

* they ſhall return, יָשׁוּבוּ

14. And at evening * let them return, and let them make a noiſe like a dog, and go round about the city.

14. Under this judgment of Gods, they ſhall indeed be what their own voluntary ſins had made them before, v. 6. the hunger of the dog ſhall be their plague, as the ravenouſneſs hath before been their ſin.

‖ They ſhall wander, יְנִיעוּן † if they be not ſatisfied and continue all night.

15. ‖ Let them wander up and down for meat, † and [e] grudge if they be not ſatisfied.

15. A beggarly and indigent, and ſo an unſatisfied and wearisome condition, ſhall be their lot, the greateſt worldly plague that can fall on any, large appetites, and no poſſeſſions or acqueſts to ſatisfie them. e.

16. But I will ſing of thy power; yea I will ſing aloud of thy mercy in the morning: for thou haſt been my defenſe and refuge in the day of my trouble.

16. Mean while I am eternally obliged to proclaim thy power and might, and withal to make my ſolemneſt acknowledgments of thy favour and goodneſs to me, and to make this the matter of my daily morning lauds, that in my greateſt diſtreſs thou haſt thus delivered and ſecured me.

* God is my mercy. אֱלֹהֵי חַסְדִּי

17. Unto thee, O my ſtrength, will I ſing: for God is my defenſe, * and the God of my mercy.

17. To thee therefore I thus come, with all the rejoycing of an humble heart, as to one that never fails to relieve, when I want relief, and ſo eminently to make good his promiſed bounty toward me.

Annotations on Pſalm LIX.

a. נָבַע

V. 7. *Belch*] From נָבַע *ſcaturivit*, is the ſame word uſed in a *metaphorical* ſenſe, for *pouring out words*, as a *ſpring* doth water, and ſimply for *ſpeaking*, as *Pſal.* 78. 2. אַבִּיעָה *I will utter dark ſayings*, and *Pſal.* 19. 3. *night unto night* יַבִּיעַ *ſhall utter a word*, and *Prov.* 1. 23. אַבִּיעָה *I will declare to you*. And ſo in all reaſon here יַבִּיעוּן *they ſpeak with their mouths, and ſwords are in their lips*, i. e. whenſoever they *ſpeak* or *ſay* any thing, 'tis ſome *bloody* matter or other: and accordingly as the *Chaldee* retain the *Hebrew* word, ſo the LXXII. read ἀποφθέγξονται, and the Latine *loquentur*, *they will ſpeak*; and the Syriack more expreſly ܡܠܗܝ ܘܚܪܒ̈ܐ ܒܣܦ̈ܝܗܘܢ *the word of their mouth a ſword in their lips.*

b. עֻזּוֹ

V. 9. *Becauſe of his ſtrength*] What עֻזּוֹ here ſignifies, is ſomewhat hard to determine. 'Tis literally to be rendred *his ſtrength*; yet all the *antient interpreters*, as now we have them, render it, as if it were עֻזִּי *my ſtrength*; עֻזִּי *my ſtrength*, ſaith the *Chaldee*, and κράτος μου, *my ſtrength*, the LXXII. and the Latine, *fortitudinem meam*. And ſo the context may be deemed to require, which joyns it with אֵלֶיךָ *to thee*, as if it were thus to be rendred, *my ſtrength* אֶשְׁמְרָה *will I keep* or *repoſe with*, or *on thee*, (taking אֶשְׁמְרָה from שָׁמַר in the notion of *repoſuit*, as it ſometimes ſignifies) *for God is my defence*. This interpretation of the phraſe is generally pitcht on by the *interpreters*, ſave that the Syriack takes a greater *liberty* of *paraphraſe*, and reads, ܐܠܗܐ ܚܝ ܐܫܒܚ *O God, I will glorifie thee*, (upon the ſame account, I ſuppoſe, that *Pſal.* 8. 2. for *ſtrength* the LXXII. read αἶνον, *praiſe*) by that yet meaning to expreſs the true power of the phraſe; the reposing ones ſtrength on God, being indeed the *glorifying* and *bleſſing* him for all the *ſtrength* one hath. And ſhould this be reſolved on to be the ſenſe, the words might yet remain unchanged, as our Hebrew now reads them, עֻזּוֹ *his*, i. e. *Gods ſtrength*; thereby meaning that *ſtrength* which I have *from God*: in which reſpect *Gods ſtrength* and mine are all one: what is mine, as of the *receiver*, is his, as the *donor*; and when it is given me, yet it is not ſo mine, as to ceaſe to be his, but ſtill remains much more properly his than mine, as being free to him to withdraw it when he will; his, principally and originally, and in fulneſs, and mine only derivatively, imperfectly, and dependently from him; I am a tenant at will, to be put out of poſſeſſion when he pleaſeth. And for the ſeeming incongruity between [*his*] and [*to the*] it is not *new*; but *frequent* in the Hebrew, which oft paſs from one tenſe, and from one number, and from one perſon, to another. The very next words are an example of it, for after God, mentioned in the ſecond perſon, אֱלֹהַי *to thee*, אֵלֶיךָ follows immediately in the third, *for God is my defence*. And indeed עֻזּוֹ *his ſtrength* agreeing ſo well with God, in the end of the verſe, and the ſenſe lying thus, *God is my defence, therefore his ſtrength will I repoſe on thee*, i. e. on God, the appearance of incongruity will not be in עֻזּוֹ *his ſtrength*, but rather in אֵלֶיךָ *to thee*. But neither is that new or ſtrange, the *tranſition* from one perſon to another being ſo very ordinary. In the next verſes we have חַסְדּוֹ *his mercy*, with the points of חַסְדִּי *my mercy*, the *chere* being for the one, and the *chetib* for the other. And accordingly, of the Interpreters, ſome read the one, ſome the other, both certainly meaning the ſame thing; the Chaldee אֱלָהָא טוּבִי *the God of my grace* or *goodneſs* or *mercy*, but the LXXII. ὁ Θεὸς μοῦ τὸ ἔλεός μου, *my God his mercy*, and ſo the Latine; but the Syriack in the middle between both, ܡܪܝ ܠܚܣܕܝ *O Lord, thy grace*—— Thus much hath been ſaid in compliance with the rendrings of the antient Interpreters, as we now read them. But there is another notion of the phraſe, of which it is capable; as עֻזּוֹ *his ſtrength*] may be underſtood of the *ſtrength* or forces of *Saul* ſent againſt *David* to *watch the houſe*, in the title of the *Pſalm*, and as אֶשְׁמְרָה may be rendred *I will guard*, or *look* to, or *beware of*, or *keep my ſelf* from, ſo as to avoid the danger of this *ſtrength* of his, and this אֵלֶיךָ *at*, or *with*, or *by flying to thee*, i. e. to God, as he is מִשְׂגַּבִּי *my*, i. e. *Davids refuge*, in the end of the verſe. And thus the words moſt probably ſignifie, *his ſtrength I will ward*, or *avoid*, or *beware*, or *take heed* of *at thee*. And if the compoſure ſeem harſh or ſtrange, it muſt be imputed to the *poetry*, which conſiſts principally in affinity of words or ſounds, and light variations, and correſpondencies obſerved betwixt ſeveral parts of the compoſure. *Saul ſent*, וַיִּשְׁמְרוּ *and they guarded* in the ſenſe of *beſieging*) *the houſe*, in the *title* of the *Pſalm*, *and* אֶשְׁמְרָה

I will

I will ward (in the ſenſe of *taking heed of*, or *avoiding*) *his ſtrength*, in the end of this firſt part of this *Pſalm*: And then in correſpondence with it, is the concluſion of the latter part of the *Pſalm*, very lightly varied, v. 17. Here the firſt part of the concluding verſe runs עֻזּוֹ אֵלֶיךָ אֶשְׁמֹרָה, there 'tis עֻזִּי אֵלֶיךָ אֲזַמֵּרָה. And the latter parts are of the ſame affinity alſo, כִּי אֱלֹהִים מִשְׂגַּבִּי, *for God is my defence*, the ſame in both; and only חַסְדּוֹ *his mercy*, changed into חַסְדִּי *my mercy*, as עֻזּוֹ *his ſtrength*, into עֻזִּי *my ſtrength*. Thus much being ſaid for the confirming this interpretation, 'twill now be eaſie to conform the antient interpretations to it, if only we ſhall ſuppoſe the true original copies of them to have been in the third, not firſt perſon, and to have been changed by *ſcribes*, on purpoſe to conform this *ninth* to the laſt verſe. There indeed 'tis עֻזִּי and חַסְדִּי *my ſtrength*, and *my mercy*, as in the interpreters, ſo in the Hebrew it ſelf: But here in the tenth verſe, all copies of the Hebrew have עֻזּוֹ *his ſtrength*; therefore 'tis reaſonable to reſolve, that ſo it was when the Interpreters rendred it, and according to that reading their interpretations (being probably by *ſcribes* corrupted) ought in reaſon to be reſtored, the *Chaldee*, not עוּזִּי *my*, but עֻזָּנוּ *his ſtrength*— and ſo the LXXII. τὸ κράτος (not μοῦ but) αὐτοῦ σὲ φυλάξω, *his ſtrength will I watch*, or *ward* (the Hebrew שָׁמַר, and *Greek* φυλάττω, frequently ſignifies *cavere ſibi*, ſo to *obſerve*, as to *avoid* and *keep* out of the *danger*) *at*, or *with*, or by *betaking my ſelf to thee*. And ſo in the Latine, and other tranſlations, which are more reaſonably to be accorded to the Hebrew, than the Hebrew to them.

c. V. 11. *Slay them not*] In this place the antients rendrings are very different. The LXXII. apply the *forgetting*] to the *enemies*, *ſlay them not*, μὴ ποτὲ ἐπιλάθωνται, *leſt they forget*; and ſo the Latine and Syriack, *ne quando obliviſcantur*, *leſt they forget*. And ſo the Hebrew may bear; פֶּן יִשְׁכְּחוּ עַמִּי עַמִּי] may be rendred, *leſt they forget my people*, as well as, *leſt my people forget*. The LXXII. indeed now read, μὴ ποτὲ ἐπιλάθωνται τῶν νόμων σου, *leſt they forget thy Law*; and ſo the Arabick follow them: but that is likely to be an error of ſome antient ſcribe, for both the Syriack and Latine, that are wont to follow the LXXII. read לְעַמִּי *populi mei*, *my people*. But the ſenſe inclines the Hebrew the other way, פֶּן עַמִּי *leſt my people* יִשְׁכְּחוּ *forget*: the Chaldee adds, in the former part, a word, which renders an account of the latter, *ſlay them not ſuddenly leſt my people forget it*. One act of *univerſal* ſlaughter, *ſuddenly* at an end, is not apt to have ſuch a *durable* impreſſion on the beholders, as another more lingering puniſhment, under which men lie long, pine away and conſume, as the ſcattering here following includes. And ſo this is to be reſolved the due rendring of it.

V. 12. *For the ſin of their mouth*] The cleareſt rendring of this 12th. verſe will be by acknowledging no *ellipſis* in it, thus, חַטַּאת פִּימוֹ *the ſin of their mouth*, דְּבַר שִׂפְתֵימוֹ *the word of their lips*, or *is the word of their lips*, i. e. (according to Hebrew idiom) *every word of their lips*, is the *ſin* of their mouth, ſo many words, ſo many ſins; (and then follows regularly, וְיִלָּכְדוּ *and they ſhall be taken in their pride*; this their puniſhment is the conſequent of that their confident *habitual* going on in *ſin*.) The Syriack have thus paraphraſed it, ܚܛܝܬܗܘܢ ܕܦܘܡܗܘܢ ܡܠܠܟ ܫܦܝܬܗܘܢ *the ſin of their mouth*, *their lips have ſpoken*, i. e. whatſoever their lips have ſpoken hath been *ſin*; but the LXXII. more literally, ἁμαρτίαν στόματος αὐτῶν, λόγον χειλέων αὐτῶν· more probably it ſhould be read, in the nominative caſe, ἁμαρτία and λόγος, and ſo in the other interpreters which follow them; the Chaldee taking the greater liberty, uſual to them, of paraphraſing, in ſtead of rendring the words, קְטֹל, &c. *becauſe of the ſin of their mouth*, &c. which as a paraphraſe may be born, but is neither the full, nor proper rendring of it. d. חַטַּאת פִּימוֹ

V. 15. *Grudge*] The verb לוּן is *equivocal*, and ſignifies both *pernoctare* and *querulari*, to *continue all night*, and to *growl* or *murmur*: and in both theſe ſenſes the alluſion will here be proper to the *returning in the evening*, and *making a noiſe like a dog*, v. 14. But the conſtruction lying thus [*they ſhall wander for meat* אִם לֹא, &c. *if they be not ſatisfied*, וְיָלִינוּ *and they ſhall*—] it will be moſt reſonable to render it in the notion of *continuing all night*, thus, *they ſhall wander*, &c. and *continue all night*; and ſo the Chaldee and Syriack by וְיִבְיתוּן, from בּוּת *pernoctare*, appear to have underſtood it, though the LXXII. read καὶ γογγύσουσι, *and ſhall murmur*. e. וְיָלִינוּ

The

The Sixtieth PSALM.

Paraphraſe.

TO the chief Muſitian upon || [a] *Shuſhan-Eduth*, *Michtham* of *David*, to teach, when he ſtrove with † *Aram Naharaim*, and with * *Aram Zobah*, when *Joab* [b] returned and ſmote || of *Edom* in the valley of ſalt twelve thouſand.

The ſixtieth Pſalm was compoſed on occaſion, and for the commemorating of Davids victories in Meſopotamia, (that part of Syria which is incompaſt with Tigris and Euphrates) and particularly in Sobah, a Kingdom of Syria, 2 Sam. 8. 3, 5. as alſo in Idumæa, where (after his return from ſmiting the Syrians, 1 Chron. 18. 5, 6, 7.) Abiſhai ſlew eighteen thouſand in the valley of ſalt, 1 Chr. 18. 12. and upon their rebelling again, Joab came upon them and ſlew twelve thouſand more in the ſame place, and put gariſons in Edom, throughout all Edom, and ſubdued the generality of the Idumæans, 1 Chron. 19. 13. This Pſalm therefore from the matter of it, the recounting of ſuch victories, is ſtyled (as others formerly) his jewel, and was committed to the Præfect of his Muſick, to be ſet to the inſtrument of ſix ſtrings, that waited on the Ark of the Teſtimony, or was uſed in Euchariſtical commemorations.

|| the Hexachord of the Oracle, *or* Teſtimony. † Syria of the rivers * Sobah in Syria. || Edom.

[a] 2. [b] b.

1. O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt alſo been diſpleaſed: || O turn thy ſelf to us again.

1. O gratious Lord, though for ſome time thou haſt not favoured or proſpered our attempts, but in thy diſpleaſure puniſhed us with defeats and diſcomfitures; yet now thou haſt been pleaſed to return to thy wonted mercy, and proſper us exceedingly.

|| thou ſhalt turn, *or* haſt turned תָּשׁוּב

2. Thou haſt made the earth to tremble, thou haſt broken it: heal the breaches thereof, for it ſhaketh.

2. We have for a while been under thy diſpleaſure, and felt a kind of earthquake, wherein is firſt a trembling commotion, then a fiſſure or opening of the earth. And ſo have we been terribly ſhaken and wounded, agitated and broken aſunder; but now thou art gratiouſly pleaſed to repair our breaches, to heal us, and reſtore us to a proſperous ſtate again.

3. Thou haſt ſhewed thy people hard things, thou haſt made us to drink the wine of aſtoniſhment.

3. Thou haſt for a while exerciſed us with afflictions, ſhewed us a diſpiriting doleful proſpect, given us a myrrhate draught, ſuch as did caſt us into great ſadneſs.

† lifted up

4. Thou haſt given a banner to them that fear thee, that it may be † diſplai'd because of thy [c] truth. Selah.

4. But now thou haſt given us a triumphal one, and abundantly made good thy promiſed mercy, and ſo thy truth and fidelity to us, in raiſing up and inabling our forces to atchieve this ſignal victory.

[c] c.

5. That thy beloved may be delivered, ſave with thy right hand, and hear me.

5. Thou haſt ſhewed forth thy favour to thy ſervant David, (whoſe name ſignifies beloved) reſcued him from his enemies hands; and the ſame mercy thou wilt gratiouſly continue to me.

6. God hath ſpoken in his holineſs, I will rejoyce, I will [d] divide Shechem, and mete out the valley of Succoth.

7. Gilead is mine, and Manaſſeh is mine; Ephraim alſo is the ſtrength of my head, Judah is my Law-giver.

6, 7. God hath made me a ſure promiſe, which is now moſt fully performed, and ſo is matter of all triumph, rejoycing, and thankſgiving to me. I am not only fully and quietly poſſeſt of all the Kingdom, both of Iſrael and Judah, and now delivered from the aſſaults which were made againſt me by my malicious neighbours, ſee Pſal. 108. 7, &c.

[d] d.

* caſt || ſhoot thou over Philiſtia.

8. Moab is my waſhpot, over Edom will I * caſt out my ſhooe: || Philiſtia triumph thou becauſe of me.

8. But even they that thus aſſaulted me, are themſelves brought into ſubjection to me, ſubdued and perfectly brought under me, by name the Moabites, the Idumæans, and the Philiſtines.

9. [e] Who will bring me into the ſtrong City? who will lead me into Edom?

10. Wilt not thou, O God, which || haſt caſt us off? and † thou, O God, which didſt not go out with our armies?

9, 10. But this by no ſtrength of my own, by no kind of humane aids, (the unſufficiency of thoſe was well ſeen when thou in thy diſpleaſure leſteſt us to our ſelves;) but only by thy all-powerful conduct, who wert formerly diſpleaſed, but now art gratiouſly returned to us, and by thy proſpering hand and influence wilt work the greateſt victories for us that we can want, or expect from thee.

[e] e.

|| hadſt † *or*, wilt not thou, O God, go out——

* diſtreſs מִצַּר

11. Give us help from * trouble, for vain is the help of man.

11. To thee therefore alone is our reſort and addreſs, whether for relief in the greateſt diſtreſs, or for ſtrength and victory over our enemies; all other aſſiſtances, beſide that of heaven, being perfectly unſufficient and vain, and abſolutely ſuperfluous and needleſs, if the Lord of hoſts engage in our behalf.

12. Through God we ſhall do valiantly: for he it is that ſhall tread down our enemies.

12. If he interpoſe his power for us, there is no enemy ſhall be able to ſtand before us: It is he, and not any puiſſance of ours, that hath and ſhall work all our victories for us.

Annotations

Annotations on Pſalm LX.

a. שׁוּשַׁן

Tit. Shuſhan-Eduth] That שׁוּשַׁן, from שֵׁשׁ *ſix*, ſignifies *hexachordum*, an *inſtrument of ſix ſtrings*, ſee *Pſal.* 45. a. It ſignifies alſo a *flower*, whether *roſe* or *lilie*. But here in the title of this *Pſalm* (as alſo *Pſalm* 80.) in all probability 'tis uſed in the ſame ſenſe in the ſingular, as שׁוֹשַׁנִּים was in the title of *Pſal* 45. and to that עַל inclines it, the Pſalm being committed to the Præfect of the Muſick, with directions to ſet it to that inſtrument. As for עֵדוּת that follows, from עָדָה *teſtatus eſt*, it may ſignifie the *Oracle*, or the *Ark* of the *Teſtimony*, as oft it doth, and ſo the *Hexachord* of the *Oracle* may probably be reſolved to be an *inſtrument* that ſolemnly waited on that. Or elſe, taking it in the primary ſenſe for *teſtificationes*, or *commemorations*, i. e. ſolemn *thankſgivings* for mercies received from God, which were wont to be performed with *Muſick*, the שׁוּשַׁן עֵדוּת *hexachord of the teſtimonies*] may fitly be ſet to ſignifie ſuch a *Muſical inſtrument*, uſed in *thankſgivings*. Add to this, that עֲנָיָה or בְּנָיָה in Syriack, ſignifies a *feaſt*, that particularly of the *Paſſeover*; and if that may here be of any intimation, (and be not only a corruption brought in by latter times from the Hebrew מוֹעֵד, as ſome queſtion not very probably) 'twill be no more than the *feſtival Hexachord*, or *inſtrument* ſolemnly uſed at *feaſts*.

עֵדוּת

b. יָשַׁב

Tit. Return'd] It is evident in the ſtory 2 *Sam.* 8. and 1 *Chron.* 17. that *Davids* victory over the *Idumæans* was diverſe from that over the *Syrians*. The *Syrians* came to help *Hadadezer* marching towards *Meſopotamia*, far from the borders of *Edom* and *Arabia*. And after this victory over the *Syrians*, 1 *Chron.* 18. 5, 6. *David* returns to *Jeruſalem*, v. 7. And then 'tis added v. 12. *Moreover Abiſhai ſlew in the valley of ſalt eighteen thouſand of the Edomites*. Theſe things therefore muſt be thus divided in the title of this *Pſalm*, and the victory over the *Idumæans* lookt on as diſtinct from that over the Syrians, and יָשַׁב rendred literally, and *Joab returned*, not *when* ——— But then whereas in that place of the ſtory 1 *Chron.* 18. 12. 'tis ſaid that *Abſhai ſlew in that valley of ſalt eighteen thouſand Edomites*, and here that *Joab ſmote Edom* in the *ſame valley twelve thouſand*, and 2 *Sam.* 8. 13. that *David gat him a name when he returned from ſmiting the Syrians in the valley of ſalt being eighteen thouſand men*, (all which may be thought to ſet down the ſame paſſage, but yet differ in ſeveral circumſtances one from the other) this ἐναντιοφανεία, or *difficulty* may be beſt ſalved, by interpreting theſe three places of three ſeveral paſſages in the ſtory. For firſt the words 2 *Sam.* 8. 13. may thus be underſtood; *David when he returned from ſmiting the Syrians gat him a name*, i. e. by ſmiting encreaſed his glory, *in the valley of ſalt eighteen thouſand men:* which reading hath this to aſſiſt it, that there is a *diſtinctive accent* in אֲרָם ſeparating that of his *ſmiting the Syrians*, from the other paſſage of the *eighteen thouſand in the valley of ſalt*. And indeed that the whole verſe belongs not to the *Syrians*, but principally to the *Idumæans*, appears by the next verſe, *And he put garriſons in Edom*, &c. which muſt be founded in a victory over the *Idumæans* (and not only of the *Syrians*) foregoing. Some would have אֲרָם *Syria* to be there a miſtake for אוֹם *Edom*; and accordingly the LXXII. read Ἰδυμαίαν, *Idumæa*. But there is no need of that conjecture. The words duly rendred and pointed are, *And David gat him a name, when he returned from ſmiting of the Syrians in the valley of ſalt, eighteen thouſand men*, i. e. (as the Latine ſupply the *Ellipſis*, *cæſis decem & octo millibus*) *killing eighteen thouſand men.* This being premiſed of 2 *Sam.* 8. the place in the *Chronicles* agrees with it exactly, viz. that *Abiſhai*, *Davids general*, *ſlew in the valley of ſalt eighteen thouſand men.* And then this in the title of the Pſalm being ſtill ſo different, not *Abiſhai*, but *Joab*, and not *eighteen*, but *twelve thouſand men*, there is no reconciling them, but by *diſtinguiſhing* the *times*, *viz.* that *Abiſhai* killed at firſt *eighteen thouſand*, and afterward they rebelling, *Joab* came upon them, and ſlew *twelve thouſand*, which being the *Edumæans laſt defeat*, is here mentioned in this Pſalm moſt particularly. And thus *Jarchi* and R. *Obadiah* reconcile the difficulty.

V. 4. *Truth*] For קֶשֶׁט, which the Chaldee paraphraſes by קִשְׁטָה דְּאַבְרָהָם *the truth of Abraham*, the LXXII. read τόξῳ, *a bow*, reading, it ſeems, קֶשֶׁת *a bow*: And then to fit the verſe for that ſenſe, they render לְהִתְנוֹסֵס (which from נָסַס, ſignifies the *lifting up* or *diſplaying* the נֵס *inſigne* precedent) by τῦ φυγῖν, *to fly from*, in a ſenſe wherein that word is not found; and yet in all this the Latine and Syriack, &c. and ſome latter learned Interpreters have choſen to follow them, as if קֶשֶׁת were the truer reading. The word קֶשֶׁט doth here ſurely relate to קָשָׁה of the preceding verſe, to which קֶשֶׁט hath ſo near a literal affinity, as in like manner הָרְאִיתָ anſwers to לִירִאֶיךָ, and נֵס alludes to לְהִתְנוֹסֵס: the *poeſie* conſiſting in ſuch *analogies* and *alluſions*, as every where is obſervable, and particularly in the next verſe, where יְדִידֶיךָ *thy beloved*] ſecretly alludes to *Davids* name, from דּוֹד *dilectus*.

c. קֶשֶׁט

V. 6. *Divide Sechem*] Of *Sechem* and the *valley of Succoth*, or *booths*, ſo called from *Jacobs* making *booths* and *feeding his cattel* there, ſee *Gen.* 33. 17, 18. By theſe are meant *Samaria*; and *Davids dividing* or *meting* them out, is a phraſe to expreſs his *dominion* over them, it being part of the *regal* power to *diſtribute* his *Province* into *cities* and *regions*, and place *Judges* and *Magiſtrates* over them. To theſe the addition of *Gilead* (which conteins the whole region of *Baſhan*, &c. on the *other ſide of Jordan*) and then the mention of *Manaſſeh* and *Ephraim*, are deſigned, as by ſo many parts, to denote the *Kingdom of Iſrael*, or *ten tribes*; and their being *his*, and the *ſtrength of his head*, notes him to be the *Lord* over them, and to make uſe of their ſtrength in his wars, for the defending, or inlarging his dominions. And then [*Judah* מְחֹקְקִי *is my law-giver*] as it refers to *Jacobs prophecy* of the *ſceptre* and *law-giver not departing from Judah*, denoting that to be the *royal* tribe; ſo by it is ſignified the *Kingdom of Judah*, (under which *Benjamin* is comprehended) that *David* is poſſeſt of that alſo. After which follows [*Moab is my waſh-pot*,] the *Moabites* are *ſubjected* to me. The *waſh-pot*, we know, is a mean part of *houſehold-ſtuff*, for the uſe of the feet, (ſo the Syriack read רַגְלַי *of my feet*) the *loweſt* part of the *body*: and ſo is a fit title for the *Moabites*, 2 *Sam.* 8. 2. where 'tis ſaid, *he ſmote Moab, and meaſured them with a line, caſting them down to the ground; even with two lines meaſured he to put to death, and with one full line to keep alive*: i. e. he *divided* them into *three* parts, *two* of which he *deſtroyed*, and the *third* he *kept* alive to be his *ſubjects* and

c. שְׁכֶם
עֵמֶק
סְכוֹת
אֶחְלְקָה
אֶמְדֹּד
גִּלְעָד
מְנַשֶּׁה
אֶפְרַיִם
לִי
מָעוֹז
רֹאשִׁי
מְחֹקְקִי
סִיר רַחְצִי

and *tribute-mice*, as the text follows: *the Hagarites became Davids servants, and brought him gifts.* Then [*Over Edom will I cast my shoe*] the LXXII. read ἐκτενῶ, *extend my shoe*, and so the Latine *extendam*, as when the Master of the banquet hands his shoe to his meanest servant, to be *untyed*, and *taken off* by him; from whence the Syriack ܐܫܪܐ *I will loose* or *untye*: unless perhaps their truer reading were ܐܫܕ *injiciam*, אַשְׁלִיךְ *I will cast*; for so sure the Hebrew אשלך is to be rendred, *I will cast my shoe*, as that is an *emblem* of *subjugating*, or *bringing down under the feet.* So of the *Edumeans* we find, 2 *Sam.* 8. 14. *He put garisons in Edom, throughout all Edom put he garrisons, and all they of Edom became Davids servants. Abu Walid* would have נעל here to signifie a *fetter, I will cast my fetter*, or *chain on him*; and so *Kimchi* in his roots, though in his Comment there he interpret it in the notion of a *shoe*. Lastly, עָלַי פְּלֶשֶׁת הִתְרוֹעָעִי *Over Philistia give a shout*; for so from רוּעַ to *sound a trumpet*, or give a *shout*, is הִתְרוֹעָעִי in *Hithpael* in the Imperative mood; and being in the feminine gender must refer either to his soul, *shout O my soul*, or, as the Chaldee paraphrase it, to the *congregation of Israel*, and so it is but a form of *invitation*, or *celebrating a victory*, such as he had over them 2 *Sam.* 8. 1. for עָלַי is not to be rendred *over me*, but simply *over*, and so joyned with פְּלֶשֶׁת *over Philistia:* so the Chaldee, עֲלוֹי פְּלִשְׁתָּאֵי *over the Philistims*; and the LXXII. paraphrase it to this sense, ἐμοὶ ἀλλόφυλοι ὑποτάγησαν, *the Philistims are subjected to me*; the Syriack more literally, ܥܠ ܦܠܫܬ ܐܬܪ *Over Palestine will I shout.* And so *Psal.* 108. 9. where the latter part of this Psalm is again met with, 'tis עָלַי and אֶתְרוֹעָע, *I will shout over Philistia.*

V. 9. *Who will bring*] This *Psalm* is made up of two parts. The former part of it, for the three first verses, is the recounting of their own weakness, when for their sins they were by God left to themselves. And the latter, in the five next verses, is the commemorating of their great successes and victories by means of Gods favour and aids. And these two next verses are, as it were, the recapitulating of both, and so contain their own absolute impotence to go on to any farther victory, unless God, who once forsook, be now pleased in a special manner to aid them. And 'tis poetically contriv'd by way of question, מִי יוֹבִלֵנִי *who shall lead me* ——— i.e. it is not possible for me by my *own strength*, or with any *humane aids* whatsoever, to enter any one place of strength, (the Chaldee names *Tyre*) to *conquer Idumea*, unless God interpose in my behalf, assist and prosper my attempts. It follows therefore, *v.* 10. הֲלֹא אַתָּה *shalt not thou, O Lord?* (i. e. *None can except thou dost.*) *Thou* וַנִּזְנַחְתָּנוּ *which hast*, or *hadst forsaken us:* ὁ ἀπωσάμενος ἡμᾶς, say the LXXII. *qui repulisti nos*, say the vulgar, thou which formerly *hadst cast us off* for some time; not complaining that he *now doth* so (that is quite contrary to the drift of the whole Psalm) but affirming and concluding from their improsperousness, when formerly he did forsake, that none can now aid successfully but he. And then concluding with confidence of his favour וְלֹא תֵצֵא *and wilt thou not*, (i. e. *certainly, O Lord, thou wilt*) *go out with our hosts?* καὶ οὐκ ἐξελεύσῃ; *and wilt thou not go forth?* say the LXXII. And so this well accords with the contexture and design of the Psalm, to magnifie *Gods aids*, and the consequent thereof, all manner of good success and prosperity.

The Sixty First PSALM.

TO the chief Musitian upon Neginoth, A Psalm of David.

Paraphrase.

The sixty First Psalm is made up of Thanksgiving and humble dependance on God for all his mercies. It was composed by David, and committed to the Prefect of his Musick, to be sung to the Harp or Psaltery, or other such stringed instrument, Psal. 4. 1.

1. Hear my cry, O God, attend unto my prayer.

1. O Gratious God, to thee is my only resort in all my distresses; be thou pleased to receive and answer my prayers.

2. From the end of the earth will I cry unto thee, when my heart is overwhelmed, lead me to the rock that is higher than I.

2. Though I am driven as far as from Absalom I was fain to fly, 2 Sam. 17. 22. to the utmost parts of the land beyond Jordan, v. 23. how great soever my trouble and streights are, yet to thee have I a sure retreat: when my condition is at the lowest, thou hast a fortress of impregnable safety to which thou wilt be sure to conduct me.

3. For thou hast been a shelter for me, and a strong Tower from the enemy.

3. For thus have I alwayes experimented thy goodness to me; when men have assaulted, thou hast rescued and secured me.

4. I will abide in thy Tabernacle for ever; I will trust in the covert of thy wings. Selah.

4. And that teacheth me the wisdom of this resolution, of keeping me constantly under this safeguard, and that I may do so, of continuing my daily dependance on thee, and addresses to thee, in that place where thou hast promised to be alwayes present.

5. For thou, O God, hast heard my vows; thou hast given || me the heritage of those that fear thy name.

|| or, an heritage to—

5. To this none had greater incouragement than I; my offerings have alwayes been accepted, and my prayers heard by thee. This is the priviledge of all thy faithful servants, and this thou hast been pleased to afford me.

6. Thou ſhalt bleſs me with a long and proſperous life, and therein make me a type of the *Meſſias, whoſe Kingdom, when it commences, ſhall have no end.

6. Thou wilt ‖ prolong the Kings life, and his years † as many generations.

‖ adde days to the days of the King, † generation and generation.

מָלְכָּא * מְשִׁיחָא &c. *Chald.* Thou ſhalt add days to the days of the King Meſſias, his years ſhall be as the generation of this world and of the world to come.

7. Thou ſhalt never caſt me from thy favour, as long as I continue my fidelity to thee: thy free, but promiſed mercy, will not fail to perpetuate my proſperity.

7. He ſhall abide before God for ever. O prepare mercy and truth which may preſerve him.

8. And this ſhall oblige me to bleſs and magnifie thy gracious and glorious Majeſty as long as I live, to preſent my daily oblations to thee, and yield thee all the obedience of a thankful heart for ever.

8. So will I ſing praiſe to thy name for ever, that I may daily perform my vows.

The Sixty Second PSALM.

Paraphraſe.

The Sixty Second Pſalm is an Euchariſtical hymne compoſed by David, and committed to the Præfect of his Muſick, to be ſung and play'd to by inſtruments, after the manner that Heman and Jeduthun were appointed to do, 1 Chron. 16. 42.

TO the chief Muſitian, ‖ to Jeduthun, A Pſalm of David.

‖ for עַל

1. All my defence and relief is from God alone; on him will I patiently and chearfully attend for a ſupply to all my wants.

1. † Truly my ſoul waiteth upon God: from him cometh my ſalvation.

† even to God is my ſoul ſilent. אַךְ אֶל־ דּוֹמִיָּה

2. The ſtrength which I have from him gives me ſecurity that I ſhall not be in any great meaſure depreſt by my enemies.

2. * He is my rock and my ſalvation, he is my defenſe, I ſhall not be greatly moved.

* even he. אַךְ הוּא

a. 3. How vain then are all the attempts of my ſlanderous violent rebellious ſubjects, which are always raiſing of ſtirs and tumults, as if all of them combined as one man to take away my life?

3. How long will [a] ye ‖ imagine miſchief againſt a man? † ye ſhall be ſlain all the ſort of you, as a bowing wall, and as a tottering * fenſe.

‖ uſe violence or raiſes tumults, or calumnies, lye. † will ye kill, or be murtherers all of you? * partition.

4. All their contrivances and conſultations are to pull me from the Throne, to wreſt the regal power out of my hand; and this traiterous deſign they gloſs and varniſh over with fair flattering language.

4. They only conſult to caſt him down from his excellency; they delight in lyes: they bleſs with their mouth, but they curſe inwardly. Selah.

5. But I will remit my whole cauſe to God, and attend how he ſhall pleaſe to diſpoſe of me.

5. My ſoul, ‖ wait thou only upon God, for my expectation is from him.

‖ be thou even ſilent ſo— אַךְ דּוֹמִי

6. Being confident of a certain relief and ſupport from him, which will not permit me to be caſt down by theſe men.

6. † He only is my rock and my ſalvation, he is my defenſe, I ſhall not be moved.

† even he. אַךְ הוּא

7. On him only I rely for deliverance, for exaltation, for aid to defend me, and for ſanctuary when any diſtreſs ſurrounds me.

7. In God is my ſalvation and my glory; the rock of my ſtrength, and my refuge is from God.

8. And this will be matter of imitation to all that profeſs to be his ſervants, to

8. Truſt in him at all times, ye people, pour out your heart before him: God is a refuge for us. Selah.

שְׁדוּ * caſt away before him all the elations of your hearts *Chald.*

repoſe all their truſt in him, to * empty themſelves of all ſecular confidences, and apply themſelves in prayer to him, devoutly to beg, and confidently to depend on his relief.

9. For as for any humane aid, 'tis abſolutely vain, ſure to fail thoſe that rely on it. The ſtrength of all the men in the world, if not back'd and bleſs'd by God, is worſe and leſs than nothing, it ſtandeth in no ſtead, and ſo diſappoints thoſe that depend on it; and that is worſe than never to have expected good from it, the fruſtrated hope being an unhappier condition than that of perfect deſtitution.

9. Surely ‖ men of low degree are vanity, and † men of high degree are a lye; to be laid in the ballance they are altogether lighter than vanity.

‖ the ſons of Adam. בְּנֵי אָדָם † the ſons of mortal man בְּנֵי אִישׁ

10. He that thinks to gain any advantage or ſupport to himſelf by riches unlawfully gain'd, will be ſure to be diſappointed, to find his folly, when he expects the fruit of his contrivances. Riches are ſo far from being valuable when they are ill gotten, that even when they are innocently gained, they muſt not be relied on (for any other advantages than thoſe which may be hoped for by our liberal diſpenſing of them.)

10. Truſt not in oppreſſion, * become not vain in robbery; if riches increaſe, ſet not your hearts upon them.

* and rapine, become not vain תִּרְבָּלוּ אַל־ תִּדְבְּקוּ

11. God

11. God hath spoken once, twice have I heard this, that power belongeth unto God.

11. 'Twas the first great maxim delivered by God in Mount Sinai, that he only is the great God and ruler of all; and nothing is more vulgarly acknowledged than this: and what can be more contrary to that, than the reposing of trust in any creature? for that is, by interpretation, the deifying it, the communicating to a vain helpless creature that incommunicable attribute of God.

12. Also unto thee, O Lord, belongeth mercy; for thou rendrest to every man according to his works.

12. And because to found our trust, there is more wanting than bare power and ability to relieve (for that, without an assurance of his readiness to do what he is able, will not secure any) this also we are assured of by that other his great attribute, his infinite unexhausted mercy, which is a special property of our God, by which he hath assured us that he will graciously accept and reward, support and crown every sincere faithful servant of his, and never fail to relieve and defend those who do not first forsake and renounce him. See Rom. 11. 6.

Annotations on Psalm LXII.

V. 3. *Imagine mischief*] תְּהוֹתְתוּ is but this once used in the Scripture, and so will not easily be interpreted, but either by the notion which we find put upon it by the antient Interpreters, or else by the Arabick use of it. The Chaldee render it מִתְרַגְּשׁוּן from רָגַשׁ to *tumultuate*. To this also the Syriack agrees, ܬܬܪܓܫܘܢ from ܪܓܓ to *stir up, instigate, incite*, or *provoke*. The LXXII. likewise read ἐπιπέσεσθε, which the Latine well render *irruitis, rush in upon*; and so all consent to render it, *How long will ye raise tumults*, use *violence*, &c. The Arabick word is by *Golius* rendred *validè conculcavit, injustus fuit, violentum imperium exercuit*, any kind of *violence* or *injustice*. Then for עַל אִישׁ *against a man*, that sure is but a Poetical expression for *against me*, i. e. *David* the speaker, against whom the *neighbouring* nations raised *war*, and his own *subjects Rebellions*. Thus doth Christ oft speak of himself, under the title of the *Son of Man*, in the third person, and St. *Paul*, 2 *Cor.* 12. 2. Οἶδα ἄνθρωπον, *I knew a man*, i. e. undoubtedly *himself*. Then תְּרֻצָּחוּ from רָצַח *to kill*, though by the Interlineary it be rendred *interficiemini*, in the passive *Pual*, yet it may more regularly be read, as in *Piel* actively, only changing the point, for ֻ. And for that we have sufficient ground, the Eastern Jews reading it with *Pathach*, as in *Piel*. And then it will agree with the foregoing תְּהוֹתְתוּ *raising tumult* or *war against him*, which sure was designed to that end of *killing* him; and to that best agrees the following resemblance, כְּקִיר נָטוּי, *as a bending wall*, for that is ready to *fall* upon and *kill* any that comes under it, but cannot so well be a resemblance of *being kill'd*: and so again גָּדֵר *a partition*, or *sept* of *wood*, or *stone*, חֲדִיחָוֹה, from דָּחָה *driven out*, or ready to *fall*, that may well be lookt on as very *dangerous* to all that come neer it, and therefore generally is *avoided* (men go far from the *reach* of it) and so is a fit resemblance to signifie him that is *ready to kill another*. And thus the Chaldee understand it הֲתַחְבְּרוּן קְטוֹלִין *will ye become homicides?* so the LXXII. φονεύετε, and the Latine *interficietis? will ye kill*, or *murther?* and so the Syriack, ܕܬܩܛܠܘܢ *that ye may kill, as a bending wall*—making that the designed *end* of their *tumultuating*. This whole passage is thus rendred by *Abu Walid*. First, תְּהוֹתְתוּ he compares with the Arabick תהתהתו with *t*, not with *th*, which signifies to *multiply words*, and so he would have it, according to the use of it in that tongue, to signify *speaking much against, backbiting, diffaming, spreading evil reports of, lashing out with your tongues against, for hurt*. And the meaning of the whole passage he gives, either according to the reading of *Ben Naphtali* taking תְּרַצְּחוּ *actively, how long will ye prate*, or *speak evil against men? ye would kill them, all of you, like a bending wall, or tottering fence*, viz. *inclining* [or *bending*, putting your selves forward] with *wrong* and *injustice* toward them, and *hard words*, and *false accusations*, as a *wall ready to fall, incline*, to do *hurt*; or, according to *Ben Asher*, taking it *passively*, *How long will ye speak evil of men*, to do mischief? (*be ye all of you slain*, in a *parenthesis*, by way of *imprecation*) *as a bending wall, and fence ready to fall*, and do mischief. What he thus observes of תְּהוֹתְתוּ with *t*, not *th*, may have place also with the word as we have it; for the *root* with ת *th*, also in Arabick signifies *mentiri, to lye*, and *confusion, injustice, violence*, which as well agree to his sense, as that of the *root* with *t*.

The Sixty Third PSALM.

Paraphraſe.

The ſixty third Pſalm was compoſed by David in a condition of great ſadneſs, when not daring to adventure himſelf in Keilah, which he had reſcued from the Philiſtims, 1 Sam. 23. 5. 12. he got into ſtrong holds in the wilderneſs, v. 14 viz. the wilderneſs (not of Idumæa, as the LXXII, &c. read, but) of Judæa, 1 Sam. 22. 5. in the foreſt of Hareth.

A Pſalm of David when he was in the Wilderneſs of Judah.

a. 1. O Gracious Father, I have no other ſanctuary but thee; I will make all ſpeed to implore thy mercy; my condition is moſt ſad and deplored; the wide and ſqualid deſert, in which now I am, is the livelieſt emblem of it: O that thou wilt pleaſe to ſuccour and relieve me.

1. O God, thou art my God, early will I ſeek thee. My ſoul thirſteth for thee, my fleſh a ‖ longeth for thee, in a dry and thirſty land, where no water is;

‖ faints; grows diſpirited, is in anguiſh.

b. 2. To reſtore me to that dignity and comfort of ſerving thee in the Sanctuary, where the Cherubims ſpreading abroad their wings for a covering, are a ſignal emblem of thy preſence.

2. † To ſee thy power and thy glory, ſo as I have ſeen thee in the b Sanctuary.

† So as I have ſeen thee in the Sanctuary, to ſee thy ſtrength and glory.

3. That mercy of thine which gives a value to life it ſelf, and without which that which is moſt pretious and deſirable is nothing worth. For this, I that have ſo often taſted, and ſo know the value of it, ſhall be for ever obliged to magnify thy bleſſed name.

3. Becauſe thy loving kindneſs is better than life, my lips ſhall praiſe thee.

4. And this will I do conſtantly and continually to the end of my life, and in the experience of thy paſt mercies, make my humbleſt addreſſes to thee for all that I can want for the future.

4. Thus will I bleſs thee while I live; I will lift up my hands in thy name.

5. And thus, by thy great mercy, ſhall my life be divided betwixt imploring thy aids, and receiving abundant ſatisfaction to all my wants, and paying my chearfulleſt acknowledgments to ſo liberal a donor.

5. My ſoul ſhall be ſatisfied as with marrow and fatneſs; and my mouth ſhall praiſe thee with joyful lips.

6. And for this, beſide the offerings of the day, frequently repeated, the ſeveral diviſions, or watches, or hours of the very night ſhall afford me fit ſeaſons, when after a little repoſe and ſleep, I frequently rouſe my ſelf, and divert to that more divine and chearful imployment, the meditation of thy manifold mercies toward me.

6. When I remember thee in my bed, and meditate on thee in the night watches.

7. And thus conclude, to my own unſpeakable comfort, and thy honour, that that God which hath thus conſtantly relieved and ſupported me, will for ever continue his watchful providence over me, from which as I receive all ſecurity, ſo I am in all reaſon to return him continual praiſe.

7. Becauſe thou haſt been my help, therefore in the ſhadow of thy wings will I rejoyce.

8. As I have cordially adhered to my obedience, and faithful performance of all duty to thee, ſo haſt thou with thine eſpecial care and providence ſupported me in all my diſtreſſes.

8. My ſoul * followeth hard after thee: thy right hand upholdeth me.

* hath adhered, kept cloſe דָּבְקָה

9. As for my enemies that purſue me with mortal hatred, and deſire to take away my life, they themſelves ſhall fall into the deſtruction they deſigned to me.

9. But thoſe that ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the earth.

c. 10. They purſue me to death, as hunters do their game, and they ſhall fall by the ſword, and be devoured by thoſe wild beaſts that others hunt and purſue; or they ſhall be driven to deſolate places, as the moſt noxious beaſts, the foxes (and wolves) are, when they are hunted and purſued.

10. They c ſhall ‖ fall by the ſword; † they ſhall be a portion for Foxes.

‖ pour them out. † the foxes portion ſhall they be.

d. 11. Mean while I ſhall have all cauſe to bleſs and magnifie the name of God, and not I only, but every truly pious man, who, as he ſwears by the name of God, ſo is moſt ſtrictly careful to perform his oaths: whereas on the other ſide, all falſe perjurious men ſhall be deſtroyed.

11. But the King ſhall rejoyce in God; every one that d ſweareth by him, ſhall glory: but the mouth of them that ſpeak lies ſhall be ſtopped.

Annotations on Pſal. LXIII.

a. בְּמַה

V. 1. *Longeth*] בְּמַה is not elſewhere uſed in the Bible: 'tis here by the Chaldee paraphraſtically rendred רְגַג *deſireth*, by the Syriack ܟܡܗ from ܡ̈ *intuitus eſt, expectavit, expecteth.* The LXXII. read ποσωλῶς, as if it were בַּמָּה *quantum.* The fulleſt rendring of it may be had from the Arabick uſe of it, among whom, ſaith *Golius*, 'tis uſed not only for the *dimneſs* of the *eyes*, (which the Arabick Grammarians

Grammarians especially interpret of one *born blind*) but also for *faintness*: so when *Kamus* explains it by *changing of colour*, *mutabit colorem*, and *abiit*, *vel defecit intellectus*, *his understanding was gone*, or *failed*; both which *change* of *colour*, and *failing* of understanding, are tokens of *faintness*, and being in *ill* condition for want of due *nourishment*. And so it will here most fitly be rendred (with analogy to the *thirsting* of the *soul* foregoing) *my flesh fainteth in a dry and thirsty land*, &c. But from that other signification of *blindness* or *dimness*, it may also here be taken according to that translatious use mentioned by *Alzamach-shari*, of being in a *maze*, erring, so as not to *know whither to go*, or *what to do*. The *Jewish Arab* here renders it נסר, which agrees with נסה in the notion of *changing colour*, growing *wan*, as also of great *anguish*, being *sick* at heart.

b. קֹדֶשׁ

V. 2. *Sanctuary*] קֹדֶשׁ *holiness*] is evidently used for the *Ark* or *Sanctuary*, 1 *King.* 8.8. compared with 2 *Chron.* v. 9. And therefore the thing so vehemently here desired by *David*, is *to see* (and serve *God*) in *the Sanctuary*: And the same is the importance of *seeing* עֻזֶּךָ וְכְבוֹדֶךָ *thy strength and glory*, for so both those words are used for the *Ark*, *Psal.* 78. 61. *he delivered his strength into captivity, and his glory into the enemies hand.*

b. יַגִּירֻהוּ

V. 10. *Fall*] יַגִּירֻהוּ from נָגַר *fluxit*, *effusus est*, signifies in *Hiphil*, they *shall cause to be poured out*, or *shall poure out.*) The word is ordinarily applied to *water*, 2 *Sam.* 14.14. *Lam.* 3.49. But here, by the immediate mention of the *sword*, it is restrained to the *effusion* of *blood*, and being in the third person plural, in the active sense, it is after the Hebrew idiome, to be interpreted in the passive sense, *they shall poure out by the hand of the sword*,] i.e. *they shall be poured out by the sword*, the *hand* of *the sword* being no more than the edge of the sword. As for that which follows, סִנַּת שֻׁעָלִים יִהְיוּ, it may possibly be rendred *the portion of foxes they shall be*, i.e. they shall be that which so frequently *befalls foxes*, viz. *hated* and *pursued*, and *destroyed*; that which befalls that subtle and noxious creature, shall befall them, to perish by their wickedness; or they shall be in the same condition with them, driven forth into desolate places, such as *foxes* use to walk in: so *Lam.* v. 18. *the mountain of Zion is laid desolate, the foxes walk on it*; so *Jarchi* here interprets it; and so the phrase is used, *Mat.* 24. 51. μέρος αὐτοῦ θήσει μετὰ τῶν—*he shall set him his portion with hypocrites*, assign him the same condition that such have. But the *portion of foxes*] may more probably signifie the prey of those wild creatures, there being a sort of *larger foxes* in those countreys, called usually *Jackales*, which feed on dead men, and will dig them out of their graves to eat them; and so to be left unburied, or buried at large in the field, will be to be *made a portion for such beasts*. The Syriack that reads מטרפתהון דחקלא *meat to*, or *for the foxes*, understood it thus, and the LXXII, and vulgar, μερὶς ἀλωπέκων ἔσονται, *partes vulpium erunt*, *the foxes portions shall they be*, i.e. cast out for these wild beasts to feed on. The *Jewish Arab* hath another understanding of these two verses; those that seek after my soul to destroy it shall go down into the lower parts of the earth, i.e. *seek into holes and caves after my soul, descend in their search after it under the mountains of the earth, intending to draw it out to the edge of the sword, and make it a portion for foxes.*

סִנַּת שֻׁעָלִים

d. וְנִשְׁבַּע בּוֹ

V. 11. *Sweareth*] 'Twas an ordinary token of respect to *Kings*, for their subjects in swearing to mention their names: so 1 *Sam.* 1.26. and 20. 3. and 2 *Sam.* 15. 21. and in several other places. And 'tis *Solomon Jarchie*'s gloss, that this is meant here.

The Sixty Fourth PSALM.

Paraphrase.

The Sixty fourth Psalm is a prayer for deliverance, with a just complaint of his enemies, and a prediction of Gods signal destructions upon them.

TO the chief Musitian, A Psalm of David.

1. Hear my voice, O God, in my prayer; preserve my life from fear of the enemy.

1. Blessed Lord, let my humble supplication, I beseech thee, find audience with thee; deliver me from the dangers I am in through the malice of men.

2. Hide me from the secret counsel of the wicked, from the insurrection of the workers of Iniquity.

2. They are secretly contriving my ruine, and openly break out in tumults against me, in a most unjust and wicked manner: O be thou my refuge and sanctuary, to which I may with confidence resort for safety.

a. ‖ shoot their arrows.

3. Who whet their tongue like a sword, [a] and ‖ bend their bowes to shoot their arrows, even bitter words.

3,4. The first instruments of their malice are their slanders and calumnies, and

b.

4. That they may shoot in secret at the perfect: suddenly do they shoot at him, [b] and fear not.

those are prepared and sharpened, and shot, like poysoned darts or arrows against me; but being without all ground of truth, they are secretly and clancularly disseminated, falling upon me, when I least foresaw or expected them.

5. They incourage themselves in an evil matter; they commune of laying snares privily: they say, who shall see them?

6. And when they meet, they ingage and fortify one another in their mischievous designs, consult how to contrive them so secretly, that they shall not possibly be foreseen, or escaped.

6. They search out iniquity, they accomplish a diligent search: both the inward thoughts of every one of them and the heart is deep.

6. And indeed their industry is great; there is nothing that can contribute to their ends, but they find it out, through the depth of their malice and policy.

‖ be their broaks. וַיָּרֹּו

7. But God shall shoot at them with an arrow, suddenly shall ‖ they be wounded.

7. But in the midst of all this subtil contrivance, that no man can see, God shall discover, disappoint, and unexpectedly destroy them.

8. †So

8. Their tongues by which they thought to hurt others, shall in the event bring mischief upon themselves. By the death of Saul and his sons, he shall strike the whole Army with a sudden consternation; they shall fly, and then all that behold it shall forsake their dwellings and fly also.

8. † So they shall ‖ make their own tongue to fall upon themselves; all that see them shall flee away.

‖ And their own tongue shall cause it to fall upon them, and all that look on——

9. And dread the righteous judgments of God, acknowledging it to be his peculiar work of vengeance that befalls them.

9. And all men shall fear, and shall declare the work of God; for they shall * wisely consider of his doing.

* understand

10. And on the other side, all pious men shall have matter of rejoycing and of affiance in God; and none that thus adhere to him shall be disappointed, or frustrated by him.

10. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

Annotations on Psalm LXIV.

a. דָּרַךְ

V. 3. *Bend*] From דָּרַךְ to *go*, is the same word used for *extending*, *sending out*, *directing*, *making to go*; and so is applied sometimes to *grapes* or *olives* in a *press*, and then signifies to *squeeze* out the *juice*, by *beating*, or *treading* them, *Isa.* 63. 2. רוּרְךְ בְּגַת, *that treads or presses in the wine-press*, and in many other places; sometimes of *corne* in the *floore*, and then 'tis to *thrash*, *Jer.* 51. 33; sometimes to a way (whence the known דֶּרֶךְ a *way*) *Psal.* 107. 7. וַיַּדְרִיכֵם and *led* or *directed them*. But most especially 'tis used of a *bow*, or *arrows*: if of קֶשֶׁת a *bow*, then 'tis to *bend* it; if of חִצִּים *arrows*, then 'tis not so properly to *shoot*, as to *prepare* or *direct* them. So *Psal.* 58. 7. יְדֹרֵךְ חִצָּיו *he directeth*, or *prepareth his arrows*; so here, דָּרְכוּ חִצָּם *they direct*, or *aime*, or *make ready their arrows*, דָּבָר מַר a *bitter word*, i. e. a *calumniating speech*, to be sent, as it were a *dart*, or *arrow*, out of the *mouth*. Parallel to which is that of *Jer.* 9. 3. where being applied to the *tongue*, as to a *bow*, that *shoots* out *lying words*, as *arrows*, it must be rendred *bend*; but here applied to *words*, as *arrows*, direct, and not *bend*. To this accord *Abu Walid*, and *R. Tanchum*, who from the use of the word, render it, *who set their arrows on the string*, not *shooting* as yet, but *setting them* ready to *shoot*. And thus it best agrees with what follows, *v.* 4. *that they may shoot in secret*, &c. The LXXII. for חִצִּים *arrows*, read τόξοι, as if it were קֶשֶׁת a *bow*, and generally joyn it with ἐντεταμένον, *bent*, (and the Chaldee, according to the nature of a Paraphrast, joyn *bending the bow*, and *anointing the arrows*. But the Syriack herein follow them not, but read, *they whet their tongue as a sword, and their speech as* ܚܪܒܐ *an arrow*; for so sure גִּיר signifies, where that which is proportionable to *whetting the sword*, is *preparing* or *setting* upon the *string* the *arrows* by way of *preparation* for *shooting*.

חִצִּים

דְּבַר מַר

b. וְלֹא יִירָאוּ

V. 4. *Fear not*] It is not easie to resolve what is the Importance of וְלֹא יִירָאוּ *and they shall not fear*. For though the joyning it with יֹרֵהוּ precedent, seems *regular*, *they shall shoot*, *and not fear*; yet the context seems not to agree to that. The design of the place is to express calumniators and whisperers, who *shoot poysonous words*, like *darts*, v. 3. and *shoot them in secret*, and *suddenly*, in the beginning of the verse: and to that best agrees the interpreting it of those that are thus secretly and suddenly shot at by them, that they do not fear. But then this agrees not with the Syntaxis, for those were in the former part of the verse mentioned in the singular number תָּם *the perfect man*, whereas יִירָאוּ is the plural. This makes it necessary to recurre either to the Hebrew practice, which often passes from one number to another, or else to their idiome, frequently taken notice of, of putting the third person active, to denote the passive, without consideration of the persons that are the agents; as when δέξονται, *they shall receive you*, imports no more than *you shall be received*. So here, *suddenly do they shoot*, and *they fear not*,] will signify, *suddenly do they shoot*, and *no man fears*, or as ו oft signifies, *when*, or *while none fear*. And if we consider the Genius of the antient Poetry, consisting much in *Paronomasia*'s and *verbal allusions*, which is here so visible betwixt יֹרֵהוּ and יִירָאוּ *shooting* and *fearing*, it will appear to be *an elegance*, and not any *harsh* expression. Thus the LXXII. render it in sense, καὶ φοβηθήσονται, *they shoot*, *and shall not be feared*; and the Syriack not far distant, ܘܠܐ ܢܬܚܙܘ *and they shall not be seen*, i. e. shall *come* upon them *unawares*, when being *not seen* they are not *feared* or *expected*. To this rendring the learned *Castellio* adheres, reading, *ut eos improviso figant nihil tale metuentes*, *that they may unexpectedly wound them not fearing any such thing*; to that purpose, changing the *singular* תָּם *precedent*, into the *plural*, *homines integros*——

c. יַכְשִׁילֻהוּ

V. 8. *Make their own tongue to fall*] From כָּשַׁל *impegit*, to *stumble*, is the word יַכְשִׁילֻהוּ, which being applied to the *tongue*, לָשׁוֹן, and that their *own tongue* (as appears by עָלֵימוֹ *themselves*) may signifie (in proportion with the *stumbling of the feet*) *stammering*, or *sticking* in *speech*: *linguis hæsitent*, saith *Castellio*, *stick*, or *stammer with their tongues*. The *Syriack* render it ܢܬܚܫܠܘܢ ܠܗܘܢ ܠܫܢܗܘܢ *their tongues shall be weak*, from כָּרָא *decurtatus est*, *infirmatus est*. This is ordinary for men that are in a *sudden affrightment*, upon any *unexpected* accident, and so here very appliable to *Sauls Army* at their defeat. But in this rendring there is no account given of the *suffix* in יַכְשִׁילֻהוּ, nor of עָלֵימוֹ that follows. The *Jewish Arab* therefore renders לְשׁוֹנָם as in the *nominative* case, (which being joyned with the verb *plural* must relate to more *tongues*, of more speakers) and reads thus, *It is their own tongue that hath made them stumble*. To which the Chaldee best accords, וְיִתְקְלוֹן לְהוֹן לְשָׁנְהוֹן *they shall make themselves stumble with their tongue*; for that is all one with [*their tongue shall make them stumble.*] But, perhaps the rendring will yet be more literal, יַכְשִׁילֻהוּ עָלֵימוֹ לְשׁוֹנָם *their tongue shall cause it to fall upon them*, by it] meaning the *mischief* or *punishment*, which certainly is spoken of, and may best answer the *suffix*. 'Tis also possible that it may be thus divided, וַיַּכְשִׁילֻהוּ *they shall make him stumble* or *fall*, i. e. מַכּוֹתָם, *the strokes*, or *wounds*, immediately foregoing, *v.* 7. and then, עָלֵימוֹ לְשׁוֹנָם *their tongue is upon*, or *against themselves*. In either rendring the sense is the same, that their *tongues*, by which they designed to hurt others, shall *bring mischief upon themselves*. The LXXII. which read ἐξουδένωσαν αὐτὸν αἱ γλῶσσαι αὐτῶν, *their tongues have brought them to nought*,] are punctual in observing the *suffix*, and read לְשׁוֹנָם in the *plural*, *their tongues*, not *tongue*, to agree with the *verb plural*; but then they take no notice of the [עָלֵימוֹ *upon themselves.*] This the Latine express by [*contra eos*,] but

but in their [*infirmata sunt linguæ eorum*] observe not the *suffix*. To this is added יְנֻדְּדוּ from נוּד *to fly from, all that see them shall fly from them*; and so 'tis expreſt in the hiſtory, 1 *Sam.* 31. 7. and 1 *Chron.* 10. 7, *And when the men of Iſrael*, &c. *ſaw that the men of Iſrael fled*, and *that Saul and his ſons were dead, they forſook the Cities and fled.* The *Syriack* expreſs it by ... *and they ſhall feast* (from רוח) the LXXII. by ἐπλήσθησαν, *were troubled.* To the ſame ſenſe the Chaldee (טלטלו from טול *motus eſt* were *moved*, though the *tranſlator* render it, *movebunt capita ſua, they ſhall ſhake their heads*, an expreſſion of diſlike and *averſion* to them.

The Sixty Fifth PSALM.

TO the chief Muſitian, A Pſalm and ſong of David.

Paraphraſe.
The ſixty fifth Pſalm is a thankful commemoration of Gods mercies and deliverances; probably of his reſtoring plenty, v. 9, 10, 11, 12. after the three years famine, 2 Sam. 21. 1. compoſed by David to be ſung by the quire, and to that end committed to the Præfect of his Muſick.

‖ Praiſe becommeth thee.

1. ‖ Praiſe [a] waiteth for thee, O God, in Sion; and unto thee ſhall the vow be performed.

1. To thee, O Lord, our ſolemneſt praiſes are moſt due, and the richeſt of our vowed oblations, or free-will offerings. a.

2. O thou that heareſt prayer, unto thee ſhall all fleſh come.

2. Thy property it is, to give a favourable audience to all petitions that are duly and faithfully preſented unto thee by any obedient ſervant of thine. This thou haſt now moſt graciouſly done to me, (ſee 2 Sam 21. 1. where David enquired, and the Lord anſwered, &c.) And this is an encouragement, and obligation to all ſuch to make their conſtant addreſſes to thee, and to all others to haſten to qualifie themſelves for a capacity of that unvaluable priviledge, to betake themſelves to Gods ſervice, that ſo they may have this freedom and dignity of acceſs unto him.

3. Iniquities prevail againſt me; as for our tranſgreſſions, thou ſhalt purge them away.

3. Our ſins have juſtly deſerved thy diſpleaſure, and been of force to make a ſeparation between thee and us; but thou art gratiouſly pleaſed to afford us thy free pardon of them, to deal with us, and accept our prayers, as if we had not thus provoked thee.

4. Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, even of thy holy Temple.

4. This is a moſt bleſſed condition, to be in the number of thoſe to whom thou art pleaſed to afford that confidence of preſenting their prayers unto thee, and to permit them to come to that place where thou art gratiouſly pleaſed to exhibit thy preſence, and there to be partakers of all the joyes which are conſequent hereto, the offering up prayers, receiving moſt gratious anſwers from God, and returning him praiſes for them. This indeed is a bleſſed and heavenly portion, ſufficient to ſatisfie any man.

†wonderful things. *or, of the ſea of them that are afar off.

5. By †[b] terrible things in righteouſneſs wilt thou anſwer us, O God of our ſalvation, who art the confidence of all the ends of the earth, and *of them that are afar off upon the [c] ſea,

5. And thus art thou pleaſed to deal with us, to afford us infinite mercy, marvellous exceeding great dignations; and thereby to demonſtrate thy ſelf to be our only Saviour and Redeemer; and not of us only, but of all the men of the world, of thoſe that inhabit the remoteſt Iſlands: there is none to be relyed on for any relief, but only thou. b. c.

6. Which by his ſtrength ſetteth faſt the mountains, being girded with power;

6. Thy ſtrength it is, O thou mighty God, by which only the ſtableſt and firmeſt parts of the world have their whole ſtability.

7. Which ſtilleſt the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.

7. 'Tis thou only that canſt reſtrain the roaring waves and ſurges of the ſea, from being very hurtful and miſchievous: and ſo in like manner a mad, tumultuous, and rebellious people none can reſtrain, or return to their obedience, but only thou. And thus thou haſt now been pleaſed to do.

8. They alſo that dwell in the uttermoſt parts of the earth are afraid of thy tokens: thou makeſt [d] the outgoings of the morning and evening to rejoyce.

8. The illuſtrious acts of thy providence are ſuch, in diſſipating the machinations of wicked men, and protecting, ſupporting, and delivering thoſe that adhere and keep cloſe to thee, that they extort dread, and joy, awe, and thankſgiving, acknowledgment of thy juſtice and mercy from all, even the moſt barbarous men in the world. d.

‖ or, makeſt it thirſty. †the river of God is. *for ſo thou haſt founded it.

9. [e] Thou viſiteſt the earth and ‖ watereſt it; thou greatly inricheſt it † with the rivers of God, which is full of water: thou prepareſt them corn, *[f] when thou haſt ſo provided for it.

9. Thy gracious providence is diſcernible, as in the dearths and famines, ſo in reſtoring fruitfulneſs to the land; a work of Gods ſpecial care and favour, in opening the clouds of heaven, to water and refreſh and inrich the parched earth, and give it all that plenty, thoſe clouds being as it were Gods ſtore-houſe, and that very richly repleniſhed, and the earth ſo placed by Gods wiſdom in the creation, that they ſhould be ready to anſwer and ſatisfie all the wants thereof, whenſoever God ſhould ſee fit to diſtil and rain them down upon it. e. f.

‖ moiſtneſt the ridges thereof, thou depreſſeſt her furrows, with ſhowers thou diſſolveſt it, thou bleſſeſt that which ſprings out of it.

10. [g] Thou ‖ watereſt the ridges thereof abundantly, thou ſettleſt the furrows thereof, thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.

10. And indeed by the ſeaſonable diſpenſing of this it is, that the ground is prepared to ſend forth increaſe, when the corn is ſowed in it; and by the ſame again, whereby it proſpers and thrives after it is come up. g.

11. Thou crowneſt the year with thy goodneſs, and thy [h] paths drop fatneſs.

11. Thy bounty it is, by which all the fruits of the ſeaſons of the year are afforded us ſo plenteouſly: The clouds, from the rain whereof all this plenty proceeds, are by thy ſpecial direction and providence appointed ſo to do. h.

‖ ſhall gird themſelves with gladneſs.

12. They drop on the paſtures of the wilderneſs and the little hills ‖ [i] rejoyce on every ſide.

12. They diſtill and fall on the dry and deſert places; and by that ſupply, the leſſer hills, which are at the foot of the greater, become extremely fruitful. i.

13. The

k. 13. And ſo all fertility, both of the flocks and grain, comes down as a gift of thine a bountiful largeſs from thy treaſury, for which thou art for ever to be magnified.

13. The [k] paſtures are clothed with flocks, the valleys alſo are covered over with corn: they ſhout for joy, they all ſing.

Annotations on Pſal. LXV.

a. דֻמִיָּה

V. 1. *Waiteth*] From דּוּם *ſiluit*, is דֻמִיָּה *ſilence*, which being applied to *man* toward *God*, generally ſignifies a *quiet relyance* and *dependance* on him. And thus the Interlinear rendreth here, *tibi ſilentium laus*, *ſilence to thee is praiſe*; and the Chaldee accords, קֳדָמָךְ &c. *Before thee praiſe is reputed as ſilence*: It would rather be, *ſilence as praiſe*. And that thus it ſhould ſignifie here, the context enclines, being a ſolemn acknowledgment of his readineſs to relieve all that come to, and wait, and depend on him. And if that be it, then the only queſtion is, whether being joyn'd to תְּהִלָּה *praiſe*, it be to be rendred *without*, or *with* a *copulative*. There is no *copulative* in the Hebrew, and therefore literally it will thus be rendred, לְךָ דֻמִיָּה תְּהִלָּה *Silence to thee* (i.e. *A quiet waiting* or *depending* on *thee*) *is praiſe*. But it is ſo ordinary in the Pſalms to omit, and yet *underſtand*, the *copulative* ו *and*, that there will be no reaſon to doubt but that ſo it may be here alſo, *To thee ſilence and praiſe, O God* —— i.e. *To thee belongeth*, or *is due* each of theſe. But the *Jewiſh Arab* renders it, *praiſe becometh thee, O God*; and *Abu Walid*, *To thee is praiſe befitting, becomming, due, convenient for thee*, referring דֻמִיָּה to the *theme* דמה to be *like*, or *agreeable*: and in this rendring all the antients (ſave only the Chaldee) agree, Σοὶ πρέπει ὑμνος, ſay the LXXII. *praiſe becometh thee*; לך נאה *it is decent for thee*, the Syriack; *agrees to thee*, the Arabick; and ſo the reſt.

b. נוֹרָאוֹת

V. 5. *Terrible things*] נוֹרָאוֹת from יָרֵא *timuit*, *reveritus eſt*, ſignifies ſometimes *terrible*, ſometimes *wonderful things*, any thing that exceeds either in greatneſs or quality. In the latter we have it, *Deut.* 10.21. ſpeaking of *God*, *he is thy praiſe, and he is thy God, that hath done for thee theſe great and terrible things*; הַנּוֹרָאוֹת, i. e. חסינתא *ſtrong things*, ſaith the *Targum*, *great, exceeding, wonderful things*, and thoſe acts of *mercy*, and not of *juſtice* or *puniſhment*; and ſo here it appears to ſignifie, being joyned with תַּעֲנֵנוּ *anſwering* us, or *granting* us, in *anſwer* to our *prayers*, (ſo עָנָה ſignifies to *anſwer* a *requeſt*, to hear a *prayer*) and with בְּצֶדֶק in *righteouſneſs*, which frequently imports *mercy*. The LXXII. accordingly read it Θαυμαστὸς, *wonderful*.

תַּעֲנֵנוּ

בְּצֶדֶק

c. יָם

V. 5. *See*] יָם *the ſea* is frequently ſet to denote the *Iſlands* that are incompaſt with the *ſea* on every ſide, and being here oppoſed to קְצוֵי אֶרֶץ *the ends*, or *extreme parts of the earth*, i.e. the *continent*, it is ſet to ſignifie all the *fartheſt diſtant angles* or *Iſlands* of the *world*, and ſo is joyned with רְחֹקִים, thoſe that are *far removed*, and ſo will beſt be rendred to the *letter*, *the ſea of them that are fartheſt off*, and explained by the Chaldee, who read יַמָּא וְנַוָּיָת *and of the Iſlands of the ſea*, וְרִחִיקַיָּא מִן יַבֵּשׁ which are *remote* from the *continent*. The Syriack render the ſenſe moſt fully, ובמרחקי ים *the remote nations*.

רְחֹקִים

d. מוֹצָא

V. 8. *Outgoings*] From יָצָא *prodiit*, *proceſſit*, is מוֹצָא *egreſſio*, and is ordinarily applyed to the *Sun*, and then beſt rendred *riſing*. So *Pſal.* 19.6. מוֹצָאוֹ *his going forth*, i. e. *his riſing is from the end of the heavens*, i.e. *extreme* part of the *horiſon*. So *Pſal.* 75.6. *For promotion cometh neither* מִמּוֹצָא *from the going out* (i.e. from the *riſing* of the *ſun*, the *Eaſt*) nor מִמַּעֲרָב *from the evening*, or *ſun-ſet*, or *weſt*. In proportion with which place (where מוֹצָא *out-going*, and עֶרֶב *evening*, or *ſun-ſet*, or *weſt*, are ſet oppoſite) it will be moſt fit to interpret the *phraſe* here, that the *out-going* of the *morning* ſhall be literally the *riſing of the ſun*, or *morning ſtar*, the forerunner of the *ſun*, and by *metonymy*, the *Eaſt*, or one *extreme part* of the *world*, and again that uſed for the *men* that *inhabit* it; and the *evening*, on the other ſide, not the *outgoing* of the *evening*, or *riſing* of the *moon* or *ſtars*, but literally the place of the *ſuns ſetting*, the *weſt*, and ſo the *inhabitants* of that *other* extreme part. And ſo both together be equivalent with [*thoſe that dwel in the uttermoſt parts of the earth*] in the beginning of the verſe.

e. פָּקַדְתָּ יְחִשְּׁקֶנָּה

V. 9. *Viſiteſt*] That פָּקַד ſignifies *viſiting*, in the notion either of *mercy* or *puniſhing*, and here belongs to the former in *mercy*, there is no queſtion. The difficulty is in the following word יְחִשְּׁקֶנָּה, which from יָשַׁק *diſcurrit cum fremitu, running about with a noiſe*, as an *hungry* or *thirſty Lion*, may ſignify to make *thirſty*. This word שקק the Arabs uſe frequently of *parcht* or *dry ground*, which opens the *mouth* as it were, to *beg* for *ſhours*. Thus a *dry ground* is called אֶרֶץ עֲיֵפָה *Pſal.* 143.6. *a thirſty land*. And thus the *longing ſoul*, (in the word here uſed) נֶפֶשׁ שׁוֹקֶקֶת, is joyned with the *hungry ſoul*, and by that conjunction ſeems to ſignify *the thirſty ſoul*, *Pſal.* 107.9. The Chaldee there renders it סְרִיקָא *empty*. And thus is תְּשׁוּקָה uſed for *appetite* or *deſire*, *Gen.* 3.16 and *Gen.* 4.7. and ſo the verb is frequently uſed by the *Rabbines*. And then as *Aben Ezra* and *Kimchi* prefer this notion, ſo the rendring, they think, will moſt probably be, פָּקַדְתָּ הָאָרֶץ *Thou haſt viſited in mercy*, i.e. *bleſſed the earth*, or *land*, וַתְּשִׁקְקֶהָ *after thou haſt made it dry*, or *thirſty*, רַבַּת תַּעְשִׁרֶנָּה *thou haſt* or *doſt enrich it greatly*; i. e. *Thou*, the ſame *God*, which haſt *puniſhed* and made thirſty, doſt again return in *mercy*, and *enrich* it alſo, *reſtoreſt plenty* to it. Thus it was in the ſtory after the *three years famine*. 1 *Sam.* 21. 1. and is moſt probably the meaning of this paſſage; as all that follows of the plenty. But others interpret it in the notion of *watering*: פאסקיתהא ſaith the *Jewiſh Arab*, *thou haſt watered*; and to that *Abu Walid* inclines, and ſo the Chaldee, and Syriack, and LXXII. whoſe authority may prevail for that.

V. 9. *When*] The only difficulty of this v. 9. will be removed by rendring כִּי *for*, or *quandoquidem*; for thus it lyes: *Thou with thy divine bleſſing* and *providence* פָּקַדְתָּ הָאָרֶץ *viſiteſt*, i.e. *takeſt care for the earth* הָאָרֶץ, all that is here *below*, particularly the *field* that bears *fruits* or *corn*, וְתִשְּׁקֶהָ *and watereſt it* (from שׁוּק, in *Piel* שִׁקֵּק *rigavit*) רַבַּת תַּעְשִׁרֶנָּה *thou inricheſt it exceedingly*. Then follows פֶּלֶג —*the river of God is full of water*, i.e. the *clouds*, which *God* hath prepared to be *receptacles* of *waters*, from thence, when he pleaſeth, to pour down upon the *earth*; they are always kept full for any uſes. And *hereby thou prepareſt their corn*, by the *former* and the *latter rain* thou makeſt *fruitful ſeaſons*, כִּי כֵן תְּכִינֶנָּה *for ſo thou haſt founded it*, i.e. *the earth*; i.e. *God* hath ſo placed the earth in the midſt of waters, waters in the bowels of it, and waters in the clouds hanging over it (the keys whereof are peculiarly kept in his hand, ſay the Jews, as the keys of life and reſurrection, ſee note on *Act.* 14.a.) that as he can, if he pleaſe overthrow and deſtroy it preſently, as in the deluge he did, for the ſins of the old world (ſee 2 *Pet.* 3.5.) ſo, if our provocations do not withhold his hand, he will repleniſh, and inrich it conſtantly by theſe means. To tis ſenſe the antient Interpreters agree: the LXXII. read ὅτι ὕτως ἡ ἑτοιμασία, *for ſo is the preparation*, the *earth* was after this manner *prepared*; and the Syriack, כד אתכנתה *when thou foundeſt* or *eſtabliſhedſt it*; and the Chaldee, אֲרוּם הֵיכְנָא תְּשַׁכְלְלִנַּהּ *ſeeing thou haſt ſo founded it*.

f. כִּי

פָּקַדְתָּ

תְּשִׁקֶּהָ

פֶּלֶג

תְּכִינֶנָּה

V. 10. *Watereſt*]

g. V. 10. *Watereſt*] In this v. 10. is ſet down the way by which the rain enricheth the Earth, that is prepared for corn, and makes it fruitful. Firſt, after ploughing it comes down and moiſtens the earth, waters the ridges, or ground caſt up; ſo תְּלָמֶיהָ רַוֵּה signifies, רַוֵּה from רָוָה to be *watered* or *moiſtned* and תְּלָמֶיהָ from תֶּלֶם. Of this ſaith *Abu Walid*, that in Arabick with *th* it ſignifies a *cleft*, and with *t*, that which the *plough cleaves in the earth*, a *furrow*. But *R. Tanchum* ſaith that with *th* it is indeed a *cleft*, by reaſon of ſomething wanting to fill the place, but with *t*, it ſignifies the lines or ridges of earth betwixt two furrows. And whereas the Arabick Lexicographers (by name *Al Kamus*) render it a *furrow*, he ſaith it may be ſo called from the efficient cauſe of it, becauſe the making the furrows and turning the earth out of them, occaſioneth the raiſing of the other. The interlinear renders it *lira*, the Lexicographers *porca*, the *upper* and *drier* ground betwixt the *drains* or *furrows*. And this, as it is laid dry, and ſo fitted for the receiving, and giving root to the corn, ſo it wants the benefit of ſhowres from heaven to refreſh it, and ſo God beſtows them upon it. Then follows נַחֵת גְּדוּדֶיהָ. That the *Jewiſh Arab* renders, the *rain deſcends* on the *furrows* of it. *Abu Walid* thinks that נָחַת hath here the ſignification of *abounding*, *encreaſe*, *flouriſhing*; the Arabick *nazeta*, which anſwers it in the ſenſe of *deſcending*, ſignifying that. Then for גְּדוּדִים he thinks it all one with חֲרִיצִים precedent, and ſo to ſignifie, as he conceived of that, a *furrow*; but ſtill this in *R. Tanchums* notion of that, the *mould* which, by making the *furrow*, is caſt up, which therefore *Caſtellio* reads *glebas* the *clods*, of which it is here ſaid, that *God depreſſeth them*, ſo נַחֵת literally ſignifies, *makeſt them to deſcend*; the earth that is caſt up in ridges ſinks down and fills up the vacuities, and ſo is in a fitter poſture for the growing of the corn, and is done by God, as here follows, בִּרְבִיבִים *by the ſhours of rain* coming down, and *ſoftening* and *waſhing* it down. And therefore 'tis added תְּמוֹגְגֶנָּה *thou diſſolveſt it* (from מוּג *to be melted* or *diſſolved*:) All this for the preparing the ſoil to the due receiving, and ſending forth the corn: and then when it is above ground, 'tis called צֶמַח *germen*, that which is ſprouted out from the earth; and then comes the *latter rain*, and makes that *grow* very proſperouſly: and that is the meaning of the laſt part of the verſe, צֶמְחוֹ תְּבָרֵךְ *thou bleſſeſt that which ſprouts out.*

צֶמְחוֹ תְּבָרֵךְ

h. V. 11. *Paths*] The clouds are here ſtyled סַעֲנָלֶיךָ *thy paths* (from עָגַל *round*, *circular*, *ſmooth*, becauſe *paths* are made by *cart-wheels turning round* upon them) as the places whereon God is Poetically deſcribed to walk, or to be carried as in a Chariot, *Pſal.* 18. 9, 10, 11. For to theſe it is that the dropping of fatneſs on the earth peculiarly belongs. The antient Interpreters, all but the Chaldee, render this by way of paraphraſe, τὰ πεδία σου πλησθήσεται πίονος, ſay the LXXII. *thy fields ſhall be filled with fatneſs*, (by the *bounty* of the *clouds* upon them;) and the Latine and Arabick and Æthiopick follow them: but the Syriack, ... *and thy calves* or *young cattel* ſhall be *filled with graſs*, (as an effect of the *bounty* of the *clouds.*)

סַעֲנָלֶיךָ

i. V. 12. *Rejoyce*] The phraſe here applied to the *hills*, of גִּיל תַּחְגֹּרְנָה *they ſhall gird themſelves* (from חָגַר *cinxit*) *with gladneſs*, is to be judged of by *Pſal.* 30. 2. where 'tis uſed and applied to *men*. It there ſignifies being clothed with a *feſtival garment*, (the *girdle* being that which *binds* the *garment* on us, and the *girdle* or *garment* of *gladneſs*, the *feſtival garment*) and is figuratively uſed to denote *Gods bleſſings* abundantly beſtowed upon him. And ſo here, by the like *figure*, the hills being *girded with gladneſs*, denotes being *plentifully inricht* by *God*, or made very *fruitful*; ſo as v. 13. their *ſhouting for joy* and *ſinging* imports. The LXXII. therefore render it very literally, and very fitly, ἀγαλλίαμα οἱ βουνοὶ περιζώσονται, *the hills ſhall be girt about with exultation*; and the reſt of the antients accord.

גִּיל תַּחְגֹּרְנָה

k. V. 13. *Paſtures*] The Hebrew כָּר, which ſignifies a *paſture*, *Iſai.* 30. 23. ſignifies alſo a *ram*, *Iſai.* 16. 1. And ſo the LXXII. here render it κριοὶ, *rams*, and ſo the Chaldee alſo. But the elegancy is beſt preſerved by the former notion. The *flocks* of *ſheep* being fitly ſtiled the *clothing of the paſture*, which they keep *warm*, and much inrich by being *folded* on it. And with that ſo interpreted the analogy holds in that which follows, *the valleys* or *ploughed lands* are *covered with corn*, as the *fields* with *ſheep.*

כָּר

The Sixty Sixth PSALM.

Paraphraſe.

TO the chief Muſitian, A Song or Pſalm.

The ſixty ſixth Pſalm is made up wholly of acknowledgments of Gods mercies and deliverances, that of old from Ægypt, v. 6. &c. as an image of ſome other remarkable one now received, at the writing of this Pſalm. (By the * Title given it in the Greek copies, it appears to have been uſed in the Greek Church on Eaſter day.)

* Ὠιδὴ ἀναστάσεως.

1. Make a joyful noiſe unto God, all ye lands.
2. Sing forth the honour of his Name, ‖ [a] make his praiſe glorious.

1, 2. It is the obliged duty of all the men in the world to celebrate with all joy, a. and thanksgiving, and praiſe, the great and gracious God of heaven and earth.

‖ or, give him glory by his praiſe, or by praiſing him.

3. Say unto God, How terrible art thou in thy works? through the greatneſs of thy power ſhall thine enemies † ſubmit themſelves unto thee.

3. To proclaim the wonderful and dreadful works of his vengeance on his enemies, by which even thoſe which are moſt wicked are yet conſtreined to acknowledge, and hypocritically to ſubject themſelves to him.

† feign obedience to thee: *See* note on Pſa. 18. 44.

4. All the earth ſhall worſhip thee, and ſhall ſing unto thee, they ſhall ſing to thy name. Selah.
5. Come and ſee the works of God, he is terrible in his doing toward the Children of men.

4, 5. Very marvelous things hath he done towards us, the acts of his providence among men are very remarkable: O let us all adore and magnifie his Name for them.

6. When the children of Israel were, according to his promise to the fathers, brought out of bondage in Egypt, 'twas done in a miraculous manner; the sea on a suddain, at their approach, departing before them, and giving them a free passage through it, but returning with violence upon the Egyptians, who pursued them, and were drowned with that which did them no hurt. And afterward when they were to enter into the promis'd land, by passing † over Jordan, at the Priests entring on the brink of the river with the Ark on their shoulders, the waters stood, and arose up on a heap, Josh. 3. 16. and by other the like restraints interposed by Gods special power, all the Israelites passed over on dry ground, v. 17. And this certainly in both parts of it was matter of great joy to our ancestors, and just occasion of magnifying his power (and vengeance) and mercy to us.

6. He turned the sea into dry land, they went through the flood on foot; there did we rejoyce in him.

† בַּיִּרְדֵּן יוֹרְדֵנָא by the River Jordan, *Chald.*

b. 7. And as over the Egyptians and seven nations, so hath he absolute dominion over all other nations of the world: And that may be a good admonition to all obstinate impious oppressors, timely to return and repent, that they fall not irreversibly under his vengeance.

7. He ruleth by his [b] power † for ever, his eyes behold the nations: let not the rebellious exalt themselves. Selah.

† over the world.

8, 9. 'Tis he that surrounds our lives in time of danger, and preserves them from all miscarriage, and accordingly is to be blest and magnified by all that have received this mercy from him, to be preserved so long, when if he had not supported, they had each minute been cast down.

8. O bless our God, ye people, and make the voice of his praise to be heard,
9. Which holdeth our soul in life, and suffereth not our feet to slip.

10. He hath sometimes brought trouble and affliction upon us, upon the same designs that metallists are wont to throw gold or silver into the fire, to discern whether it be pure or no, and if it be not, to melt and separate all the dross and false metal from it. Thus he dealt with the Israelites of old in the iron furnace of Egypt; and proportionably thus he hath now dealt with us: And this hath been his one gratious purpose in all his inflictions, to approve our sincerity of adherence to him, and to reform and purge out all that is vitious in us.

10. For thou, O God, hast proved us; thou hast tried us as silver is tried.

11. One while he hath permitted us to be insnared and subdued by our enemies, as in Egypt our Fathers were.

11. Thou broughtest us into the net, thou laidst * affliction upon our loyns.

* restraint מוֹעָקָה

12. Another while he hath permitted them to oppress and tyrannize over us: But then as after the example of those, he hath by his providence chosen to permit very sharp afflictions to befal us, so hath he gratiously brought us through, and out of them again. As he brought our fathers to Canaan, a land flowing with milk and honey, after the fire of the brick-kilns, and the water of the sea, and the floods of the River Jordan; so hath he oft delivered us out of the most pressing distresses, brought us out of drowing, to blessing waters, to a well-watered irrigated Country, and returned us to all kind of prosperity.

12. Thou hast caused men to ride over our heads: we went through fire and through water, but thou broughtest us out into a ‖ wealthy place.

‖ watered- לְרְוָיָה

13, 14. When we were in any distress, we made our addresses to thee, besought thee to avert them, and upon thy hearing our prayers, promised reformation of life, and voluntary oblations, for the acknowledgment of that deity from whence we expected and begged our relief. And now being heard and answered by thee, we are under the strictest obligation of justice and gratitude, and performance of promise, to return our most chearful acknowledgments to thee.

13. I will go into thy house with burnt-offerings; I will pay thee my vows.
14. Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

15. And this I will now do in the liberallest and most magnificent manner that can be.

15. I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16. And proclaim to all pious men, for their incouragement, how gratiously God hath dealt with me all my life long.

16. Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17. How, as soon as I made my prayers unto him, he granted them presently, and gave me cause to convert them into praises.

17. I cryed unto him with my mouth, and he was extolled with my tongue.

18, 19. Which is, beside the blessing granted, a farther matter of joy and comfort to me, that that God, which cannot patronize any sin, hath been pleased to hearken to my request, and so to sign unto me his approbation of my sincerity.

18. If I regard iniquity in my heart, the Lord will not hear me.
19. But verily God hath heard me, he hath attended to the voice of my prayer.

20 His Name be for ever magnified, for this honour of hearing my prayers, and the deliverance consequent thereto.

20. Blessed be God, which hath not turned away my prayer, nor his mercy from me.

Annotations on Psal. LXVI.

a. שִׂימוּ כְּבוֹד תְּהִלָּתוֹ

V. 2. *Make his praise glorious*] שִׂימוּ here the *Jewish Arab* renders in the notion of *giving*, *give him glory*, (and so regularly שָׂם *posuit*, *put*] is used for *dedit*, *gave*, and is here v. 9. joyned with נָתַן *to give*, as a *synonymon*, and so to *put to him honour*] is to *give it him*; but he, as well as others, avoids making כְּבוֹד to be *in regimine*, so as to govern the noun that follows, *the glory of his praise*:] for then (as in the beginning of this verse, כְּבוֹד שְׁמוֹ *the honour of his Name*) the *vowel* should be changed from ˙ to ˙ It is then possible that the nouns should be put by apposition; and then שִׂימוּ may be in the ordinary notion of *put*, or *make*,] *make glory*

glory his praiſe, i. e. either *your glory*] as *Aben Ezra* would have it, *make your glory his praiſe*, let it be *your glory* to *praiſe him*) or *his glory*,] *make his glory his praiſe*. But 'tis yet more probable, that the difficulty may be beſt removed by underſtanding a prepoſition in יְהוֹדוּךָ: the *Jewiſh Arab* ſupplies it by מן *from*, or *of his praiſe*; it may be as fitly [*by his praiſe*] i. e. *by your praiſing of him*. To this ſenſe the Chaldee may be interpreted, שַׁוּוֹ אֵימַר רוּשְׁבַּחְתֵּיהּ *give him glory by his praiſe*, and the LXXII. δότε δόξαν αἴνου αὐτοῦ, *give glory by his praiſe*, or *by praiſing him*: and that ſeems to be the moſt ready rendring of it. There are ſeveral ways of *giving glory to God*; one by *confeſſing of ſins*, Joſh. 7. 19. *my Son give glory to God, and make confeſſion to him, and tell me what thou haſt done*; and ſo 1 Sam. 6. 5. *ye ſhall give glory to God, peradventure he will lighten his hand*, and Jer. 13. 16. and elſewhere. And another by *praiſing him*, Iſa. 42. 12. *Let them give glory to the Lord, and declare his praiſe*; ſo Rev. 2. 9. *when thoſe beaſts give glory and honour and thanks*; And ſo here, *give him glory*, by what means? יְהוֹדוּךָ *by his praiſe*, or *by praiſing him*.

V. 7. *Power for ever*] That עוֹלָם, *aion*, as the *Engliſh age*, ſignifies not only *time* and *duration*, but alſo the *men* that live in any *time*, there is no queſtion. And then מוֹשֵׁל עוֹלָם muſt here moſt properly be rendred, *ruling the world*, or *over the world*; and ſo the Chaldee certainly underſtood, who read יַשְׁלִיט עַל עָלְמָא *which exerciſeth dominion over the world*: and ſo I ſuppoſe the LXXII. their Κατέχοντι τῶν αἰώνων, *having dominion over the world*,] doth import, though the Latine hath rendred it amiſs, (and againſt their meaning) *in æternum*. The Syriack, by following the Hebrew, and rendring it לעלמא *in ſeculum*, is capable of the right ſenſe, *he that hath dominion over the world*; the very paraphraſe of παντοκράτωρ, by which God is known in the *Creed*, *the ruler of all things*. b. מוֹשֵׁל עוֹלָם

The Sixty Seventh PSALM.

Paraphraſe.

TO the chief Muſitian upon *Neginoth*, a Pſalm, or Song.

The ſixty ſeventh is a Pſalm of ſupplication and thankſgiving, and was committed to the Præfect of the Muſick, to be ſung to the ſtringed inſtruments. (See note on Pſal. 4. a.)

‖ or, with us אִתָּנוּ

1. God be merciful unto us, and bleſs us, and cauſe his face to ſhine ‖ upon us. Selah.

1. The good God of heaven pardon our ſins, ſupply our wants, beſtow his bleſſings both ſpiritual and temporal, behold us with favour and acceptation, and for ever continue them to us.

† ſalvation יְשׁוּעָתֶךָ

2. That thy way may be known upon earth, thy † ſaving health among all nations.

2. And this will be a means of propagating the fear, worſhip, and ſervice of the true God to the whole heathen world, when they ſhall ſee and conſider the eminent miraculous acts of thy providence over us, in delivering us from the dangers and diſtreſſes that have been upon us.

* confeſs to יוֹדוּךָ
‖ confeſs to

3. Let the people * praiſe thee, O God, let all the people ‖ praiſe thee.

3. And this of an univerſal reformation and acknowledgment of the one God of heaven and earth, is a mercy ſo much to be wiſhed for, and deſired by every pious man, (the inlargement of Gods kingdom) that I cannot but give my ſuffrage to it, and moſt affectionately call upon all to joyn in it, and beſeech God to give this grace of his to all the men in the whole world.

‖ let
† lead *or* conduct.

4. ‖ O let the nations be glad, and ſing for joy: for thou ſhalt judge the people righteouſly, and [a] † govern the nations upon earth. Selah.

4. And for them that are admitted to this honour, of being ruled and directed by God, 'tis matter of infinite joy and exultation, his ſtatutes being ſo admirably good, and agreeable to all our intereſts, and the adminiſtration of his works of providence ſo perfectly wiſe and juſt, that all the world are, in prudence and care of, and love to themſelves, obliged with joy to ſubmit to the erection of his Kingdom in their hearts. a.

* confeſs to יוֹדוּךָ
‖ confeſs to

5. Let the people * praiſe thee, O God, let all the people ‖ praiſe thee.

5. 'Twere a happy and bleſſed thing, if all the world would be duly ſenſible of it, and ſo all joyn to acknowledge and worſhip, ſerve and obey, and partake of this mercy of God, and ſo be induced to magnifie his Name for it.

† The earth hath yielded her fruit.
* God bleſs us, even

6. † Then [b] ſhall the earth yield her increaſe, and * God even our own God ſhall bleſs us.

6. His mercies are afforded to all, the rain from heaven, and the fruitful ſeaſons, peculiar acts of his providence, (ſee note on Act. 14. 17.) and ſuch as oblige all the moſt heathen men in the world to acknowledge, and bleſs, and give up themſelves to the obedience of the God of heaven. It remains, that we continually pray to the ſame God, who hath expreſt himſelf ſo graciouſly to us, that he will beſtow his benediction both on us, and on all that he hath ſo richly afforded us. b.

‖ bleſs us, and let—— fear him. See note b.

7. God ‖ ſhall bleſs us, and all the ends of the earth ſhall fear him.

7. And may it thus be; The Lord of heaven crown us with his bleſſings, and may all the moſt barbarous people in the world be brought to the acknowledgment, and worſhip, and uniform obedience, and ſubjection to him.

Annotations on Pſalm LXVII.

a. תַּנְחֵם

V. 4. *Govern*] תַּנְחֵם from נָחָה *duxit*, ſeems here to ſignifie, in a *comprehenſive* latitude, all acts of conduct; as of a paſtor toward his ſheep, leading them into their paſtures, guiding and directing men into thoſe courſes which are moſt eminently profitable for them; of a General toward his Souldiers, marſhalling

marſha'ling them, and going before them; and ſo proſpering them in their fight againſt all kinds of enemies; and laſtly of a King, ruling and ordering his ſubjects, and ſo doth God thoſe, that will ſincerely ſubmit to him. All which the word [*lead* or *conduct*] may contain under it; and ſo that will be the fitter, becauſe the more literal, and withall more *comprehenſive* rendring, and to be preferred before that of *governing*.

b. נָתְנָה V. 6. *Shall yeeld*] The Hebrew יְתֵנָה being in the *preter tenſe*, is ſo interpreted by the Antients, The LXXII. τὴν γῆν τὸν καρπὸν αὐτῆς, *the earth hath given* or *yeelded her fruit*; the Chaldee, אַרְעָא יְהַבַת, *the earth hath given*, and the Syriack in the ſame words, and ſo the Latine, *Terra dedit*, and the Arabick, and Æthiopick. And therefore although it be frequent, when the ſenſe requires it, to interpret the Hebrew *preter tenſe* in the *future*; yet the ſenſe not requiring it here, and the Interpreters according in the contrary, there will be no reaſon here to admit of it, but to ſet it, as the Hebrew lies, as an argument to infer the univerſal confeſſing, and acknowledging, and ſerving of God, v. 5. as it is ſet by S. *Paul* to the heathens, *Act.* 14. 17. And then that which follows, יְבָרְכֵנוּ אֱלֹהִים, will be beſt rendered, in form of *benediction*, *God bleſs us, even our God*: and ſo the LXXII. read εὐλογήσαι ἡμᾶς ὁ Θεὸς, (and the Latins, *Benedicat*) both here, and in the beginning of the next verſe. יְבָרְכֵנוּ

The Sixty Eighth Pſalm.

Paraphraſe.

The ſixty eighth Pſalm, beginning in the ſame manner as Moſes's ſong at the ſetting forward of the Ark did, Num. 10. 35. was compoſed by David afterward (as appears by the mention of the Temple, i.e. the Ark and Sanctuary at Jeruſalem, v 29.) in commemoration of the great deliverances afforded to the Iſraelites, and judgments inflicted on their enemies, (eſpecially in that of their coming up out of Egypt) and myſtically conteining and predicting the reſurrection of Chriſt, and the exaltation of the Chriſtian Church conſequent thereto. It ſeems to have been formed by David on the like occaſion as Moſes's was, at the bringing up of the Ark, 2 Sam. 6. 12. and was committed to the Præfect of his Muſick, to be ſung with all Muſical inſtruments of joy, 2 Sam. 6. 15.

TO the chief Muſitian, A Pſalm or Song of *David*.

1. The Ark is a token of the ſpecial preſence of Almighty God, who when he is pleaſed to interpoſe, ſubdues all before him, no enemy of his or of his people can ſtand or proſper. And ſo when Chriſt, myſtically typified by the Ark of God, comes into the world, it is the great God of heaven and earth that exhibites himſelf in our mortal fleſh, and being crucified by the Jews, he ſhall by his own almighty power be raiſed again, and aſcend to heaven, and then ſubdue or deſtroy, convert by the preaching of the Goſpel, or utterly exterminate, the people and whole nation of the Jews his crucifiers.

1. || Let God ariſe, let his enemies be ſcattered; let them alſo that hate him flee before him. || or, God ſhall— יָקוּם

2. As ſoon as God appears, they vaniſh and are routed immediately: ſmoak doth not turn into air, wax doth not melt at the heat of the fire more ſpeedily. And as certainly and ſuddainly ſhall the either melting or vaniſhing, converſion or deſtruction of the Jews follow the reſurrection and aſcenſion of Chriſt. As ſoon as he is aſcended, the apoſtles ſhall ſet on preaching, and begin firſt at Jeruſalem and Judæa; and by that time they have gone through all the cities of Judæa, and converted all that are perſwaſible, Chriſt ſhall come in judgment on the obdurate, Mat. 10. 23. the Roman Eagles or armies, Mat. 24. 28. (with the Enſign of the Eagle) in that very generation, v. 34. wherein Chriſt aſcended, ſhall beſiege and take Jeruſalem, deſtroy the Temple, and take away both their place and nation. And though this were ſome years (about forty) before it was finiſhed, yet with God, with whom a thouſand years are but as one day, 2 Pet 3. 8. theſe forty years are but proportionable to a moment, and ſo to that ſpace which is required to the vaniſhing of ſmoak, or melting of wax before the fire: (and ſo the Lord is not ſlack concerning his promiſe, v. 9. this prædiction of the greateſt ſwiftneſs of deſtroying his enemies, hath its due completion.)

2. As ſmoak is driven away, ſo † drive them away: as wax melteth before the fire, ſo * let the wicked periſh at the preſence of God. † ſhalt thou * ſhall

3. And this ſhall be matter of the higheſt ſuperlative joy to all pious men, who have anſwers to their prayers from the preſence of God in the Ark; but moſt eminently to all faithful obedient ſervants of Chriſt, who ſhall in a notable manner be delivered out of that common calamity, wherein the unbelieving Jews ſhall be involved, and (by the power of Chriſts Spirit in their hearts, chearfully received and made uſe of) be aſcertain'd of their portion in eternal heaven.

3. But || let the righteous be glad, let them rejoyce before God; yea let them exceedingly rejoyce. || the righteous ſhall

2. 4. He that thus preſentiates himſelf in the Ark, as alſo the Meſſias, that ſhall be born, and riſe again in our fleſh, is no other than the ſupreme omnipotent God of heaven and earth, creator, firſt mover, and ruler of the uppermoſt heaven and all under it: let all the world worſhip, and acknowledge and magnifie him as ſuch, and take pleaſure in performing obedience to him.

4. Sing unto God, ſing praiſes to his name; extoll him that † rideth upon the † heavens * by his name Jah, and rejoyce before him. † higheſt heaven * or, his Name is Jehovah.

5. Though he inhabites the higheſt heaven, yet is he pleaſed here below to exhibite himſelf in the Ark firſt, and after in our humane fleſh, to relieve and patronize all that are in diſtreſs, to heal the broken in heart, thoſe that are oppreſt with the burthen of their ſins, and ſo ſupply all other (even ſecular) wants to all that by humble devout prayer and reliance on him are qualified for it.

5. A Father of the fartherleſs and a Judge of the widows is God in his holy habitation.

6. God

‖ maketh the destitute dwell at home.

6. God ‖ ſetteth the [b] ſolitary in families, he bringeth out thoſe which are bound with chains: but the rebellious dwell in a dry land.

6. He is made up all of pity and compaſſion to all that are in want and diſtreſs, b.

that ſerve and wait on him; * brought the Iſraelites out of Egypt, their ſtate of hard ſlavery, and puniſhed their oppreſſors very heavily, and ſo conſtantly ſupplies all his ſervants wants. And this in an eminent manner ſhall be the work of the Meſſias, by his miracles, going about, doing good, and healing diſeaſes; but eſpecially by his death, working ſpiritual redemption (the moſt ſoveraign mercy) for our ſouls, whilſt the impenitent infidels, that reſiſt and fruſtrate all his methods of grace and mercy, are finally forſaken by him. * ſo the Chald.

7. O God, when thou wenteſt forth before thy people, when thou didſt march through the wilderneſs. Selah.

8. The earth ſhook, the heavens alſo dropt at the preſence of God, † even [c] Sinai it ſelf was moved at the preſence of God, the God of Iſrael.

7, 8. God at his bringing his people, with an high hand, out of Egypt into Canaan, conducted them through the wilderneſs in a pillar of cloud and fire, to de- c.

† this is Sinai before the preſence——

note his ſpecial providence over them, and bringing them to Mount Sinai, delivered them his Law in a moſt ſolemn dreadful manner, the earth trembling, Exod. 19. 18. and the air ſending out thunder and lightning, and a thick cloud of tempeſtuous rain, v. 16. as a token of his preſence there, and an eſſay of the terrible account that ſhould be exacted on thoſe that obeyed not this Law. And in the like dreadful manner ſhall Chriſt, after his aſcending to heaven, come to viſit his crucifiers, and avenge all impenitent unbelievers.

9. Thou, O God, didſt ſend a plentifull rain, whereby thou didſt confirm thine inheritance when it was weary.

9. When they were in great diſtreſs in the wilderneſs for want of food, God made

abundant proviſion for their refreſhment and ſuſtenance, by ſending them, together with the thunder, plentiful refreſhing ſhowres, by raining down quails and Manna from heaven; and above all, the divine irrigation of the Law was thence diſtill'd. And ſo ſhall the Meſſias make his ſpiritual ſupplies in great abundance to the comfort of all humble penitent hearts, that are ſenſible of their wants, and that ardently deſire and pray to him for the ſupply of them.

‖ living creatures have inhabited.

10. [d] Thy ‖ congregation hath dwelt therein; for thou, O God, haſt prepared of thy goodneſs for the poor.

10. And ſo the wilderneſs became a habitable place, or conſtantly Gods holy Angels d.

went along with them, to defend and conduct, and provide for them: Inſtances of Gods gracious and ſpecial providence, and protection over all thoſe that ſtand in need of him, and faithfully ſerve, and humbly wait on him. And parallel to theſe, Chriſt, at his departure from the world, ſhall leave his Apoſtles and their ſucceſſors, called Angels of the Churches, Rev. 2. and 3. to provide for the ſpiritual wants of all his faithful diſciples, all docible Chriſtians.

† women that proclaimed it, or, to the women that publiſhed the victories of the great army.

11. The Lord gave the word; great was the company [e] of † thoſe that publiſhed it.

11. And continually from time to time God gave us victories over the nations, e.

abundant matter of praiſe and triumph, which the train of ſinging women, muſtering themſelves up in another army (according to their wont) ſet forth in their triumphant hymns. (A type of the victories over death and hell by the reſurrection of the Meſſias, which the women in like manner, Mary Magdalen, &c. ſhould firſt publiſh to the Diſciples, and they preach to the whole world.)

12. Kings of armies [f] did fly apace, and ſhe that tarried at home divided the ſpoil.

12. To this or the like purpoſe, that all the Canaanitiſh Kings with their f.

forces, that oppoſed or ſtood out againſt them, were utterly routed and put to flight, Joſh. 10. and the weakeſt Iſraelites, they that could not enter the battel were yet partakers of the ſpoils of their wealth. (And ſo in like manner that by the reſurrection of Chriſt the powers of hell ſhould be diſcomfited, and the humble meek peaceable Chriſtian reap the fruit of it.)

§ or ſhall ye lie among the brick-bats, or rubbiſh ye wings—— ‖ yellowneſs of——

13. * Though ye have lyen among [g] the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her feathers with ‖ yellow gold.

13. And the Iſraelites that were oppreſt, and long lay in a ſad and black deſtitute g.

deſpiſed condition, were now at length advanced to all proſperity, ſplendor and glory: (as was remarkable at their coming out from the kilns of Egypt, with the Jewels and wealth of the Egyptians, and afterward more illuſtriouſly at their injoying of Canaan.) And ſo under Chriſts kingdom the heatheniſh Idolaters, that were brought to the baſeſt and moſt deſpicable condition of any creatures, worſhipping wood and ſtone, &c. and given up to the vileſt luſts, and a reprobate mind, Rom. 1. ſhould from that deteſtable condition be advanced to the ſervice of Chriſt, and practice of all Chriſtian virtues, charity, meekneſs, &c. the greateſt inward beauties in the world.

‖ O God by ſcattering Kings on it, thou wert white as ſnow on Salmon. † the hill of Baſhan became the hill of God, the high hill, the hill of Baſhan.

14. ‖ [h] When the Almighty ſcattered Kings in it, it was white as ſnow in Salmon.

15. † The hill of God is as the hill of Baſhan, an high hill, as the hill of Baſhan.

14, 15. When God deſtroyed and diſſipated the Kings of the ſeven nations before them, (for though it h.

was by their arms, yet was their ſtrength ſo ſmall in proportion to the giantly inhabitants, that the victory was wholly to be attributed to God) his providence was illuſtriouſly viſible in it; and the people were by this means ſoon poſſeſſed of the land, on this and on the other ſide of Jordan, a moſt fruitful and profitable poſſeſſion (cauſed by the melting of the ſnow that lay on the tops of the hills, and exceedingly inrich'd all the plains that lay below them) and there dwelt, remarkable and illuſtrious in the eyes of all their neighbours. And ſo upon Chriſts riſing from the dead, and thereby conquering death and hell, and ſoon after, upon his victorious conqueſt over his enemies, the Jews his crucifiers, which would not ſuffer him to reign over them, the Church of Chriſt typified by the people of Iſrael, ſhould be poſſeſt of a proſperous and flouriſhing condition in Judæa, and even in the heathen world; though for a while it ſhould ſometimes meet with perſecution from the heathen Emperors, yet at length Chriſtianity ſhould be victorious, and ſubdue the greateſt oppoſers to the faith.

§ do ye exalt your ſelves.

16. [i] Why * leap ye, ye high hills? This is the hill which God deſireth to dwell in: yea, the Lord will dwell in it for ever.

16. Yet was not God pleaſed ſo far to favour either of theſe high hills, as to chuſe i.

them for the place of his habitation; but hath now brought the Ark of the Covenant, and placed it on Mount Sion, not the higheſt hill in thoſe parts, but one of an humble and moderate ſize, preferring this before all other for the place of his ſpecial reſidence; and this ſo, as never to remove from thence (as formerly he hath done) to any other ſtation, as long as the Jewiſh ſtate laſted. (And ſo proportionably ſhall Chriſt erect his Church in the hearts of the meek and lowly, Mat. 5. 3. whereas the proud and lofty, as they will oppoſe and ſtand out againſt him, ſo ſhall they be utterly rejected by him.)

17. [k] The

k. 17. There therefore the hoſts of Angels, infinite numbers of them, took up their ſtation, and ſo ſignified this to be the place of the ſpecial preſence of God, that Lord of hoſts that appeared ſo terribly in mount Sinai, who is ſaid to reſide where theſe his courtiers of heaven, his guards of attendants, are viſible. (But much more illuſtriouſly ſhall Chriſt be preſent in his Church by the miniſtry of many thouſands of Angels, after his reſurrection, being that very God that once appeared by his Angels in Mount Sinai, and hath all the hoſts of them continually miniſtring to him.)

17. k The ‖ chariots of God † are twenty thouſand, even thouſands of Angels: the Lord is among them, as in Sinai, in the holy place.

‖ Chariot, † is two myriads, thouſands multiplyed or iterated, The Lord is among them, Sinai is in the Sanctuary.

18. The God of heaven hath pleaſed to reveal himſelf in great Majeſty, to return victoriouſly to his throne in heaven, being, as a triumphant conqueror, attended by many captives, inabling his people the Iſraelites by the conduct of David to overcome the heathens, and ſubject ſome of them to this Law of God, to bring them in proſelytes to their religion, and thoſe particularly which long held out againſt it; the Gibeonites, and the like; and by this means (as conquerors are wont to ſcatter largeſſes, donatives, ſo he) † hath diſtributed among theſe (the ſpectators of his power among his people) the greateſt bleſſings, the richeſt donatives imaginable, the dignity of worſhipping and praying to him in his Sanctuary, (as afterwards in the Temple) whereby God vouchſafeth now to be preſent among thoſe, to hear and anſwer their prayers, that were before ſtrangers to him. (And thus Chriſt having by his reſurrection overcome death, hell and ſin (and alſo, ſoon after, ſignally deſtroyed his crucifiers) ſhall ſend his Apoſtles and Evangeliſts to preach his Goſpel to the whole heathen world, induing them with gifts of tongues and miracles, &c. to qualifie them for their office, and by them bring many Diſciples to the faith, particularly a remnant of the unbelieving Jews, who ſeeing the Idolatrous Gentiles come in, were ſtirred up with emulation, and ſo timely prevented their ruine, and lived members of the Church of Chriſt, to which he promiſed his preſence; ſee Eph. 4. 8.

18. Thou haſt aſcended on high, thou haſt * led captivity captive, thou haſt ‖ received gifts for men; † yea for the rebellious alſo, that the Lord God might dwell among them.

* carried away captives שָׁבִיתָ שָׁבִי

‖ taken לָקַחְתָּ לֶקַח

† and even the rebel: וְאַף

† יְהֹוָה Chald. ✓ ܡܪܝܐ Syr. and haſt given

19. Thus doth God our great deliverer from time to time continually oblige us with a great weight of mercies afforded us: Bleſſed be his Name for it.

19. Bleſſed be the Lord, who daily * loadeth us with benefits, even the God of our ſalvation. Selah.

* heapeth load upon us, יַעֲמֹס לָנוּ

l. 20. 'Tis not in the power of any other, but of this God whom we worſhip, to work the leaſt deliverance for any; His priviledge it is to reſcue out of the greateſt dangers, and to him we owe all our eſcapes. From him alſo have all the ſignal judgements proceeded, under which our enemies have fallen, the Egyptians, and the inhabitants of the ſeven nations.

20. He that is our God is the God of ſalvation; and unto God the Lord belong the [1] ‖ iſſues from death.

‖ goings forth, or paſſages to death.

21. And indeed for all thoſe that will not be wrought on, and brought home to him, by all his wiſe and gracious methods, but ſtill reſiſt and ſtand out impenitently in their ſins, 'tis in all reaſon to be expected from his juſtice, that he ſhall pour out his vengeance upon theſe ſtout preſumptuous ſinners heads, and deſtroy them utterly. And thus ſhall it befall thoſe that hold out againſt the Meſſias, when the Apoſtles, after his reſurrection, ſhall, with the conviction which that brought, and the miraculous power ſhed on them by the holy Ghoſt, preach the Goſpel to his crucifiers, and call them to repentance; for then, upon their perſiſting in their obſtinacy, their utter deſtruction is to be look't for.

21. † But God ſhall wound the head of his enemies, and the * hairy ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes.

† even, for note l. * crown of hair קָדְקֹד שֵׂעָר

22. The Lord hath promiſed now to repeat among us all his glorious acts, to do as great things, command as ſignal deliverances and victories for Jeruſalem, as were wrought in Batanea or the Red-ſea. (And all this but an eſſay of the deliverance of the Meſſias from the very power of the grave, conſequent to which is our reſurrection, as alſo of the ſpiritual deliverance wrought for Chriſtians from the power of ſin and ſatan.)

22. The Lord ſaid, I will bring again from Baſhan, I will bring my people again from the depths of the ſea.

23. The blood of thy enemies, ſhed in ſuch abundance, that thy dogs ſhall lap and drink it, ſhall be the ſea in which thou ſhalt paſs, and that red without a figure. (And proportionably ſhall be the deſtructions on the enemies of Chriſt and Chriſtians, in the age of the Meſſias)

23. That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the ſame.

24. After the coming out from Egypt, and delivery of the Law, by the miniſtry of whole hoſts of Angels, the Ark and the Tabernacle being built, conſtantly marched before them in all their journeyings, with a proceſſion of like ſolemnity, though performed by meaner perſons, an hoſt, though not of heavenly officers, and ſo conducted them, to the place of their promiſed reſt, Numb. 10. 35. and with it God himſelf went, as a King before them, to rule and guide and protect them. (And ſo ſhall Chriſt by his grace, by his word and his ſacraments, when he is in heaven.)

24. They have ſeen thy goings, O God, even the goings of my God, my King, in the ſanctuary.

25. And the going up of the Ark was very ſolemn, with voices and inſtruments of Muſick, both which were committed to the Levites care; and the pious women accompanied and bare their part in the quire. (And ſo when Chriſt is gone up to heaven, the Apoſtles ſhall celebrate and promulgate it to all the world, and Mary-Magdalen and other women, witneſſes thereof, ſhall affectionately joyn with them in divulging it.)

25. The ſingers went before, and the players on inſtruments followed after: amongſt them were the damſels playing with timbrels.

26. And all the people of Iſrael, all that are come forth from out of the waters of Judah, Iſai. 48. 1. excited and called upon the other to magnifie the Name of the Lord. (As all Chriſtians ſhall be obliged ſolemnly to magnifie the Name of the Meſſias, and to that end frequently to aſſemble together.)

26. Bleſs ye God in the congregation, even the Lord ‖ from the fountain of Iſrael.

‖ ye of the fountain מִמְקוֹר

m. n. 27. Particularly the two royal tribes; 1. that of Benjamin, from which the firſt King ſprang; 2. that of Judah, from which the ſecond; and the two learned tribes, Zabulon and Naphtali. (And we may note that the Kingdom of the Meſſiah ſhould at length be ſubmitted to, by all the Potentates and learned men in the world.)

27. There † is little Benjamin * with [m] their rulers, the princes of Judah ‖ and [n] their counſel, the princes of Zabulon, and the princes of Naphtali.

† was * their ruler. ‖ their governors.

28. They

‖ eſtabliſhed כּוֹנַן 28. Thy God hath ‖ commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.

28. Thus is it meerly the work of Gods preſence, (noted by the Ark) aſſiſtance, and providence, that we have thus been enabled to ſubdue our enemies, and get poſſeſſion of this good land, (and ſo the grace of Chriſt, by which ſin and Satan ſhall be weakned and ſubdued.) Lord, do thou continue this thy power and goodneſs, and go through with, and confirm this work of mercy which thou haſt begun, and thus far advanced in us.

29. Becauſe of thy temple at Jeruſalem ſhall Kings bring preſents unto thee.

29. And then, as thy donatives have been imparted to the very heathen enemies of God, v. 18. ſo by way of return, ſhall the heathen nations and princes come in to the acknowledgement and worſhip of thee, and bring ſacrifice and oblations to thy Temple, the Queen of Shebah perſonally, the Aſiatick Princes and Roman Emperors by their offerings. (And in like manner the heathen world and the greateſt Princes thereof ſhall imbrace and accept the faith of Chriſt.)

† lancers, or, archers; * that tread upon pieces of ſilver. 30. ◦ Rebuke the company of † ſpear-men, the multitude of the bulls, with the calves of the people, * till every one ſubmit himſelf with pieces of ſilver: ſcatter thou the people that delight in war.

30. And thoſe that hold out, and truſt in their military ſtrength, tyrannizing, and oppreſſing, and ſubduing all their neighbour nations, and out of an inſatiate deſire of wealth, have they never ſo much, will have more and uſe all violence and war to that purpoſe, Jam. 4. 1. theſe wilt thou ſeverely puniſh and deſtroy. (And ſo ſhall Chriſt the greatneſs of heathen Rome, which having attained to the Empire of the world, and to the greateſt wealth imaginable, ſhall be ſubdued and deſtroyed by the Goths, &c. and ſo the Empire ſubjected to Chriſtianity, in Conſtantine's time; ſee Rev. 17. and 18.) ◦

‖ or, Embaſſadors חַשְׁמַנִּים πρέσβεις, LXXII. 31. ‖ Princes ſhall come out of Ægypt: Æthiopia ſhall ſoon ſtreteh out her hands unto God.

31. And by this means ſhall many other heathen nations, Egyptians and Ethiopians, &c. be induced to come in as Proſelytes, and imbrace the law of God, and offer up their prayers in his Temple. (And ſo when heathen Rome is ſubdued to the faith of Chriſt, the other nations that depend on that Empire ſhall receive it alſo.)

32. Sing unto God, ye kingdoms of the earth, O ſing praiſes unto the Lord. Selah.

32. And Jeruſalem ſhall be an houſe of prayer to all nations; and this ſhall be juſt matter of the moſt ſolemn triumphant joy to all the people in the world; all due, and to be acknowledged to the God of heaven.

† of old, קֶדֶם 33. To him that rideth upon the heaven of heavens † which were of old: loe, he doth ſend out his voice, and that a mighty voice.

33. To that God that deſcended and ſpake to Moſes of old out of the cloud, on Mount Sinai, with ſuch thunder as made them all to tremble, (ſee note on Pſal. 148. 2.) and will more clearly reveal his will in the fulneſs of time, by the voice of his own Son incarnate, and by the preaching of the Apoſtles to all the world.

34. Aſcribe ye ſtrength unto God: his excellency is over Iſrael, and his ſtrength is in the clouds.

34. O let us all praiſe the Lord for all the glorious acts of his power toward us, who though he rule in heaven over all the world, yet hath moſt illuſtriouſly exhibited himſelf to the people of the Jews, (ſee Deut. 33. 26.) and will in like manner to the ſpiritual ſeed of Abraham, the Chriſtian Church.

35. O God, thou art terrible out of thy holy places: the God of Iſrael is he that giveth ſtrength and power unto his people. Bleſſed be God.

35. O the dreadful preſence of God in his ſanctuary, where by his myriads of Angels he exhibites himſelf to his ſervants! From him is all our ſufficiency to defend our ſelves, to ſubdue others, (an eſſay of the power of his grace without which we can do nothing that is good, and by which we are inabled to do all that he requires, in ſuch a degree as he will be ſure to accept.) His glorious Name be for ever praiſed and bleſſed for it.

Annotations

Annotations on Pſal. LXVIII.

a. בַּעֲרָבוֹת

V. 4. *Rideth upon the heavens*] From עָרַב is עֲרָב, ordinarily uſed for the *evening*, and from that notion of it, בַּעֲרָבוֹת is here by the LXXII. rendred ὁπὶ δυσμῶν, and by the Latine *ſuper occaſum*, *upon the going down of the Sun*; and accordingly סֹלּוּ, which the Chaldee duly render קְקֻמוּן *praiſe ye*, from סָלַל *exaltavit*, they render ὁδοποιῆτε, *make way*, from another notion of סָלַל for *caſting up a cauſeway*. But the *fœminine* עֲרָבָה is frequently taken for a *plain*, and ſo for the *deſert*, and accordingly the *Jewiſh Arab* rendreth it here, *that dwelleth in abſent* or *remote* or *ſecret places*. But עֲרָבוֹת, in the *plural*, is acknowledged by the Hebrews to ſignifie *the heavens*, and ſo in Arabick عربا *heaven*, and peculiarly the *ſeventh heaven*. This *Abu Walid* ſaith belongs to the *heavens* by reaſon of their *height* or *ſupereminency*, which ſignification he affirms עָרַב to have: And then there is no need of thoſe other deſcants, which from the notion of a *deſert* apply it to the *uppermoſt heavens*, either as being *plain* and *void* of *ſtars*, and ſo a kind of *ſuperior deſert*, without any thing in it, or (as the learned *Grotius* pioully conjectures, from 1 *Tim.* 6. 16.) becauſe as a *deſert* it is ἀπρόσιτον, *not approach't* or *approachable* by any. The Chaldee here explains it, עַל כּוּרְסֵיהּ יְקָרֵיהּ בַּעֲרָבוֹת *upon the ſeat of his glory in Araboth*, which the Latine there render *cœlo nono*, the *ninth heaven*. His *riding* on this, as *in a chariot*, or *horſe* (ſo רָכַב ſignifies, and from thence רֶכֶב a *chariot*) may ſignifie either to *ſet* it a *moving*, or elſe in a ſecond notion of רָכַב for *dominari*, *gubernare*, to *rule* or *govern* it. In both ſenſes it properly belongs to *God*, to *move* the *primum mobile*, and ſo to be the *author* of all *motion* under it, and to rule and manage it alſo, and ſo all the world with it. What here follows, בְּיָהּ שְׁמוֹ, may promptly and literally be rendred *by Jah*, i. e. *Jehovah*, *his name*, joyning it with סֹלּוּ precedent, thus, *exalt by his name Jehovah him that rideth*—— But all the Antient Interpreters render it by it ſelf, *Jah is his name*, taking ב (as oft it is) for an *expletive*, unſignificant. יָהּ שְׁמוֹ *Jah is his name*, ſay the Chaldee; κύριος ὄνομα αὐτῷ, *the Lord is his name*, the LXXII. and ſo the Syriack and Latine, &c.

בְּיָהּ שְׁמוֹ

b. יָחִיד

V. 6. *Solitary*] יָחִיד *unicus*, and *ſolitarius*, ſignifies alſo *deſertus deſtitute*, in the ſame ſenſe as μεμονωμένη, 1 *Tim.* 5. 5. *ſhe that is quite alone*, is the *periphraſis* of the ὄντως χήρα, *a widow indeed*, one that hath neither *husband* nor *children* to ſupply her, (and ſo, as it is there, muſt be maintained by the Church.) Now one that is thus deſtitute of all means of ſubſiſting, is forced to ſeek abroad for relief, unleſs ſome merciful-minded perſon take ſome care of him; and he that doth ſo, is fitly ſtyled מוֹשִׁיב בַּיְתָה *one that makes him dwell at home*, *relieves* him that he need not *ſeek abroad*: and this therefore is a fit title of Gods in this place, joyned with *father of the fatherleſs*, preceding, and *bringing out the priſoners*, or thoſe that are *bound in chains*; and therefore this ſure is the meaning of the phraſe.

יָחִיד

מוֹשִׁיב בַּיְתָה

c. וְה סִינַי

V. 8. *Sinai*] What וְה סִינַי belongs to, or how 'tis to be rendred, is matter of ſome queſtion. The Chaldee read it דֵּין סִינַי juſt anſwerably to the Hebrew, and ſo define nothing in it; but the LXXII. (as after them the Latine) joyn it with אֱלֹהִים *God*, foregoing, ἀπὸ προσώπου τοῦ Θεοῦ τοῦ Σινᾶ, *from the preſence of the God of Sinai*, ſuppoſing *God* from his ſpecial *exhibition* of *himſelf*, in giving the *Law* on *Mount Sinai*, to be ſtiled the *God of Sinai*, as from his ſpecial preſence and favour to the people of the Jews, he is ſtiled *the God of Iſrael*. But it may alſo be ſet by it ſelf, וְה סִינַי *this is Sinai*, to denote deictically, where that *ſhaking* of the *earth* and *tempeſtuous* rain was heard, *viz.* in *Sinai*. And this the Chaldee and the Syriack will bear. Or laſtly, by underſtanding the prepoſition ב *in*, or the like, it may be rendred, *at the preſence of God in that Sinai*. Each of theſe is very obvious, but ſpecially the ſecond, and fit to be preferred before the Engliſh, which make a far greater *ellipſis*.

d. חַיָּתוֹ

V. 10. *Thy Congregation*] From the word חָיָה *vixit*, is חַיָּה *vivus*, and ſo חַיָּתוֹ *Pſal.* 50. 10. *the living creature of the wood*, and ſo *Pſal.* 104. 11. *Pſal.* 79. 2. And thus it may ſignifie here, חַיָּתְךָ *thy living creatures*; ſo the LXXII. τὰ ζῶά σου, *thy living creatures*, and the Latine, *Animalia tua*, and ſo the Syriack, ܚܝܘܬܟ *and thy living creatures*. That deſolate place, where only wild beaſts before could live, was now by thoſe ſhowers of Manna, v. 9. enabled to ſuſtain a multitude of other *tamer living creatures*, even of *men* and all their *flocks* and *herds*. By this ſtyle in prophetick writings the *Angels* are ſignified; ſee *Rev.* 4. 6. where the τέσσαρα ζῶα, *four living creatures full of eyes* are certainly *four Angels*, and ſo the Chaldee here, having firſt ſet down from the Hebrew חַיָּתְךָ אַתְקִינְתָּא בָהּ *thou haſt placed thy living creatures there*, they add אַתְקִינְתָּא מַשְׁרְיָתָא מַלְאָכַיָּא *thou haſt prepared thine hoſts of Angels*. And ſo poſſibly it may ſignifie here, *thine Angels have reſided therein*, i. e. among the *people*, as an exhibition of Gods ſpecial preſence among them, who is ſaid to be preſent where his Angels appear, as oft they did among that people, at the giving the Law, in conducting them as by a cloud, and in the ſupplying of their wants on ſpecial occaſions.

e. מְבַשְּׂרוֹת

V. 11. *Thoſe that publiſhed it*] הַמְבַשְּׂרוֹת from בָּשַׂר *to bring good news*, is certainly in the *fœminine gender*, and ſo muſt belong to the *women* who were wont to *celebrate victories*, or any kind of *good news*, with *ſinging* and *Muſick*. Thus, after the coming of *Iſrael* out of *Egypt*, *Exod.* 15. 20, 21. *Miriam the Propheteſs the ſiſter of Aaron took a timbrel in her hand, and all the women went out after her with timbrels and with dances; and Miriam anſwered them, ſing ye to the Lord, for he hath triumphed glorioufly, the horſe and his rider hath he thrown into the ſea.* This therefore in all reaſon muſt be the literal notation of the verſe, and accordingly *Gods giving the word* is his *affording thoſe victories*, that matter of *triumph* and ὀπνίκια to the *Iſraelites* (and not, as the Chaldee ſurmiſes, the *publiſhing the Law by Moſes and Aaron*) but hath a *farther completion* in the *reſurrection* of *Chriſt*. All the difficulty is, whether הַמְבַשְּׂרוֹת be in the notion of the *dative* or the *genitive* caſe. If in the *genitive* caſe, then צָבָא muſt be rendred *company*, great was the *company of the women that thus ſang*; as indeed all the women, all the *female quire* or *congregation* ſolemnly came out, and joyned in theſe *ſongs* of *victory*, and צָבָא *an hoſt* is oft taken for the *congregation* or *aſſembly* in the ſervice of *God*. But it may alſo be in the *dative*, and then the whole verſe runs thus, *God gave the word to the female nuntios of the great army*, the men of *Iſrael* being the *great army*, and the *women* the *fingers* of their *victories*: and thus the learned *Caſtellio* underſtands it, *Suppeditabit Dominus argumentum nuntiis magni exercitus fœminis*, *The Lord ſhall afford matter (of triumphant ſong) to the women the nuntios*

צָבָא

nuntios of the great army. And thus the LXXII. may be underſtood, ὁ Θεὸς κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις (*I ſuppoſe it ſhould be* τοῖς εὐαγγελιζομέναις) δυνάμει πολλῇ, *the Lord God ſhall give the word or matter to the women that Evangelize to or for the great army*, i. e. which ſupply the office of *præcones* thereto, in proclaiming their *victories*; though 'tis certain the Latine, that render it *virtute multa*, *by much virtue*, did not thus underſtand it.

f. V. 12. *Fly apace*] This v. 12. is moſt unhappily transformed both by the LXXII. and vulgar Latine, ſo that 'tis not poſſible to make any tolerable ſenſe of it. Ὁ βασιλεὺς τῶν δυνάμεων τῦ ἀγαπητῦ τῦ ἀγαπητῦ, καὶ ὡραιότητι τῦ οἴκυ διελεῖσθαι σκῦλα. *Rex virtutum dilecti dilecti, & ſpeciei domus dividere ſpolia.* The occaſi-

יִדּוֹדוּן ons of their miſrendring are diſcernible. For יִדּוֹדוּן *ſhall fly*, from נָדַד *fugit*, they deriving the word

נָוֶה from דוד rendred it ἀγαπητῦ. And ſo for נָוֶה *habitation*, or *woman inhabitant*, from נָוָה *habitavit*, they read it as from נָאָה, and render it ὡραιότητι, *pulchritude*: which latter, if it had been rendred in the *nominative* caſe, the *beauty of the houſe divideth the ſpoil*, it might have had ſome ſenſe (meaning by the *beauty of the houſe* the *woman* in it) as the Syriack ſeems to have taken it. But the Chaldee for the *inhabitreſs of the houſe* renders נְנַשְׁתָּא דְיִשְׂרָאֵל *the congregation of Iſrael.*

g. V. 13. *Pots*] What שְׁפָתַיִם here ſignifies is ve-

שְׁפָתַיִם ry uncertain. The *Jewiſh Arab*, as *Solomon Jarchi* alſo, read it in that notion of *limites*, *bounds*, or *ways* or *paths*, wherein we have הַמִּשְׁפְּתַיִם *Jud.* 5. 16. which we there render *ſheepfolds*, but the Chaldee renders תְּחוּמִין בְּפָרְשַׁת אוֹרְחָא *bounds in the diviſions of the way*, the Syriack and Arabick, *paths* and *ways*, (and to this notion it is imputable that the LXXII. render it κλήρων, *inheritances*, portions, becauſe mens portions of land or poſſeſſions were thus ſevered from other mens, by ſuch *boundaries.*) The ſame word we have again *Gen.* 49. 14. where though we read *couching between two burthens*, yet the Chaldee and Syriack accord in the former notion for *ways* and *bounds*; and in that is there a fit character of *Iſſachar*, as a *merchant* and *trafficker* in the world, that he is, as a *ſtrong aſs*, *lying down between the two ways*, as being weary with hard travail, and able to go no farther. And if thus it be rendred here, it will be ſignificant enough, to expreſs a *woful forlorn* condition, to *lye down betwixt the bounds*, i. e. in the *high ways*. But it is here by moſt thought to ſignifie ſomewhat belonging to *pots*, and may be very probably the ſame that the *Arabs* call אוֹתָפִי *Athaphi*, *ſtones* ſet in a chimny for the pot to reſt on, the pots being without legs. Of theſe the Arabians had three, and the third being commonly (to them in the deſert) ſome faſt piece of a rock, or the like behind the pot, as in a chimney the back of the chimney it ſelf, and that not looked on as diſtinct from the chimney, the other two at the ſides which were looſe, might fitly be here expreſt in the dual number, שְׁפָתַיִם: And then the *lying between theſe* will betoken a very *low ſqualid* condition, as in the *aſhes* or amidſt the *ſoot* and *filth* of the *chimney*. And this I ſuppoſe the meaning of thoſe that render it *tripodes*, or *chytropodes*, or *uncini*, or *crematbræ*; all belonging to this one end of ſetting pots over the fire, which having no legs, were thus upheld by this ſupply of ſtones or broken bricks on each ſide. Theſe two rendrings may ſeem ſomewhat diſtant, and yet conſidering that the *Termini* or *bounds* in *diviſions of ways* were but *heaps of ſtones*, or *broken bricks*, or *rubbiſh*, the word שְׁפָתַיִם, which ſignifies theſe, may well ſignifie theſe ſupporters of the pots alſo, in reſpect of the matter of them, being ſuch *ſtones* or *broken bricks*; and accordingly the Syriack ܦܬ̈ܝ which is here uſed to render it, is by *Sionita* rendred *ſcobes*, *brickbats*; and that is all one with the Arabick אִרְתָא, with the uſual change of ר into ש, and both may well be as I conceive, from the Hebrew שָׁפָה (in Chaldee שְׁפָא) in the notion of *contundere* and *confringere*, to *break in pieces*. To this alſo the Chaldee here agree, which render it קַלְקַלְתָּא from קָלַל *concuſſit*, or *projecit*, *broken bricks*, or *rubbiſh*, that are *thrown away*. From this notion of שָׁפָה 'tis not very remote, that אַשְׁפָּה is uſed for a *dunghill*, *Pſal.* 113. 7. where the *poor* are ſaid to *lie*, meaning the meaneſt and vileſt place, whither all the *traſh* and *rubbiſh* are caſt out. And it may be remembred, that when *Job* was brought by Satan to his loweſt pitch of affliction, we found him *ſat down among the aſhes*, and ſcraping himſelf with a *potſheard*, *Job* 11. 8. which aſſures us that the aſhes and potſheards, and all ſuch kind of *rubbiſh*, lay together, and that *lying* or *ſitting down* among theſe, was an effect of the greateſt *debaſing* and *ſadneſs*. And then this is moſt proper for the turn here, that lying בֵּין שְׁפָתָיִם *among the brickbats* or *rubbiſh*, ſhould be the thing meant, as an expoſition of the moſt mean, dejected and ſqualid condition. As for the form of ſpeech אִם תִּשְׁכְּבוּן, which is rendred אִם *though ye have lien*, it may be *interrogative*, *have*, or *ſhall you lie*, thus? הֲנַפְּי יוֹנָה &c. *Te wings of the dove which are covered with ſilver, and her feathers* בִּירַקְרַק חָרוּץ *with the yellowneſs of pure gold*, אִם תִּשְׁכְּבוּן *ſhall ye lie among the pots*, or *potſheards?* This ſeems to relate to the *wings* of the *Cherubins* in the *Ark*, whereby Gods preſence was exhibited to this people; and by that it was that the *Iſraelites* were reſcued out of *Egypt* the place of their bondage, and low deſpiſed condition. And therefore it was no more imaginable that God ſhould permit this people of his thus to continue among the potſherds, than that the Ark of his preſence ſhould perpetually be kept in a *captive* or *mean deſpiſed* condition.

h. V. 14. *When the Almighty*] The conſtruction of

בְּפָרֵשׂ theſe two verſes lies thus, בְּפָרֵשׂ שַׁדַּי מְלָכִים בָּהּ *O God, by ſcattering Kings there*, or, *when thou, O God Almighty, didſt ſcatter Kings* (ſuch were *Sehon King* of the *Amorites* and *Og King of Baſan*, and *the Kingdomes of Canaan*, *Pſal.* 135. 11.) *in* or *on* it, בָּהּ *ſay* the LXXII. i. e. on *Salmon* (and *Baſan* following) תַּשְׁלֶג, *thou wert white as Snow*, or elſe thou didſt *ſnow* (from שָׁלַג *ſnow*) בְּצַלְמוֹן on *Salmon*; that is, thou didſt there appear in the moſt *ſhining*, *bright*, the moſt *white*, *propitious* form; thy *mercies* made that place more *beautiful*, than the crown of *ſnow* doth the head of that *mountain*, when it melts in *fertile moiſture* on the neighbouring *valleys*. *Salmon* is the name of a very *high hill*, which conſequently uſed to have *ſnow* lying long upon it; and it is particularly ſpecified here in oppoſition to *Baſhan* following: for as *Baſhan* was *beyond Jordan*, a *rich* and *fruitful mountain*, called by the LXXII. τὸν ὄρος, *a fat hill*, and ὄρος πιοτεμόν, *a hill that yeelded much butter and cheeſe*; ſo this was *on this ſide Jordan*, the portion of the *tribe of Ephraim*, ſee *Jud.* 9. 40. And ſo by naming theſe *two mountains*, he poetically expreſſes firſt their victories, and then ſecondly the whole poſſeſſion of the people of *Iſrael*, on *this*, and on *that ſide Jordan*. And then the ſenſe lies clear, *When the Kings*, the *Governors of thoſe nations*, were killed or put to flight by the *Iſraelites*, ſetting upon them in their own lands, then did God illuſtriouſly exhibite himſelf to them there, or on it, ſhined as bright, was as remarkable, as the ſnow on that hill uſed to be; and then

הַר בָּשָׁן alſo הַר בָּשָׁן *the hill Baſhan*, which was a *gibbous pro-*

tuberant hill, (so הַר גַּרְנֻנִים, *an hill of gibbosites*, signifies) and was formerly in the hands of the heathen *King Og*, הַר אֱלֹהִים *did, as the former, Salmon, become the hill of God*, i. e. was possest by the *Israelites* his people.

i. חִרְצָדוּן V. 16. *Why leap ye*] תִּרְצָדוּן from רָצַד occurs only here, and is by guess rendred to *leap*, or *lift up*, or *exalt* ones self; but may best be interpreted, not *leap* or *hop* (as an expression of *joy*) but *lift up* or *exalt* your selves, as an effect of *pride*. Thus certainly the Chaldee understood it, who paraphrase it thus, לְמָה אַ ון טָעְוְון, *Why do ye lift your selves up ye high hills? 'Tis not, saith God, my pleasure to give the Law upon high and supercilious* or *proud hills*; *behold Mount Sinai is a low one, and the word of God is pleased to place his Majesty on that.* But the place here seems not so properly to refer to *Mount Sinai*, whereon the *Law* was given before their taking *possession* of *Canaan*, here mentioned in the precedent verses, as to *Mount Sion*, where *David* placed the *Ark*, and where the *Temple* was built. However, this seems to be the meaning of תִּרְצָדוּן *exalting themselves*, *God* having not chosen any of the *highest* hills to build his *Temple* on, but this of *Sion*, of a very moderate size, lower than the *hill* of *Hermon*, and at the *foot* of it, *Psal.* 133. 3. *Kimchi* both in his *rootes* and *Commentaries* thinks the interpretation of *R. Hai* considerable, who would have it the same in sense with the Arabick רצר, which is to *look after* and *observe*. And thus the importance will be the same, *What look you for, expect ye, ye high hills*, to be done unto you? ye are not those which God hath chosen to beautifie with his glorious presence, but *Mount Sion*: and so the *Jewish Arab*, *What expect you?*

k. רֶכֶב V. 17. *Chariots*] רֶכֶב being in the *singular*, and the *myriads* in the *dual*, and the *iterated thousands* (so שְׁנָאָן, from שָׁנָה *iteravit*, is best rendred) in the *plural*, it follows that all those *thousands* and *myriads of Angels* (for though *Angels* are not mentioned, they are to be understood, as *Jude* 14. μυριάσι ἁγίαις, *holy myriads*) are but as it were *one chariot* of *Gods*, i. e. one instrument of *transporting* him, or *conveighing* him from *heaven* to *earth*, i. e. an evidence of his *special* presence in the *Ark*, (as after in the *Temple*, and at length in our *humane flesh*.) So that all that is signified by the whole verse, is this, That as God at the giving the Law on Mount Sinai did evidently exhibite himself by the ministry of his Angels, himself being invisible, and uncapable of circumscription or definition by any local dimensions; so he would exhibite himself in the Sanctuary, or place set apart for his worship, by the Angels dwelling there perpetually, (an emblem of which was the picture of Cherubims shadowing the propitiatory or covering of the Ark) and so carrying up the prayers which should be offered there, and bringing down returns to them. In which respect God is said to be בָּם *among them*, in this his *holy place*, i. e. among the Angels that are present there. And to that also belongs what follows, סִינַי בַּקֹּדֶשׁ *Sinai is in the Sanctuary*, i. e. all the *Angels* that ministred at the giving the *Law* in *Sinai* are constantly attendant on this place of Gods service.

בָּם

l. לַמָּוֶת תּוֹצָאוֹת V. 20. *Issues from death*] לַמָּוֶת תּוֹצָאוֹת must literally be rendred *goings forth to death*, and must signifie the several *plagues* and judgments inflicted by *God* on *impenitent* enemies, the ways of punishing and destroying the Egyptians and Canaanites, *drowning* in the *Sea*, *killing* by the *sword*, *infesting* by *hornets*, &c. And these are properly to be attributed and imputed to *God*, as the deliverances of the *Israelites* his people in the former part of the verse. And to this sense the consequents incline v. 21. אַךְ, &c. *Even God shall wound*—— The *Jewish Arab* interprets it *kinds of death*, or several ways of death; *R. Tanchum*, causes. The LXXII. render it ἐξόδοις θανάτου, the *passages of death*, the *ways by which death goes out* upon men to destroy them; the Latine *exitus mortis*, *goings out of death*; the Chaldee more largely מִן קֳדָם יְיָ &c. *from before the Lord death, and the going out of the soul to suffocation, do contend or fight against the wicked.* The Syriack most expresly, ܡܪܝ ܡܘܬܐ ܗܘ ܡܪܝܐ ܕܝܠܗ *the Lord God is the Lord of death*; but then adds also *ex abundanti*, ܘܡܦܨܐ *and of escaping.*

m. רוֹזָם V. 27. *Their rulers*] רוֹזָם, from רָזָה *dominatus est*, is here by contraction from רוֹזְנֵיהֶם *their ruler*, and being applied to *Benjamin*, hath respect to *Saul*, who was of this *tribe*, the *first King* that was placed over that people. Which gives the first place to that *tribe* in this enumeration, so saith the *Targum*, *Benjamin was little among the tribes, which first descended into the sea, therefore at first he received the Kingdom*; as the second is given to *Judah* (who, saith the Chaldee, *received the Kingdom next after them*) in respect to *David*. As for *Zebulon* and *Nephtali*, why their names are here added, rather than any of the other tribes, the reason may perhaps best be taken from what we find prophesied of those two *Gen.* 49. and *Deut.* 33. and *Jud.* 5. by *Jacob*, and *Moses*, and *Debora*, that *learning* and *knowledge* should be most eminent in those two tribes. Of *Nephtali* 'tis said *Gen.* 49. 21. *Nephtali is a hind let loose, he giveth goodly words*; and of *Zebulon Jud.* 5. 14. *they shall handle the pen of the writer.* Whence it is thought to be, that *Isa.* 9. 1. the comparison is made between the knowledge which should be after *Christs coming* in the regions where he *preached*, and *Zebulon* and *Nephtali* on the other side, because those were the most *learned* tribes, and yet should now be *obscured* and far outgone by those to whom Christ was first preached.

n. רִגְמָם V. 27. *Their counsel*] The Hebrew רִגְמָם signifies a *stone*, but is here used in a metaphorical sense for a *ruler* or *governour*, as a *foundation-stone*, which supports the whole *building*, may fitly be applyed to a *commonwealth*, and then signifie the *Prince* thereof. Thus 'tis certain the LXXII. understood רִגְמָתָם, who render it ἡγεμόνες αὐτῶν, *their governors*; and the Syriack in like manner, ܣܘܠܛܢܐ ܕܝܠܗܘܢ *their Sultans* of *rulers*; *Abu Walid*, *their assembly*; the *Jewish Arab*, קְהָלָתָם *their captains*, or *leaders*. The Chaldee are willing to refer it to *three stones*, by which, say they, they of that *tribe overthrew their enemies.*

o. גְּעֹר V. 30. *Rebuke*] Of גָּעַר *Kimchi* and *Aben-Ezra* observe, that as when it is in construction with ב, it signifies to *rebuke*, so without it, as here, it is *to destroy*, the most real and sharp way of *rebuking*: so *Psal.* 9. 5. where 'tis interpreted by אָבַד *destroying* that follows. Then for חַיַּת that signifies a *congregation*, and so is here interpreted by עֲדַת an *assembly* that follows. Then for קָנֶה *arundo* a *reed*, the Latine *canna*, it is taken for an *arrow* or a *lance*, or perhaps a *spear*, and so the חַיַּת קָנֶה *the company of the reed*, will denote a *military company* of *archers*, or *lancers*, or *spear-men*. Then in the next words all difficulty will be removed, if by עֲדַת אַבִּירִים we understand not a *company of bulls* or *beasts*, but of *men* which behave themselves *like bulls* בְּעֶגְלֵי עַמִּים *among the calves of the people*, i. e. behave themselves toward *other* men as *bulls* in the *fields* do toward *lesser* or *younger cattel*. For then that will denote the most lofty Princes, which

תַּוֹת עֲדַת אַבִּירִים

which fight and diſturb and tyrannize over all their neighbour-nations, and by force indeavour to propagate their Empire and Dominions, and will not be reſtrained within any bounds. And to this belongs that other part of the character, that they are מִתְרַפְּסִים (from רָפַס *conculcavit*) *treading upon pieces of ſilver:* the Syriack render it וְיַסְגְּדוּן, from כָּרַם *operuit, obduxit, covered with gold*, to denote thoſe that covet the wealth of the world, and get it, and yet never have enough of it, that diſturb all mens quiet to get themſelves poſſeſſors of it, and then are not ſatisfied with it, till they are covered over with it, tread on it, &c. (and ſo out of that inſatiate deſire, delight in war, as it follows.) *Abu Walid* interprets this parcel of the period, by giving ב the notion of *ob* or *propter, becauſe of*, [*goes about*, or *treads it about, becauſe of pieces of ſilver*; probably he means becauſe they *abound* with *peices of ſilver*, or perhaps that they may *get pieces of ſilver*.

The Sixty Ninth PSALM.

Paraphraſe.

The ſixty ninth Pſalm is a prayer and complaint to God againſt his enemies, and a prediction of the judgments that ſhould befal them. 'Twas compoſed by David in time of eminent diſtreſs, and committed to the Præfect of his Muſick to be ſung to the inſtruments of ſix ſtrings.

‖ the ſix-ſtringed inſtruments, ſee Pſal. 45. note a.

TO the chief Muſitian upon ‖ *Shoſhannim*, A Pſalm of *David*.

1. Save me, O God, for the waters are come in unto my ſoul.

1. Lord, be thou pleaſed to interpoſe thy hand of deliverance in this ſo ſeaſonable a time of exigency, when I am ſo near to be overwhelmed with dangers.

2. I ſink in deep mire where there is no ſtanding: I am come into deep waters, where the floods overflow me.

2. I am not able to ſecure or defend my ſelf, to find any way to ſupport me in this diſtreſs, or deliver me out of it; my enemies are many and mighty, and without thy help I am ſure to be overborn by them.

3. I am weary of my crying; my throat is dried, mine eyes fail, while I wait for my God.

3. I have long called and unceſſantly made my complaint to thee, and am ready to faint, and to be diſheartned, becauſe thou art not yet pleaſed to hearken to me.

‖ my enemies that oppreſs me wrongfully מְצָמְתַי אֹיְבַי שֶׁקֶר

4. They that hate me without a cauſe are more than the hairs of my head; ‖ they that [a] would deſtroy me being mine enemies wrongfully are mighty: then I reſtored that which I took not away.

4. And mine adverſaries daily increaſe beyond number, have nothing from me to provoke them, nothing but patience of their injuries, and readineſs (when I have not in the leaſt offended them) to ſatisfie their cauſeleſs quarrels by mine own diminutions; and yet they are ſo far from being melted or mollified with my ſoft returns, that they ſtill grow more obſtinate and obdurate: and as they are very willing, ſo are they very able to miſchief me. a.

5. O God, thou knoweſt my fooliſhneſs, and my ſins are not hid from thee.

5. To thee, O Lord, I make my appeal, who perfectly knoweſt what I have done amiſs, either through ignorance, or more criminouſly, and canſt certainly teſtifie for me, that I have not been guilty of any thing whereby to deſerve this uſage from them.

6. Let not them that wait on thee, O Lord God of hoſts, be aſhamed for my ſake; let not thoſe that ſeek thee be confounded for my ſake, O God of Iſrael.

6. If thou forſake, and do not vindicate my cauſe, if thou permit me to be thus overborn by injurious men, 'twill be a great diſcouragement and reproach to thoſe that faithfully ſerve and depend on thee. Thy glory therefore is concerned in it; O let this move thee to haſten to my relief.

7. Becauſe for thy ſake I have born reproach, ſhame hath covered my face.

7. For I have been oft ſcofft at, and upbraided by men, for relying on thee, and keeping faſt mine hold on thee, whilſt I receive no deliverance from thee.

8. I am become a ſtranger unto my brethren, and an alien to my mothers children.

8. Thoſe that are neareſt to me in blood, and ſuch like relations, avoid me, and diſclaim me, becauſe I am reſolved to adhere to thee, and expect with patience the iſſues of thy providence.

9. For the zeal of thine houſe hath eaten me up, and the reproaches of them that reproached thee are fallen upon me.

9. I have ſhewed my ſelf very affectionately zealous for thy honour and worſhip, and this hath brought hatred and perſecutions upon me; all the ſcoffs that blaſphemous Atheiſts have caſt on thee are become my portion, becauſe I own depending on thee. (This had a more eminent completion in Chriſt, ſee Joh. 2. 17. Rom. 15. 3. when his zealous expreſſions of diſlike to the corruptions of the Jews brought his crucifixion upon him.)

† in the faſting of my ſoul

10. When I wept † and chaſtened [b] my ſoul with faſting, this was to my reproach.
11. I made ſackcloth alſo my garment, and I became a proverb unto them.

10, 11. If at any time, either by faſting or wearing of ſackcloth, I ſeemed to them to perform any ſpecial act of devotion to God, this was made matter of ſcorn and reproach and bitter ſarcaſm. b.

* am

12. They that ſit in the [c] gate ſpeak againſt me, and I * was the ſong of the drunkards.

12. And thus have I been uſed both by the grave men that ſit in the ſeats of judicature, and by the vaineſt and lighteſt, that ſpend their time in drinking exceſſively, they pleaſe themſelves by ſcoffing at me. c.

‖ I make my— אֲנִי תְפִלָּתִי

13. But ‖ as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation.

13. In this ſad diſtreſt condition, as in a ſeaſon moſt capable of thy merciful interpoſition, I humbly addreſs my prayer to thee: O be thou pleaſed for thy abundant mercies, and for thy righteous promiſe ſake, to receive and anſwer it.

† or ſtick אֶטְבָּעָה

14. Deliver me out of the mire, and let me not † ſink: Let me be delivered from them that hate me, and out of the deep waters.

14. Lord, ſuffer me not to remain any longer in this diſconſolate and dangerous condition, theſe preſent preſſures, and continual expectations of being overwhelmed by them, but haſten timely, I beſeech thee, to my reſcue.

15. Let not the water-flood overflow me, neither let the deep ſwallow me up; and let not the pit ſhut her mouth upon me.

15. How low ſoever my condition, and how imminent ſoever my danger is, Lord, do thou ſupport, that I periſh not under it.

d. 17. Lord, thou art a God of infinite mercies, of the tendereſt and moſt compaſſionate affections to thoſe that are in any diſtreſs, O be thou pleaſed at this time thus to exhibite thy ſelf to me, to reſcue me out of this diſtreſs, and no longer to delay thy timely ſuccours.

16. Hear me, O Lord, for thy loving kindneſs is [d] ‖ good: turn unto me according to the multitude of thy tender mercies. ‖ gracious, o bountiful

17. And hide not thy face from thy ſervant; for I am in trouble, hear me ſpeedily.

18. Thou canſt not but take notice of the pride and malice of mine oppoſers: O do not thou permit them * to triumph over me, as they certainly will, when they think me forſaken by thee.

18. Draw nigh unto my ſoul and redeem it; deliver me becauſe of my enemies.

* מטול Chald. that my enemies may not lift up themſelves againſt me.

19. Thou ſeeſt how contumeliouſly I have been uſed by them, thou diſcerneſt every word and thought of theirs againſt me, which are by interpretation againſt thy ſelf alſo.

19. Thou haſt known my reproach and my ſhame and my diſhonour; mine adverſaries are all before thee.

20. And this it that ſo extreamly pricks and wounds me, that makes my ſorrow ſo comfortleſs and unſupportable, that when I have prayed for and expected relief from thee, I have yet been diſappointed, and ſo ſcoft at by my enemies for the vanity of my hopes, which being repoſed on thee, have not as yet been anſwered by thee.

20. Reproach hath broken mine heart, I am full of heavineſs: and I looked for ſome to take pity, but there was none; and for comforters, but I found none.

21. In ſuch a diſtreſs, men of any tolerable good nature would have had ſome compaſſion upon me, and at leaſt afforded me ſome allays, if not relief; but theſe hard-hearted men have ſtudied to add to my weight, and farther to imbitter my ſufferings to me. (How this had a more eminent and more literal completion in the ſouldiers uſage to Chriſt upon the Croſs, ſee Mat. 27. 34. Mar. 15. 23. Joh. 19. 28, 29.)

21. They gave me alſo gall † for my meat, and in my thirſt they gave me vinegar to drink. † to— בְּרוֹתִי

e. 22. But Gods vengeance ſhall find theſe out, that have dealt thus barbarouſly with me: their oblations and prayers ſhall be ſo far from pacifying him, or being accepted by him, or bringing them any advantage, that (like the offerings to falſe Gods, ſtiled the preparing a table, &c. Iſai. 65. 11.) they ſhall provoke God, and turn to their miſchief. (How this was fulfilled of the Jews crucifiers of Chriſt, whoſe worſhip and temple was aboliſhed and deſtroyed for that fact, ſee Rom. 11. 9.)

22. * Let their table become a ſnare before them; and ‖ that [e] which ſhould have been for their welfare, let it become a trap. * Their table ſhall be for— † their peace-offerings for a trap.

23. And their end ſhall be occæcation and terrors, obduration and deſpair. (And ſo alſo of the impenitent Jews, after the crucifixion of Chriſt.

23. † Let their eyes be darkned that they ſee not; and make their loyns continually to ſhake. † Their eye ſhall—

24. The ſevereſt puniſhments of God ſhall overtake them, and all the moſt miſerable effects of his diſpleaſure.

24. Pour out thine indignation upon them; and let thy wrathful anger take hold of them.

f. 25. And in fine, utter deſolation and eradication. (This had a moſt eminent completion in the final deſtruction of the Jews preſently after their crucifying of Chriſt.)

25. Let their habitation be deſolate, and no man to dwell in their tents.

26. For when God was pleaſed to withdraw his countenance, and fatherly to chaſtiſe his ſervants for their good, theſe cruel unmerciful men, in ſtead of coming in to their comfort or relief, indeavoured to heap afflictions and reproaches upon them.

26. For they perſecute him whom thou haſt ſmitten, and [f] they ‖ talk to the grief of thoſe whom thou haſt wounded. ‖ add.

g. 27. And accordingly God in his juſt diſpleaſure ſhall withdraw his grace from them, and permit them to accumulate one ſin upon another, ſo as never finally to return to amendment of life, and capacity of his mercy.

27. [g] † Add iniquity unto their iniquity, and let them not come into thy righteouſneſs. † Give, o Permit

h. 28. And then ſuddenly cut them off in the midſt of their ſins, and not ſuffer them to live any longer among pious men, who are ſo maliciouſly bent againſt them. (How ſignal a completion this had in Judas, after his betraying of Chriſt, ſee Act. 1. 20.)

28. [h] Let them be blotted out of the book of the living, and not be written with the righteous.

29. Mean while, O Lord, be thou pleaſed to deliver me out of this ſad diſtreſt diſconſolate condition.

29. But I am poor and ſorrowful: let thy ſalvation, O God, ſet me up on high.

30. That I may be excited thereby, and engaged to make my moſt ſolemn and thankful acknowledgments to thee.

30. I will praiſe the name of God with a ſong, and magnifie it with thanksgiving.

31. That being the moſt acceptable ſacrifice that can be preſented to thee, and which alone ſhall be uſed by the Chriſtian Church in ſtead of all the Moſaical.

31. This alſo ſhall pleaſe the Lord better than an oxe or bullock that hath horns and hoofs.

32. This ſhall be a joyful ſpectacle to all that depend and relie on God. Thy ſeaſonable interpoſing for me that rely on thee, and ſtand in ſuch need of thy relief, and am reſolved never to give over my affiance on thee, will be the moſt ſoveraign cordial to all that have eſpouſed thy ſervice, the greateſt matter of joy and tranſportation to their very hearts.

32. The humble ſhall ſee this and be glad; and your heart ſhall live that ſeek God.

33. An inſtance to confirm their belief of that great truth, and divine axiome, That God never was or will be wanting to any faithful ſervant of his in time of diſtreſs, that continues his prayers to and affiance in him.

33. For the Lord heareth the poor, and deſpiſeth not his priſoners.

34. For this and all other thy glorious excellencies, and emanations of goodneſs toward us thy unworthy creatures, may all the Angels and Saints in Heaven, and all the inhabitants of this inferiour globe, pay their due tributes of lauds and thankſgiving to thee.

34. Let heaven & earth praiſe him, the ſea & every thing that * moveth therein. * treadeth or creepeth in them רֹמֵשׂ בָּם

35. For

35. For God will ſave Sion, and will build the cities of Judah, that they may dwell there and have it in poſſeſſion.

35. For whatever diſtreſs befalls his people, he will timely deliver them out of it, return their captivities, when they have reformed their lives, (forſaken their ſins, which bring their puniſhments on them) and reſtore them to a proſperous peaceable ſtate.

36. The ſeed alſo of his ſervants ſhall inherit it, and they that love his Name ſhall dwell therein.

36. Which they and their poſterity ſhall ſucceſſively injoy, as long as they make good their piety and conſtant obedience to his commands.

Annotations on Pſal. LXIX.

a. מַצְמִיתַי

V. 4. *Would deſtroy*] From צָמַת *ſuccidit*, to *cut ſhort*, is מַצְמִיתַי here, thoſe that *cut me ſhort*, i. e. *oppreſs* or *perſecute* me: the LXXII. render it ſo, and joyn it with שֶׁקֶר *falſely*, οἱ ἐχθροί μου ἀδίκως, *they that perſecute me unjuſtly.*

b. נַפְשִׁי

V. 10. *My ſoul*] The word נֶפֶשׁ ſignifying the *ſenſitive ſoul* or *animal faculty*, which in faſting or abſtinence is afflicted, 'tis ordinary in ſcripture to deſcribe bodily faſting by afflicting the ſoul, which is more than ſimply faſting. So the Chaldee renders it, exactly according to the Hebrew, וּבְכִיתִי בְצוֹמָא וּבְנִיחוּת דְנַפְשִׁי, *and I wept in the faſting of my ſoul.* The LXXII. paraphraſe it by καὶ ἐταπείνωσα ἐν νηστείᾳ τὴν ψυχήν μου, *and I bowed down my ſoul by faſting.*

c. שַׁעַר

V. 12. *Gate*] שַׁעַר *the gate*, is frequently taken for the place of *judicature*, which was wont to be in the *gate of the city.* So *Deut.* 25. 7. *Let his brothers wife go up to the gate to the Elders*; the Chaldee read, *to the gate* בֵּית דִּינָא *of the houſe of judgment.* So *Ruth* 3. 11. *all the* שַׁעַר *gate of my people*] is by the Chaldee rendred, *all that ſit in the gate of the Sanhedrim:* and ſo *Ruth* 6. 1 *Boaz went up to the gate*, i. e. *to the gate of the houſe of the judgment of Sanhedrim.* So *Heſt.* 2. 19, and 21. *Mordecai ſat in the Kings gate*,] is by ſome learned men underſtood of his ſitting *in the Sanhedrim*, which the King inſtituted. And ſo in all reaſon it is to ſignifie here, and denotes the ſolemneſt and graveſt Senators; as after, the more unworthy, *the drunkards*, &c.

d. טוּב

V. 18. *Good*] The word טוּב in this, as in many other places, ſignifies *abundance of goodneſs* or *mercifulneſs.* So in St. *Paul Rom.* 5. 7. ἀγαθός, *a good man*, in oppoſition to δίκαιος, a *righteous* man,] is a *merciful-minded* man in a high degree, above the proportion of ἐλεημοσύνη, *mercifulneſs*, which is oft expreſt by δικαιοσύνη, *righteouſneſs.* Accordingly the LXXII. here render it χρηστὸν, *bountiful* or *gratious*, and ſo the Latine *benigna.* And to this is proportionable what follows, the *multitude of thy tender mercies.*

e. לְשַׁלְמִים

V. 22. *That which ſhould have been for their welfare*] What לְשַׁלְמִים *ad paces, for proſperities*, here ſignifies, may perhaps beſt be learned from the Chaldee Paraphraſt, who explains it by נִכְסָתְהוֹן (from נָכַס *mactavit*) *their victims* or *ſacrifices*, frequently called *peace-offerings*, and ſo here abbreviated into לְשַׁלְמִים *for peace*, as *ſin-offerings* are ſtiled περὶ ἁμαρτίας, *of*, or *for ſin*; and though the word, when it is uſed for *peace-offerings*, is without ו, and vowel'd with ', yet is שְׁלָמִים *peace* ſcarce ever found in the *plural*, as here, but in the notion of *peace-offerings.* And beſides, the *preposition* prefixt ל (wherein the poetry of the verſe ſeems to conſiſt, almoſt all the words beginning with ל being rendred *of*, or *for*, accords well, *Offerings of*, or *for*, *peace.* To this the context alſo agrees, joyning the table and theſe peace-offerings in the ſame ſenſe, to denote a ſacrifical feaſt, of which the μοῖραι, or *portions* were wont to be the furniſhing of a feaſt for the Sacrificers. *Abu Walid* reads, *to thoſe that are in peace*, i. e. as he ſaith, to themſelves, who have long been ſecure and ſafe from the turnings of the world, *let their table be now a trap and ſnare to them.* The LXXII. read εἰς ἀνταπόδοσιν, *and for a retribution*, in the ſame ſenſe as εἰς μισθὸν, and εἰς σκάνδαλον, *for a ſnare, and a ſtumbling-block.* The account of which is to be taken from the diſtant notions of שלם, (noted *Pſal.* 7. note c.) for returning *evil*, as well as *good*, (and accordingly the *Jewiſh Arab*, as there *Pſal.* 7. 4. ſo here interprets it by *thoſe that are contrary to me*, or *oppoſe themſelves againſt me.*) From the verſion of the LXXII. when St. *Paul* cites this verſe *Rom.* 11. 9. he only reads, *let his table be made a ſnare*, reteining the ſenſe completely in that variety of words; the true notion of לְשַׁלְמִים being conteined in the mention of the table, as the ſacrifice is oft comprehended under the mention of the Altar. That this and the following verſes are to be underſtood in the *future* ſenſe by way of prediction, and not as an imprecation, ſee Saint *Auguſtine de Civ.* l. 17. c. 19. *Hæc non optando ſunt dicta, ſed optandi ſpecie, prophetando, Theſe things are not ſaid by way of wiſhing, but under the ſhew or ſcheme of wiſhing, by prophecy.* And indeed the Hebrew יְהִי is in the future, and is moſt fitly rendred, *ſhall be.* And ſo doth the *Jewiſh Arab* Interpreter obſerve, that ſuch ſeeming imprecations, as here and elſewhere occur in this book of *Pſalms*, are not ſo much דְעָא by way of imprecation, as נְבוּה by way of Prophecy, or prediction of what in Gods juſt judgments would certainly befal theſe.

f. וְסָפְרוּ

V. 26. *They talk*] The Hebrew וְסִפְּרוּ in this place ſeems to be beſt rendred by the LXXII. προσέθηκαν, *they added to.* So the Syriack, Latine, Arabick, and Æthiopick read alſo: and this agreeably enough to the *Theme*, סָפַר, which ſignifies *to number*, and of that we know *addition* is one ſort. And accordingly the learned *Caſtellio* reads, *ſauciorum tuorum numerum adaugentes, increaſing the number of thy wounded.*

g. תֵּן

V. 27. *Add iniquity*] That נָתַן *to give*, ſignifies alſo to *permit*, appears by *Eſth.* 9. 13. יִנָּתֵן *let it be given to the Jews*, i. e. *permitted them.* So *Exod.* 12. 23. *and ſhall not ſuffer* (the Hebrew hath יִתֵּן *give*) *the deſtroyer to come in*; the Chaldee read יְשַׁבֵּק *permit*, and the LXXII. ἀφήσει, to the ſame ſenſe. So *Pſal.* 16. 10. *Thou ſhalt not ſuffer* (תִּתֵּן again, *give*) *thy holy one to ſee corruption.* And ſo תֵּן עָוֹן *give wickedneſs*, is no more than permit: for ſo 'tis ordinary with God, as a puniſhment of ſome former great ſin or ſins, though not to infuſe any malignity, yet by withdrawing his grace, and delivering them up to themſelves, to permit more ſins to follow, one on the heels of the other, and ſo to be ſo far from reforming and amending, as daily to grow worſe and worſe, to be more obdurate, and ſo finally never to enter into Gods righteouſneſs, i. e. into that way of obedience required by him, and which will be accepted by him, or (as צֶדֶק in the notion of *mercy* may ſignifie, being applied to God) *into his mercy*, ſo as to be made partakers of it.

צֶדֶק

h. סֵפֶר חַיִּים

V. 28. *Book of the living*] The phraſe סֵפֶר חַיִּים *the book of the living*, is to be interpreted, according to the cuſtome of thoſe times, of a regiſter of names of thoſe who live in any kingdom. Thus *Luk.* 2. 1.

we

we have the ἀπογραφὴ, *the inrolling* of all in the Emperors dominions: and accordingly סֵפֶר is ordinarily taken for a *catalogue*, and the *catalogue* of the *living*, is the number of thoſe that are alive at any time, who when they die, their names are blotted out, and ſo are no longer written in this book or catalogue of the living. See *Pſal.*139.16. where Gods book is this regiſter, or cenſual book, or *roll*, where all that are born are inrolled: ſo *Exod.* 32.32. blotting him out of Gods book, is no more than dying, in ſtead of the people.

The Seventieth PSALM.

Paraphraſe.

The ſeventieth is a mournful affectionate prayer to God for relief out of his preſent miſeries, a beſeeching God that he will at length remember him: ſee Pſal. 38. 1.

TO the chief Muſitian, A Pſalm of *David* to bring to remembrance.

1. See the ſame very little varied Pſ.40.13,14,15,16,17.

1. Make haſte, O Lord, to deliver me; make haſte to help me, O Lord.

‖ Or, *They ſhall.*

2. ‖ Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned back and put to confuſion that deſire my hurt.

† Or, *They ſhall.*

3. † Let them be turned back for a reward of their ſhame that ſay, Aha; Aha.

4. Let all thoſe that ſeek thee rejoyce and be glad in thee; and let ſuch as love thy ſalvation ſay continually, Let God be magnified.

5. But I am poor and needy, make haſte unto me, O God: thou art my help and my deliverer, O God make no tarrying.

The Seventy Firſt Pſalm.

THe ſeventy firſt Pſalm is a prayer for deliverance in time of diſtreſs, probably of *Abſolom's* conſpiracy, which happened to him in the latter end of his life, referred to v. 9. & 18.

Paraphraſe.

1. In thee, O Lord, do I put my truſt; let me ‖ never be put to confuſion.

‖ not be put to ſhame for ever. אַל

1. Lord, all my repoſe and confidence is in thee, I have not forſaken this my hold to catch after any other ſecular aid; O let not my reliance on thee be ſtill diſappointed and fruſtrated.

2. Deliver me in thy righteouſneſs, and cauſe me to eſcape; encline thine ear unto me, and ſave me.

אַבּוֹשָׁה לְעוֹלָם

2. Thou art the patron of all that are in diſtreſs, and thou haſt promiſed thy certain relief to all that conſtantly wait on thee, and in thoſe thy promiſed mercies I have a peculiar portion: Thy juſtice therefore and fidelity, as well as thy mercy, are concerned in granting me a ſeaſonable deliverance at this time.

3. Be thou † my ſtrong habitation whereunto I may continually reſort: thou haſt given commandment to ſave me, for thou art my rock and my fortreſs.

† to me for a rock of repoſe, לִי לְצוּר מָעוֹן

3. O be thou my ſure place of retreat, whither I may conſtantly betake my ſelf in in time of diſtreſs or danger. This thou haſt promiſed, O Lord, and therefore on thee I confidently depend for the performance of it.

4. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

4. Lord, ſuffer not injurious wicked men to ſucceed in their projected violences and cruelties againſt me.

5. For thou art my hope, O Lord God; thou art my truſt from my youth.

5. To obtain thy audience to this requeſt, I have this argument of all others moſt forcible with thee, viz. that I am one that have ever depended and relied on thee, as thy creature and peculiar client.

6. By thee have I been holden up from the womb, thou art he that took me out of my mothers bowels: my praiſe ſhall be continually of thee.

6. Who acknowledge it thy work of continued protection, by which I have been ſupported every hour of my life, as of thy primary gift that I ever had any being in the world, and ſo am obliged to bleſs and magnifie thy Name continually for both.

7. I am as a wonder unto many; but thou art my ſtrong * refuge.

* hope מַחְסִי

7. I am vilified, and ſcoffed, and reproached by many, that I can talk of relief from heaven, when in the eye of man I am ſo low, and in ſuch a deplored and loſt condition; but yet am I not diſheartned or amated by this, I know whom I have truſted, and that there is no ſecurity like that of relying and depending on thee.

8. ‖ Let my mouth be filled with thy praiſe and with thy honour all the day.

‖ my mouth ſhall יִמָּלֵא

8. O be thou now pleaſed to haſten to my relief, that I may be able to refute theſe ſcoffers, and divulge and proclaim to others the glorious advantages of thy ſervice, beyond any other courſe that can be received in competition with it.

9. Caſt me not off in the time of old age, forſake me not when my ſtrength faileth me.

9. When I am in the wane of mine age, and moſt feeble and deſtitute of ſtrength, I have none to fly unto but thee only; O be thou pleaſed not to reject or deſpiſe me.

10. For mine enemies ‖ ſpeak againſt me, and they that lay wait for my ſoul take counſel together,

‖ ſay to me אָמְרוּ לִי

11. Saying, God hath forſaken him; perſecute him and take him, for there is none to deliver him.

10, 11. But refute the obloquies of my enemies, who rejoyce and triumph over me, and reſolve and aſſure one another that I am forſaken by God, and may now be ſecurely aſſaulted and deſtroyed by them.

12. O God, be not far from me: O my God, make haſte for my help.

12. Let this their impiety excite and provoke thee ſpeedily to ariſe to my relief, who have no other to depend on but thee only.

13. Let

13. Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

13. And so shall my triumphant enemies be brought to shame, seeing themselves thus frustrated and disappointed in their malicious designs and attempts against my life.

† add unto, or over and above all thy praise. וְהוֹסַפְתִּי עַל כָּל תְּהִלָּתֶךָ

14. But I will hope continually, and will † yet praise thee more and more.

14. But whatever their triumphs and scoffs are, they shall not drive me from my fast and sure hold, nor yet from proclaiming to all men the exceeding goodness of that God on whom I wait; but the more they scoff, the more will I magnifie his greatness, and profess my dependance on him,

* recount ‖ though

15. My mouth shall * shew forth thy righteousness and thy salvation all the day; ‖ for I know not [a] the numbers thereof.

15. And continually declare, and deprædicate his mercy and fidelity, (that never fails to deliver those that relie on him) And when I have spent my whole life on this task, I shall justly think that I have come far short of giving him his due praises, whose abundant excellencies and goodness toward his servant are infinitely above my imperfect measures either of valuation or expression. a.

† go in in the strengths---

16. I [b] will † go in the strength of the Lord God: I will make mention of thy righteousness, even of thine onely.

16. Whatsoever I undertake, shall not be in any confidence of mine own, but in full reliance on Gods strength alone, and never talk of any security, but that which I hold by his free mercy and fidelity which obligeth him to perform his promise, and never to forsake those that depend on him. b.

17. O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works.

17. O blessed God, I have had experience of thy wonderful acts of power and goodness from the first part of mine age, and accordingly I have made declaration of them.

18. Now also when I am old and gray-headed, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come.

18. Do not thou now that my years increase, and therewith my wants of thy support, withdraw it from me, but afford me matter of continual acknowledgments, that I may yet proclaim thy attributes to many more than yet I have done, that I may live to be an instrument of bringing in many proselytes to thy service, who as yet are not born, or know nothing of thee.

19. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee?

19. O how great is thy bounty, how infinitely great? how glorious are thy works of power and goodness? There is none that can in the least be compared with thee.

* return וְתָשׁוּב

20. Thou which hast shewed me great and sore troubles, shalt quicken me again, and * shalt bring me up again from the depths of the earth.

20. Though thou hast permitted me to fall into very sharp afflictions and distresses, yet I doubt not either of thy power or will to restore me again, and rescue me out of the lowest and most disconsolate state.

‖ return and comfort me.

21. Thou shalt increase my greatness, [c] and ‖ comfort me on every side.

21. And having done so, exalt me higher than I was before the turning of thy face from me. c.

22. I will also praise thee with the Psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou holy one of Israel.

22. And for this thy constant performance of promise to me, and all thy rich mercies, I will in the solemnest manner exalt and praise thy Name, O thou great and only God of heaven, who hast revealed thy self to thy people.

23. My lips shall greatly rejoyce, when I sing unto thee; and my soul, which thou hast redeemed.

23. And this shall be to me the joyfullest imployment in the world; joy to my tongue, that is above measure honoured by being the instrument of thy praises, and joy to my very life, which hath been rescued by thee from such present dangers.

24. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame that seek my hurt.

24. And therefore being the pleasantest, it shall also be the most constant imployment of my life, to deprædicate thy mercy, and performance of all thy gratious promises, who hast secured me, and disappointed and frustrated all mine enemies.

Annotations on Psalm LXXI.

a. מִסְפָּרוֹת

V. 15. *The numbers*] מִסְפָּרוֹת, from סִפֵּר *numeravit*, regularly signifies *numbers*, and so the Chaldee renders it מְנְיָנְהוֹן *the numbers of them*; and *Symmachus* accordingly, οὐκ οἶδα ἐξαριθμῆσαι, *I know not how to number*. The LXXII. now read οὐκ ἔγνων ἀγοραίας, *I know not tradings, negotiationes* saith the Roman Psaltery. But the Latine, reading *literaturam*, makes it more probable that the more *antient* reading of the LXXII. was not ἀγοραίας, but γραμματείας. The Syriack retein the Hebrew מִסְפָּרוֹת *the numbers* thereof, and is not so well rendred by the Latine, *Scripturam*. The elegancy is here observable, פִּי יְסַפֵּר *my mouth shall number* or *recount thy righteousness*, כִּי לֹא יָדַעְתִּי מִסְפָּרוֹת *though I know not the number of them*, they being so *numerous* that 'tis not possible to *count* them.

b. בּוֹא

V. 16. *I will go*] בּוֹא *to go*, or *go in*, signifies (among many other things) the administration of any publick office; See *Numb.* 27. 16, 17. where to *go out* and יָבֹא *to go in before them*, is to govern the people, and so oft elsewhere: and so also of more private actions, *Deut.* 28. 6. *Thou shalt be blest* בְּבֹאֶךָ *in thy going out*, i. e. in all thy *undertakings*. And thus (without the addition of *going out*) it is here used for any action of his life.

c. תָּשֹׁב

V. 21. *Comfort*] תָּשֹׁב, from שָׁבַב *conversus fuit*, doth regularly signifie *shalt return*; so all the antient Interpreters seem to understand it, (and not in the notion of *circuivit*:) ἐπιστρέψας ποιήσεις, *thou hast returned* and *comforted*, say the LXXII. and so the Latine *reversus*, the Chaldee, וְתָתוּב from תּוּב to *return*.

The

The Seventy Second PSALM.

Paraphraſe.

The ſeventy ſecond Pſalm was compoſed in contemplation of Solomons ſucceeding David in the throne, and the happy days of his reign, and under that type looks forward to the days of the Meſſias, (as the Jews themſelves apply it; ſee note c.)

A Pſalm for *Solomon*. To Solomon לִשְׁלֹמֹה

1. O Lord, I beſeech thee to pour out upon Solomon my ſon, who is to ſucceed me in the throne, all the royal virtues, and skill in government, (according to the rule which thou haſt preſcribed to Kings) and all manner of juſtice and goodneſs in the admiration of ſo ſublime an office:

1. Give the King thy judgments, O God, and thy righteouſneſs unto the Kings ſon.

2. That ſo he may manage this power with all indifferency, and impartially relieve all that make their appeals to his tribunal;

2. He ſhall judge thy people with righteouſneſs, and thy poor with judgment.

a. 3. And both the higher and lower Judicatures move ſo regularly, that the whole Kingdom may be governed peaceably and juſtly.

3. The mountains ſhall bring peace unto the people, and the little hills ‖ by a righteouſneſs. ‖ righteouſneſs.

4. And all innocent perſons receive the benefit of his patronage and protection, and all injurious invaders of others rights be ſeverely puniſhed by him.

4. He ſhall judge the poor of the people; he ſhall ſave the children of the needy, and break in pieces the oppreſſor.

b. 5. Then ſhall his government be famed, and his wiſdom and happy adminiſtration be lookt on with continual reverence by all poſterities, and therein be a type of the Kingdom of the Meſſias, who ſhall deſcend from him, and ſet up his throne in mens hearts, when the Jewiſh Kingdom ſhall determine, and be adored and worſhipped at ſet hours conſtantly every day throughout all ages.

5. [b] † They ſhall fear thee as long as the Sun and Moon indure, throughout all generations. † or, with the Sun and before the Moon, generation of generation ſhall fear and adore thee.

6. Then ſhall he be an inſtrument under God of refreſhment, and incouragement, and growth to all virtue,

6. He ſhall come down like rain upon the mowed graſs, as ſhowers that water the earth.

(and ſo ſhall the Meſſias in a moſt eminent manner.)

7. And as long as he reigns, the nation ſhall be managed with all juſtice, and peaceableneſs and proſperity,

7. In his days ſhall the righteous flouriſh, and abundance of peace * ſo long as the Moon endureth. * till the Moon ceaſe, or, till there be no Moon

and from him ſhall the Meſſiah ariſe in the time appointed by God, and ſettle and eſtabliſh a Church, which ſhall never utterly periſh till the end of the world. יָרֵחַ

8. The whole Jewiſh nation, the Kingdom of Iſrael and Judah, both ſhall remain

8. He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the ‖ earth. ‖ land אֶרֶץ

under his ſubjection as long as he lives, (ſee note on Pſal. 11. f.) and ſo ſhall the bordering nations alſo, the Philiſtims, and Moabites, and Idumæans, and Syrians, &c. (As for the Meſſias, of whom he is the moſt eminent type, he ſhall begin his ſpiritual Kingdom in Judæa, and propagate it over all the world.)

c. 9. And others more remote ſhall do him homage, and thoſe that oppoſe and make war againſt him, ſhall

9. [c] They that dwell in the wilderneſs ſhall bow before him, and his enemies ſhall lick the duſt.

be ſubdued and deſtroyed. (And ſo in the days of the Meſſias, the heathen nations ſhall ſubmit to the faith of Chriſt, and they that obſtinately oppoſe it ſhall be deſtroyed.)

10. And many Princes from the remoteſt parts of the world (ſee note on Pſal. 48. 6.)

10. The Kings of Tarſhiſh and of the Iſles ſhall bring preſents; the Kings of Sheba and Seba ſhall offer gifts.

ſhall ſend tokens of their reſpect and reverence to him, ſee note c. and 1 King. 10. 1. Matth. 12. 42. (And ſo in like manner the Gentile nations ſhall receive the faith of Chriſt, and as a præſignification thereof, the Magi, Mat. 2. ſhall bring him preſents, as ſoon as he is born.)

11. And in ſum, the generality of the Potentates of the world, and all the people

11. Yea, all Kings ſhall fall down before him, all nations ſhall ſerve him.

thereof ſhall acknowledge and magnifie his government. (And ſo ſhall the Gentile world univerſally ſubject themſelves to Chriſt.)

d. 12. As the government of a juſt and merciful Prince that is ready to relieve all

12. For he ſhall deliver the needy when he [d] cryeth, the poor alſo and him that hath no helper.

that are oppreſt and wronged. (And therein a type of Chriſts Kingdom, who never denies grace and pardon to the humble ſuppliant, that having no truſt to rely on in himſelf, flees in prayer to his free grace and mercy.)

13. A Prince of bowels and compaſſion to them that

13. He ſhall ſpare the poor and needy, and he ſhall ſave the ſouls of the needy.

are in any kind of diſtreſs, to defend and deliver them out of it. (And ſo ſhall Chriſt not only not puniſh the lowly penitent ſinner, but beſtow all that is pretious upon him, even grace here, and eternal ſalvation hereafter.)

14. He

14. He shall redeem their soul from deceit and violence; and pretious shall their blood be in his sight.

14. To rescue them out of the hand of the injurious and oppressor, and preserve their

lives from the invader, as those that are much valued and esteemed by him. (And so shall Christ redeem, in the most eminent manner, those that rely on him, from all their spiritual enemies, Sin and Satan, from the power of the one, and tyranny of the other, and pay his own life a ransome for mankind.)

15. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually, and daily shall he be praised.

15. As long as he lives shall strangers reverence, and subjects continually blest

and pray for him, as the Author of a peaceable and happy life to them. (And so shall the faith of Christ have the reverence of strangers, be admired by all that hear of it, as being made up of the most excellent divine doctrines of charity, purity, subjection, &c. and for all those that set themselves to the practice of his precepts, they shall have cause to bless them and magnifie them as the greatest mercy that could ever have been vouchsafed them.)

16. There shall be [e] an handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.

16. In his time shall there be great abundance of all things, and Gods hand very remarkable, in blessing and

prospering the smallest quantity of seed, sown in the barrenest soile, into a most plentiful harvest, and this city shall thrive proportionably, the number of the inhabitants shall increase as fast as the seed which is sown doth. (And so in the dayes of the Messiah shall Gods providence and his grace most signally evidence it self, in bringing forth a multitude of believers by a little contemptible preaching of the faith, among the most idolatrous, obdurate Gentiles.

17. His name shall endure for ever, his name shall ‖ be continued [f] as long as the Sun; and [g] † men shall be blessed in him: all nations shall call him blessed.

‖ descend upon his children before the Sun. † they

17. And his memory and honour shall outlive his person, shall never be blotted out, but shall flourish, and

descend upon his posterity, as a mark of renoun to all that shall come from him. And for all others, when they shall bless any Prince or royal person, they shall do it in this form, The Lord make thee like Solomon. And in sum, all the nations in the world shall look upon him as a most blessed person, a most wise and a most prosperous Prince. (And so shall Christ, pretypified by Solomon, be in a most eminent manner remembred, even adored and worshipped and magnified for ever. All they that receive his faith shall, as his sons, be called by his name, be known by the title of Christians, and be looked upon as a most happy and blessed sort of men, that they are vouchsafed that dignity of being his sons, to be taught and educated by him, and to transcribe his copies, to be like him in all goodness.)

18. Blessed be the Lord God, the God of Israel, who only doth wondrous things.

18. For these and all other his mercies so wonderfully wrought for his ser-

vants, and which none else is able to work, the eternal Lord of heaven and earth, who alone is worshipped by the Jews, and which hath chosen them to himself to be his people, be now and ever magnified.

19. And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen, and Amen.

19. And O that all the men in the world would set themselves industriously

and faithfully to his service, that they would bless and praise him continually, offer up their daily oblation of lauds and thanksgiving to him, and all hearts be throughly possest with his divine excellencies, and endeavour to express the power thereof in all the actions of their lives, in doing what he hath directed and exemplified to them. O that every man would say Amen to this prayer. O that God would once grant this petition.

20. The prayers of David the son of Jesse are ended.

20. Here is the conclusion of the second Book of

Psalms, which were, if not all composed, yet perhaps all collected and put into this order by David. The other Books that follow being a collection of Asaph and other men, in which some there are also of Davids composing, after the finishing of this collection, or shutting up of this Book.

Annotations on Psalm LXXII.

V. 3. *Righteousness*] בְּצֶדְקָה in this place is by the LXXII. rendred ἐν δικαιοσύνῃ, *in righteousness*, and so joyned in construction with κρινεῖ, *shall judge*, in the beginning of the next verse; and so it must be, if the ב have any signification. But it is not unusual for this and other *prepositions* to be used as *expletives*; and accordingly the Chaldee retains it here (בִּזְכוּתָא,) whilst yet both the Syriack and Latine leave it out, and read וְצִדְקָתְךָ, *thy righteousness*, and *justitiam righteousness*. And so the sense is most perspicuous.

ב בְּצֶדְקָה

כ

V. 5. *They shall fear thee*] For יִירָאוּךָ *they shall fear* or *reverence thee*, The LXXII. seem to have read וְיַאֲרִיךְ *and he shall prolong* (his *life*) and so render it καὶ συμπαραμενεῖ τῷ ἡλίῳ, *he shall endure as long as the Sun*; and so the Latine, & *permanebit cum sole, and he shall abide with the Sun.* But the Chaldee adhere to our reading of the Hebrew, and render it both by יִדְחֲלִין מִנָּךְ *they shall fear from*, or *be afraid of thee*; and again, by וְיִצְלוּן קֳדָמָךְ *they shall pray before thee*, and so the Syriack, וְיִסְגְּדוּן (from דָּחַל to *fear* or *adore*) which the Interpreter renders, *adorabunt te, shall adore thee.* Then for עִם שֶׁמֶשׁ *with the Sun*, וְלִפְנֵי יָרֵחַ *and before*, or *in the presence of the Moon*,] the Chaldee seems to give the true notion of it, עִם מִפַּק שִׁמְשָׁא *with the ascending of the Sun*, and קֳדָם סְהָרָא *before, or in the presence of the light of the Moon*, i.e. *by day and by night*, continually, דּוֹר דּוֹרִים *generation of generations*, i. e. either in the nominative case, *generation of generations shall fear thee*, or supplying the want of the preposition) *throughout all generations.* And so the primary literal meaning is, that all posterity shall *revere Solomon continually*, esteem him as of the wisest and justest Prince. But the more sublime (and that as literal) sense belonging to Christ (of whom *Solomons* wisdom and prosperous government was a type) will be this. That *both by day and night all generations shall adore Christ*, pray to him, and perform solemn service to him, and through all ages never cease to do so, while (as the *Jewish Arab* renders it) *the Sun endureth.*

ב בְּצֶדְקָה

ג יִירָאוּךָ

שֶׁמֶשׁ וְלִפְנֵי יָרֵחַ

c. צִיִּים שְׁאָא סְאָא

V. 9. *Dwell in the wilderneſs*] From צִיָּה a *dry* or *deſart* place, is צִיִּים here, the *inhabitants of the deſart:* ſuch were the Æthiopians and others, and therefore the LXXII. have choſen to paraphraſe it, Αἰθίοπες, *the Æthiopians*, as *v.* 10. for שְׁבָא and סְבָא they read, Ἄραβοι ἡ Σαβᾶ, *Arabians and Sabeans*; by the former *Scheba*, with ש, noting the *inhabitants of Arabia Felix*, from whence comes Gold, *v.* 15. by the latter, with ס, all the *whole Region of Arabia, Madiam, and Epha*, (ſaith S. *Hierome*) which is called *Saba*, the Queen whereof came to *Solomon*, 1 *King.* 10. 1. and is called the *Queen* of the *South*, *Mat.* 12. 42. becauſe *Arabia Felix* reacheth to the *South*, and belongs to the Æthiopick Sea, and torrid Zone, and ſo is ſtiled the *Queen* of the *South*, *from the ends of the earth.*

d. מְשַׁוְּעַ

V. 12. *Crieth*] מְשַׁוְּעַ, from שָׁוַע *clamavit*, ſignifies *him that cries:* But the LXXII. from שׁוּעַ *rich* or *powerful*, read ἀπὸ δυνατῶν, *from the powerful*; but this perhaps by way of Paraphraſe, becauſe the oppreſſion of ſuch is it that cauſeth the poor to cry.

e. פְּסַת בַּר יִרְעַשׁ

V. 16. *Handful*] פְּסַת בַּר a *ſmall quantity of corn* (from פָּסַס *minutus eſt*) is in all the copies of the LXXII. rendred σίτου, and from thence by the vulgar Latine *firmamentum*, by the Arabick and Æthiopick in like manner, without any mention of *corne* or any thing to render בַּר. The Chaldee read סְעִיר לַחְמָא (from סָעַר, which ſignifies both *fulcivit* and *comedit*) the *food* or *fulciment of bread*, i. e. *bread for food*, or for *refection* and *ſtrengthening*; and the Syriack ܣܥܝܪ ܠܚܡܐ ܒܚܕܐ *plenty of corn*; all varied much from the literal importance of the Hebrew. The reaſon of this *variation* as to all thoſe that follow the LXXII. is evidently the ſame, either having an eye to the Chaldee סְעִיר in the notion of *fulcimentum*, as that agrees with the phraſe elſewhere uſed, *the ſtaffe of bread*; or more probably a *miſtake* in the copies of σίτου, *firmamentum*, for σπάσμα, *a handful*, for ſo פְּסַת regularly ſignifies, and ſo כַּף *a hand*, 1 *King.* 18. 44. is rendred by the Chaldee פְּסַת יְדָא *the palme of the hand*, and ſo in Syriack פַּסְיָא *is the ſole of the foot*, and among the *Rabbines* is applied both to *hand* and *foot*, פְּסַת הַיָּד *the palme of the hand*, פְּסַת הָרֶגֶל *the ſole of the foot.* This therefore is the moſt probable meaning of the place, יְהִי פְּסַת בַּר *there ſhall be a handful of corn*, and that *ſown* (ſo בָּאָרֶץ *in the earth*, noteth) בְּרֹאשׁ הָרִים *on the head*, i. e. *top of the hills*, the moſt *ſtony*, *dry*, and *barren* plat; and yet פִּרְיוֹ *the fruit thereof*, that which comes from this *handful*, in this *barreneſt* ſoil, יִרְעַשׁ *ſhall ſhake like Libanus*, i. e. like the *trees* of *Libanus*, whoſe tallneſs cauſeth a great noiſe, when they are ſhaken with the wind. And this reſemblance ſignifies the great growth of this corn, which makes it liable to the wind, and being ſhaken by it, it makes a noiſe like the talleſt trees on the top of an hill. An excellent poetical deſcription of the greateſt plentifulneſs, when a *handful of corn* ſown on the *barrenneſt ſoile*, ſhall yet bring forth ſo *proſperouſly*. And this the Chaldee and Syriack were, it ſeems, willing to expreſs by *periphraſis*, and not *literally*, and ſo only mention, the one, the *bread* that comes from it, for *food*, the other, the *plenty* of the *corne*, without mention of the *ſmall proportion* of the *ſeed* it ſprings from. This *R. Obad. Gaon applies* to the *Meſſias* (as *Aben Ezra*, *Midras Tehilin* and he, do the whole *Pſalm*) ſaying that he is the פְּסַת בַּר, *beginning like an handful of wheat, but afterwards ſhall grow into a multitude, like the herb of the field:* ſee *Jo.* 12. 24. *Abu Walid* in his rendring it may ſeem ſingular, unleſs the like *myſtical* uſe be made of it: He makes the words thus to ſound, *He ſhall be a pure piece of juſtice upon the earth*, or *there ſhall be*, or *let there be from him, abſolute juſtice in the earth: Upon the top the mountains let his fruit encreaſe*, (viz. his *children* or *progeny*) *like Lebanon*, i. e. as the *trees* of *Lebanon*, which proverbially ſignifie a great multitude. The *Jewiſh Arab* renders it to this purpoſe, *God make him as fruitful corn in his countrey on the top of its mountains, and make him rich fruit, as Lebanon*, &c. taking יְהִי (as *Abu Walid* doth) for [*let him be*] or [*be ſhall be,*] not [*there ſhall be*;] and rendring יעשר, *let him be rich*, as if it were יִרְעַשׁ by tranſpoſition of letters, but that *Abu Walid* rejects.

f. לְפָנֵי שֶׁמֶשׁ

V. 17. *As long as the Sun*] What לְפָנֵי שֶׁמֶשׁ *before*, or *at the faces*, or *in the preſence of the Sun*,] ſignifies, will be learnt from what was ſaid, note *b.* of לִפְנֵי יָרֵחַ *before*, or *in the preſence of the Moon* (i. e. in the *night time*,) and proportionably to *continue* לִפְנֵי שֶׁמֶשׁ *before the Sun*, muſt be to *live*, to *ſurvive*, to *flouriſh* in oppoſition to *periſhing*, which is expreſt by *not ſeeing the ſun.* And this is appliable to names, to memories, as well as to perſons: the names of good men יִנּוֹן (from נִין *a ſon*) *ſhall deſcend upon their children*, i. e. *continue ſucceſſively before the Sun*, i. e. *live*, and *proſper*; and the *names of evil men die and periſh.* The LXXII. literally enough, render it, ἔσῃ τὸ ὄνομα διαμένον, *ſhall continue before the Sun*; and ſo the Syriack, ܩܡ ܫܡܗ ܩܕܡ ܫܡܫܐ *is before the Sun.* But the *Jewiſh Arab*, in agreement with his notion of v. 5. *till the heavens vaniſh.* יִנּוֹן

g. יִתְבָּרְכוּ בוֹ

V. 17. *Men ſhall be bleſſed*] יִתְבָּרְכוּ בוֹ *they ſhall be bleſſed in him*,] is no more than, *men ſhall bleſs themſelves in him*, i.e. when they will *bleſs* any man, they ſhall uſe this *forme*, *let him* be *bleſſed* as *Solomon* was. Thus we ſee the phraſe explained, *Gen.* 48. 20. *In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim*; where to *bleſs in* any *man*, or any *name*,] is to *pray* that he may be *as* that *man*, *wiſe* as *Solomon*, a *peaceable* and *happy* ruler as *Solomon*, &c. (ſee more of this phraſe note on *Gal.* 3. c.) The interpreters generally joyn it with the nominative caſe that follows, [*all nations ſhall be bleſſed in him*;] and ſo it may well be: but it may alſo be ſet abſolutely, *they ſhall be bleſt*, i. e. men ſhall *bleſs* themſelves *in* or *by* him, and then, כָּל גּוֹיִם יְאַשְּׁרוּהוּ *all nations ſhall bleſs him*, or *proclaim* him *bleſſed.* The Chaldee renders it יִתְבָּרְכוּן בְּזָכוּתֵיהּ כָּל עַמְמַיָּא *all nations ſhall be bleſſed in his righteouſneſs*, or *purity*; *merito*, ſaith the *Latine interpreter* of *the Targum*, which though it have a primary ſenſe in application to *Solomon*, thus; *All nations ſhall bleſs themſelves* in this or the like form, *God make thee as pious, juſt, blameleſs, exeellent* a perſon as *Solomon* was; yet it muſt be allowed a much more eminent notion, in reference to Chriſt, that all Chriſtians ſhall deſire to imitate his divine patterns, and *bleſs* and *pray* for one another, in that form, *God indow thee with ſome* degree of *thoſe virtues*, which were eminently *obſervable* in *Chriſt.*

THE

THE THIRD BOOK OF PSALMS.

The Seventy Third Psalm.

A Psalm [a] of Asaph.

Paraphrase.

The Seventy third Psalm, the first of the Third Book of this Collection, seems to have been composed by * Asaph (either the Recorder, the chief of the Levites that ministred before the Ark of the Lord, who is frequently mentioned in the story of David, see 1 Chron. 16. 5. or else some other of that name of latter times.) It contains a discourse of Gods providence, and the wise purposes thereof in permitting wicked men to prosper, though but for a time. It is much of the † same subject with Psalm 49. and seems to have been composed by him for the use, or as in the person, of David: see v. 24.

a. לְאָסָף מִזְמוֹר

by the hands of Asaph. Chald.

מַשְׂכִּיל

like for the argument Rabbi Ezra.

1. Truly God is good to Israel, even to such as are of a clean heart.

1. It is a most certain infallible truth, that God is abundantly gracious and kind (and not faithful and just only) to every true hearted, sincere, upright servant of his.

2. But as for me, my feet were almost gone, my steps had well-nigh slipt.

2. Yet was I under no small temptation to doubt of the truth of this, and so to deny that which is so main an article of the belief of all that acknowledge a providence.

‖ had a Zeal against קִנְאָתִי

† I shall see the peace שְׁלוֹם אֶרְאֶה

3. For I ‖ was envious at the foolish, † when I saw the prosperity of the wicked.

3. For I had a zealous displeasure, or indignation against ungodly wicked men, to see them go on still in their sins so foolishly and irrationally; and being thus affected, I was surprised with a sudden incitation, to think that they were likely to prosper and enjoy a secular felicity, and all good successes in their impieties; and this was a matter of temptation to me.

* or fat, or robustious. ‖ in the sorrow, or pain of the weak. † scourged with man. * ties on their chain, or necklace, violence fastens the ornament upon them. ‖ surpast the imaginations of the heart עָבְרוּ מַשְׂכִּיּוֹת לֵבָב

b. 4. For there are no [b] bands in their death, but their strength is * firm.

4. For when I considered them, me thought they were strong and vital, likely to live and prosper a long time.

c. 5. They are not ‖ in trouble like other [c] men, neither are they † plagued like other men.

5. Whereas many other men meet with diseases and maladies of all sorts, and the generality of mankind with misadventures, and afflictions, and sundry sore scourges and chastisements, these seemed to have an immunity from all.

d. 6. Therefore pride [d] compasseth them as a * chain, violence covereth them as a garment.

6. And being thus heightned and puft up, they set themselves out most magnificently, and make use of all the unlawfullest means, oppression and rapine, to maintain it.

‖ deride and speak maliciously, from on high they speak oppression.

e. 7. Their eyes stand out with fatness, they have ‖ more than heart could wish.

7. They thrive and increase in wealth and grandeur exceedingly, and unexpectedly advance to a greater height than either themselves could at first project, or any man else divine or imagine possible.

8. [e] They ‖ are corrupt, and speak wickedly concerning oppression, they speak loftily.

8. And being thus elevated they deride all others, say any thing that may tend to the mischieving others, and out of the pride and haughtiness of their hearts profess to commit all injustice, to oppress, and scorn to be restrained by any laws divine or humane.

9. They profestly blaspheme the God of heaven, despise his threats, oppose and resist all his commands, and take liberty to say what they please of any the most innocent or * holiest man upon earth.

9. They set their mouth against the heavens, and their tongue talketh through the earth.

* בקדש ארץ against the holy of the earth. Chald.

10. And this tempts pious men, when they see them thus riot it in violence, and blasphemy, and contempt of all sanctity, to pour out abundance of tears, in the contemplation.

10. Therefore his people † return hither, and f * waters of a full cup are wrung out to them.

† turne. * plentiful waters.

f.

11. And thus to dispute and argue within themselves, Doth God indeed see and discern and take notice of all this? If he doth, how comes it about that he permits them.

11. And they say, How doth God know? is there knowledge in the most high?

12. 'Tis most visible that they which are thus wicked, injoy the greatest tranquility and prosperity in this life, have all the wealth and greatness of the world heaped upon them.

12. Behold, these are the ungodly || who prosper in the world; they increase in riches.

|| and they are the prosperous of the age or world עולם

13. And there (as they are moved to argue) what reward is there for perfect purity of hearts and hands, of thoughts and actions, for all the strictest exercises of all virtues, if the quite contrary to all this be thus prospered by God.

13. Verily I have cleansed my heart in vain, and washed my hands in innocency.

14. And they that have faithfully endeavoured to make good their innocence in both, are yet exercised with continual afflictions.

14. For all the day long have I been plagued, and chastened every morning.

g.

15. Such thoughts as these are apt to suggest themselves on this occasion; but then piety soon gives a check to them as prophane and blasphemous, the denying of the divine providence, and downright apostacy from all profession of piety.

15. If I say, I will speak thus, behold, I g should † offend against the generation of thy children.

† or prevaricate.

16. I resolved therefore more accurately to weigh this, that was matter of so much disquiet and trouble and tempation to me.

16. * When I thought to know this, || it was too painful for me.

* And || which was grievous in mine eyes עמל היא בעיני

17. And as soon as I made my resort to thy sanctuary, entring into a sober consideration of Gods counsels and providence, I discerned what was the ordinary conclusion of these mens felicities:

17. † Until I went into the Sanctuary of God: * then understood I their end.

† when I go. עד אבוא * I shall understand. אבינה

h.

18. The same that of those that are exalted to the top of an hill, and when they are there have no firm footing, but slip and fall, and then by the highness of the ground are more sorely bruised, even killed outright by this their fall.

18. Surely thou didst set them in slippery places, thou castedst them down into h destruction.

19. So doth it befall wicked men, when they are arrived to the height of their secular prosperity, they suddenly fall into a most terrible amazing destruction.

19. How are they brought into desolation? as in a moment they are utterly consumed with terrors.

i.

20. And so their prosperity is no more but like that of a dream; whilst it lasts, it is but imaginary, not real, the gaining of the honours, or pleasures, or riches of the world, which are themselves but splendid nothings, meer phasmes, and when they are unlawfully gotten or injoyed, are far from being any solid prosperity, and then within a very little while, they are lost or taken away from them: lost by some turn or change here in time of life, or else seised on by God, and taken from them by death; and so this very shadow of prosperity vanishes presently, is of a very inconsiderable duration.

20. As a dream when one awaketh, So, O Lord, when || thou awakest thou shalt † i despise their * image.

|| they awake † illude, mock, or make vanish. * or shadow.

21. It was therefore a stupid and bestial ignorance and folly in me, thus to be disquicted and troubled with the sight of the prosperous successes that wicked men meet with, and to have any temptation to repine and murmur at my own afflictions, as if those were a mark of my being neglected by thee.

21. Thus my heart was grieved, and I was pricked in my reins.

22. So foolish was I and ignorant; I was as a beast before thee.

23. When all this while I have been particularly considered and cared for, and in a special and eminent manner supported by thee.

23. || Nevertheless I am continually with thee: thou hast holden me by my right hand.

|| And I ואני

k.

24. And have assurance that thy providence shall conduct me safe through all my afflictions, and at length deliver me out of them, and bring me to an honourable condition here, and eternal rest with thee hereafter.

24. Thou shalt guide me with thy counsel, k and † afterward receive me with glory.

† After glory receive me.

25. Lord, there is none in heaven or earth except thee only, no creature in the world to whom I have any inclination to address my self, to seek their aid, or to have any dependance on them: I have a full security in relying and waiting on thee.

25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

26. My

26. My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever.

16 Though never ſo great afflictions befall me, what perplexities and deſtitutions ſoever, Hab. 3.17. yet thou, O God, art my ſure defence, thou ſhalt never fail me: and all the proſperities in the world are compriſed in this, and inſured on me, that thou art pleaſed to be my God, and continually to yield me all that which others in vain ſeek for from their worldly ſuccours.

27. For lo they that are far from thee ſhall periſh; thou haſt deſtroyed all them that go a whoring from thee.

27. For nothing is more viſible and frequently experimented, than that they that forſake God, and apply themſelves to any other hold, that are guilty of this adulterous falſeneſs unto him, uſing him as thoſe wives who prefer any other before their own husband, are fruſtrated and diſappointed in their Atheiſtical deſignes, and ſignally puniſhed, brought to nothing, and deſtroyed by God; as it is juſt for the injured husband to bring the adulterous wife to open puniſhment.

28. But it is good for me to draw neer to God; I have put my truſt in the Lord God, that I may declare all thy works.

28. On the contrary, there is no ſuch advantageous and politick courſe even in reſpect of the injoyments of this life, as that of a cloſe and conſtant adherence to God, without ever falling off from him to any unlawful worldly truſts or refuges. And this ſhall be my courſe, to him I will addreſs my ſelf for the ſupply of all my wants; and beſide the benefit of having them richly ſupplyed to me, I ſhall be ingaged alſo in that moſt honourable imployment of proclaiming Gods gratious acts of wiſdom and admirable providence, and exciting all men to adore and bleſs his holy name for them.

Annotations on Pſal. LXXIII.

a לְאָסָף

Tit. of Aſaph] How לְאָסָף ſhould be rendred here and in the following Pſalms, may be matter of ſome queſtion. For as the prepoſition ל is ſometimes a note of the genitive caſe, and ſo an intimation of the Author of the Pſalm, and accordingly *Davids* Pſalms are generally thus entitled, לְדָוִד, of *David*; ſo it is alſo a note of the dative caſe, and then refers to the Muſitian that was to ſing, or order the ſinging of it, as when the Pſalm is committed to the Præfect of the Muſick, the ſtyle is לַמְנַצֵּחַ *to the Præfect* —— But the former notion is to be imbraced, both becauſe לְאָסָף is ſo perfectly proportionable to לְדָוִד, that as *David* was known to be Author of the Pſalms which were ſo inſcribed, ſo *Aſaph* is in reaſon to be believed the Author of theſe other; and alſo becauſe in diverſe of them, *Pſal.* 75, 76, 77. as in *Davids*, there is expreſs addition of לַמְנַצֵּחַ *to the præfect*, which will not permit *Aſaph* to be the ſinger, but in all reaſon the Author of them. What *Aſaph* this was, whether he in *Davids* time, 1 *Chron.* 16. 5. or ſome other in after-times, muſt be uncertain, and conſequently whether thoſe Pſalms under his name which refer to latter times, as *Pſalm* 74, 76, 77. but eſpecially *Pſalm* 79. (which by the vaſtation of *Jeruſalem* ſeems to refer to the time of *Nebuchadonoſor*) be to be looked on as *Hiſtorical*, or *Prophetical* only. The Chaldee there ſay of the 79. *Pſalm*, that it was *on the deſtruction of the houſe of the Sanctuary*, and that אֲמַר בְּרוּחַ נְבוּאָה *he ſpake by the ſpirit of Prophecy*. Yet it may have been Hiſtorical, and ſo it is moſt probable by the ſtile, and then it muſt have been compoſed by ſome of that name of after-times; and if ſo, then there is no reaſon to doubt, but the reſt which bear *Aſaphs* name were ſo alſo.

b חַרְצֻבוֹת

V. 4. *Bands*] What חַרְצֻבוֹת here ſignifies will be hard to define, it being uncertain from what root it comes, and there being but one place more of Scripture wherein 'tis uſed, *Iſa.* 58.6. There 'tis by all the antient interpreters rendred *knots*, or *bonds*, and ſo 'tis generally expounded by Grammarians: 'tis, ſaith *David de Pomis*, כמו קשרים *tantamount* to the word which, from קשר *to binde*, ſignifies *bonds*; and to the ſame effect ſaith *Kimchi* in his Roots. But this doth not ſecure us of the importance of the word in this place, there being many poſſible rendrings of it, to each of which this of *bands* will be appliable. For 1. the word *bands* in Hebrew ſtile oft ſignifies *child-bed pangs*, ſo the word חֲבָלִים (which ſeems to be the ſame with חַרְצֻבוֹת) is indifferently uſed for *bands* or *pangs*, and ſo is rendred ὠδῖνες, *pangs*, *Acts* 2.22. (ſee note c. on that chapter) and this becauſe the child-bed pangs are cauſed by the breaking of thoſe ligatures which joyn the infant to the *wombe*, which conſiſting of a texture of nerves and membranes, parts of a moſt accurate *ſenſe*, cannot be ſevered without cauſing intolerable pains. Hence therefore the notion of *bands* may here fitly be ingredient in the expreſſion of pains or agonies, eſpecially when all pain, of what kind ſoever, is ſome degree of *ſolutio continui*, a rupture, at leaſt ſtraining of thoſe fibers of which the ſenſible parts of our bodies are compoſed: and accordingly pain is either more or leſs, in proportion to this *breach of union*; the torments of abortions greater than thoſe of regular births, and thoſe of an untimely violent death exceed the pains of a natural, where age is the only ſickneſs, where there are no *bands* to be forced aſunder, but the ripe fruit drops willingly from the tree, men *come to* their *grave in a full age, like as a ſhock of corn comes in in his ſeaſon*, in *Jobs* language, *ch.*v.26. whereby he concludes his deſcription of a proſperous life. Upon theſe grounds this ſeems to be the moſt *probable* ſignification of the phraſe אֵין חַרְצֻבוֹת לְמוֹתָם *there are no pangs*, becauſe no ligaments, *in their death*; their *death* is not cauſed by thoſe violent and painful aſſaults, as other mens frequently are; במנוחה ימותו *they dye with eaſe*, as *Kimchi* ſpeaks; and to the ſame purpoſe *Abu Walid*, who renders חַרְצֻבוֹת *difficulties*, *hardſhips*, *moleſtations*. To this notion the Syriack ſeem to have particular reſpect, rendring it ܫܚܠ, which the Latine interpreter tranſlates *terminus*, (as from ܫܚ *omnino prorſus*, from whence, ſaith *Ferrarius*, is ܫܚܠ *finis*, *terminus*:) but then likewiſe ܫܚܠ ſignifies *chordæ*, and *fides*, *ſtrings*, to which moſt probably that tranſlator had an eye; and withal it ſignifies *apoſtemata*, *ſuppurationes*, *apoſtems*, or *boils*, according to the Oriental way of expreſſing all pain and torment by *bands* and *ligatures*. Secondly therefore, and in good agreement with this firſt notion, by *bands* we may underſtand any kind of diſeaſe or pain, or preſſure or heavy burthen, which is wont to be *bound* on them on whom 'tis laid: ſo *Mat.* 23.4. Δεσμεύουσι φορτία βαρέα καὶ δυσβάστακτα, *they bind heavy burthens and hard to be borne*; where the *heavy* and moſt *unſupportable burthens* are laid on them by way of δεσμοί, *bands*; to which the Prophet refers, when he mentions *the yoke of his burthen*, *Iſa.* 9.4. a *burthen* tyed on, as a *yoke* is wont to

to be. And thus diſeaſes are expreſt in Scripture-ſtyle. — See the ſtory of the *woman which had a ſpirit of infirmity*, a ſore diſeaſe Inflicted on her by an evil ſpirit, *eighteen years*, Luk. 13. 11. to her *Jeſus*, ſaith, v. 12. ἀπολέλυσαι, *thou art looſed from thine infirmity*, (and *looſing*, we know is proper to *bands*;) and v. 15. he compares her cure to the λύειν τὸν βοῦν, *looſing*, or *untying an oxe*, and v. 16. in expreſs terms, *this daughter of Abraham*, ἣν ἔδησεν ὁ Σατανᾶς, *whom Satan hath bound, loe theſe eighteen years*, (where her *ſpirit of infirmity*, v. 11. is in other words expreſt by *Satans binding her:*) and again in the end of that verſe, οὐκ ἔδει λυθῆναι τῇ ἡμέρᾳ τούτῃ, *ought ſhe not to be looſed from this band*, i. e. cured from this ſickneſs? In that ſtory, this violent diſeaſe, with which ſhe was ſo affected, that ſhe was συγκύπτουσα, *bowed together*, is ſtyled, δεσμὸς, *a band*, and conſequently חֲרָצוֹת *bands* here may by analogy fitly ſignifie violent diſeaſes; which *Aquila* owns in his tranſlation, οὐκ εἰσὶ δυσπαθίαι, *there are no diſeaſes*, or *hard ſufferings*. To either of theſe acceptions of the word for child-bed-pangs, or whatſoever other pains or preſſures, the uſe of it, *Iſa.* 58. 6. will well accord, where *to looſe the bands of wickedneſs* ſignifies the *reſcuing* the *oppreſſed* from their injurious preſſures, that afflict them as ſore as pangs or pains do thoſe that are under them; but moſt commodiouſly it will be interpreted of *burthens* or *weights* which are unjuſtly bound upon them, and preſs them ſore. The Chaldee there have a paraphraſe, which will give us a third acception of the word, for a *bond* or *obligation*, in judicature, which binds one to undergo the award of it, *a decree* or *ſentence* as it were; for ſo they render חֲרָצוֹת רָשָׁע *bands of wickedneſs*, by קְשׁוֹרֵי דִינִין מְסַכְּיָן *bonds of writings of falſe judgments*. And thus among us, men are ſaid to be bound over to judgment, when they are before a Tribunal to anſwer any thing laid to their charge; and ſo again to be bound over to puniſhment, when judgement is paſt upon them. And in this ſenſe, *there are no bands* לְמוֹתָם *to their deaths*, will be, there are no writs ſigned for their execution. And to this well agrees the Paraphraſe of the Chaldee in this Pſalm, *they are not frighted nor troubled*, מִן יוֹם מִיתָתְהוֹן דְּמָרֵיהוֹן *for*, or *becauſe of the day of their deaths*, as they that are ſentenced or bound over to death (be it by form of law in judicatures, or be it by diſeaſe, or any thing elſe, as 2 *Cor.* 1. 9. τὸ ἀπόκριμα τοῦ θανάτου ἔσχηκαμεν, *having the ſentence of death*, ſignifies being in imminent danger of it) are ſuppoſed to be. And the phraſe being here poetically uſed, may reaſonably be extended to all other ways of death, diſeaſe, ſlaughter in the field, as well as that by judicature, and any kind of danger to the life be thus expreſt by *bands* or obligations to their death; as among us apprehending, or taking, or ſeizing on, being phraſes primarily uſed in judicature for the Officers apprehending of malefactors, are vulgarly uſed of diſeaſes and death it ſelf. A fourth interpretation of the word the LXXII. on that place of *Iſaiah* do ſuggeſt, rendring it πνεῦμα ἐν κακῷ. That word σύνθημα, we know, ſignifies *a conſpiration*, or *conjunction* of many, and with ἀδικία, *iniquity*, is uſed of *Simon Magus*, when he would have bought the gifts of the ſpirit of God, out of a Satanical deſign, the more advantageouſly to oppoſe and ſet up againſt Chriſt; ſee note on *Acts* 8. e. This is the frequent importance of קְשָׁרִים *ligæ*, *colligationes*, *conſpirationes* (to which *David de Pomis* told us the חֲרָצוֹת here is *equivalent*) and that the ſenſe may poſſibly bear alſo; *there are no conſpiracies for their deaths*, wicked men being of all others the ſafeſt in this reſpect, good men being hated and conſpired againſt by evil men, but good men *conſpire* not againſt evil. Of theſe four poſſible ſenſes, the firſt and ſecond together ſeems moſt probable, that the wicked men have *no pangs*, or *aſſaults of pains* and *torments* לְמוֹתָם bringing them to *their deaths*. *Caſtellio* renders it in Latine ſtile, *non ſunt neceſſitates quæ eos enecent*, *there are no neceſſities to cut them off*, (no fatal deſtinies to bring them to their end, ſuch were diſeaſes, and the reſt which the Poets feign'd to come out of *Pandora*'s box.) Our vulgar hath not miſtaken the ſenſe, when they read, *they are in no peril of death*. To this accords what here follows, וּבְרִיא אוּלָם in our rendring of it, *their ſtrength is firm*, or *fat*, (as *Eglon*, *Jude.* 3. 17. is ſaid to be אִישׁ בָּרִיא *a very fat man*) noting an athletick health and habit of body, that is the firmeſt and moſt robuſtious, fartheſt removed from μαρασμοὶ, *conſumptive*, or *emaciating* ſickneſſes, and ſo from all danger of death. The LXXII. render the verſe οὐκ ἔστιν ἀνάπαυσις ἐν τῷ θανάτῳ αὐτῶν, καὶ στερέωμα ἐν τῇ πληγῇ αὐτῶν, *there is no reſt* (ſo the Arabick underſtands it, and ſo ſaith *Heſychius*, ἀνάπαυσις, ἀνάπαυσις, it ſignifies *reſt*; and ſo ἀναπεσών, in *Lucian*, is *to ly upon the back* and *look up*, the poſture of *reſt*) *in their death*, *and firmament in their ſcourge:* and the Latine, *non eſt reſpectus morti eorum*, *& firmamentum in plagâ eorum*, *there is no reſpect to their death*, *and firmament in their plague*. 'Tis not eaſie to divine what they meant by theſe expreſſions; unleſs perhaps reading ἀνάπαυσις, in the notion of *renitence*, *refuſing*, *denying*, (ἀναπύει ὁ συνίθετα πρὸς τι, ἀναπῦσαι, ἀρνήσασθαι, & ἀναπύων, παραιτούμενος, ſaith *Heſychius*, it ſignifies *to deny*, *refuſe*, *not to conſent*) the meaning may be, that they have no averſion to, or at their death, (they die in a good old age, without any violent diſeaſe to bring them to it;) nor is there *any firmneſs in their ſcourge*, the diſeaſes or afflictions that befall them are quickly over again, continue not long upon them. But the Latine will not be brought to this ſenſe. It may be *non eſt reſpectus morti eorum* may ſignifie, *they do not think of dying*, and then that will not be far from the ſenſe, though with the words it have no affinity. Our former Engliſh, which moſt frequently follows them, hath here happily departed from them, and rendred it fully to the ſenſe, *they are in no peril of death*, *but are luſty and ſtrong*. But ſtill it muſt be acknowledged there is great difficulty in אוּלָם, whether ם be radical or no. If it be not, and if אול in Hebrew may be thought to have the like notion to what it hath in Arabick, to ſignifie *firſt*, then very agreeably to what went before, it would thus be rendred, וּבְרִיא אוּלָם *and the former part of their life is healthy*, free from diſeaſes, or maladies, according to the uſual notion of ברי in Arabick. Or if it be radical, and have any affinity with the Arabick אלם *pain* or *grief*, then it would be (in conſort with the former ſtill) *but it*, i. e. *their death*, *is free from pain*. But theſe conjectures are without authority. *Abu-Walid* then makes ם radical, and takes it to ſignifie *porticus*, the *porch*, or, as ſome times it doth, the whole *temple*; and then underſtanding כ the note of compariſon, he renders it, *they are firm and ſound as the porch*, or *temple*, i. e. as ſuch a ſtrong building; as *Pſal.* 117. he prays, *that their daughters may be as corner-ſtones poliſhed after the ſimilitude of a palace*. This interpretation is mentioned as by *Aben-Ezra*, ſo by *Kimchi* in his Commentary, and alſo in his Roots, in the name of R. *Jonah*, i. e. *Abu-Walid*, without any cenſure: though he bring alſo the other interpretation, making ם an *affix*, and אול to ſignifie *ſtrength*; as alſo *Aben-Ezra* doth. The Jewiſh Arab interpreter making ם an *affix*, takes the

וּבְרִיא אוּלָם

the other for אולי *perhaps*, thus rendring the verſe, *there are no bonds of* or *from their deſtruction*, nor danger, but they ſay *perhaps* they ſhall recover, or be in health, as if it were literally *healthful is their perhaps*, or that which they perſwade themſelves of, not thinking themſelves in danger of death. *Aben-Ezra* alſo hath another rendring, taking אולם for *a palace*, and underſtanding ב, *they*, or *every of them is in health in his palace*. In this variety it may be beſt to adhere to that of our Engliſh, reading ם as an *affix*, and אול, as אֵיל, or איל, for *ſtrength of body*.

c. אנוש — בְּעַמָּל — אָדָם — יִנָּגְעוּ — עִם אָדָם

V. 5. *Men*] In this verſe the critical difference between אֱנוֹשׁ and אָדָם ſeems to be reſpected: The former from אָנַשׁ *doluit, æger fuit*, ſignifies a *painful, ſickly, calamitous* eſtate, and accordingly בְּעַמָּל *in the labour* (from עָמַל *doluit, male habuit*) denotes *ſickneſs* or *pains*, or other ſuch kinds of *miſery*, which bring anguiſh and faintings with them; which the LXXII. fitly expreſs by κόποι, *laſſitudes*, uſed alſo for *diſeaſes*, or *ſickneſs*. But אָדָם is a more general word for any ſort of *man*, any ſon of *Adam*, any mortal, which by bearing ſinful fleſh, is ſubject to afflictions of all ſorts, noted here by יִנָּגְעוּ from נָגַע *to ſtrike*, or *ſcourge*, which the LXXII. fitly expreſs by μαστιῶνται, and the Latine by *flagellari*. And ſo, as the former phraſe denotes the ſorrow or pain or ſickneſs of the diſeaſed, or weak, ſo this latter, to *be ſtricken*, or *ſcourged*, עִם אָדָם *with man*] ſignifies all other kind of afflictions, which befall men in this world, parallel to πειρασμὸς ἀνθρώπινος, 1 *Cor.* 10. *humane temptation*, or ſuch as frequently befalls *men* in this world.

d. עֲנָק — יַעְנְקֵמוֹ

V. 6 *Compaſſeth*] From עֲנָק *a gold chain*, or *neck-lace*, or *chain of the neck*, *Cant.* 4. 9. is the word יַעְנְקֵמוֹ here, and muſt ſignifie *putting on* this *chain* upon them by way of ornament. The Chaldee renders it by עַטַרְתְּהוֹן *crowneth* them, or *incompaſſeth* their neck, as a *crown* is wont to do the head. This גַּאֲוָה *pride*, or *elation of mind* is here ſaid to do (the conſequent of their uninterrupted proſperity, as *Ariſtotle* ſaith of wealth, ὑβριστὰς ποιεῖ, *it makes men proud* and *inſolent*) ſetting them out in the greateſt luſtre, and the moſt coſtly ornaments. And then it follows חָמָס *violence*, or *unjuſt oppreſſion* יָעְטֹף *putteth*, or *ſhall put*, or *bind*, or *faſten on* (from עָטַף to *put on raiment*) the ornament upon them. So the Chaldee underſtood it, and render it by way of paraphraſe בְּלִילָא — *the crown which they put on their head is from their rapine:* which alſo the LXXII. their rendring will bear, πεπεδημένοι ἀνομίαν καὶ ἀσέβειαν αὐτῶν, *they were cloathed with their injuſtice and impiety.*

e. יָמִיקוּ

V. 8. *Corrupt*] יָמִיקוּ from מוּק is not elſewhere to be met with in theſe *books*. יָמַקּוּ we have *Lev.* 26. 39. which is duly rendred by the LXXII. κάλαι-Σωρίσονται, *ſhall be conſumed*; but that is from מָקַק *to diſſolve*, or *melt*. The notion of מוּק, or מִיק may beſt be fetcht from the uſe of מֵיק in Chaldee and Syriack. So *Luk.* 16. 14. ἐξεμυκτήριζον muſt ſignifie *deriding*, being there ſet to expreſs So *Pſal.* 1 1. for לְצִים *ſcorners*, the Chaldee reads מְמַקְּנֵי, which the learned *Schindler* corrects into מְמַיְּקִין *deriders*. So *Pſal.* 119. 51. in the ſame manner the Hebrew hath הֵלִיצוּנִי, but the *Targum* מְמַקְּנִין or rather מְמַיְּקִין, *have had me in deriſion*; which being there ſpoken of the proud, may well give us the notion of it here, where it is ſet in the character of the proſperous wicked man, whoſe proſperity makes him proud, *v.* 6. and his pride ſcornful and contumelious. And thus hath St. *Hierome* rendred it, *irriſerunt*, *they have derided* or *ſcoffed*. *Abu Walid* thus renders the verſe, *They prate fooliſhly in their ſpeech, and the violence of their inſultations*, or *inſolencies*. And thus it hath affinity with the Arabick מוק, which hath the notion of *fooliſh rudeneſs*, ſuch as is oft in the words of inſolent rich men, which think they may ſpeak what they will. The Arabick Jewiſh interpreter reads, *They may multiply words, and ſpeak oppreſſion wickedly, and as if they ſpake from aloft.* To this agrees what follows, וידברו רע *and they ſpeak maliciouſly*: λαλήσουσιν ἐν πονηρίᾳ, ſay the LXXII. *they ſpeak in miſchief*, or *miſchievouſly*; the Latine, *loquuti ſunt nequitiam*, *they ſpeak miſchief*; and ſo the Syriack: but the Chaldee more fully, וימללון לאבאשא *and they ſpeak that they may hurt.* All of them leaving עשק, that follows, to be joyned with the end of the verſe, thus, עשק ממרים ידברו *from on high they ſpeak oppreſſion*, by *from on high* meaning, ſay the Chaldee, רום לבהון *the height of their heart*, and by *ſpeaking oppreſſion*, the open profeſsing of it, as the ſame phraſe is uſed, *Iſa.* 59. 13.

f. מִי

V. 10. *Waters*] For מי *waters*, as St. *Jerome* reads מי *who?* ſo the LXXII. appear to have read יְמֵי *dayes*; and for יִמָּצוּ *ſhall be wrung out*, from מָצָה *expreſſit*, וּמָצְאוּ *ſhall be found*, from מָצָא *invenit*. See *Schindler* Pentaglot. p. 1029. B. Accordingly they interpret it ἡμέραι πλήρεις, (ſo they render מָלֵא) ἀναπλήσονται, *full days ſhall be found among them.* This reading the Syriack (as well as the Latine, &c.) ſeem to follow, but convert it to a very diſtant ſenſe, ܘܢܫܟܚܘ ܒܗܘܢ ܟܠ ܙܒܢ, *and they* (i.e. the people of God, precedent) *ſhall find to themſelves abundantly.* The moſt probable way of interpreting the verſe will be (with *Caſtellio*) by ſetting it as a conſequent, inferred (as the לָכֵן *therefore imports*) from the former verſe. Before *the wicked* רְשָׁעִים *v.* 3. were ſpoken of, and ſo the ſubject of the ſpeech continued in the plural, and ſo it follows again, *v.* 11. but here עַמּוֹ *his people*, that muſt be the people of God, *my people*, ſay the LXXII. עַמָּא דְיָי *Gods people*, ſay the Chaldee, (as *Pſ.* 125. 3. *the Lord is round about his people*) ſo *Abu Walid his*, i.e. *Gods people*, contrary to the *wicked*. Of this *people of God* it is ſaid in the beginning of the verſe, that becauſe of the proſperity of wicked men, יָשׁוּב הֲלֹם *they ſhall turn hither*: ſo the LXXII. ἐπιστρέψει ὁ λαὸς μου ἐνταῦθα, *my people ſhall turn hither*; and ſo the Syriack and Latine, &c. What that means, muſt be taken from one of the many ſpecial acceptions of שׁוּב *to turn*, for *conſidering*, or *thinking on* any thing; ſo *Kimchi*, *his people return to this conſideration again and again.* So *Iſa.* 44. 19. לֹא יָשִׁיב אֶל לִבּוֹ, the LXXII. render it, οὐκ ἐλογίσατο τῇ διανοίᾳ, *be conſidered not in his mind*; and ſo here, *to turn hither*, is *to turn the mind hither*, and ſo *conſider*, or *to turn the eyes*, and ſo *look*, (ſo *Malac.* 3. 18. וְשַׁבְתֶּם *and ye ſhall turn, and ſee*, or *diſcern.*) And then follows, in reference peculiarly to the eyes, ומי מָלֵא יִמָּצוּ לָמוֹ, *and full*, or *plentiful waters* (or *waters able to fill a veſſel*) *ſhall be wrung out from them*, thus *Abu Walid*, and thus the Chaldee renders this part expreſly, וּדמעין סגיעין מָחָתִין לְהוֹן *and many tears ſhall flow from them*; though in the former part they vary much, חָבוּ עַל *they are turned againſt the people of the Lord to ſtrike them*, &c. *and many tears ſhall flow from them.* The Jewiſh Arab hath a rendring by himſelf. *Therefore ſome of his people turn to their way*, i.e. to their opinion, *there is drank of by them of the water of boldneſs*, or *rebellion againſt him*; i.e. Upon this divers of Gods people grow bold or inſolent

יָשׁוּב הֲלֹם

lent

lent againſt him. And *Abu Walid* hath a peculiar way of rendering הֵלֹם, as if it were הָלַם the infinitive, *with breaking of ſpirit*, for *broken in ſpirit*, *diſcomfited* in *ſoul*, as concerning the wayes of godlineſs, wavering, and *ſaying, how doth God know*, &c. *Behold*, &c. and then *there flow from them abundant waters* (viz. of tears) connects very well with it. This interpretation *Kimchi* in his Roots recites without cenſure, though he ſeem to prefer this other, *His people return hither*, i. e. to this conſideration, why *the wicked* ſhould ſo *proſper*, &c. and why the *waters of a full cup* of proſperity ſhould be wrung out to them, i. e. they ſhould have their fill of all good things in this world.

g. בָּגַ֣דְנוּ

V. 15. *Offend*] The Hebrew בָּגַד ſignifies *perfidiouſneſs*, *breaking of Covenant*, of *faith*, and is accordingly here rendred by the LXXII. ἠσεβήσαμεν, in the ſame notion that ἀσεβεῖς, *Rom.* 1. 31. ſignifies *Covenant-Breakers*. And thus it will beſt accord here, being applied to דּוֹר בְּנֶיךָ *the generation of Gods children*. What that phraſe ſignifies, appears by the parallel phraſes, *the generation of the righteous*, *Pſal.* 14. 5. *the generation of them that ſeek thee*, *Pſal.* 24. 16. The word דּוֹר *generation* oft ſignifies a ſet, and ſort of men, ſee *Prov.* 30. 11, 12, 13, 14. *Pſal.* 78. 8. and ſo *the generation of Gods children* ſignifies all the whole ſet and ſort of pious men, thoſe who have undertaken the ſervice of God, entred into covenant with him, part of which covenant and profeſſion it is, to believe in Gods Providence, which therefore to deny, or queſtion, or doubt of, is *to break* the covenant, *to prevaricate*, *to deal perfidiouſly*, to apoſtatize and do quite contrary to their profeſſion. And this ſeems to be the fulleſt importance of the phraſe here, to fall off, apoſtatize from all profeſſors of piety, to be in the Talmudical dialect, אֶפִּיקוֹרוֹס *Epicurus*, or *Epicurean*, ſo they call all who deny, or blaſpheme Gods providence, (ſee *Maimoni* in his tract of Idolatry.) This is not charged upon him that only had thoſe apprehenſions ſuggeſted to him, was under the temptation, his *feet were* but *almoſt gone*, his *treadings were* but *well nigh ſlipt*, v. 2. But *if I ſay, I will ſpeak thus*, utter it with the mouth, it is reſolved by the Jews themſelves to be Apoſtacy, and it will not avail the ſpeaker to recall or renounce them, ſaith *Maimoni* in that tract of Idolatry.

h. לְמַשּׁוּאוֹת

V. 18. *Deſtructions*] For לְמַשּׁוּאוֹת *into deſtructions*, from שָׁאָה *vaſtavit*, or, as *Abu Walid* and *Kimchi* will have it, נשׂא, which ſignifies the ſame, the LXXII. read ἐν τῷ ὑπαρθῆναι, *in being exalted*, as from נָשָׂא with שׁ, *to elevate*, from the affinity of the words, as their manner oft is, expreſſing the Pſalmiſts meaning, the *elevation* being that which aſcertains their *deſtruction*, when they chance to fall from it.

i. צֶלֶם

V. 20. *Image*] צֶלֶם is *an image*, or *a ſhadow*, the *image* of a body, and ſo ſeems to be taken here, for that which hath a fantaſtical only, in oppoſition to a real ſubſtantial being. So *Pſal.* 39. 6. *In an image man walketh*, his *life* is but an *image* of life. And then thus lies the compariſon in this verſe, betwixt the proſperity that wicked men enjoy, and that which is fanſied (and by fanſie only injoyed) in a ſleep or *dream*. That which one dreams of, is not really enjoyed by him, and whenſoever he awakes, the very appearance, or fantaſtical being, which was all it had, periſheth; and juſt ſo the proſperity which wicked men for a time enjoy, is at that very time but an *image* or *ſhadow* of proſperity, and that ſuch as within a while ceaſeth to be ſo much as a *ſhadow*, it abſolutely vaniſheth and comes to nothing: God doth as it were *awake* them out of this their dream, remove them out of this imaginary proſperity; or they of themſelves *awake*, their proſperity leaves them, or elſe they leave their proſperity. And then בָּעִיר, *in*, or *by* this *awaking* (ſo it ſignifies, from עוּר *evigilare*, and not as the LXXII. read, ἐν τῇ πόλει σου, *in thy city*, as if it were from עִיר *city*) or, *when they thus awake*, *thou*, *O God*, *ſhalt illude*, or *mock*, or *make to vaniſh*, or *bring to nothing* (ſo תְּבֻוֶה ſignifies from בּוּז *illuſit*, the LXXII. aptly render it ἐξουθενώσεις, *ſhalt bring to nothing*) צַלְמָם *their image* or *ſhadow* (εἰκόνα, ſay the LXXII. and ſo the Chaldee and Syriack, &c.) that imaginary proſperity which for a time they had. The Chaldee in their paraphraſe refer it to the day of judgment, when wicked men ſhall riſe out of their graves, and God proceed in wrath againſt them, (בִּרְגַז דְּסוֹתְהוֹן תְּחַבַּר, *in fury ſhalt thou ſcorn*, or *deſpiſe them*) according to that expreſſion of *Dan.* 12. 2. *Many of them that ſleep in the duſt of the earth ſhall awake; ſome to ſhame and everlaſting contempt*. But it may alſo fitly be referred to their imaginary proſperity here, v. 18.

k. אַחַר כָּבוֹד תִּקָּחֵנִי

V. 24. *With glory*] The Hebrew וְאַחַר כָּבוֹד may beſt be rendred, *and after glory*. So the Chaldee underſtood it, וּבָתַר דְּשַׁלִּים אוֹקָרָא, &c. *and after that the glory ſhall have been completed*, *which thou haſt ſaid thou wilt bring upon me*; it then follows, תִּקָּחֵנִי *receive*, or *thou ſhalt receive me*, the LXXII. reads συνελάβου, I ſuppoſe it ſhould be συναντιλάβου, *receive me to* thy ſelf. Thus לָקַח to *take* or *receive* ſignifies, *Gen.* 5. 24. where of *Enoch* 'tis ſaid, *God took him*, which *Eccl.* 44. 16. and *Heb.* 11. 5. is expreſt to be his *tranſlation*. To this rendring the Jewiſh Arab accords. *And after this honour thou ſhalt* (*meet* me, ſo his word תתלקאני uſually ſignifies, but here more probably) *receive me to thee*, or perhaps *raiſe me up*; for the day of Reſurrection is in Arabick called יום אלתלאקי *the day of meeting* God.

THE

The Seventy Fourth PSALM.

Paraphrase.

The Seventy Fourth Psalm composed by Asaph (see note on Psalm 73. a) and set to

MAschil of Asaph.

the tune known by the name of Maschil or intelligent (see note on Psal. 32. a.) is a prayer for deliverance and safeguard of Gods Church and people from their enemies, and seems to have been endited under the captivity, and describes the sacking of Jerusalem by Nebuchadonosor, and their state of sadness under the deportation.

|| shall thy- (עשן)

1. O God, why hast thou cast us off for ever? || Why doth thy anger smoak against the sheep of thy pasture?

1. O God, return to us in mercy, we beseech thee, and let us not alwyas lye under

thy displeasure, and the sharp expressions of it, who are thine own chosen peculiar people.

† Nation, or Kingdom.

2. Remember thy congregation which thou hast purchased of old, [a] the †rod of thine inheritance which thou hast redeemed, this mount Sion wherein thou hast dwelt.

2. We are thy Church which long agoe thou wert pleased to gather, and account of as thine own, as a man doth the possession

a.

which he hath purchased with his price; we are a nation which thou once broughtest out of Egypt with a mighty hand, many signs and wonders being shewed for the rescuing us out of the Ægyptian slavery; and since that time all the successions of us have been thine: among us hath the Ark of the Covenant resided, and therein the continued exhibition of thy presence, in Mount Sion, the place consecrated to thy solemn service. O do not thou forget and renounce all these thy gratious relations towards us.

* or, because of the utter destructions, all evil hath the enemy done in, or on—

3. Lift up thy feet * unto the [b] perpetual desolations, even all that the enemy hath done wickedly in thy sanctuary.

3. The enemies both of thee and us, the Chaldeans have sacked thy Temple, and

b.

used it reproachfully, being (for our sins, most justly) permitted by thee to work desolations among us, and even to invade and destroy thy holy place consecrated to thy peculiar presence and service. But those that are thus malicious, God will at length (interpose his power, and) utterly destroy. (Thus it fared as with the Philistims of old, so soon after this with the Chaldæans, and at length with heathen Rome.)

|| or trophees! (תנוחות)
† They shew themselves as one that lifts up axes on high in the thicket of trees.

4. Thine enemies roar in the midst of thy congregation; they set up their Enfignes [c] for || signs.

4. For a while tyrannical unjust oppressors may

c.

invade Gods people, and sacrilegiously break in upon his holy place, and prove victorious and successful therein.

† A man was [d] famous according as he had lifted up axes upon the thick trees:

5. Hew down and destroy, as one that comes to a wood well grown with instruments of excision in his hand, and presently sets about the execution.

d.

|| And (ועתה)

6. || But now they break down the carved work thereof at once with axes and hammers.

6. And thus do our enemies now lay wast the rich and beautiful sculptures de-

signed for thy honour and service, and use all means of violence they can think of, to perfect their malicious designs hewing, and knocking, and

† violated, or destroyed to the ground the (לארץ חללו)

7. They have cast fire into thy sanctuary; they have † defiled by casting down the dwelling-place of thy name to the ground.

7. Setting on fire and utterly demolishing the fabricks erected for thy pre-

sence. (How this was eminently fulfilled on the Temple of Jerusalem, see Mat. 24. 2.)

† their children together, or at once.

8. They said in their hearts, * Let us [e] destroy them together; they have burnt up all the synagogues of God in the land.

8. And that they might make but one work of it, to root out all religion both

e.

from the present and future ages, burning down and destroying all sorts of sacred Assemblies, Oratories, or Synagogues all the Nation over.

9. We see not our signs; there is no more any Prophet, neither is there among us any that knoweth how long.

9. And to increase our misery, the gift of Prophecy by which we were wont

to have signs given, to make known Gods will to us, is now ceased and lost from among us, and we have now none to consult or enquire of, how long this desolation shall continue. (This was most fully completed in the destruction by Titus, when though there were many ominous and prodigious signs, yet there was no Prophet sent by God, of whom they might ask or be advised in any thing.)

10. O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

10. Blessed Lord, let not our enemies any longer have this occasion to scoff at and

deride our affiance in thee, and to reproach and blaspheme thee our God, as if thou wert unable to rescue us, or chastise them.

|| recallest, or sees f. from within thy bosome destroy

11. Why || withdrawest thou thy hand, even thy right hand? [f] † pluck it out of thy bosome.

11. But be thou at length pleased to shew forth thy power, in executing thy

f.

judgments on them, in subduing and bringing them down.

12. For God is my King of old, working salvation in the midst of the earth.

12. For thou alone art he that hast guided and defended us from the begin-

ning, giving many signal and illustrious deliverances to thy people.

13. Thou

13. When the Ægyptian hoſts purſued them at their departure out of Ægypt, by thy power the red ſea was driven back, to give paſſage to the Iſraelites, but returned with violence on the Ægyptians, and deſtroyed them.

13. Thou didſt * divide the ſea by thy ſtrength: thou brakeſt the heads of the dragons in the waters.

* drive, or cauſe to recede, *ſee note b.*

g. 14. And in the ſame deſtruction Pharaoh the oppreſſive King was himſelf incloſed and drowned, and ſo devoured by the fiſhes, which the Ichthyophagi, (ſo called from their eating of fiſh) inhabiting the deſert on the ſhores of that ſea, do feed on.

14. Thou brakeſt the heads of Leviathan in pieces, and gaveſt him to be meat to g the people inhabiting the wilderneſs.

h. i. 15. And as in the wilderneſs to ſatisfie their thirſts, thou cauſedſt a full current of water to flow out of an hard rock, only by Moſes ſtriking the rock with his rod; ſo when there was need, thou dried'ſt up great and violent rivers, ſome others (it ſeems) as well as that of Jordan, to give an eaſie paſſage to thy people.

15. Thou h didſt || cleave the fountain and the flood, thou driedſt up † mighty i rivers.

|| bring out
† rapid
אֵיתָן

k. 16, 17. In ſum, thou which haſt made the day and the ſun to rule that, the night and the Moon to give light to that, which haſt ſetled all the climes of the earth, and all the various ſeaſons of the year, doſt alſo with the conduct of thy providence diſpoſe all other inferior effects, and conditions of men, and canſt reſtrain and puniſh, defend and ſupport, and reſtore to proſperity, as thou pleaſeſt.

16. The day is thine, the night alſo is thine; thou haſt prepared k the * light and the Sun.

17. Thou haſt || made all the borders of the earth, thou haſt made ſummer and winter.

* Moon
|| appointed all the bounds
וְעַבְרַת יָרֵחַ גְּבוּלוֹת

18. Be thou therefore now pleaſed to interpoſe on our behalf, and repreſs our adverſaries, which have not only reproached and triumpht over us, but at once violated thy bleſſed and holy name, blaſphemed and contemned the God we worſhip and depend on.

18. Remember this, that the enemy hath reproached, || O Lord, and that the fooliſh people have blaſphemed thy name.

|| or, the Lord
יְהוָה
κύριε, LXXII.

l. 19. O Lord, we are like turtles, in an afflicted, and ſo a mournful condition; and yet, as turtles, conſtant in our fidelity to thee, have not taken in any rival into thy ſervice, O let not an helpleſs multitude of ſuch, whoſe innocence delivers them up to the hatred of vultures, become for ever a prey to them: either repreſs them, I beſeech thee, or ſecure us, that wait only on thee, and depend on thy aid againſt our enemies.

19. O deliver not the ſoul of l thy turtle-dove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

20. Thou haſt promiſed thy aids and protections to all that uprightly ſerve and adhere unto thee, and haſt ſtill an holy covenant, Dan. 11. 30. by force of which we ſtill, how low ſoever we are brought, are confident to receive deliverance from thee. And now there is ſpecial need of it, the multitude being ſo great of unjuſt and cruel oppreſſors, which ſecretly lay and manage their deſigns of darkneſs againſt us. O be thou now pleaſed ſeaſonably to make good thy promiſes to us.

20. Have reſpect unto the Covenant; for the dark places of the earth are full of the habitations of cruelty.

21. O let not our truſt and reliance on thee be diſappointed, ſuffer not our oppreſſors ſtill to triumph over us; but return our captivity, reſcue us out of our preſent low dejected eſtate, that we may have the comfort of receiving deliverances from the and thou the juſt honour of our acknowledments.

21. O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.

22, 23. Lord, it is not againſt us only that their reproaches are meant, but they advance higher, even againſt thy ſacred Majeſty, whom they ſcoffe at and blaſpheme daily. This is a moſt horrible crying ſin, that cannot chuſe but provoke thine indignation: and yet of this are theſe Atheiſts continually guilty (their ſucceſſes againſt us and proſperous impieties puffe them up into this high degree of profaneneſs to ſcoffe at the God we worſhip, as one that is not able to protect his clients.) O let this excite and engage thee to interpoſe thy hand, to ſhew forth thy power, to undertake our defenſe and patronage, to repreſs and ſo confute their folly, that at length they may acknowledge their ſins, and adore thy Majeſty.

22. Ariſe, O God, plead thine own cauſe; remember † how the fooliſh man reproacheth thee daily.

23. Forget not the voice of thine enemies: the * tumult of thoſe that riſe up againſt thee || encreaſeth continually.

† thy reproach from the fool, every day
חֶרְפָּתְךָ נָבָל כָּל הַיּוֹם
* noiſe
שְׁאוֹן
|| aſcends, goes up
עוֹלָה

Annotations on Pſalm LXXIV.

a. שֵׁבֶט

V. 2. *The rod.*] From the notion of שֵׁבֶט, *a rod* or *ſcepter*, is that other notion of it, for a *Kingdom*, or *Empire*; and being here joyned with נַחֲלָתֶךָ *of thine inheritance*, it ſignifies a nation, which through all ſucceſſions, God had a peculiar right and title to.

b. הָרִיסָה פְּעָמֶיךָ

V. 3. *Lift up thy feet*, &c.] What הָרִיסָה פְּעָמֶיךָ *lifting up thy feet*, here ſignifies, will be beſt learnt from *Gen.* 29. 1. There of *Jacob* 'tis ſaid, וַיִּשָּׂא רַגְלָיו *he lift up his feet, and went into the Eaſt Country.* For וַיִּשָּׂא there, the Syriack hath ܢܣܒ, the ſame word which here we have; and that פְּעָמִים are all one with רַגְלַיִם *feet*, is evident from the ſcripture-uſe of it, *Pſal.* 17. 5. and in many other places. And then as *lifting up the feet*, is there in *Geneſis* no more different from the *going* that follows, than opening the mouth from ſpeaking; ſo Gods coming, or preſence, being in ſcripture-dialect frequently uſed for his inflictions of puniſhment, this will conſequently be the meaning of the phraſe here, when to it is immediately joyned, לְמַשּׁאוֹת *to deſolations*. *Abu Walid* renders it, *Tread hard upon thine enemies.* The Jewiſh Arab, *Shew forth thy puniſhment*, adding in a note that the *lifting up the feet* implies puniſhment, the bringing under by force being uſually expreſt by *treading under the feet.* There is another notion of פְּעָמִים for a *mall* or *hammer*, *Iſa.* 41. 7 and *Kimchi* would have that the meaning here, הורם פעם *lift up thy mall*, in oppoſition to the *axes* and *hammers*, v. 6. and thus alſo *Abu*

Abu Walid, lift up thy dashing Instruments. And the LXXII. that read ἐπαρον τὰς χειρας, *lift up thy hands*, come neerer that: but the Chaldee puts it but of queſtion, אַרֹם אסחוניך, *lift up thy goings* or *footſteps*, i. e. *come*. For לְמַשּׁאוֹת *to vaſtations*, or *deſtructions*, from נָשָׁא with ש, the LXXII. as from נָשָׂא with ס *to lift up*) read ἐπι τας ὑπερηφανιας αὐτων, *upon their prides*, or *elations* (ſee note on *Pſ.* 73.[h].) yet differ not much in the ſenſe: Gods *lifting up* his *feet*, or coming, as to act revenge *upon their prides*, being in effect the *deſtroying* of them. Thus *Abu Walid* alſo, *becauſe of the utter deſtructions which the enemy hath made*, and *becauſe of all the evil that he hath done in*, or *on the ſanctuary*. And *Aben Ezra*, *becauſe of the perpetual vaſtations*, i. e. becauſe of thine inheritance which is waſt. But the Chaldee again is moſt expreſs, לְמַשְׁנָא אוּמַיָּא *to lay waſt the nations*, viz. thoſe that had dealt ſo cruelly with *Jeruſalem*, the Chaldæans, in revenge of whoſe deſolations and vaſtations, God ſhould now come to his deſolations on them. To *deſolations* here is added נֶצַח *perpetuity*, to ſignifie *final*, *utter deſolations*, confronted to the perpetuity of Gods abſence, *v.* 1. And then as the reaſon to excite God to this, follows, כָּל הָרַע, &c. *all evil hath the enemy done in* or *on thy Sanctuary*. God hath deſerted his *Sanctuary*, by the going up of the *Schecina from between the Cherubims*, *Ezek.* 10. 4. and in conſequence to that, the heathen people had invaded that holy place, and laid it waſt: he is now beſought to return, and come to them again in mercy and reconciliation to them, and in vengeance to thoſe that in waſting them had oppoſed him; and this is the full importance of this verſe.

c. V. 4. *Signs*] אוֹת ſignifies *a ſign*, and from thence a *ſtandard*, or *enſign* in Militia; and the *ſetting up* this in any place which hath been taken by armes, is a *ſign* of that victory; and ſo an *enſign* or *ſtandard* thus *ſet up* is in effect a trophee. And this gives the different rendrings to the ſame word in this place. In the firſt place אוֹתָם *their enſignes*; but then being *ſet up*, they become אוֹתוֹת *trophees*. There is another notion of אוֹת *v.* 9. for ſuch *ſigns* as *diviners* give, to foretell things to come; and of theſe *Jarchi* underſtands it, that having finiſht their conqueſt according to the *auſpicia* or *ſigns* of *ſoothſayers*, *Ezek.* 21. 21. *The King of Babylon ſtood at the parting of the way to uſe divination, he made his arrows bright, he conſulted with Teraphim, he lookt in the liver*) they reſolve their divinations were true, *their ſigns* אוֹתֵיהֶם אוֹתוֹת *real ſigns*. And this is no improbable interpretation of the words.

d. V. 5. *Famous*] יִוָּדַע in Niphal (from יָדַע *knew*) ſignifies *to be known*, or in the notion of Hithpael, reciprocally, *to make himſelf known*, to *ſet himſelf out*, to *ſhew himſelf*: and being in the ſingular number, *Abu Walid* ſeems to underſtand it of the ſtroke or puniſhment from God. *Let it be known, as the ſtroak of him that lifteth up axes.* But it more probably connects with the enemies in the former verſe, either as 'tis ordinary to change the numbers, or elſe as underſtanding each or every of them, that were before ſpoken of; and ſo this verſe well connects with the former, *they*, or *every of them*, *ſhew themſelves* כְּמֵבִיא —*as one makes to aſcend* לְמַעְלָה *on high*, i. e. *lifts up* קַרְדֻּמוֹת *axes*, inſtruments of hewing or cutting down, of excliſion, בְּסָבֻךְ עֵץ *in the thicket* (from סָבַךְ *perplexus fuit*) *of wood*, or as the LXXII. not amiſs, ἐν δρυμῳ ξυλων, *in a cops*, or *wood of trees*. Thus the Chaldee interprets this verſe: but the LXXII. for the former part of it, ſo as will hardly be intelligible, καὶ οὐκ ἔγνωσαν ὅτι, εἰς τὸν αἰῶνα ὑπομένω, ὡς ἐν δρυμῳ ξυλων ἀξίνας, *and they knew not as to an entrance on high, as in a wood of trees with axes*; and yet the Latine follow them, *& non cogniverunt* (for וְיֻדַע *was known*) *and they knew not, ſicut in exitu, as in the end* (for כְּמֵבִיא *as one that lifts*) *ſuper ſummum on the top* (for לְמַעְלָה *up*, or *on high*) and then in the beginning of the next verſe *quaſi in ſylva lignorum ſecuribus* —— *as in the wood of trees with axes.* But in the former way of conſtruction the ſenſe is obvious, and ſuch as well connects with that which follows, וְעַתָּה *and now*, not as a notation of time, but as an expletive, or bare copulative, which the Chaldee expreſs by וכדין *and ſo*, as the ἀντίτυπον, or *counterpart* of the ſimilitude, as they cut down wood, ſo theſe *break* and cut *down* פִּתּוּחֶיהָ *carved works* from פָּתַח *aperuit*, in the notion of ſculpture, when applyed to ſuch materials, *Zach.* 3. 9. for which the LXXII. read τὰς θύρας αὐλῆς, *their doors*, as in the notion of פְּתָחִים from the ſame root, that ſo ſignifies.

V. 8. *Deſtroy them*] נִינָם is by all the antient interpreters, the Syriack only excepted, rendred as from נִין *filius*; בְּנֵיהֶם *their children*, ſaith the Chaldee, ἡ συγγενια αὐτῶν, *their kindred*, ſay the LXXII. and ſo the Latine, (and Arabick and Æthiopick) *cognatio eorum*: yet the Syriack נְשֵׁיצִנ *let us deſtroy them*, deducing it, as 'tis thought, from נָיָה *vim intulit, oppreſſit.* And thus *Abu Walid* deduceth it, and *Aben Ezra*, as likewiſe *Kimchi* approves it. But the former ſeems more regularly the rendring of it, and being here joyned with יָחַד *together*, (their poſterity *at once*, or *together*) it is a proverbial expreſſion, to ſignifie utter deſtruction, as we know it is when they and their children at once are involved in the ſame calamity. The Jewiſh Arab follows this notion of *children*, or *poſterity*, but renders it of the enemies. *So that their poſterity have ſaid of us in their minds, all of them, when they have burnt up all the Synagogues of the Almighty in the land, that we do not ſee our ſigns*, &c. i. e. as he gives his note, the ſecond order or progeny of our enemies have ſaid of us, *that we have not ſeen our ſignes*, &c.

e. נִינָם

f. V. 11. *Pluck it*] From כָּלָה *conſumptus eſt*, is כִּלָּה in Piel, *conſume thou*, ſo *Pſal.* 59. 14. 'tis twice uſed, כַּלֵּה בְחֵמָה כַּלֵּה *Conſume in the wrath, conſume.* And ſo in all reaſon 'tis here to be rendred; and being joyned with מִקֶּרֶב חֵיקְךָ *from within thy boſome*, it muſt ſignify drawing out the hand thence to deſtroy: and ſo 'tis paraphraſed by the Chaldee, *draw it* (i. e. thy *right hand* preceding) *out of the midſt of thy boſome, and deſtroy.* And thus it coheres with the former part of the verſe, לָמָּה תָשִׁיב יָדְךָ *why returneſt thou thy hand*, or *recalleſt* it into thy boſome? The Jewiſh Arab reads; *Turn not from them thy hand, even thy right hand, but conſume them out of the midſt of thy houſe*, giving a note that the *houſe of God* is called חֵיק. For כַּלֵּה the LXXII. read εἰς τέλος, and the Latine, *in finem*, from the notion כָּלָה *finitus eſt.*

כִּלָּה

מִקֶּרֶב

לָמָּה תָשִׁיב

g. V. 14. *The people inhabiting the wilderneſs*] What is here meant by עַם לְצִיִּים *the people of the wilderneſs*, may ſeem ſomewhat uncertain. By *Leviathan*, the Whale is literally meant, but Poetically, *Pharaoh*, the King of Ægypt, as by the *Dragons*, v. 13. his Army that purſued *Iſrael.* Now of theſe it is ſaid, *Ex.* 14. 30. that *Iſrael ſaw the Ægyptians dead on the ſea ſhore*, and then being thus made a prey to the wild-beaſts and birds, 'tis not improbable that theſe wild beaſts and birds ſhould here be expreſt by עָם, *the people of the wilderneſs*, as being the only proper inhabitants thereof. That עָם *people*, hath ſometimes that interpretation in Scripture, appears by *Prov.* 30. 25.

עַם לְצִיִּים

and 26. where the Ants are ſtyled עַם, *a people*, and ſo the Coneys alſo. And in analogy with this interpretation it is, that God in the Prophets expreſſes the defeat and ſlaughter of an army, by making a great feaſt, and inviting a multitude of gueſts to it, *Iſa.* 56. 9. meaning Beaſts and Birds of prey. But though to the bodies of the Ægyptians drown'd in the ſea, and here meant, this interpretation of *people* for *beaſts* be moſt agreeable, yet becauſe Ægyptians are here not named, but poetically expreſt by *Leviathan* and *the Dragons*, and thoſe are more proper food for men than for birds and beaſts, and becauſe the * *inhabitants* of that *deſert* lying by the red ſea, did feed wholly on fiſh, and were therefore called *Ichthyophagi*, *fiſh-eaters*, it will be moſt reaſonable to interpret this עַם לְצִיִּים *people of the wilderneſs*, of theſe *Ichthyophagi*, near whoſe ſhore *Pharaoh* and his hoſts were drowned. Of their feeding on the *Leviathan*, or Whale, when they meet with it, as well as on leſſer fiſhes, *Agatharcides* tells us, *cap.* 20. ἐκ δὲ ἐκπιπτόντων εἰς τὴν χέρσον κητῶν ἀπλήστως, *they feed and live on the whales which are caſt on dry land:* and ſo *Diodorus Siculus*, l. 3. διαζῶσιν ἀπὸ δὲ ἐκπιπτόντων, &c. *they are fed* or *nouriſhed by Whales*, and other ὑπερμεγέθεις, *fiſhes of a vaſt ſize*, διὰ τὸ μεγέθους δυσαλωτοῦσι, *which becauſe of their greatneſs are hard to be taken*; anſwerable to the תַּנִּינִים *dragons*, v. 13. Of theſe *Aben Ezra* interprets this place, בציה בנגב הים *the inhabitants of the wilderneſs by the ſhore of the ſea*, the ſame that are mentioned by the name צִיִּים *Pſal.* 72. 9. *they that dwell in the wilderneſs ſhall bow before him*; which were men ſure, and not beaſts, and particularly theſe *Ichthyophagi* by the red Sea, which was one of the Seas mentioned, v. 8. Of this ſea † *Diodorus Siculus* hath a remarkable paſſage pertinent to our preſent purpoſe, *It is*, ſaith he, *a tradition among the Ichthyophagi that dwell near, which they have conſerved from their anceſtors, that at a certain great* ἀμπώτις, *ebbe* or *receſs of the Sea*, ἐγίνετο τῆ κόλπῳ ξηρὰ πᾶς ὁ τόπος, *every place of that ſinus was dried up*, μεταπιπτούσης τῆς θαλάττης εἰς τἐναντία μέρη, *the Sea departing to the other oppoſite parts*, and then again, ἐπανελθοῦσαν ἐξαίφνης πλημμύραν, *flowing back with a huge flote, it was reſtored to its former courſe.* Which certainly refers to this part of hiſtory, and ſets it down moſt exactly according to the truth: not that the Sea ſo parted aſunder, that the Iſraelites might paſs from one ſide to the other on dry land, as over *Jordan* they did, (for that they did not thus paſs over, but came out at the ſame ſide of the Sea that they went in; ſee *note* i.) but that as in a great ebb, (ſuch as was never ſeen before, nor ſince) the Sea departed ſo far from the banks of Ægypt, that the Iſraelites firſt, and the Ægyptians after them, went in, and marcht in the midſt of the channel on dry ground, *and then waters returned*, *Exod.* 14. 28. i. e. flowed back again, and drowned the Ægyptians, and caſt up their bodies on the *ſhore*, as the Text ſaith, *Ex.* 14. 30. and thereby made the parallel more complete betwixt *Pharaoh* with his Ægyptian Armies, and *Leviathan*, and the *Dragons*, or great fiſhes, which are wont to be caſt upon the ſhore by the tides; and ſo the *Ichthyophagi* come out at ſet times to gather them, *twice a day*, ſaith *Agatharcides*, at the *third* and *ninth hour*, ὅταν ἐκ πλάγιας ἡ πλήμμυρα ἐπὶ τὴν χέρσον εἴσεισι, *when the tide comes in from the ſea to the dry land.* Which being conſider'd, it now appears how far theſe *two* interpretations are from being unreconcileable, they being both moſt true, one in the Hiſtorical, the other in the Poetical ſenſe. In the Hiſtorical ſenſe, *Pharaoh* and the Ægyptians were drowned in the Sea, then caſt upon the ſhore, and devoured by the Beaſts and Birds of the Wilderneſs, which muſt then be the עַם לְצִיִּים *people in the wilderneſs*; but this here poetically deſcrib'd by the *Whale* and other great fiſhes caſt upon the ſhore by the tide, and gathered up and uſed for food by the *Ichthyophagi*, which are properly, and not poetically ſtyled, עַם לְצִיִּים *the people of the wilderneſs.* And ſo this is the complete importance of this verſe.

* ἀνθρώπων τῶν νῦν Σύρων ἐπὶ δυὰ σταδίους ἑξήκοντα τῶν Ἐρυθρᾶς παροικοῦσιν οἱ Ἰχθυοφάγοι. Pauſan. in Attic.

† l. 3.

V. 15. *Cleave*] בָּקַע as it ſignifies *to cleave*, ſo alſo *to bring forth* or *fetch out*; *expreſſiſti*, ſaith *Seb. Caſtellio.* It is uſed of Birds diſcloſing or hatching their young ones, *Iſa.* 34. 15. and 59. 5. becauſe that is done by the young ones *cleaving*, or *breaking* the ſhell with their bills. And accordingly 'tis here uſed of God's wonderful work, of *cleaving*, and ſo bringing or cauſing to break out (the LXXII. well expreſs it by διέῤῥηξας, the Latine by *dirupiſti*,) waters out of the rock, and that in ſuch plenty that it became a river, which ran along with them in their journeying (ſee note on 1 *Cor.* 10. 4.) in reſpect of its firſt coming out of the rock 'tis here called מַעְיָן a *fountain*; but in reſpect of the current, here is added נַחַל and *a flood*, or *torrent.*

h. בָּקַע

מַעְיָן נַחַל i. עֵבְרוֹת אֵיתָן

Ibid. Rivers] What the *ſtrong rivers* were which were here referred to, the Chaldee hath undertaken to ſpecifie, *Arnon*, and *Jabbok*, and *Jordan.* That the red ſea was not in this verſe referred to, is probable, becauſe that had been before mentioned, v. 13. and that under another ſtyle פַּוֹרְתָּ, from that notion of פָּרַר *to go back*, or *recede*, wherein the Arabs uſe; and ſo God by his ſtrength dealt with that, made it go back, and give place to the Iſraelites entring into the Channel, not ſo as to part aſunder, for them to go quite over from one ſide to the other: for 1. the way from *Ægypt* to *Canaan* led them not *croſs* the red ſea, 2. their journeyings ſet down *Num.* 33. 6. and 8. ſhew that as before their entring into the Sea, they were in *Etham* in the edge of the wilderneſs, ſo after they were come out of the Sea, they came into the ſame wilderneſs of *Etham*, and went three dayes journey in it, an evidence that the Iſraelites came out on the ſame ſide of the ſea as they went in. That this and no more is the meaning of διέβησαν, *paſſing through the red ſea*, *Heb.* 11. 29. their *walking on dry land in the midſt of the ſea.* *Exod.* 14. 29. ſee note on *Heb.* 11. b. But then *Jordan*, that was *dried up*, and gave them an eaſie paſſage over it, *Joſ.* 3. 16. But as for any miraculous *drying up* either of *Arnon* or *Jabbok*, there is no Hiſtory of it in Scripture, only one intimation there is, *Num.* 21. that may incline us to credit the *Targums* tradition. For there on the mention of their *remove*, and *pitching on the other ſide of Arnon*, v. 13. it follows, *wherefore it is ſaid in the Book of the wars of the Lord, what he did in the red ſea, and in the Brooks of Arnon.* VVhere the comparing and joyning Gods miraculous works *in the red ſea*, with thoſe he did *in the brooks of Arnon*, is an indication that ſome ſuch like thing was done for the Iſraelites at thoſe *brooks*, as was before done at the *red ſea*, *viz.* at the time of its receding before the Iſraelites. And from that *book of the wars of the Lord* the Chaldee by Tradition might have it.

פּוֹרְתָּ

V. 16. *The light*] From אור *luxit*, is מָאוֹר in general any *luminary* or *receptacle of light*, indifferently the *Sun* and the *Moon*, *Gen.* 1. 16 But being joyned with, and ſo oppoſed to *the Sun*, as here *the night* is to *the day*, it muſt needs ſignifie the luminary of the night, *the Moon*, as *the Sun* is of the day: and accordingly the Chaldee renders it סִיהֲרָא *the Moon*, and the LXXII. σελήνην, and ſo the Syriack, ܣܗܪܐ and the Jewiſh Arab, *Thou haſt prepared the Moon with the Sun.* Only the Latine reads *auroram*, *the morning.*

k. מָאוֹר

V. 19. *Thy*

l. תּוֹרְךָ

V. 19. *Thy Turtle*] From תור the original of our Latine *turtur*, which is but the doubling of it, is תּוֹרְךָ here *thy turtle*; which being by the Psalmist designed poetically to signifie the pious, faithful servants of God, who make good their fidelity to him, which in the spiritual sense is parallel to to the purity and chastity of the *turtle*, the Chaldee and LXXII. have chosen to paraphrase it, the former by מְאַלְפֵי אוֹרָיְתָךְ *those that learn thy law*, with respect to תּוֹרָה *law*, which hath such affinity with it; the other by ἐξομολογεῖσθαί σοι, *confessing to thee*, as if it were יוֹדֶה, the letters whereof differ so little from it.

The Seventy Fifth PSALM.

Paraphrase.

TO the chief Musitian, Altaschith, A Psalm or song of Asaph.

The seventy Fifth Psalm was composed by Asaph, to the tune known by the name Altaschith, (see note on Psal. 57. 2.) praising God for all his wondrous acts of mercy, and of justice upon the enemies of his people, and was committed to the Præfect of the Musick.

‖ and near is thy name to them that declare thy wondrous works.

1. Unto thee, O God, do we give thanks, unto thee do we give thanks; ‖ for that thy name is near thy wondrous works [a] declare.

1. We bless and magnifie thy mercies, O Lord, and again we bless and magnifie a.

them, and have all manner of inducement and obligation thus to do, not only because we have received so many signal ingagements from thee, but especially because the performance of this duty of praise is so richly accepted and rewarded by thee, and thy power and providence ascertain'd to the present defense of all those that performe it faithfully, that wait on thee for thy aids, and fail not in acknowledging the receit of them.

‖ take a fit time.

2. When I shall ‖ receive [b] the congregation, I shall judge uprightly.

2. For God is a most upright judge, and if he doth a b.

while delay the punishing of wicked men, and relieving the godly, that certainly is but an act of his wise disposal, to choose the fittest season for it, a time which in all respects is most agreeable; and then he will certainly interpose in mercy to the one, and just vengeance to the other.

† were melted. נְמוֹגִים

3. The earth and all the inhabitants thereof † are dissolved, I bear up the pillars of it. Selah.

3. When the whole land was in a civil combustion, one part as it were melted

and dissolved from another, 'twas God alone that kept it from utter destruction, by preserving alive the pious men, who by their Prayers and Intercessions are wont to contend and prevail for averting of ruine, (see note b.) or supported it still upon the proper basis, and re-establisht David in his Throne.

4. I said unto the fools, Deal not so foolishly, and to the wicked, Lift not up the horn.

5. Lift not up your horn on high, speak not with a stiff neck.

4, 5. Repress and brought down the wicked Rebells, that scoft at God and his Anointed, and were obstinately bent to exalt themselves

in his ruine. These did God in his good time bring down and put to shame.

* neither from the East, nor West, nor desert of Mountains

‖ Governor.

6. For [c] * promotion cometh neither from the East, nor from the West, nor from the South.

7. But God is [d] the ‖ Judge, he putteth down one, and setteth up another.

6, 7. For indeed it is he only that can exalt or suppress, and no power on c. earth can properly be said d. to do it, this is the privilege

and prerogative of the one supreme supereminent ruler of all the world; and in great justice he thus disposeth of this, as of all things here belong, as he sees fittest (never suffering wicked men continually to prosper.)

8. For in the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

8. All that befalls either good or evil men comes certainly from God, who hath in his power judgments of the most direful aloy,

most fitly compared to a cup of the strongest wine, with the addition of the most stupifying mixtures, myrrhe, &c. (see note on Rev. 14. 10. c.) and in the dispensing and pouring out of this, some drops may fall to the portion of godly men in this world, some afflictions for a time; but then for the wicked they must expect the bottom of the cup, the bitterest and most intolerable part of sufferings, every drop of those dregs of Gods wrath to be drunk up by them, in this life probably, but undoubtedly in another.

9. But I will declare for ever, I will sing praises to the God of Jacob.

9. As therefore it is my part not to fail to pro-

claim and bless the name of this God for ever, which hath so favourably owned the cause of his servants;

10. All the hornes of the wicked also will I cut off, but the hornes of the righteous shall be exalted.

10. So I shall securely remit to him the taking his own time to execute his

judgments, to bring down the power of all his enemies, which he will certainly perform, cherishing, and at last promoting, those that adhere faithfully to his service.

Annotations

Annotations on Psal. LXXV.

a. פָּעַל

V. 1. *Declare*] The whole difficulty of this, *v.* 1. ſeems to be beſt removed by rendring סִפְּרוּ as a participle plural in the ſenſe of the dative caſe, for then that will expreſs to whom Gods *name*, i. e. his *power* is here ſaid to be *nigh*, viz. סִפְּרוּ *to them that declare* (the Chaldee renders it אַשְׁתָּעוּ) *thy wondrous works*. Thus hath the learned *Caſtellio* rendred it, *Cujus præſens adeſt nomen tua narrantibus miracula. To thee will we give thanks whoſe name is preſent at hand* (ſo קָרוֹב ſignifies) *to them that ſhew forth thy miracles.*

b. מוֹעֵד

V. 2. *Congregation*] מוֹעֵד from יָעַד *condixit*, ſignifies an *appointed time* or *ſeaſon*, as well as *place*; and in that former ſenſe 'tis moſt commonly uſed either for *time* in general, or in ſpecial for the four ſeaſons of the year, the months, the ſolemn feaſts, *&c.* and to this ſenſe of *time*, not *place* or *congregation*, the learned interpreters render it: יְמָנָא *time*, ſaith the Chaldee; ܙܒܢܐ *time*, ſaith the Syriack; καιρὸν, the LXXII. and *tempus* the Latine; and ſo the Arabick and Æthiopick, and the Interlinear *ſtatutum tempus*; and *Caſtellio*, *certum tempus*: and then with אֶקַּח from לָקַח *cepit*, it may fitly ſignifie the *taking a fit ſeaſon*. And then follows the אֲנִי מֵישָׁרִים אֶשְׁפֹּט *I will judge rectitudes*, underſtanding it of the Lord. That the ſpeech belongeth to God, appears by the next verſe, his *eſtabliſhing*, or *ſupporting* the *pillars* of the *earth*, preſerving religious perſons, who in the Hebrew dialect are frequently ſtiled *pillars*: ſo *Maimonides de Idol*: of *Abraham* that he was עַמּוּד הָעוֹלָם *the pillar of the world*: ſo *Gal.* 11. 9. thoſe eminent Apoſtles, are called στῦλοι, *pillars*, and oft elſewhere: Which *eſtabliſhing* and preſerving of them (ἐστηρίωσα, ſay the LXXII. *I have ſet them firm and ſolid*) can belong to none but God; and ſo in the following verſes, till at length, *v.* 7. 'tis expreſly ſaid, *God is the judge, he putteth down one, and ſetteth up another.* This is again obſervable, *v.* 10. For as here, *v.* 1. and 2. there is an alternation between the Pſalmiſt and God, deſigned to be ſung ſeverally by ſeveral perſons or *chori*, and ſo both in the firſt perſon, *unto thee do we give thanks*, ſaith one, and *when I——I ſhall judge according to right*, ſaith the *other*, (דִּבְרֵי הָאֵל *the words of God*, ſaith *Kimchi*;) ſo again in the concluſion, *I will declare, I will ſing praiſes*, ſaith one, and *All the horns of the wicked will I cut off*, ſaith the other; to ſignifie to us the certain anſwers we may expect from God: If we adhere to him and bleſs him, bear thankfully and patiently what he layes upon us, he will certainly eſpouſe our cauſe, defend and ſecure us, *judge rectitudes* in one place, and *cut off the horns of the wicked in the other*, which is but the paraphraſe of his *judging rectitudes* (i. e. the moſt perfect right judgments) here, which yet he oft defers to do, till he find a *fit time*, either the time of wicked mens having filled up the meaſure of their ſins, or a choiſe ſeaſon when their oppreſſions grow high, and the godly are ready to ſink under them, and then upon their *flying to God in their trouble, he delivereth them out of their diſtreſs*. Another rendring the former part of the verſe is capable of, taking כִּי in the front in the notion of *although*, of which there are many inſtances. So *Gen.* 47. 14. כִּי not *for*, but *although Manaſſes was the firſt born*, he laid his right hand on *Ephraim*. So *Exod.* 34. 9. *Let the Lord come among us* כִּי not *for*, but *although it be a ſtiffnecked people*. See *Joſ.* 17. 18. *Dan.* 9. 9. *Exod.* 13. 17. *Pſ.* 41. 5. *Iſ.* 12. 1. *Pſ.* 71. 15. And then כִּי אֶקַּח מוֹעֵד will be, *though I take time*, i. e. *delay*, or *make* ſome *ſtay*, *I will judge rectitudes*; according to that of our Saviour, *Luk.* 18. 7. *that God will avenge his electi, though he bear or ſtay long*; and *Habak.* 2. 3. *The viſion is for an appointed time*, the מוֹעֵד here, *though it tarry, wait for it, becauſe it will ſurely come, it will not tarry*. To which ſenſe it may farther be obſerved, that לָקַח hath alſo the notion of *buying*, and then *buying times*, is a ſolemn phraſe, *Dan.* 11. 9. for making delays, from whence St. *Paul* hath ἐξαγοραζόμενοι τὸν καιρὸν, *redeeming the time*, Eph. 5. 16.

c. הָרִים

V. 6. *Promotion*] That הָרִים here ſignifies *mountains* in the genitive plural, and ſo is governed of מִמִּדְבַּר *from the deſert* preceding, is agreed by all the antients, and then it is to be rendred *from the deſert of the mountains*, or *the mountainous deſert*: ſo the LXXII. οὔτε ἀπὸ ἐρήμων ὀρέων; the Latine, *neque à deſertis montibus, nor from the deſert mountains*, the Chaldee with ſome change, *neither from the North of the deſerts, nor from the South of the Mountains*; but the Syriack expreſly, ܘܠܐ ܡܢ ܡܕܒܪܐ ܕܛܘܪܐ *nor from the deſert of the mountains*, and ſo the Interlinear alſo. And then the ſpeech muſt be elliptical, and the ſupply of it fetcht either from the precedent verſe, or elſe rather from the ſubſequent, and not be *promotion* only, by which ſome interpreters render הָרִים, as if it were the infinitive (from רוּם, *exaltavit*) *exaltare*, or *exaltatio*; but more fully *pulling down, and ſetting up*, thus, *For neither from the Eaſt* (ſo מִמּוֹצָא literally, *from the going out*, ſignifies) *nor from the Weſt, nor from the deſert of Mountains*, כִּי &c. *For God judgeth*---Thus the Jewiſh Arab, *neither from the Eaſt, nor from the Weſt, nor from the deſerts and mountains cometh that unto you*. The word הָרִים here alludes to the יָרִים ver. 7. and חֲרִימוּ ver. 5. On this verſe the Rabbins have their changes. *Kimchi*'s Father would have מוֹצָא to be *cuſtom* or *impoſt* (from 1 *King.* 10. 28.) מַעֲרָב to be *traffick* (*Ezek.* 27. 14.) מִדְבָּר to be *eloquence* (*Cant.* 4. 3.) the ſeveral ways of preferment in the World. *R. Obad. Gaon* interprets מוֹצָא the *riſing of the ſtars*, מַעֲרָב their *ſetting*, מִדְבָּר the *primum mobile* (for ſo 'tis called) and ſo to refer to Aſtrological predictions, pretended from the horoſcope. But *David Kimchi* himſelf having mentioned his Fathers deſcant, tranſlates it literally, *neither from the Eaſt, nor from the Weſt*, &c. i. e. it is not acquired by mans diligence in going hither and thither, *&c.* and although he prefer the notion of *exaltation*, or *promotion*, yet he gives a note from *R. Aba* an antient Rabbin, that הָרִים in every other place of Scripture but this, ſignifies *mountains*, And then why not in this alſo?

d. שֹׁפֵט

V. 7. *Judge*] The word שָׁפַט ſignifies ſomewhat more than an ordinary *juſticiary* among us, for to ſuch it ſcarcely belongs to beſtow honours, and preferments at pleaſure. It is the ſtyle whereby the Captains and managers of the wars of the people of Iſrael were ſtyled, *Gideon*, and *Sampſon*, &c. which, as the Roman Dictators, acted in an unlimited power. Theſe were raiſed up by God, when the people were oppreſt, or captivated, to vindicate them to their antient liberties; and from hence the Latine *Suffes* and *Suffetes* is derived, *qui ſummus Pœnis magiſtratus eſt*, ſaith *Livy*, *which was the ſupreme Magiſtrate among the Carthagiuians*, and to theſe the managery of their wars belonged, *quod velut conſulare imperium apud Carthaginenſes erat*, ſaith *Livy*, again, *becauſe the government of the Carthaginians, was as it were conſular*. And in this notion it is here attributed to God, as to *judge rectitudes*, puniſh and avenge them of their enemies, *v.* 2. (the שָׁפַט here referring to the אֶשְׁפֹּט there) ſo to ſubdue their oppreſſors here (as a Captain in war) and reſtore to their Countrey again.

8 bell: Pun.

10 bell. Pun.

כִּי

The

The Seventy Sixth Psalm.

‖ Master of the stringed instruments. (*see* Pf. 4. note 2.)

TO the ‖ chief Musitian upon Neginoth, a Psalm or Song of Asaph.

Paraphrase.

The Seventy sixth Psalm, is a commemoration of the power and Majesty, and merciful presence of God unto his people, in hearing and answering them, and executing judgments on their enemies, overthrowing their † heathen invaders; It was composed by Asaph, and committed to the Præfect of the stringed instruments.

† שיר של סנחריב
'Aσυ'εων, An ode on the Assyrian, Ixxii. &c. of Senacherib and his company. Jarchi.

1. In Judah is God known, his name is great in Israel.

1. Though God have done abundantly sufficient to reveal his power and glorious attributes to all the men in the world, yet in a most signal manner hath he exhibited himself to the people of the Jews:

2. In Salem also is his Tabernacle, and his dwelling in Sion.

2. And that especially in the holy place of publick assembly, where when pious men meet devoutly to offer up their sacrifices and requests to him, they receive certain answers of mercy from him, most evident demonstrations of his peculiar presence and audience there.

† *or* lightnings, *or* fires.

3. There brake he [a] the † arrows of the bow, the shield, and the sword, and the battel. Selah.

3. * Whilst we kept close to his service there, we never failed to receive portentous aids from him, to obtain the most illustrious victories over our enemies, to secure our selves, and destroy them in their most furious and formidable assaults; and whatsoever we have at any time atchieved in this kind, it hath been no strength of ours, but his peculiar interposition.

a. * So the Chald.

4. Thou art more glorious and excellent then the mountains of prey.

4. Thy presence, O God, in this hill of Sion hath a far greater and more glorious vertue for the guarding of us, and overcoming our opposers, than the mountains of most strength and advantage, where our malicious enemies in their siege and designs of taking our City, make their randezvous, are for the fortifying themselves, or annoying of us.

‖ have despoiled, *or* disarmed themselves, they slept.

5. The stoutest-hearted ‖ are spoiled, they have slept their sleep, and none of the men of might [b] have found their hands.

5. The stoutest and most able men in the world, the most warlike and victorious

b.

Assyrians, have by this means without any considerable strength of ours, been utterly discomfited, when they had betaken themselves to their rest, 2 Chron. 32. 21. in the midst of their security the Lord sent an Angel, and cut off all their mighty men of valour, they slept but never waked again; and so their whole Army (see Isa. 37. 36. like men asleep, have been able to do nothing, not so much as to move an hand to hurt us.

6. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

6. 'Twas the secret interposition of thy power, O Lord, that wrought this signal destruction upon so potent and numerous an Army.

‖ from the minute of thy anger מֵאָז אַפֶּךָ

7. Thou, even thou art to be feared, and who may stand in thy sight ‖ when once thou art angry?

7. Thou art most terrible and irresistible in thy judgments, and consumest all before thee in the first minute that thou art pleased to execute them.

8. Thou didst cause judgment to be heard from heaven; the earth [c] feared, and was still,

9. When God arose to judgment, to save all the meek of the earth. Selah.

8, 9. When thou, though in heaven, didst please to interpose for thy oppressed people, in imminent pressing danger, to deliver them from the violences of men,

c.

and to punish those that injured them, then thy Angels came forth on thy messages, with thunder and lightning and earthquakes; by these the proudest sinners were stricken with horror, dreaded these thy thunderbolts, and had no means imaginable to secure them from them, were all destroyed and put to flight, and so left thy people to their rest and quiet, whom they came to besiege and conquer.

† *or* confess. * *or* gird on.

10. Surely the wrath of man shall † praise thee; the remainder of wrath shalt [d] thou * restrain.

10. And thus art thou praised and acknowledged, and in some degree honoured by the miscarriage and frustration of unjust and wicked men, and occasionally by their very sin, their cruelty and blasphemies, when they came to be restrained and quelled, and remarkably punished by thee; or, Against their rage thou preparest rage; they begin in fury against pious blameless men, afflicting and oppressing them, and thou in thy time dealest with them in wrath, repayest them, as they have deserved.

d.

‖ all † the terrible. לְמוֹרָא

11. Vow and pay unto the Lord your God: ‖ let all that be round about him bring presents to † him that ought to be feared.

11. Our God is a gracious and dreadful God, gracious to us in defending us against the most savage oppressors, dreadful to them that continue thus to provoke and blaspheme him. O let us all, that profess his service, consecrate (and performe) to him the fruits of our lips, all possible praises and thanksgivings, all works of piety and charity. And let those that have provoked, make speed to atone him by reformation, and the meet fruits thereof.

* bring down.

12. [e] He shall * cut off the spirit of Princes, he is terrible to the Kings of the earth.

12. Else be they never so great and prosperous, never so proud and stout, God will in a most terrible manner deal with them, and at length be sure to bring them low enough, as he hath done the proud Senacherib, and Rabshakeh, and the whole Assyrian Army.

e.

Annotations

Annotations on Psal. LXXVI.

a. רֶשֶׁף

V. 3. *Arrows*] The Hebrew רֶשֶׁף ſignifies *fire*, *Job*, v. 7. where *ſparkes* that *fly upward* are poetically expreſt by בְּנֵי רֶשֶׁף *the ſons of the fire*. So *Pſal.* 78. 48. it is uſed not for *thunderbolts* or *lightnings*, as our margin reads, but ſimply for *fire*, ſhot out of the clouds, and *running along upon the ground*, Exod. 9. 23. And from thence by metaphor it is applied to an *arrow* or *dart*, ſhot out of a *bow*, and by the ſwiftneſs of the motion ſuppoſed to be inflamed, ſee *Cant.* 8. 6. where of love it is ſaid, that רִשְׁפֶּיהָ רִשְׁפֵּי אֵשׁ (not the *Coals*, but) the *arrows* thereof are *arrows of fire*, it ſhoots, and wounds, and burns a mans heart, inflames it vehemently by wounding it. Here we have the word twice, and if the former of them do not ſignifie *arrows* ſimply, it will not be found in that ſenſe in the Bible: nor do the LXXII. render it in the notion of an *arrow*, but in this place expreſs it by a general word, τὰ κράτη τῆς τόξου, *the ſtrengths of the bowes*, referring to that which is ſuppoſed to be the cauſe of inflaming the *arrows*, the ſtrength of the *bow* from which they are ſhot out. The Syriack in ſome degree of complyance with them render it זְרָעָא *the armes* of the *bow*, that which the *bow* reacheth out as a man doth his *arme*, and by which, as by an *arme*, it reacheth to, and forcibly ſeiſeth on that which is diſtant from it. The poetical expreſſion will beſt be conſerved by reteining ſome notice of the primary ſenſe in the rendring of it, *fires* or *lightnings* of the *bow*, i. e. thoſe hoſtile weapons which are moſt furious and formidable, as *fire* ſhot out from a *bow*.

b. מָצְאוּ

V. 5. *Found their hands*] לֹא מָצְאוּ יְדֵיהֶם may be rendred, *have not found their hands*, i. e. have not been able to uſe them for reſiſtance, for the offending others, or even for their own defenſe; the Hebrew מָצָא (as the Syriack שְׁכַח by which they here render it) ſignifying as *to find*, or *get*, ſo to *have in readineſs*, *in their power*, to be *able to uſe*. To this the Chaldee look in their paraphraſe, לָא סַפִּיקוּ לְמֵיהַד וְנֵיהוֹן בִּידֵיהוֹן *they could not take their weapons in their hands*, i. e. they could not uſe their hands to manage their weapons. The LXXII. have but little varied the phraſe, οὐκ ηὗρον οὐδὲν ταῖς χερσὶν αὐτῶν, *they found nothing with their hands*, i. e. they were able *to do nothing* with them, (their vaſt army atchieved nothing, but *returned with ſhame of face to their own land*, 2 Chron. 32. 21.) Which the Latine ſeems to have a little miſtaken, when they add the prepoſition *in*] to what they found in the LXXII. *nihil invenerunt in manibus*, *they found nothing in their hands*; but that ſtill interpretable to the former ſenſe, *they found nothing*, i. e. they had neither *weapons* nor ſtrength *in their hands*, their whole Army was utterly routed and diſcomfited, without ſtriking a ſtroak; for which the Syriack read, לָא אַשְׁכַּחוּ יְדֵיהוֹן, *their hands were not able*, or *impotent*. And this well agrees to the beginning of the verſe; אִשְׁתּוֹלְלוּ *they have been cut off*, or *periſhed*, *they are gone*, ſaith *Abu Walid*, or *have deſpoiled themſelves*, (the reciprocal from שָׁלַל *prædatus eſt*,) *they have caſt away their weapons*, ſaith the Chaldee; ἐταράχθησαν, *they were troubled*, ſay the LXXII. as when in a Panick terror men are amazed, diſcomfited, *throw away* their *weapons*, and fly, and by that aſtoniſhment are like men in a *ſleep*, their ſtrength and ſenſe tyed up; but it more punctually refers to the time wherein the Angel ſmote the Aſſyrian Army, in the deep of the night, when they had put off their garments and weapons both, were faſt *aſleep* in their tents, and at once 85000. of them ſlain, *Iſa.* 37. 36. This is poetically deſcribed by *ſleeping their ſleep*; and as is added, *v.* 6. נִרְדָּם men in *a dead ſleep*, *dura quies*, *ferreus ſomnus*, an *hard* and *thorny ſleep*. Were they never ſo ſtrong or valiant, had they never ſuch ſtrength of body, skill in armes, courage of mind, and all that was neceſſary for a conqueſt, in the midſt of their ſecurity, they were ſmitten, and ſo utterly vanquiſht, and returned *re infectâ*, *without doing of any thing*.

c. אֶרֶץ יָרְאָה

V. 8. *Feared*] What is meant by the *earths fearing* here, muſt be judged by proportion with the *judgments being heard from heaven* in the former part of the verſe. In the hiſtory, 2 *Chron.* 32. 21. the Angel of the Lord wrought that great execution on the Aſſyrians Army. Now the deſcent of an Angel, when he came commiſsioned for any act of power, was generally furniſhed by God with ſome ſenſible atteſtation from nature, thunders and earthquakes, neither of which would probably be wanting in ſo eminent a work as the ſlaughter of eighty five thouſand. Of the thunder there can be no doubt, the *judgments being heard from heaven*, refers to קוֹל, which indifferently ſignifies *voice*, and *thunder*, which is a vocal, and ſo audible *judgment*, coming out of the aire, which in ſcripture is ſtiled *heaven*. And then for the earthquake, that that is ſignified by the אֶרֶץ יָרְאָה *the earths fearing*, may be gueſſed from 1 *Sam.* 14. 15. *There was trembling in the hoſt, in the field, and among all the people, the garriſon and the ſpoilers they alſo trembled, and the earth quaked, ſo it was a very great trembling*, or *a trembling of God*. Here a *trembling of God*, or ſuch as is cauſed by the appearance of Angels ſent by God, is made up not only of the trembling of men, but of the *earth* it ſelf. And ſo *Matth.* 28. 2. at the appearance of Angels *there was a very great earthquake*. And this to very good purpoſe, that they that oppoſed Gods people might evidently perceive that it was not chance, or ordinary ſickneſs, or ſudden infection, that cut them off, but the diſpleaſure of an omnipotent Deity. Now becauſe among us trembling is an effect of fear, and where trembling is viſible outwardly, fear is ſuppoſed to be within, therefore it is here an eaſie poetick figure, to expreſs an earthquake by the *fearing of the earth*. And then that which follows, וְשָׁקְטָה *and was ſtill*, as it is elegantly oppoſed to the *trembling*, or *fear* forementioned, ſo it imports the effect of this earthquake to the children of Iſrael, this ſhort commotion gave reſt and quiet to the land: as *Jud.* 3. 30. וַתִּשְׁקֹט הָאָרֶץ (juſt the ſame phraſe as here) *the land had reſt eighty years*, and ſo *eb.* 5. 31. and 8. 28. and in ſeveral other places, the *land had reſt*, or the *countrey was in quiet*. And ſo in St. *Paul*, ἡσυχασμὸς, *reſt*] is *quiet* from the perſecutors of the Chriſtians. (ſee note on *Heb.* 3. c.) *Abu Walid*, from its conjunction with יָרְאָה *fearing* here, would make it one of thoſe which have contrary ſignifications, and ſo to ſignifie here *ſtirred* or *moved*. But the Jewiſh Arab renders it, *ſome of the people of the earth feared, and ſome were ſtill*, i. e. ſaith he, the *oppreſſors feared, and the oppreſſed had reſt*.

d. חָתַר

V. 10. *Reſtrain*] What חָתַר ſignifies here, is not agreed among the Interpreters, the word ſignifying 1. *to gird*, and 2. *to reſtrain*. In the notion of *reſtraining* it will have a very commodious ſenſe, applyed

to

to *Senacherib* to whom this Pſalm belongs. For as by the ſlaughter of the eighty five thouſand in his army, he was forced to *depart*, and *dwell at Niniveh*, 2 *King.* 19. 36. ſo after his return thither, there be ſome remainders of his wrath on the Jews that dwelt there. We may ſee it, *Tob.* 1. 18. *If the King Senacherib had ſlain any, when he was come and fled from Judæa, I buried them privily, (for in his wrath he killed many)* &c. This was the racemation, as it were, or gleanings of his wrath, and this was *reſtrained* by God; for he ſoon falls by the hands of his *ſons Adramelech and Sharezer, as he was worſhipping in the houſe of Niſroch his God*, 2 *King.* 19. 37. And to this ſenſe *Kimchi* interprets it, *thou ſhalt ſo repreſs the malice of our enemies, that the other nations ſhall not dare to fight againſt us*: ſo likewiſe *Aben-Ezra*. And thus it muſt be, if the *remainder of wrath, be mans wrath*, as the former part of the verſe inclines it, *Surely the wrath of man*, &c. But חָגַר in the primary notion ſignifies *girding*, or *putting* on, *araying* ones ſelf; *cinxit, accinxit, præcinxit*. *Girding*, we know, ſignifies *putting on*, and is applied to garments, ornaments, arms; חגור *Gird thy ſword upon thy thigh*, *Pſal.* 45. 3. and frequently elſewhere: and ſo *girding with gladneſs*, is *putting on feſtival ornaments*. And agreeable here in a poetical phraſe, *thou ſhalt gird on the remainder of wrath*, parallel to *putting on the garments of vengeance for clothing*, *Iſa.* 59. 17. will ſignifie Gods adorning and ſetting out himſelf by the exerciſe of his *vengeance*, vulgarly expreſt by his *wrath*, and the word חֵמֹת *wrath*, moſt fitly uſed with reflexion on חֵמַת the *wrath of man* in the beginning of the verſe. *Mans wrath* is the violence and rage and blaſphemy of the oppreſſor, upon the *meek* or poor man foregoing. This begins, goes foremoſt, in provoking God; and then שְׁאֵרִית *the remnant* or ſecond part *of wrath* is ſtill behind for God, and with that he *girds* himſelf, i. e. ſets himſelf out illuſtriouſly and dreadfully, as with an ornament, and as with an hoſtile preparation, in the eyes of men. And ſo in this ſenſe alſo it is agreeable to the context. *The wrath of man*, *Rabſhake's* railings and blaſphemies, תּוֹדְךָ *ſhall confeſs* or *praiſe thee*, as being brought down by God, and ſignally refuted by him, (for then after ſo eminent a vindication of Gods honour, his oppoſition and reproaches did but illuſtrate that glory which he endeavoured to eccliſs, and become a kind of confeſſion to him.) One of the Targums read יְתוּבוּן וְיוֹדוּן *they ſhall convert, and confeſs to thy name, and praiſe thee*, in reference to other men that look on, and admire, and give *honour to God, who thus ſeaſonably interpoſes, and girds on the remainder of wrath*, comes in opportunely to reſcue the oppreſſed, and execute judgment on the oppreſſor. And ſo in either ſenſe the parts of this verſe are perfectly anſwerable the one to the other. To this latter rendring of תַּחְגֹּר the Chaldee inclines us, paraphraſing it by תִּתְרַעֵי לְחַבָּלָא עַמְמַיָּא *thou haſt girded on*, or *prepared*, or *made ready the remainder of fury* (meaning *Gods fury*) *for the deſtroying of the nations*. And ſo the Interlinear, *reſiduum irarum accinges, thou ſhalt gird on thee the reſidue of wraths*; and *Caſtellio*, *exuberantibus furoribus decoraris, thou art adorned with exuberant furies*, in the notion of an ornament or feſtival garment; to which alſo if the LXXII. refer by their ἐγκαταλείμμα ἑορτάσει σοι, *the remnant of wrath ſhall celebrate to thee a feaſt*, it will be hard to gueſs what they meant by it. This the Latine render from them, *reliquiæ cogitationis diem feſtum agent tibi, the relicks of thought* (ſo interpreting ἐνθυμίου) *ſhall keep an holy-day to thee*.

V. 12. *Cut off*] רוּחַ *ſpirit*, ſeems here to denote the proud, and cruel and faſtuous *ſpirit* of oppreſſing *Nimrods* (ſuch *Senacherib* was) lifted up with the ſucceſſes of their impiety; ſo the Chaldee יַעֲרַע נְשׁוּת רוּחֲהוֹן דְּרַבְרְבָנַיָּא *he ſhall repreſs the groſſneſs*, or *elation*, or *pride of the ſpirit of the great ones* (ſo נְשׂוּת רוּחַ ſignifies, the ſame phraſe by which they paraphraſe *the pride of the countenance*, *Pſal.* 10. 4.) And *Gods cutting it off*, *bringing it low*, (ſo יִבְצֹר from בָּצַר *minuit*, ſignifies) is his not only repreſſing, and not permitting it to proceed farther, but his inflicting ſevere puniſhments upon it, *cutting off* the tyrant in his bloody purſuits, as it fared with *Senacherib* (ſee note d.) The LXXII. as we now read it, having ἀφαιρούμενον πνεύματα ἀρχόντων, *taking away the ſpirits of Princes*, may be thought by *ſpirits* to ſignifie no more than their *lives*: but the Latine reading *ſpiritum* in the ſingular, and ſo the Syriack ܪܘܚܐ *ſpirit*, ſhew that πνεύμα not πνεύμα is the right reading; and then nothing hinders, but that they might take it in this ſenſe for *pride* and *elation of ſpirit*, which as it may be taken away by other means of humbling, beſide that of death, ſo it is then ſurely ſubdued and brought low, when it brings deſtruction on him in whom it is. *Abu Walid* here renders יִבְצֹר *ſhall exalt*, and *hinder the enemies from them*; and ſo *Kimchi* in his Roots *ſhall exalt* them, and *ſtrengthen* them. But withall he ſaith, it may be interpreted, *ſhall cut off*, or *bring low*, the radical ſignification being, as he reſolves, the notion of *hindering, keeping* in, or *reſtraining*.

The Seventy Seventh Pſalm.

Paraphraſe.

The ſeventy ſeventh Pſalm is a pious reſolution of affiance in, and prayer to God, in all the miſeries that befall us in this life, by way of dialogue between diffidence and a well-grounded hope and faith. It ſeems to have been compoſed by Aſaph in reference to the ‖ captivity, and committed to the Præfect of Muſick, to be ſung to thoſe inſtruments in which Jeduthun and his poſterity were imployed.

‖ for עַל

TO the chief Muſitian ‖ to *Jeduthun*, a Pſalm of *Aſaph*.

‖ ורן מנמור על לשון תגלות נאמר,

This Pſalm is ſpoken in the tongue or Dialect of the Captives. *Kimchi*.

† My voice was unto God, and I cried, my voice unto God,

1. † I cried unto God with my voice, even unto God with my voice, and he gave ear unto me.

1. My diſtreſſes were great, and I had none but God to fly to: to him therefore I addreſt my requeſt importunately, and he was pleaſed to relieve me out of them.

קוֹלִי וְאֶצְעָקָה

* hand was ſtretcht out —and remitted not.

2. In the day of my trouble I ſought the Lord; [a] my * ſore ran in the night and ceaſed not; my ſoul refuſed to be comforted.

2. When any affliction came, this was my conſtant practice, never to give over praying, never to take any repoſe by diverting from that imployment.

b. 3. But betaking me to God, and with all importunity making my requeſts to ſound in his ears, I prayed with all the ardency and devotion and affection of my ſpirit.

3. I remembred God, [b] and ‖ was troubled: I complained, and my ſpirit was* overwhelmed. Selah.

‖ tumultuated, or made a noiſe, or was clamorous, I meditated, or prayed—— * troubled, agitated.

c. 4. When I am in the night on my bed, thou, O Lord, ſeeſt how I am imployed every minute of it; when any matter of trouble ſeiſeth on me, I betake my ſelf to this kind of ſilent meditation.

4. [c] Thou holdeſt mine eyes waking; I am ſo troubled that I cannot ſpeak.

† didſt hold, or keep the watches of mine eyes; I was troubled, and ſpake not.

5. I recount all the eminent paſſages of thy providence toward this nation of ours, beginning from the firſt foundation of it.

5. I ‖ have conſidered the days of old, the years of † antient times.

‖ conſider, or recount. † ages, ſee note d.

6. And thus I think over my own compoſures in the ſolitudes of the night, converſing ſilently with my ſelf, in this form of dialogue betwixt me and my own ſpirit: And firſt my ſpirit or mind asks the queſtion, in this or the like form, reflecting on the diſtreſſes that are now upon us,

6. I call to remembrance my ſong in the night; I commune with mine own heart, and my ſpirit * made diligent ſearch,

* demandeth, asketh. שִׂיחִי

7. God is diſpleaſed and chaſtiſeth us ſeverely, as if he would never be attoned,

7. Will the Lord caſt off for ever? and will he be favourable no more?

8, 9. His mercies and his promiſes gave us ground of hope, and will he never remember theſe? Is he finally reſolved never again to turn to us in mercy?

8. Is his mercy clean gone for ever? ‖ Doth his promiſe fail for evermore?
9. Hath God forgotten to be gracious? Hath he in anger ſhut up his tender mercies? Selah.

‖ is his word abliſhed נִגַּר אֹמֶר

d. 10. The continuance and repetition of his judgments for ſo many years, or in ſo many forms frequently varied, but ſtill lying heavy upon us, makes this a ſeaſonable fear.

10. And I ſaid, [d] this * is my infirmity: but I will remember the years of the right hand of the moſt High.

* my deſertion is a change of the right—— or the years of—— † from the antient times of thy wonders, ſee note d.

11, 12. But I ſoon anſwered and ſilenced theſe my melancholy infidel reaſonings, and oppoſed unto them the acts, the many illuſtrious miraculous acts of God, in bringing us out of Egypt, poſſeſſing us of Canaan, ſubduing all our neighbouring enemies, &c. infallible evidences both of his power, and fidelity to all that depend on him; and reſolved more reaſonably to ſtay and ſupport my ſelf with the meditation and ſolemn reflection on theſe, by his former dealings inviting the continuance of them, and raiſing to my ſelf confident preſages of his future mercies.

11. I will remember the works of the Lord; ſurely I will remember † thy wondrous works.
12. I will meditate alſo of thy works, and talk of thy doings.

13. And upon an intire ſurvey of all I am forced to acknowledge, that all Gods dealings are moſt juſt and holy, he never fails the leaſt in the performance of his promiſes; but, on the contrary, hath magnified his power (as well as juſtice and fidelity) in a moſt illuſtrious manner, in all his dealings with his people.

13. Thy way, O God, is in ‖ the ſanctuary: who is ſo great a God as our God?

‖ holineſs, בַּקֹּדֶשׁ

14, 15. When thou reſcuedſt thy people of Iſrael out of the bondage of Egypt, the poſterity of Joſeph all begotten there, and all the reſt of the ſeed of Jacob which came to Egypt to Joſeph, (and were at firſt kindly treated by the King, but after a while oppreſt and tryannically inſlaved) thou didſt it in a moſt mighty miraculous dreadful manner, ſo as convinced the very obdurate heathens of thy power and vengeance upon them.

14. Thou art the God that doeſt wonders; thou haſt declared thy ſtrength among the people.
15. Thou haſt with thine arm redeemed thy people, the ſons of Jacob and Joſeph. Selah.

16. And when the Iſraelites by thy conduct came to the ſea ſide, the very ſea, that untamed body, was reſtrained by thee, and as in a frightful dread of thy majeſty fled from before them, gave them leave to paſs as on dry ground through the chanel of it.

16. The waters ſaw thee, O God, the waters ſaw thee; they were afraid, the depths alſo were troubled.

17, 18. And on the other ſide the Lord ſent out his judgments upon the Egyptians, lookt unto their hoſt through the pillar of fire and cloud, and troubled them, Exod. 14. 24. by which was intimated the tempeſtuous rain and thunder reſounding in the air, and ſending out ſhafts or ſharp ſtones, and again thunders in the clouds, and lightning flaſhing in their eyes, to the diſturbing them extreamly.

17. The clouds poured out water, the sky ſent out a ſound; * thine arrows alſo went abroad.
18. The voice of thy thunder was in the heavens, the lightnings lightned the world, the earth trembled and ſhook.

* thy ſharp ſtones חִצֶּיךָ

19. And thus whilſt thy people were conducted and carried ſafe by thee through the midſt of the red ſea, the Egyptians were in no wiſe able to follow them, (but were all firſt diſordered and reſtrained in the ſpeed of their march, God took off their chariot wheels that they drave them heavily, Exod. 14. 25. and ſoon after by Moſes's ſtretching out his hand, ſwallowed up and deſtroyed by the ſea returning upon them, v. 26.) and ſo thy works of providence in preſerving ſome, whilſt by the ſame means thou deſtroyeſt others, moſt undiſcernible and inſcrutable.

19. Thy way is in the ſea, and thy paths in the great waters, and thy footſteps are not known.

20. And in ſum, thy care over thy people, and thy conduct by the hand of Moſes and Aaron, hath been experimented to be like that of the moſt watchful and skilful ſhepherd over a flock, ſecuring them from all aſſaults or violence of their enemies. And thy dealings with them there, are a full ſecurity to us now, if we continue our faithful dependence on thee, that thou art both able and ready to relieve and reſcue us out of the greateſt captivities, and moſt preſent dangers.

20. Thou leddeſt thy people like a flock by the hand of Moſes and Aaron.

Annotations

Annotations on Psalm LXXVII.

a. נִגְּרָה V. 2. *My sore ran*] נִגְּרָה from נגר *protraxit, extendit se*, being here applied to יָדִי *my hand*, will most probably be rendred, *was stretched out*, or *stretched it self*; and to that best agrees וְלֹא חָפוּג *and remitted not, gave not over, fell not down* from פוג *remissum esse*. 'Tis true when it is joyned with any fluid thing, it signifies *to flow*, or *run about*, as of water, tears, wine, or blood, but here with the *hand* (if that be the meaning of יָדִי) the *stretching out* is the most proper notion of it: and though the LXXII. for נִגְּרָה seem to have read נִגְּדָה *over against him*, yet they have sufficiently expreſt the sense, and restrained it to the notion of יָדִי for *my hand*, τῶν χειρῶν μου νυκτὸς ἐναντίον αὐτοῦ, *I sought him with my hands by night toward him*. The Chaldee having taken יָדִי by it self, and given it a *paraphrase* remote enough שְׁרֵת עֲלַי נְבוּאַת *prophecy rested upon me* (from one use of the word יָד spoken of God, for *the Spirit of God*, 2 *King*. 3. 15.) do also paraphrase נִגְּרָה by the *eye dropping of tears*; but the Syriack reading וְיָדוֹ as if it had been יָדוֹ *his hand*, convert it to another matter. 'Tis true יָד signifies many things besides *an hand*, particularly a *stroke*, or *hurt*, or *wound* that befalls any, but this sure respecting him that strikes or inflicts it, whose *hand* or *stroke* it is said to be, not his who is striken by it. So *Deut*. 32. 36. where *their hand* is thus interpreted by the *Chaldee*, 'tis סַחֲרַת סָנְאֵיהוֹן *the stroke of the hater*, and *Exod*. 24. 11. where the *not laying the hand*, is by the Chaldee rendred *not hurting*, and so יָד interpreted by נֶזֶק *hurt*; yet the יָדוֹ *his hand* or *hurt*, is not there applied to the patients, but to the agent, God. And *Abu Walid*, who renders it here a *wound* or *stroke* in respect to the sufferer, mentions it as a distinct signification from what it hath in other places. And so still it is most reasonable to understand it in the ordinary sense, יָדִי *my hand*, and then נִגְּרָה must be the *extending, holding out*, or *up, the hand*, by which prayer is fitly expreſt, whereof that is the solemn gesture.

b. וָאֶהֱמְיָה V. 3. *And was troubled*] וָאֶהֱמְיָה from הָמָה *sonuit, fremuit*, cannot better be rendred than by, *I made a noise*, which following the *remembring of God*, and the other phrases v. 1. and 2. of *crying*, and *stretching out the hand*, must needs be understood of the voice of his prayers very importunate in Gods ears, (and either very loud or very moanful) or, as 'tis used *Psal*. 39. 6. very *unquiet*, and clamorous in Gods ears: and then follows to the same matter, אָשִׂיחָה *I will* or *did meditate*, either answerable to the *remembring God* in the beginning of the verse, or else in the notion of *praying*, as *Psal*. 55. 17. it was rendred by the Chaldee אֲצַלֵּי *I will pray*: and here אֲדַבֵּר *I will speak before the Lord*: and *lastly*, הִתְעַטֵּף *my spirit was involved, anxious, troubled*; the Syriack render it וְאִתְחַטַּף *was rapt, caught* into an *extasie*, as it were, *exagitated*, or *disturbed*. And so every part of this verse is an expression of the Psalmists devotion, *in the day of* his *trouble*, v. 2. but not of his affliction it self.

c. שְׁמֻרוֹת V. 4. *Eyes waking*] שְׁמֻרוֹת (from שָׁמַר *custodivit*) signifies *watches*, or *vigils*, whether the spaces into which the night was divided, the first, second, or third *watch*, or the office of *watching* for such a space. Here it seems to be taken in the latter sense, for the office of *guarding*, *watching over*; and then אֲחֹזְתָּ joyned with it, *holding the watches* (parallel to φυλάττειν φυλακὰς, *keeping the watches*, *Luk*. 2. 8. is the executing of that office.) 'This is here poetically spoken of God, that he *holds the watches* of the Psalmists *eyes*, i. e. sees and knows how they are imployed every minute of the night. And this is here used but as a preface to introduce what follows in the rest of the Psalm, which is made up of the meditations which he had on his bed, and in which he spent the night, supposing God to be present to them. נִפְעַמְתִּי saith he, *I was in perturbation, agitated, disquieted*, וְלֹא אֲדַבֵּר *and spake not* vocally, but as in a deep meditation: חִשַּׁבְתִּי *I recounted* or *thought on the years that were past* ——

d. V. 10. *My infirmity*] This v. 10. may perhaps be best rendred, if it be taken as the conclusion of the sad hopeless thoughts, set down v. 7, 8, 9. There by way of question his spirit had seemed to say, that there would never be any end of the present afflictions, that *Gods mercies* were *forgotten*, *and his promises* cassate, as if the decree were gone forth, Gods oath in his wrath, a final irreversible sentence, of which he would not repent, saith *Rasi*: And in the same tenor 'tis here added, I said חַלּוֹתִי הִיא *this my disease* (so the Syriack render it, ܗܕܐ ܡܟܝܢܬܝ, from חָלָה *aegrotavit*, and so both חֳלִי in Hebrew, and חול, and חָלָל, primarily signifie) *this my wound*, or *this my dejection*, saith *Abu Walid*, or perhaps *this my desertion*. (for חלה is used by the Arabs also for *desertus fuit*, *being put away*, as in divorce, *Mat*. 19. 7.) שְׁנוֹת יְמִין עֶלְיוֹן. Here the word שְׁנוֹת is capable of several interpretations, either for *changes*, or *years*. In the *first* sense it will be שְׁנוֹת יְמִין עֶלְיוֹן *a change*, or *changes* (from שָׁנָה *mutavit*) *of the right hand of the highest*, not a *mutability* in Gods counsels, or providence, but a varied punishment sent by him, ܡܫܢܝܢ ܡܫܢܝ *a repeated* blow or plague, saith the Syriack; and so sure the *Chaldee* understood it, who render it thus, וְאֲמָרִית *and I said*, סַרְעוּתִי הִיא *this disease* אֶשְׁתְּנִיו *a mutation*, or, *is a mutation* דִּגְבוּרַת יְמִין עִלָּאָה *of the strong right hand of the most High*, *a varying* of his inflictions, not any inconstancy in his providence and counsels. If it be that, it must be by way of interrogation, *And I said this is my infirmity, What? shall the right hand of the most high change?* But it may be taken also in the second notion for *years*, as 'tis evidently used v. 5. and from that verse the sense reacheth down to this place, after this manner, *I have considered the days of old*, שְׁנוֹת עוֹלָמִים *the years of ages*, *viz*. of the several ages, wherein our nation hath been retrenched, and by degrees prepared for this final deportation under *Zedekiah*, as 1. the captivity of the tribes beyond Jordan, and Galilee, 2 *King*. 15. then of the remainder belonging to the Kingdom of Samaria, 2 *King*. 17. and lastly of *Judah*, both to *Pharaoh Necho*, the Ægyptian King, and then to *Nebuchadnezzer* in his first and second war, 2 *King*. 23. and 24. In relation hereto the Psalmist asks v. 7. הַלְעוֹלָמִים יִזְנַח *will the Lord cast off for ages*, i. e. for *several ages*, *will he be favourable no more?* and so on in divers phrases v. 8. and 9. and then v. 10. *And I said this my disease* or *desertion*, שְׁנוֹת יְמִין עֶלְיוֹן *is the years of the right hand of the most high*, i. e. my captivity is lasting, my sufferings many, the measure of their duration, as the years of eternity. This latter sense seems somewhat more consonant to the *genius* of these writings, wherein it is customary for the verses to refer by several characters, and allude to each other, and so in likelihood this is the importance of שְׁנוֹת. But the former also will well enough be born, and in either of them this verse very fitly concludes the first part of this dialogue, which

all inclined to the sad part of the reflexion. And then v. 11. follows the second part of it, of a quite contrary resolution, to the end of the Psalm, *I will remember the works of the Lord, surely I will remember*, זִכְרֹם פֶּלֶא *from the antient of thy wonders*, i. e. I will take up another Epoch, that of all the miraculous deliverances of our nation, when first brought out of *Ægypt*; I will put the Lord in mind of all his former mercies, and by that recognition endeavour to perswade him to a repetition of them; which belongs clearly to that new matter. The LXXII. for חִלּוֹתִי read ἠρξάμην, *now I began*, as from one notion of חָלַל in Hiphil *cæpit*; and herein the Latine follow them; but the Syriack, as was said, forsake them, and adhere to our rendring of that word, *my infirmity*. *Abu Walid*, who renders חַלּוֹתִי *this my disease*, or *my dejection*, *being cast down* or *wounded* (as coming, saith he, either from חלל or חלה) and שָׁנוֹת *years*, will have the whole passage run thus, *And if I say this my prostration* or *distress* or *suffering shall be for the remainder of time perpetual, I call to mind thy former benefits to us*, and my hope is *strengthened*, and *despair ceaseth*, making this sadder part an introduction to the more chearful. And so the Jewish Arab, *And when I say this is my dejection, prostration, and the space* [or *duration*] *of the plague* [or *punishment*] *of the most High, I remember*, &c.

The Seventy Eighth PSALM.

Paraphrase.

The seventy eighth Psalm is a reflexion on Gods various dealing, his mixtures of mercies and punishments on the people of Israel, from the time of their being in Egypt, to Davids exaltation to the Kingdom. It seems to have been composed by Asaph, and set to the tune called Maschil. See note on Psal. 32. a.

MAschil of Asaph.

1, 2. Let all the people of God give diligent attention to what I shall now deliver, as to that which is designed for their special instruction, and gathered out of the records of Gods providence toward his own people, the Jews, (see note on Psal. 49. 6.) that all that profess Godliness may be admonished thereby.

1. Give ear, O my people to my law; incline your ears to the words of my mouth.

2. I will open my mouth in a parable; I will utter dark sayings of old,

3, 4. And the truth of the things being so undoubtedly certain, (as well as of weighty consideration, either particularly known to us that now live, or thought fit to be by tradition conveighed down to us by our ancestors, I have all reason to communicate and propagate them to others, to whom also our Fathers designed them, as well as to us of this age; that they might joyn with us in blessing, and praising, and magnifying the glorious attributes of God, and the powerful and gracious acts that he hath wrought for us.

3. Which we have heard and known, and our Fathers have told us.

4. We will not hide them from their children, shewing to the generations to come the praises of the Lord, and his strength and his wonderful works that he hath done.

5. For thus indeed did God himself appoint, when he first revealed his will and laws unto the Jews by Moses, laying it as an obligation on the parents to be strictly careful to instruct their children to all posterity in the knowledge of them, (see Deut. 4. 9. and 6. 7.)

5. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

6. That not themselves only, but even all their posterity, those that were not then born, should first learn them themselves, and then diffuse and instil them into all others.

6. That the generation to come might know them, even the children that should be born, who should arise and declare them to their children.

7. And that in order to the preserving and cherishing all parts of piety in them, a chearful relyance and dependance on him that had thus demonstrated his readiness to succour them, thanksgiving and praising of him for his works of power and mercy, and a careful performance of all holy uniform obedience to his commands, as to him that had wrought redemption for them, and so purchased them to be his servants.

7. That they might set their hope in God, and not forget the works of God, but keep his commandments.

a. 8. And to restrain them from transcribing their fathers copies, who when they were thus strangely obliged by God, were yet guilty of most vile provoking obstinacies, unbeliefs, and rebellions, murmurings, and downright Apostasies from his law by Idolatry, &c. would either never set themselves heartily to the ways of God, or if they did, presently relapst into foul transgressions;

8. And might not be as their fathers, [a] a ‖ stubborn and rebellious generation, a generation that † set not their heart aright, and whose spirit was not stedfast with God.

‖ perverse, Apostatizing. † directed not their heart.

b. 9. Delaying in their performances with God, as they did sometimes in their warlike engagements, when they were just ready to fight, and wanted nothing toward the doing it successfully, they fainted in the very point of the assault, and fled out of the field. Thus the Ephramites appear to have done, and consequently were defeated and assaulted by the Philistims, 1 Chron. 7. 21. And just thus did many other of these, when any service was really to be performed to God, any danger to be combated with, and virtue of patience or faith, or courage to be exercised, then were they sure to falter, and fall off shamefully.

9. The children of Ephraim being armed and [b] * carrying bows, turned back in the day of battel.

* shooting with.

10, 11. And seldom or never made they good any constancy of obedience to

10. They kept not the Covenant of God, and refused to walk in his law,

11. And forgat his works and wonders which he had shewed them.

him, were ſtill apt to murmur and diſtruſt his promiſed aſſiſtance, though aſcertained to their faith by never ſo many wonderful experiments of his power and providence toward them, would not go on in the way that God directed them, but through fear and diſtruſt fell into mutinies and quarrels with Moſes, and refuſed to be ruled or conducted by him.

12. Marvelous things did he in the ſight of their fathers, in the land of Egypt, in the field of [c] Zoan.

12. And this was a moſt hainous aggravated infidelity, much heightned by the many works of wonder, that God had afforded their fathers ſo lately, in bringing them out of Egypt by a mighty hand, and fearful prodigious judgments upon Pharaoh and his people. c.

13. He divided the ſea, and cauſed them to paſs through; and he made the waters to ſtand as an heap.

13. The concluſion of which was, that he made the very ſea recede, and depart before them, and ſtand ſtill like a wall, Exod. 14. 22. or like a heap, Exod. 15. 8. (ſee note on Pſal. 33. b.) to ſecure them from all danger of approach, and ſo carried them through the chanel as on dry ground, and conducted them ſafe out of Egypt.

14. In the day time alſo he led them with a cloud, and all the night with a light of fire.

14. To this end he ſet a lightſome cloud over their heads, at once to overſhadow and inviron them, (ſee note on 1 Cor. 10. a.) and this cloud ſo diſpoſed, that in the night-time it afforded light to the Iſraelites, though not to the Egyptians that followed them, but made a clear ſeparation between them, Exod. 14. 20. and in the day-time, when they needed not its light, it was yet viſible over them and about them, by this means miraculouſly directing and conducting them in their journeys.

15. He clave the rocks in the wilderneſs, and gave them drink as out of the great depths.

15. And in their journeying in the wilderneſs, when they wanted water, he commanded Moſes to ſtrike a rock with his rod, and by ſo doing there came out from thence ſo great abundance of water, as if the Abyſs had ſupplied the rock with that ſtore.

16. He brought ſtreams alſo out of the rocks, and cauſeth waters to run down like rivers.

16. And from this new kind of ſpring proceeded a full current, which followed them as far as Cades, (ſee note on 1 Cor. 10. b.) and afforded them plentiful ſupplies of water in that place of drought.

17. And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs.

17. Yet did not this miracle of mercy prevail upon them, to give them a truſt and affiance in God, who had wrought ſuch wonders for them; but they fell back after this into a new diſtruſt of his power, and thereby provoked his wrath exceedingly.

18. And they tempted God in their heart by asking meat [d] for their luſt.
19. Yea, they ſpake againſt God, they ſaid, Can God furniſh a table in the wilderneſs?
20. Behold he ſmote the rock, and the waters guſhed out, and the ſtreams overflowed; can he give bread alſo, can he provide fleſh for his people?

18, 19, 20. For when he had taken ſuch care to convince their infidelity, and ſupply their wants by ſending them quails in the evening, and in the morning manna, Exod. 16. both theſe rained down on them miraculouſly from heaven, and when on their murmuring for water at Rephidim, he had given plenty of water out of the hard rock in Horeb, Exod. 17. yet again after both theſe, Numb. 11. 5. they fell a murmuring, and complaining, and diſtruſting of God, preferring their condition in Egypt before this which God had now brought them to, and in a manner blaſpheming and ſpeaking ill of him, and requiring, as a proof of his power and preſence among them, a table furniſht with fleſh, as well as bread, a ſatisfaction to their appetites, which they pretended to be cloyed with manna, as well as a proviſion for their wants. d.

21. Therefore the Lord heard this and was wroth: ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael;

21. And this very highly diſpleaſed and provoked God, and brought down very ſharp puniſhments upon them.

22. Becauſe they believed not in God, and truſted not in his ſalvation.
23. Though he had commanded the clouds from above, and opened the doors of heaven,
24. And had rained down Manna upon them to eat, and had given them of the corn of heaven.

22, 23, 24, 25. And that moſt juſtly for their ſtrange obſtinate diſtruſt and infidelity, even after all thoſe ſignal miracles ſhewed for the ſupplying their wants, that eſpecially of his giving them Manna, a ſolid, nutritive, and all this wrought for them e.

‖ or, every one
† or bread of the ſtrong

25. ‖ Man did eat [e] † Angels food, he ſent them meat to the full.

ſubſtantial ſort of bread, prepared and made ready for them in heaven, and brought them down in a ſhowre (as it were of rain) in the greateſt abundance, a very ample proportion to every perſon among them, ſignally by God, through the miniſtry of Angels.

26. He cauſed an Eaſt-wind to blow in heaven, and by his power he brought in the South-wind.
27. He rained fleſh alſo upon them as duſt, and feathered fouls like as the ſand of the ſea.
28. And he let it fall in the midſt of their camp, round about their habitations,

26, 27, 28. Thus then God was pleaſed to deal with theſe unbelieving murmurers, at once to convince and puniſh them: He ſent out a vehement wind, and by it brought from the ſea an innumerable company of quails, and let them light in the place where they incamped, near a days journey on this ſide, and as far on the other ſide of their dwellings, where they lay ſtrawed as thick as the ſand is wont to be on the ſea ſhore, two cubits high upon the face of the earth, Numb. 11. 31.

‖ their meat was all-ready— עוד אכלם
† And ויאף

29. So they did eat and were well filled, for he gave them their own deſire.
30. They were not eſtranged from their luſt, ‖ but while their meat was yet in their mouths,
31. † The wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen men that were in Iſrael.

29, 30, 31. Thus did he anſwer their demands to the full, reſtrained not their appetites, gave them what they longed for in great abundance,

dance, and permitted them to gather it, Numb. 11. 31. to dreſs it, and to take it into their mouths. And then before they had chewed it, while it was yet between their teeth, v. 33. the inſtruments of Gods diſpleaſure and vengeance ſeiſed on them, a very terrible plague, v. 33. and deſtroyed the healthieſt and principal men among them in very great numbers.

32. Theſe judgments thus added to his works of mercy, might, a man would think, have wrought upon them, and deterred them from farther provoking God, convinced them of his power, and ingaged them to a full reſignation, and affiance, and dependance on it. But they were not thus ſucceſsful, they had not this effect, but after this again, they were as rebellious, and mutinous, and unbelieving as ever.

32. For all this they ſinned ſtill, and believed not * for his wondrous works. * his

33. And God accordingly continued his puniſhments among them, kept them in a wearisome condition in the wilderneſs, there to be haraſs'd and worn out, and at length to die, (all of them that came out of Egypt, but Caleb and Joſhua) and never to enter into the promiſed land.

33. Therefore their days did he conſume in vanity, and their years in trouble.

f. 34, 35, 36, 37. Some exemplary ſeverity God oft exerciſed among them, and that had ſome weak effect upon them, reduced them in ſome degree, brought them for a while into ſome temper of piety, and belief, and dependance on God, together with an acknowledgment of his mercies. And though this was not hearty nor durable, but formal and feigned and temporary, and ſo ſtill but hypocritical,

34. [f] When he ſlew them, ‖ then they ſought him, and † they returned, and inquired early after God. ‖ and † returned

35. And * they remembred that God was their rock, and the high God their redeemer. * remembred

36. ‖ Nevertheleſs they did flatter him with their mouth, and † they lyed unto him with their tongues. ‖ Though † lyed

37. * For their heart was not right with him, neither were they ſtedfaſt in his Covenant. * And

38, 39. Yet ſuch was Gods abundant mercy and compaſſion, and love to the poſterity of Abraham, to whom his promiſes were made, that he would not deſtroy them all at once, but left a ſeed and remnant, from whom might come a ſucceſſion of ſuch whom he might bring into the promiſed land, and ſo make good his covenant to Abraham, &c. which could not have been, in caſe he had at once deſtroyed them all.

38. ‖ But he being full of compaſſion forgave their iniquity, and deſtroyed them not; yea, many a time turned he his anger away, and did not ſtir up all his wrath. ‖ Yet

39. † For he remembred that they were but fleſh, a * wind that paſſeth away, and cometh not again. † And remembred * or ſpirit, or breath, רוח

40. This they very often deſerved, by their diſtruſts and murmurings, even ten ſeveral times, Numb. 14. 22. in the forty years ſpace which they ſpent in the wilderneſs.

40. How oft did they provoke him in the Wilderneſs, and grieve him in the deſert?

41. Sometimes expreſſing a deſire to go back again into Egypt; ſometimes demanding ſome evidence of his power; ſometimes reſolving their wants to be ſo great, that God was not able to ſupply them.

41. Yea they turned back and tempted God, and limited the holy One of Iſrael.

42. And ſo ſhewing themſelves to have forgotten the power of his mighty works toward them, when he reſcued them out of the ſlavery and oppreſſion of Pharaoh,

42. They remembred not his hand, nor the day when he delivered them from the enemy;

43. And wrought ſuch miraculous ſignal judgments on the Egyptians.

43. How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan;

44. Such was the turning all their rivers and ſprings into blood, and ſo leaving them no water to drink, Exod. 7. 21.

44. And had turned their rivers into blood, and their floods that they could not drink.

g. 45. Such the mixt multitude of noxious creatures, Exod. 8. 21. ſuch the frogs, Exod. 8, 5.

45. He ſent ‖ divers ſorts of [g] flyes among them, which devoured them, and frogs which deſtroyed them. ‖ mixtures

h. 46. Such the Locuſts, Exod. 10. 4. which devoured the fruit of their ground, for which they had laid out their ſeed and labour, and by this means loſt all their expected harveſt.

46. He gave alſo their increaſe unto [h] the † Caterpillar, and their labour unto the Locuſt. † conſumer.

i. 47, 48. Such the plague of hail and fire mixt together, Exod. 9. 22. which deſtroyed and burnt up their trees, and whole flocks of cattel.

47. He deſtroyed their vines with hail, and their ſycomore-trees [i] with * froſt. * congealed rain.

48. He gave up their cattel alſo to the hail, and their flocks to ‖ hot thunderbolts. ‖ coles of fire, ſee note i.

k. 49. Such was that great expreſſion of his higheſt diſpleaſure, and that ſoreſt plague to them, the ſending the deſtroyer into every houſe of the Egyptians, Exod. 12. 23, 29. a multitude of angels, miniſters of his wrath.

49. He caſt upon them the fierceneſs of his anger, wrath, and indignation and trouble, † by [k] ſending evil angels among them. † the——

l. m. 50, 51. Which executed his vengeance with great diſcretion on the very lives both of man and beaſt of the Egyptians; ſent a ſore diſeaſe among them, which deſtroyed all the firſt-born both of men and cattel, through all their dwellings; not one meanwhile of the Iſraelites being involved in it. (See note k.) Thus dealt he with that people (which ſprang from Cham by Miſraim) when they oppoſed his power, and oppreſſed his choſen people.

50. He * made a way to his anger, he ſpared not their ſoul from death, but gave [l] their ‖ life over to the peſtilence: * weighed ‖ cattel.

51. And ſmote all the firſt born in Ægypt, the chief of [m] their ſtrength in the tabernacles of Ham.

52. But

52. But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

52. Whereat his mercy, and care, and finally favourable providence attended

the children of Israel, both in their passage from Egypt, and journeying through the wilderness, went before them in a remarkable manner, in a pillar of cloud and fire, conducting them day and night, as a shepherd going before his flock leads them into their pastures; and continually waited over them, and provided supplies for all their wants.

53. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

53. And the same sea that gave them a safe and fearless passage, as soon as they were

gone, returned violently, and drowned all their enemies that pursued them.

54. And he brought them to [n] the † border of his sanctuary, *even to the mountain which his right hand had purchased.

† mountain
*this mountain his right hand hath

54. And the same conduct of his special providence hath he afforded them from time n.

to time, till at the last he hath brought them to the possession of mount Sion, where now his worship is set up; a place of special strength taken from the Jebusites by David, through that victorious over-ruling hand of Gods, which obtained this conquest for him.

55. He cast out the heathen also before them, and divided them ‖ [o] an inheritance by line, and made the tribes of Israel to dwell in their tents.

‖ by line for an inheritance.

55. Thus when they entred Canaan, the whole work o.

was Gods, first in dispossessing the heathen inhabitants, then in appointing their lands to be by Joshua divided among the tribes of Israel, and then giving them a quiet and safe possession of them.

56. Yet they tempted and provoked the most high God, and kept not his testimonies;

56. But all Gods wonderful mercies had no effect on them; whilst he thus obliged

them, they still distrusted him, and thereby, and by their obstinate unrulinesse and disobedience, extreamly provoked his displeasure.

57. But turned back and dealt unfaithfully, like their fathers, they were turned aside like a deceitfull bow.

57. As they which were brought out from Egypt did frequently apostatize from

God, and wisht themselves back in Egypt again, and never were sincere in their affections to, and their service of God; so did they continue to do, when they were setled in Canaan, they fell off from God, Deut. 32. 15, 18. and at every turn diverted to Idol-worship, and cannot be more fitly compared than to a crooked bow; which never sends the arrows to the mark to which they are directed; professing the service of God, and stiling themselves his people, all their actions were quite contrary to what he required and expected from them.

58. For they provoked him to anger with their high places, and moved him to jealousie with their graven images.

58. They foulely fell into the highest and grossest sins of idolatry and superstition,

worshipping false Gods, i.e. devils or evil spirits, and images of the heathen in high places, where altars were erected, and sacrifices offered to them, Deut. 32. 16, 17.

59. When God heard this he was wroth, and greatly abhorred Israel.

59. This could not chuse but provoke Gods displea-

sure in a very high degree. And so indeed it did: And the effect of it was,

60. So that he forsook the tabernacle in Shilo, the tent which is placed among men;

60. That God assisted not their armies, but permitted the Philistims to rout them,

and carry away the Ark, 1 Sam. 4. 10, 11. that Tabernacle which God had pitched among that people for himself to dwell in, and so to conduct them and protect them.

61. And delivered his strength into captivity, and his glory into the enemies hand.

61. And thus by Gods chastising hand, did the greatest and most profest enemies

of God, the Idolatrous Philistims, take possession of that Ark, wherein God was wont most powerfully and gloriously to exhibite himself to his people.

62. He gave his people also unto the sword, and was wroth with his inheritance.

62. In that rout thirty thousand of the people were

slaughtered, (an evidence of his great wrath against them,)

63. The fire consumed their young men, and their maidens [p] were not † given in marriage.

† celebrated.

63. And among them the choicest floure of their youth, p.

by whom their families were

to have been supported, and the people multiplied.

64. Their priests fell by the sword, and their widows made no lamentation.

64. And withal Hophni and Phinehas were slain,

1 Sam. 4. 11. and the wife of Phinehas fell in travel for grief, and did not long survive him, v. 20.

65. Then the Lord awaked as one out of sleep, and like a mighty man [q] that *shouteth by reason of wine:

*rouseth himself from wine.

65. This sad calamity was as an evident token that God q.

had been sore displeased, and

withdrawn his protections from his people, that he did no more espouse their cause, or go out with their armies, or conduct and assist them, than a General doth when he is asleep, or the most puissant Warrier when his senses are fast bound with wine. Yet at length, as he that was asleep awakes, and he that was overcome with wine returns to his senses again, so did God again return in mercy to his people, and in the exercise of his soveraign power, which he was now pleased to shew forth for them against their enemies;

66. And he smote his enemies in the hinder parts, he put them to a perpetual reproach.

66. Pursuing the Philistims with his plagues, who

had taken the Ark, (not only destroying of Dagon, but farther) smiting them with Emrods, a reproachful disease, and that which assured them that Gods wrath was against them whosoever detained the Ark, 1 Sam. 5. 7, 8, 9. and the memorials of this plague, the five golden Emrods and five golden mice, continued as testimonies of this, c. 6. 4. and 11. and a stone was set up for the remembrance of it, c. 6. 18. to the great reproach of the Philistims, and the magnifying of Gods power.

67. More-

67, 68. And the Ark being thus returned to Kiriath-jearim, 1 Sam. 7. 1. and there continued all the time of Samuel and Saul. David fetcht it from thence, 2 Sam. 6. 2. and leaving it a while at the house of Obed-Edom, at length by the appointment of God, he brought it up to Jerusalem the Metropolis of Judæa, and there placed it in Mount Sion, the place which God preferred both before Shiloh, a city in the tribe of Ephraim, one of Josephs sons, where before it was, and before all other places.

67. Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim.

68. But chose the tribe of Judah, the mount Sion which he loved.

r. 69. And there a structure was built on the top of the hill, where the Ark was put as in a most conspicuous place; and though it were built so high, yet was it so firmly pitcht, that it should not fear that the most violent storms should be able to beat it down. (An eminent type of the Church of Christ, conspicuous and durable, by force of that promise, that the gates of Hades should not prevail against it.)

69. And he built his Sanctuary r like high palaces, like the earth which he established for ever.

70, 71. And as Sion in the Metropolis of Judah was the chosen place for his Ark, so was David also of that tribe, taken from the mean trade of a shepherd, to be the King of all the tribes of Israel and Judah.

70. He chose David also his servant, and took him from the sheepfolds;

71. From ‖ following the † ewes great with young, he brought him to feed Jacob his people and Israel his inheritance.

‖ behind מֵאַחַר

† or, milch ewes מְנִלּוֹת

72. And this faithful servant of his governed his people with great uprightness and skill, being a very just and wise manager of all affairs that were intrusted to him.

72. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.

Annotations on Psal. LXXVIII.

a. כּוֹרֵר

V. 8. *Stubborn and rebellious*] The difference and distinct importance of these two words, סוֹרֵר and מֹרֶה, may be here observed, the former fitly rendred by the LXXII. Σκολιὰ, *crooked*, or *perverse*, those that the New Testament dialect styles ἀπειθεῖς, *disobedient*, those against whom Gods oath was, that *they should not enter into his rest*, *Heb.* 3. 19. the murmuring Israelites, who were all excluded *Canaan*. Then

מֹרֶה

for מֹרֶה, that is the actual *Apostate*, the LXXII. render it Παραπικραίνων, *provoking*, from whence the Apostle hath his Τίνες γὰρ ἀκούσαντες παρεπίκρανον, *Heb.* 3. 16. *Some when they had heard provoked*, i. e. *apostatized* in heart, and desired to cast off all obedience to Gods Law, referred to v. 12. ἐν τῇ ἀποστασίᾳ, *in apostatizing from the living God* to their Ægyptian Idols. Thus is Apostasie stiled Χολὴ πικρίας, *the gall of bitterness*, *Act.* 8. 23. ῥίζα πικρίας, *a root of bitterness*, *Heb.* 12. 15. And accordingly מְמָרִים, so frequently discours'd of by the Talmudists, are Ἀποστάται, *Apostates*. In the end of this verse, where the Hebrew hath וְלֹא נֶאֱמְנָה אֶת אֵל רוּחוֹ and we, with the Chaldee and LXXII. render, *whose spirit was not stedfast with God*, the Syriack read ולא מהימן עם אלהא ולא רוחיה *and confided not in the God of its spirit*, rendring נֶאֱמְנָה by a masculine verb: and thus indeed the sense will very well bear, and the change of genders is not unusual, and God is frequently known by that title, *the God of the spirits of all flesh*, see *Num.* 16. 22.

נֶאֱמְנָה

b. רוֹמֵי

V. 9. *Carrying bows*] Of the *Ephraimites* 'tis here said that being armed, רוֹמֵי קֶשֶׁת *shooting with bows*, from רָמָה *to cast*, or *dart*, or *shoot*, they *turned back in the day of battel*. Of their being *archers* we have an intimation *Gen.* 49. 24. where in *Jacobs* blessing of *Joseph*, the father of *Ephraim*, it is said, *his bow abode in strength*, &c. But of their cowardly *flight*, the Scholion of *Kimchi* may deserve to be considered, זה היה במדבר, *this was done*, saith he, *in the wilderness*, in the desert it was that they were put to flight, ואז &c. *and although the story be not mentioned in the law*, or books of *Moses*, *yet it is written in the books of the Chronicles*, *viz.* 1 *Chron.* 7. 21. where on occasion of *Zabad the Ephraimite*, and *Shutelah*, and *Ezer*, and *Elead*, it is added, *whom the men of Gath that were born in that land slew*, *because*, &c. *and Ephraim their father mourned many days*, *and his brethren came to comfort him*. The manner of this relation shews, that it was a very sad and considerable slaughter, and the greatness of it *Kimchi* collects probably, by comparing the sum of the *Ephraimites*, *Num.* 2. 19. when they came out of *Egypt*; with that of them in the plains of *Moab*, *Num.* 26. 37. In the former, the host of the *Ephraimites* was 40500, in the latter but 32500, eight thousand short, whereas in that space the other tribes were considerably encreased. And to this flight, and defeat, and slaughter, an effect of their cowardise and unbelief, and want of dependance on God, the Psalmist here refers most probably.

V. 12. *Zoan*] צֹעַן, the name of a city in *Egypt*, *Numb.* 13. 22. though it be not set down in the story in *Exodus*, is twice specified by the writer of this Psalm, here, and v. 43. as the scene wherein the wondrous works were wrought on *Pharaoh* by *Moses*; either because really the first and principal of the miracles were shewed *Pharaoh* there, this city being the seat of the King, and a most antient city, as appears by the expression used of *Hebron*, *Num.* 13. 22. where to set out the antiquity of that city, where *Abraham* the tenth from *Noah* dwelt, 'tis said, that it *was built seven years before Zoan in Egypt*; or perhaps only in poetical style, as *the field* or country of *Zoan*, is all one with the *land of Egypt*, *foregoing*. Thus in other prophetick writings, when judgments are threatned, in stead of *Egypt* sometimes we find *Zoan* alone, *Isa.* 19. 11. where *the Princes of Zoan* are all one with the wise Counsellors of *Pharaoh*: sometimes *the Princes of Zoan*, with the addition of some other city, as v. 13. *the Princes of Zoan*, *the Princes of Noph*, i. e. again, the Counsellors of that Kingdom, which, as it there follows, *have seduced Egypt*, brought the whole nation to ruine. So *Isai.* 30. 4. where they send to *Egypt* for releif, 'tis said their *Princes were at Zoan*, their *Embassadors at Hanes*. But elsewhere, *Ezek.* 30. 13. &c. we have a larger enumeration of many cities of *Egypt*, *Noph*, *Pathros*, *Zoan*, *No*, *Sin*, *Aven*, *Phibeseth*, *Tehaphnehes*, all to express the same thing, the land of *Egypt*, (after the manner of the Hebrews) by some one or two, or more cities of it. For *Zoan* the Chaldee and LXXII. and Latine read טָאנִיס *Tanis*, which certainly is but a light change from צֹעַן, the צ, as 'tis ordinary, being turned into ט, and the ע left out. Of this saith *Stephanus Byzant.* Τάνις πόλις μεγάλη Αἰγύπτου, it is the name of *a great city of Egypt*.

צֹעַן

V. 18. *Lust*]

d. נֶפֶשׁ

V. 18. *Luſt*] נֶפֶשׁ *the ſoul* is generally ſet to ſignifie the ſenſitive or animal faculty, as that is diſtinguiſhed from the ſpirit, the upper or rational faculty. And ſo here, when their wants were abundantly ſupplied, and yet they remained unſatisfied and querulous, it is fitly ſaid, that *they demanded meat* לְנַפְשָׁם *for their ſouls*; i. e. not for their real wants, which they might rationally deſire to have ſupplied, but for their *phanſies*, their ſenſitive and carnal appetites, not reſtrained by reaſon. Thus the Jewiſh Arab took it, rendring it מִן גֹּור הָאוָּה *without need*. And this in the ſtory *Num.* 11. 4. is called הִתְאַוּוּ תַּאֲוָה *luſted a luſt*, and ſo here v. 29, 30. and accordingly in ſenſe it is not unfitly here rendred by our Engliſh, *meat for their luſt*.

e. אַבִּיר

V. 25. *Angels*] The word אַבִּיר *ſtrong* or *robuſt nouns*, is applyable to any creature that is ſuch, oxen, horſes, ſouldiers, and may here not improbably refer to the *Iſraelites* groundleſs complaint againſt the Manna, as thin light food, aſſuring us that it was meat for the healthieſt appetite, *noble food*, ſaith the *Jewiſh Arab*; and accordingly they were fed with it (as *athletæ*) *to ſaturity*, as it follows in this verſe; and v. 31. *the wrath of God fell on the fatteſt of them*, their murmurings being moſt unexcuſable. But beſides this the word being uſed firſt of God, may be here ſecundarily applyed either to heaven, or therein to the *Angels*, and ſo it is taken by all the antient Interpreters; ἄρτον ἀγγέλων, the *bread of Angels*, ſay the LXXII. and all the reſt accord; *the bread of heaven*, ſaith *Abu Walid*, and *Kimchi*. As for the meaning of the phraſe לֶחֶם אַבִּירִים *bread of Angels*, (who we know neither eat nor drink) the Chaldee gives a full account of it, מָזוֹן דְּנָחֵת מִמְּדוֹר מַלְאֲכַיָּא *the food that deſcends from the dwelling of Angels*, and ſo it ſignifies no more than דְּגַן שְׁמַיִם *wheat* or *corn of heaven*, v. 24. only דָּגָן *corn* relates only to the matter of it, whereas לֶחֶם adds the dreſſing of it, which without queſtion is the importance of the Hebrew מָנָה from מָנָה *præparavit*, and accordingly is rendred by the author of the book of *Wiſdom*, ἄρτῳ ἑτοίμῳ ἄνωθεν ὑπουργηθέντι, c. 16. 20. *bread prepared from heaven*, as an explication of ἄρτος τερφὴς ἀγγέλων, *the food of Angels* preceding there. Of this 'tis here ſaid אֹכַל אִישׁ, which is capable of a double interpretation; either that *man eat* that *food* which was brought by *Angels*, as a ſpecial dignity to the murmuring *Iſraelites*, to be ſo royally attended; or elſe that as אִישׁ ſignifies *quilibet*, *every one*, and is rendred ἕκαστος, *Iſai.* 36. 16. ſo here *every one did eat*, in reference to the great abundance of this *manna*, as it follows, *he ſent them meat to the full*.

f. אִם

V. 34. *When he ſlew them*] The full and clear importance of theſe 6. verſes from the beginning of verſe 34. to the end of verſe. 39. will be beſt fetcht from the various acception of the particle וְ, which is ſometimes copulative, and then muſt be rendred *and*; ſometimes is the note of an ἀντιπόδοσις, introducing the latter part of a disjunctive or comparative ſpeech, and then is ſometimes beſt rendred *yet*, ſometimes *than*. If the period begin with אִם *when*, or *if*, then וְ that introduceth the latter part muſt be rendred *then*: If the period being begun thus conſiſt of many members, one involved in the other by way of *parenthesis*, and וְ be ſtill continued as the means of connecting them, then they will beſt be rendred by *though* and *yet*. And ſo it is moſt probably here. For there being very many parts of this period, each of them begun with וְ, the context directs to carry the ſenſe ſuſpended for the four former verſes 34, 35, 36, 37. and to begin the ἀνάπόδοσις, v. 38. after this manner, אִם הָרָגָם — *If*, or, *when he killed them*, וְדָרְשׁוּהוּ *and they ſought him*, *and returned* —— וְיָשֻׁבוּ *and remembred* —— וַיְפַתּוּהוּ *though they flattered him with their mouth*, וּבִלְשׁוֹנָם *and with their tongues lyed unto him*, וְלִבָּם *and their heart was not right with him*, וְלֹא *and they were not faithful in his Covenant*: וְהוּא רַחוּם (there the ἀνάπόδοσις will beſt begin) *Yet he being merciful*, or *compaſſionate*, *forgave their iniquity* —— יְכַפֵּר and *remembred that they were but fleſh* —— And then here is a full and excellent deſcription of Gods μακροθυμία, *long-ſuffering* to a provoking nation, not cutting them off preſently in every of their rebellions; becauſe if he doth thus, there is a total diſpatch or end of them, (רוּחַ the animal *ſpirit*, or *breath* in their noſtrils being once taken away, returneth not again:) but often chaſtiſing them, deſtroying ſome for their murmurings and provocations, and upon the but ſeeming reformation of the reſt, though he ſee it be not ſincere, yet interpoſing mercy and compaſſion, not proceeding to utter deſtruction of them, but ſtill giving them time to repent ſincerely, at leaſt permitting them to live, and beget others that may be more tractable and obedient, and capable of the promiſed *Canaan*. And this exactly was the courſe taken by God with the people of *Iſrael*, puniſhing the provokers, and not permitting any of them to come into *Canaan*, but yet taking them away by ſuch degrees, that their ſons came up in their ſteads, and at length poſſeſt that which was juſtly denied their Fathers.

g. עָרֹב

V. 45. *Divers ſorts of flies*] From עָרַב *miſcuit*, is עָרֹב here, and *Exod.* 8. 21. and *Pſal.* 105. 31. the title of one of the plagues that fell on the *Egyptians*; and it is not certain what is meant by it. The Chaldee read עֲרֻבּוּבֵי חֵיוָת בָּרָה *a mixture of living creatures of the wood*, the Syriack ܥܪܒܒܐ *mixture* (from חָלַט *miſcuit*) which the interpreter rendring *muſcas caninas*, did certainly but divine, and take his rendring of the Syriack from the LXXII. For thus do our copies of the LXXII. read, κυνόμυιαν, *the dog-fly*, or terrible bitting fly. But S. *Jerome ad Suniam & Fretellam* ſaith, it is to be read κυνομυῖαν, from whence the Latine hath *cœnomyiam*, as *Aquila* παμμυῖαν. The word, I ſuppoſe, comprehends all creatures of equivocal generation, which ſo frequently change from reptil to flying, and back again, that they are more fitly expreſt by ſome common word as mixtures, or the like, than of animals of any diſtinct *ſpecies*, unleſs it be that of inſectiles, of which every year ſeems to bring forth variety; of which *Ulyſſes Aldrovandus* hath written very accurately.

h. חָסִיל

V. 46. *The Caterpiller*] חָסִיל from חָסַל *conſumpſit*, ſignifies any kind of vermine that conſumes or devours the fruit of the ground, and is here ſet not a ſeveral *ſpecies* from *the locuſt* following, but (by the figure ἐνδιάδυοιν, *two words to ſignifie one thing*) to joyn with that, and ſignifie *the conſuming locuſt*, or the *locuſt* which is ſuch a *conſumer* (juſt as v. 47. two words are uſed to ſignifie but one thing, the plague of the *hail*, ſee note g.) For beſide *the locuſt Exod.* 10. 4. there is no ſeveral plague to which this of the conſumer can be affixt. The LXXII. render it ἐρυσίβῃ, and the Latine *arugo*, becauſe as the *ruſt* eats and conſumes metals, ſo the *locuſt* doth *corn* or *fruits*, *Exod.* 10. 5.

i. בָּרָד חֲנָמַל

V. 47. *Froſt*] בָּרָד ſignifies *hail*, or *congealed rain*, ſo doth חֲנָמַל alſo, ſaith *Kimchi*, citing R. *Saadias* that renders it in Arabick אלבקיע (as doth *Abu Walid*, alſo, and the Jewiſh *Arab*) whether that be a kind of *boar froſt*, or of *hail*; and ſo both together ſignifie but one thing, the plague of *hail*, *Exod.* 9. 22. with which there being *fire* mixed, that is here added to the mention thereof, v. 48. under the title of לָרְשָׁפִים *to the fires*: רשפי אש, to the *fire* ſimply, ſay the LXXII. (ſee note on *Pſal.* 76. a.) but the Chaldee with the addition of אוּר *fire* to לָרְשָׁפִים, there-

by denoting some matter wherein *the fire* was, to distinguish it from the bare flash of *lightning*, which is but the air inflamed.

k. מִשְׁלַחַת

V. 49. *By sending evil Angels*] The Hebrew מִשְׁלַחַת from שָׁלַח *to send*, is no more then *sending* or *immission*, and being joyned by way of apposition to the precedents, *wrath* and *indignation* and *trouble*, denotes most fitly the particular judgment to which those severe titles are affixt, the destroying of the *first-born*, which was wrought *by immission of so many Asmodei* or *evil angels*. Thus the Chaldee reads, *wrath and extermination and distress*, וְרִמְשַׁתַּלְחָן בֵּירֵיהוֹן, &c. *which were sent by the hands of evil angels*; so the LXXII. ἀποστολὴν δι' ἀγγέλων πονηρῶν, *a message by evil angels*; *the weapons of evil Angels*, saith *Abu Walid*; *by sending Angels of punishment, punishing Angels*, or *by the message of punishing Angels*, saith the Jewish *Arab*. *Aben Ezra* here phansies the מַלְאֲכֵי רָעִים to be *Moses* and *Aaron*, as *messengers of evil* to *Pharaoh*, (when they afore hand denounced them to him) as when *Ahijah* the Prophet makes use of the like phrase, when *Jeroboams* wife came to him to enquire concerning her son, אָנֹכִי שָׁלוּחַ אֵלַיִךְ קָשָׁה *I am a messenger to thee of hard things*, 1 *King.* 14. 6. But the former is the more probable meaning of the words, and exactly agreeable to the story *Exod.* 12. 23. where it is said, *the Lord will pass through to smite the Egyptians*, &c. where the *Lords passing* must denote the ministery of his *Angels*; and so it follows there, in reference to the *Israelites*, *The Lord will not suffer the destroyer* (the *evil angels* here) *to come into your houses to smite you*. Whereby we may better understand the full meaning of יְפַלֵּס in the beginning of ver. 50. (from פָּלַס *to librate, to weigh, to direct exactly*) *be weighed out*, or *exactly directed the way to his wrath*. For so in those latter plagues God separated between the *Israelites* and the *Egyptians*, especially in that of the slaughter of the *first-born*.

מַלְאֲכֵי רָעִים

יְפַלֵּס

l. חַיָּתָם

V. 50. *Their life*] חַיָּתָם is by all the antient interpreters rendred in the notion of *their cattel*: בְּעִירֵיהוֹן saith the Chaldee, τὰ κτήνη αὐτῶν, the LXXII. *jumenta eorum* the Latine, ܒܥܝܪܝܗܘܢ the Syriack, all to the same sense, *their cattel*; so the Jewish *Arab*, *their beasts*, or *living creatures*, referring to that part of the plague on their *first-born*, which fell not only upon the men, but upon the *cattel*, *Exod.* 12. 29.

m. אוֹנִים

V. 51. *Strength*] אוֹנִים *strengths*, from one notion of אוֹן for *robur* (of which there be several examples, *Gen.* 49. 3. *Deut.* 21. 17. *Hos.* 12. 3, 8. *Psal.* 105. 36. *Isa.* 40. 25, 28. *Prov.* 11. 7.) is yet by the Chaldee rendred here עֲמַלְהוֹן *their labour*, as if it belonged to the *fruits* of their ground, produced by their *labour*, and so by the LXXII. and Latine, πόνον αὐτῶν, *laboris eorum*, *their labour*, from the notion of אוֹן for *doluit*. But the Syriack have departed from them, and pitcht on the right rendring, רֵאשִׁית אוֹנִים the *beginning of their strength*, by ܟܠ ܒܟܘܪ ܒܥܘܢܝܗܘܢ *every first-born of theirs*: and accordingly the Chaldee on *Psal.* 106. 36. a place exactly parallel to this, renders אוֹנָם by חֵקְפֵּיהוֹן *their strength*.

n. גְּבוּל

V. 54. *Borders*] from גָּבַל *terminavit, to bound* or *limit*, the *Arabs* use גבל for *an high mountain*, because such are generally the *boundaries* of nations, and from thence גבלי, that pertains to the *mountains*. This is an argument that thus antiently the word was used in Hebrew, of which the Arabick is but a dialect. And so it seems to signifie here גְּבוּל קָדְשׁוֹ, not *the border*, but the *mountain* or *hill of his sanctuary*, viz. *mount Sion*, where the Ark was now fixt. For thus the next words inforce, הַר זֶה קָנְתָה יְמִינוֹ *this mountain his right hand hath purchased*: which must needs belong as the relative to this antecedent גְּבוּל, and so conclude that and הַר זֶה *this mountain* to be the same.

o. נָפַל

V. 55. *An inheritance*] From נָפַל *cecidit, to fall*, is the use of the word for *dividing*, because as the lot fell, so the division was made. So *Judg.* 18. 1. the *Danites sought them an inheritance, for unto that day* לֹא נָפְלָה *it had not fallen to them among the tribes*; where the Chaldee *reads*, אִתְפַּלְגַת *divided*. So *Numb.* 34. 2. *this is the land which* תִּפֹּל *shall fall to you* (the Chaldee again תִּתְחַפְלַג *shall be divided to you*) *for an inheritance*. So *Josh.* 13. 6. *Only cast it*, or *make it fall* (in Hiphil) פַּלֵּיגֵהּ say the Chaldee, *divide it unto the Israelites for an inheritance*; the same that v. 7. is חַלֵּק *divide it*. So *Josh.* 23. 4. *Behold* הַפַּלְתִּי לָכֶם אֶת הַגּוֹיִם *I have cast*, i. e. *divided to you these nations*. By these (especially last) uses of the phrase, we may best resolve the meaning of וַיַּפִּילֵם literally, *and he made them fall*, i. e. *divided the nations* גּוֹיִם (as in *Joshuah*) immediately foregoing; and this was done בְּחֶבֶל *by the line*, (as inheritances or possessions are ordinarily divided by *measuring lines*) and this נַחֲלָה *an inheritance* or *possession*, as in *Joshua* the phrase was. By this 'tis clear what the rendring must be, *viz.* this, *He divided them by line for an inheritance*, and then fitly follows, *and made the tribes of Israel to dwell in their tents*, i. e. in the *tents* or *dwelling places* of these *nations*, whom, i. e. whose land he thus *divided* among the *Israelites*, to every tribe a set portion of it.

וַיַּפִּילֵם

בְּחֶבֶל

p. חוֹלָלוֹ

V. 63. *Given in marriage*] From חָלַל *to praise* and *celebrate*, is חוּלָּה *a marriage song*, חֲלוּלִים *marriages*, and בֵּית חֲלוּלָה *the wedding house*; and so proportionably לֹא הוּלָלוּ (spoken of *virgins* here) they *were not celebrated with verses* and *dances* and *Epithalamia*, to signifie that they died *unmarried*, and that, as an effect of the destruction of the בַּחוּרָיו *their choise*, or *their young*, the flower of their youth. The Chaldee renders it לָא אִשְׁתַּבְּחָן *they were not praised*. The LXXII. in proportion v. 64. read οὐκ ἐκλαύσθησαν, *bewailed them not*, as in the active, taking it for a θρηνῳδία, or *mourning song*; but the Syriack reads ܘܠܐ ܐܬܬܦܣܘ *they were ravisht*, from טָרַף *rapuit, discerpsit*, by that, I suppose, designing to express the same thing that the Hebrew meant, such *rapes* being not accompanied with the honourable nuptial rites. These *wedding-songs* were likewise called מִזְמוּטִין. So *Job* 36. 11. *They shall spend their years in pleasure*; the Targum reads בְּמִזְמוּטִין *in marriage-songs*.

בְּחוּרָיו

q. מִתְעוֹרֵר

V. 65. *Shouteth*] From רָנַן *clamavit, to cry out* or *make a loud noise*, is מִתְרוֹנֵן here, *one that makes a noise*, and thereby rouses and *awakes* himself; and so here spoken of *a gyant*, and מִיָּיִן *from wine* joyned with it, it denotes his *awaking* out of a deep *sleep*, such as *wine* had caused. Thus the antient Interpreters understood it. The Chaldee renders it דְּמִתְפַּקַּח from פָּקַח *that opens his eyes* or *ears*, *awakes*, returns to himself, grows sober again. So the LXXII. ὡς δυνατὸς κατακραπαλῶν ἐξ οἴνου, *as a mighty man that hath been drunk with wine*, i. e. who having been overcome *by wine*, now *awakes* out of that drunkenness: and so the Syriack, *and as a gyant* ܕܢܦܘ ܡܢ ܚܡܪܐ *who hath shaken off his wine*, from נָפַץ *excussit, to shake off*. And thus it best corresponds to the former part of the verse, of his *awaking as out of sleep*, with which the *shouting by reason of wine*, making a drunken or rude noise, bears no proportion.

r. כְּמוֹ רָמִים

V. 69. *Like high palaces*] כְּמוֹ רָמִים is literally, *as high or lofty buildings*; so the Syriack ܐܝܟ ܪܡܐ *on high*: but the Chaldee, קַרְנָא דְּרִימָנָא *the horn of an Unicorn*, as if it were כְּרָמִים *Unicorns*; and so the LXXII.

LXXII. ὡς μονοκερώτων, *as of Unicorns*, making this of the tabernacle on the top of mount *Sion*, to be as the *horn* on the head of the *Unicorn*. The Jewish *Arab* Interpreter reads *firmly as the heavens*.

The Seventy Ninth PSALM.

Paraphrase.

A Psalm of *Asaph*.

The seventy ninth Psalm is spent wholly in a view of some great calamity befalling the congregation of the Jews; not so probably the taking of the Ark by the Philistims, (which was not then at Jerusalem, v. 1. but at Shiloh, 1 Sam. 4. 4. as the destroying the Temple in the times of Nebuchadonosor. It was composed by Asaph, either the Recorder in Davids time, and then it was prædiction (see note on Psal. 73. a.) or by some other of that name, and then it might be history. It was fitted, as Psal. 74. for the Church in any time of persecution.

1. O God, the heathen are come into thine inheritance; thy holy Temple have they defiled, and laid Jerusalem [a] on heaps.

1. O blessed Lord, thy displeasure is heavy upon us, and as an effect and evidence of that, a multitude of wicked men, the professt enemies of thee and thy service, have invaded this people that are called by thy Name, and owned by thee in a special manner: And in this invasion they have not spared that place set apart on purpose for thy service, and the exhibition of thy divine presence, but have foully violated and profaned it, and laid waste the whole city wherein it is situate. a.

2. The dead bodies of thy servants have they given to be meat to the fouls of the heavens, the flesh of thy saints unto the beasts of the earth.

3. Their blood have they shed like water round about Jerusalem, and there was none to bury them.

2, 3. At other times in common calamities, some special servants of thine have been exempted, Noah from the deluge, Lot from the overthrow of Sodom, see Ezek. 14. 14.) but now thy chosen people, set apart by thine own appointment, as thy subjects and servants, have all without any discrimination been slain in the field, slaughtered in great abundance, their bodies neglected and left unburied, so that the wild beasts and fowls have fed on them, and their blood poured out most barbarously, and running down in streams through the streets of Jerusalem.

4. We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

4. They that formerly lookt on us with reverence, as a people guarded and secured by thy protection, do now deride and scorn us, and upbraid us with our calamities, and the trust which we still repose in God, when we are forsaken by him.

5. How long, Lord, wilt thou be angry, for ever? shall thy jealousie burn like fire?

5. Blessed Lord, be thou pleased in thine own time at length favourably to return to us, and not to pour out thy fiercest wrath, and destroy us utterly.

6. Pour out thy wrath upon the heathen that have not known thee, and upon the Kingdoms that have not called upon thy name.

6. Those that have thus butchered us are aliens from thee, neither know thy laws, nor acknowledge thee to be their God, and consequently never worship nor pray unto thee. 'Twill not be strange for thy heaviest punishments to light on them, as on thy professt enemies: O let them not fall on us, who profess to be thy servants.

7. For they have devoured Jacob, and laid waste his dwelling-place.

7. Beside their heathen sins of Idolatry and all impiety, it cannot but be a great addition to their guilts, a kind of sacriledge and violation of thee, that they have invaded and wasted this land of thine, which thou hast given to the posterity of thy chosen special servants, Abraham and Isaac and Jacob, with whom thou hast entred into Covenant that thou wilt be their God, and they thy people.

8. O remember not against us ‖ [b] former iniquities; † let thy tender mercies speedily prevent us, for we are brought very low.

8. 'Tis certain, our continued obstinacies and rebellions against thee, from the beginning of our being a nation to this time, have most justly brought down thy judgments on us; and if to our present provocations thou add the multitude of our old abominations, that of the golden calf, &c. we can expect nothing but utter desolation and destruction. O be pleased not to lay them to our charge, heap not all our Ancestors idolatries and rebellions upon our shoulders, lest we, that have a full weight of our own, be ascertain'd to sink and be drowned under them. We are now very sore afflicted and distrest, O do thou make all speed to return to us; Our miseries have fully qualified us for thy seasonable mercies, O be thou gratiously pleased to interpose them for us, and rescue us out of our present captivation. b.

‖ old
† make haste, let thy compassions prevent us
מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ
* the revenge—— be known—— יִוָּדַע נְקָמַת

9. Help us, O God of our salvation, for the glory of thy name, and deliver us, and purge away our sins for thy names sake.

9. Thou, O God, art our only redeemer and deliverer, be thou gratiously pleased to relieve and rescue us, and thereby to shew forth the glory of thy power and mercy, and all thy divine attributes. O free us from the effects of thy displeasure due to our sins, be thou gratiously reconciled to us. And this we beg and hope, upon no other inforcement but that of thine own mercy, promised to those that make their humble addresses to thee, and of thine honour, which seems to be concerned in the preserving thine own people.

10. Wherefore should the heathen say, Where is their God? [c] let * him be known among the heathen in our sight by the revenge of the blood of thy servants which is shed.

10. If thou do not interpose for our relief, the idolatrous nations will resolve that our God is not able to defend us, and so reproach and blaspheme thee. Be thou therefore pleased to shew forth thy power in relieving us, and requiring our blood at the hands of those which have most unjustly destroyed us, that not only we may be delivered by thee, but our oppressors, thy enemies may be taught to fear thee, by beholding thy power and justice in thy signal vengeance on them. c.

11. Many of us are now in bands ready for the sentence of death, whensoever these tyrannical enemies please; O thou that art the refuge of all such, be thou pleased, in answer to our saddest moans, seasonably to interpose for our preservation.

11. Let the sighing of the prisoner come before thee: according to the greatness of thy ‖ power preserve thou those that are appointed to die. ‖ arm. זְרוֹעֲךָ

d. 12. To repay all those injuries and contumelies, in thy just measure of retaliation, to all those that have oppress and contumeliously handled us, and so to own us as our patron and advocate.

12. And render unto our neighbours seven-fold into their bosom, their [d] reproach † wherewith they have reproached thee, O Lord. † the reproach of them who have——

13. For this timely interposition of thine, O Lord, our constant acknowledgments and commemorations of thy mercies shall be our perpetual tribute through all ages, our posterity to all successions joyning with us in that payment.

13. So we thy people and sheep of thy pasture will give thee thanks for ever, we will shew forth thy praise to all generations.

Annotations on Psal. LXXIX.

a. עִיִּים V. 1. *Heaps*] עִיִּים from עִיָּה *oblique* or *crooked* (or else עִי being it self a theme) signifies *heaps*. So *Mic.* 1. 6. *I will make Samaria* לְעִי *for an heap*; the Chaldee render it לְיַגְרֵי *for heaps*, though here by way of paraphrase they read לְצָדוּ *for a desolation*; and so the Syriack also ܠܫܘܝܐ *desolate*. The LXXII. here read εἰς ὀπωροφυλάκιον, *for an hoard of ripe fruit*, because that is wont to be laid in *heaps*; which the Latine reads, I suppose to the same sense, *in pomorum custodiam, for the keeping of apples*, or *for a place where apples are kept*. But the original seems to refer to one sort of *heaps*, that of *graves*, which are made by aggestion or casting up of earth, to cover the dead body that lies under. So *Job* 30. 24. בְּעִי *into the grave*. And this is here fitly applied to *Jerusalem*, the stately buildings whereof underwent the same destruction with the inhabitants; it was before their dwelling place, it is now their Sepulchre, the whole city is turned into several tombs or monumental *heaps*. *Abu Walid* ascribes to the word the notion of *desolations*, and *wasts*, and so the Jewish *Arab*.

b. רִאשֹׁנִים V. 8. *Former iniquities*] עֲוֹנֹת רִאשֹׁנִים may probably here have a special reference to those *first sins*, which this people had been guilty of after their coming out *Egypt*. Such was their Idolatry in the Golden calf. Of that God tells them *Exod.* 32. 34. *In the day that I visit, I will visit their sin upon them*, viz. this sin of theirs. Accordingly the Jews have a received maxim, אין לך פקודה שאין בה אפקידה העגל, *there is no visitation, in which there is not some visitation of*, or *infliction for the calf*. To this the Hebrew רִאשֹׁנִים (from רֹאשׁ *head* or *feet*) seems to incline, and so doth the Chaldee, which renders it *our iniquities* דְּמִן שְׁרוֹיָא *that were from the beginning*; and the LXXII. by ἀρχαίων, (as that is all one with τῶν ἀπ' ἀρχῆς, *those that were from the beginning*) are to the same sense; and so the Syriack by ܥܘܠܗܝ ܩܕܡܝܐ *our old sins*, and the vulgars *Antiquarum, their antient sins*.

c. יִוָּדַע V. 10. *Let him be known*] That יִוָּדַע *cognoscatur, let be known*, is to be connected to the noun נְקַמַת *revenge*, and not to *the Name of God* præceding, is agreed on by the antient Interpreters. So the LXXII. γνωσθήτω ἐν τοῖς ἔθνεσιν ἐνώπιον τῶν ὀφθαλμῶν ἡμῶν ἡ ἐκδίκησις τοῦ αἵματος —— *And let the revenge of the blood of thy servants which is poured out be known among the heathen before our eyes.* So the Syriack, ܠܡܒܥܐ ܕܚܣܝܢ ܠܕܡ ܥܒܕܝܟ *Let the avenging or inquisition be known among the nations in our sight.* And so may the Chaldee be rendred also, יִתְגְּלֵי נְעַמָּא לְמֶחֱמֵינָא פּוּרְעָנוּת אֲדָם עַבְדָּךְ, *Let the avenging of the blood of thy servants be manifested among the people, that we may see it.* And so the others also.

d. אֲשֶׁר V. 12. *Reproach*] אֲשֶׁר most fitly belongs here to the persons foregoing, *viz. our neighbours*, and not to the *reproach*, thus, *Render our neighbours seven fold into their bosome*, i. e. as they have dealt with us, so do thou deal with them, *return* to them *seven fold*, by way of punishment, for all their oppressions and injuries done to us: then follows חֶרְפָּתָם אֲשֶׁר חֵרְפוּךָ, *the reproach of them which have reproached thee, O Lord*, i. e. *repay* or *return reproach*, and (from the former words) *seven times* as much *reproach*, to *them which have reproached thee, O Lord.* Thus the Chaldee their חֵיל יְקָרָיו may be rendred, *who have reproacht*—and so the Interlinear reads *probrum eorum qui affecerunt te probris, the reproach of them that reproached thee.*

The Eightieth PSALM.

Paraphrase.

The eightieth Psalm is a complaint of the troubles of Gods Church and people, probably in time of captivity, or by way of prediction of it, and prayer for release from them. 'Twas composed by Asaph, and committed to the Præfect of the Musick, to be sung to the six-stringed instrument that waited on the Ark, or that was used in the sacred commemorations and festivities.

TO the chief Musitian upon ‖ *Shushannim Eduth*, A Psalm of *Asaph*. ‖ the hexachord of the testimony, see note on Psal. 40. a

1. Hearken, O Lord, unto our prayers: Thou art the great governour and defender of thy people, and conductest them in all their ways, thou givest responses from the oracle, and exhibitest thy self by the ministry of thy holy Angels to those that make their addresses to thee in thy sanctuary, thou revealest thy will to them, and grantest their petitions; O be thou thus graciously pleased to exhibite and manifest thy self to us at this time.

1. Give ear, O thou shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the Cherubims shine forth.

2. [a] Before

2. [a] Before Ephraim, Benjamin and Manaſſes, ſtir up thy ſelf, and come and ſave us.

2. Thou once wenteſt along with the Iſraelites in their march from Egypt to Canaan, the three tribes of Ephraim, Benjamin and Manaſſes next following the Ark of thy preſence, and then thou didſt deliver us from all our aſſailants; O let us all now, in like manner as then, the tribes of Iſrael and Judah (both carried away captive, the one under † Salmanaſar, the other under Nebuchadonoſor) receive deliverance and redemption from thee. a.

† אל שמיר, A Pſalm concerning the Aſſyrian. LXXII. in the title.

3. Turn us again, O God, and cauſe thy face to ſhine, and we ſhall be ſaved.

3. Be thou pleaſed to * return our captivity, and reſtore thy favour and loving kindneſs towards us, elſe there is no poſſibility of relief to be hoped for by us.

* אתוב מגלותנה reduce us from our captivity, Chald.

† at 2

4. O Lord God of hoſts, how long wilt thou be angry † againſt the prayer of thy people?

4. We addreſs our ſelves to thee, as to the ſupreme Commander of all the hoſts of Angels, the only Monarch and Governour of heaven and earth, from thee alone we beſeech deliverance; but thou rejecteſt our prayers, and continueſt the evidences of thy diſpleaſure: Lord, be thou at length pleaſed to be reconciled to us.

* weeping

5. Thou feedeſt them with the [b] bread of * tears, and giveſt them tears to drink in great meaſure.

5. We are in continual ſorrow and diſtreſs, and that of the heavieſt ſort, ſhut out and deprived of thy preſence, and have no degree of comfort or refreſhment but our lamentations. b.

6. Thou makeſt us a ſtrife unto our neighbours, and our enemies laugh among themſelves.

6. Thou permitteſt our neighbours that hate us, Edumæans, &c. Pſal. 83. 6. (ſee note c.) to add their load to our preſſures, to aſſault and invade us, and that ſucceſsfully, to rejoyce and triumph over us.

7. Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.

7. In this ſad conjuncture we have none but thee to flee unto for relief; O be thou pleaſed to ſhew thy ſelf to us in thy power and majeſty, to reſcue us from this captive forlorn ſtate, and reſtore us to thy favour and mercy, to return our captivity, v. 13. and then our neighbours triumphs and depredations ſhall be at an end, then it ſhall be well with us, who are otherwiſe in a moſt deplorable condition.

8. Thou haſt brought a vine out of Egypt, thou haſt caſt out the heathen and planted it.

9. Thou [c] ‖ preparedſt room before it, and didſt cauſe it to take deep root, and it filled the land.

10. The hills were covered with the ſhadow of it, and the † boughs thereof were like the [d] goodly cedars.

11. She ſent out her boughs unto the ſea, and her branches unto the river.

8, 9, 10. 11. Thou haſt brought this people out of the bondage of Egypt to the moſt fertile and proſperous land, that where the Canaanites, &c. inhabited, as when a vine is tranſplanted from a moſt barren to a moſt fruitfull ſoil, the ſide of an hill, &c. and there, as it is the manner of planters to dreſs and prepare the ſoil exactly, that it may ſpeedily and happily take root, and ſpread and cover the ground, and the boughs of it being ſupported with props or trees, grow into a great height and bredth, ſo didſt thou fit the land for their quiet and peace and fertility, and plentiful multiplying, by removing the old inhabitants, and leaving all to their injoying, and accordingly they very ſoon proſpered as into a very powerful and victorious, ſo into a very large and numerous nation, extending it ſelf on the Weſt to the Mediterranean ſea, and on the Eaſt to Euphrates. c. d.

‖ lookedſt out, *or* preparedſt the ſoil before it.

† ſtately cedars with the branches thereof.

12. Why haſt thou then broken down her hedges, ſo that all they that paſs by the way do pluck her?

13. The boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.

12, 13. But now as when the hedge of a vineyard is broken down, all paſſengers come freely in, and gather the fruits, and the rude ſwine and other wild beaſts break in, and tear and root up all that is planted there; ſo is it with us, thy protection which was our only defenſe being withdrawn for our ſins, the heathen nations round about us (ſee note c. on Pſal. 83.) together with the Kings of Aſſyria and Babylon, thoſe potent tyrants, break in upon us, carry away all our wealth, and even root us out from our dwellings, carry us as captive ſervants into their own lands.

14. Return, we beſeech thee, O Lord of hoſts, look down from heaven, and behold and viſit this vine.

15. And [e] the * vineyard which thy right hand hath planted, and the branch which thou madeſt ſtrong for thy ſelf.

14, 15. Lord, in this extremity be thou pleaſed to interpoſe thy power for us, to be gratiouſly reconciled to us, and in favour to behold this poor captive people, and Temple, which thine eſpecial providence hath built and ſupported ſo long, the place of thy eſpecial reſidence among us. e.

* root, *or* plant.

16. ‖ It is burnt with fire, it is cut down: they periſh at the rebuke of thy countenance.

16. For ſince upon our provoking ſins thou haſt withdrawn thy mercy from us, the enemies have broken in and burnt our Temple, and if thou ſtill continue thy wrath, both people and Temple will be utterly conſumed.

‖ being cut down it is burnt with fire; they ſhall periſh, (ſee note e.)

17. Let thy hand be upon the man of thy right hand, upon the ſon of man whom thou madeſt ſtrong for thy ſelf.

17. We have none therefore but thee to whom we may flee for ſuccour, who art juſtly diſpleaſed with us. Yet, O Lord, it is thou which haſt ſet our King over us, thy ſpecial grace and providence, and † thy oath made to David and his ſeed, by which the power is veſted on him; though he be but a man, he is yet ſet up and eſtabliſhed by thee, in thy ſtead to adminiſter juſtice among us: O be thou favourably pleaſed to deliver and reſcue him out of all the calamities that are fallen upon him.

† דקימתא —— to whom thou haſt ſworn with thy right hand, Chald.

18. So will not we go back from thee: quicken us and we will call upon thy Name.

18. And this ſhall be the greateſt obligation on us from thee, for ever to cleave faſt to thee in the moſt obediential reliance: Thy reſtoring of us ſhall be ſure to be anſwered by our conſtant returns of prayers and praiſes.

19. Turn

19. This therefore is the burthen of our ſong, the ſum of our reiterated requeſt to thee, that as thou haſt an immenſe hoſt and many legions of Angels ready preſt for thy ſervice, which can the next minute perfect any the vaſteſt enterprife to which thou ſhalt aſſign them, ſo thou wilt at length return our captivity, reſtore thy ſelf to thy wonted favour and old mercies, caſt ſome beams of thy gracious countenance, evidences of thy being reconciled to us, and then we ſhall certainly be releaſed out of all our afflictions, and till then we have no humane hope of the leaſt reſpite.

19. Turn us again, O Lord God of hoſts; cauſe thy face to ſhine, and we ſhall be ſaved.

Annotations on Pſalm LXXX.

a. לִפְנֵי אֶפְרַיִם

V. 2. *Before Ephraim*, &c.] What is meant here by לִפְנֵי אֶפְרַיִם *before Ephraim*, and why *Ephraim*, *Benjamin*, and *Manaſſes*, and no other are here named, muſt be learnt from the order of the *Iſraelites* march in the Wilderneſs, *Num.* 2. For there, next after the Ark, the pledge of Gods ſpecial preſence and aſſiſtance, did theſe three tribes follow, *Then the Tabernacle of the congregation ſhall ſet forward*, &c. v. 17. *On the Weſt ſide* (i.e. next behind it) *ſhall be the ſtandard of the camp of Ephraim* v. 18. *and his hoſt* v. 19. *And by him ſhall be the tribe of Manaſſes* v. 20. *and his hoſt*, v. 21. *then the tribe of Benjamin and his hoſt*, v. 22, 23. Now the returning from the captivity, the deſire whereof is the buſineſs of this Pſalm, being a parallel to the delivery from *Egypt*, Gods *leading* them back, *ſtirring up himſelf and coming to ſave* them, is very fitly begged, and deſcribed in a ſtyle reſembling the former reſcue: There he was ſaid to have *ſhined forth*, and to have *riſen* and *come*, *Deut.* 33. 2. (*the Lord came from Sinai, and roſe up from Seir unto them, he ſhined forth from mount Paran, and he came with holy myriads*;) and here in like manner, the Pſalmiſt beſeecheth him *that dwelleth between the Cherubims*, (that ſure is God in the Ark) to *ſhine forth*, v. 1. and that *before theſe three tribes*, which next followed the Ark, and *to ſtir up himſelf, and come and ſave*.

b. לֶחֶם דִּמְעָה

V. 5. *Bread of tears*] לֶחֶם דִּמְעָה will here be beſt rendred *bread of weeping*, thereby moſt probably ſignifying *the bread of mourners*, לֶחֶם אוֹנִים *Hoſ.* 9. 4. of which it is there ſaid, *all that eat thereof ſhall pollute themſelves*, the eater was legally unclean, and ſo ſeparated from the congregation; and ſo were they at that time, in the captivity, detained from the comforts of Gods ſolemn worſhip. To which is elegantly added, that דִּמְעוֹת *tears* in the plural, and that שְׁלִישׁ *in a treble* or *large meaſure*, are the drink apportioned to theſe meats.

דִּמְעוֹת שְׁלִישׁ

c. פְּנוֹת

V. 9. *Preparedſt room*] From פָּנָה *to look*, *to turn the face*, *to bow down*, *to look out*, *to look toward* any thing, is פָּנָה in *Piel*, *to ſweep*, *to cleanſe*, *to remove filth* out of the way, and ſo *to prepare* for the coming of any, *to fit* or *provide an houſe*, *a way* or *path*. A houſe, and room, *Gen.* 24. 31. *Lev.* 14. 36. a way *Iſa.* 40. 3. and 57. 14. If this be applied to an houſe, then 'tis *to ſweep* or *cleanſe*, and ſo the Interlinear here renders it, *ſcopaſti*, *thou haſt ſwept*: if to a way, then 'tis to *purge* or *prepare*, *Iſa.* 57. 14. *Prepare the way, take up the ſtumbling-block*; and ſo the LXXII. here, ὁδοποίησας ἔμπροσθεν αὐτῆς, *thou haſt made* or *prepared the way before it*, (though the Latine rendring, *dux itineris fuiſti*, *thou wert the leader* or *captain of their journey*, ſeem to have lookt toward פִּנָּה or פִּנָּה *a corner*, and by metaphor, *a captain*.) But being applied to the earth, in order to a plantation, as here, it is moſt fitly rendred either *looking out*, according to the original notion (as *Ezek.* 20. 6. *a land that I had eſpied for them*) or *preparing* before-hand, or elſe more probably *preparing* (not *room*, but) *ſoil* for it: and to this fitly follows, *and didſt cauſe it to take deep root*, that being the proper effect of *preparing* the *ſoil*. To the notion of *looking out*, I ſuppoſe the Syriack is to be underſtood בָּהּ חֲזֵיתָ, not as the Latine Tranſlator renders it, *intuitus es illam*, *thou lookeſt on it*, but as חזר in Chaldee and Syriack ſignifies alſo *ſcrutari*, *to ſearch*, or *look out*, *thou lookedſt out*, or *didſt ſearch before it*, as the twelve ſpies were after appointed to do by *Moſes*. The Chaldee follow the other notion of *ſweeping* or *purging out*, reteining the *Hebrew* word, ſave only that by way of paraphraſe they thought fit to change it from the figure of a *vine* to the people of *Iſrael*, and ſo read פְּנִיתָא מִן קֳדָמַיהוֹן כְּנַעֲנָאֵי *thou haſt purged out* (or *ſwept*) *from before them the Canaanites*.

d. אַרְזֵי אֵל

V. 10. *Goodly Cedar-trees*] That אַרְזֵי אֵל *Cedars of the ſtrong*, or as the LXXII. τῷ Θεῷ, *of God*, ſignifie (as *mountains of God*) tall and lofty *Cedars*, there is no queſtion. All the doubt is of the Syntaxis, how it lies. And of that the LXXII. give us the faireſt account, reading the whole verſe thus, ἐκάλυψεν ὄρη τὴ σκιὰ αὐτῆς, καὶ αἱ ἀναδενδράδες αὐτῆς τὰς κλάδους τῷ Θεῷ, *the ſhadow thereof covered the hills, and the branches thereof the cedars of God*, i. e. *covered the Cedars*. This ſenſe the Latine exactly follow, *Operuit montes umbra ejus, & arbuſta ejus Cedros Dei*, *the ſhadow of it covered the mountains, and the ſprouts thereof* (covered) *the Cedars of God*. And to this the Hebrew well accords, for as כָּסוּ הָרִים צִלָּהּ *the mountains were covered with the ſhadow* is directly equivalent with the *ſhadows covering the mountains*, ſo וַעֲנָפֶיהָ אַרְזֵי אֵל may beſt be rendred, in the ſame common conſtruction, (repeating כָּסוּ *were covered*, from the former part) *and the goodly Cedars were covered with the branches thereof*, and that is as perfectly equivalent to *the branches covering the Cedars*. The Syriack put it out of queſtion, (and after them the Arabick) reading וְעַנְפֵיהֶם ... *above the Cedars*. Thus the Jewiſh *Arab*, *Her ſhadow covered the mountains*, *and her branches the divine* or *ſtately Cedars*. That the ſides of hills are the moſt commodious places for vineyards is ſufficiently known, as alſo that the vine hath props on which it climbs, and reſts it ſelf, and theſe are lower or higher according to the nature of the ſeveral ſoils or climates; in fertile ſoils, as now adays in *Lombardy*, they run up the trees, and *cover* them. And ſo here in an expreſſion of the luxuriant growth of this fruitful *vine*, it may not unfitly be ſaid in poetical ſtile to run up, and reach the tops of the tall *Cedars*, as *Joſeph* is ſaid *Gen.* 49. 22. to be *a fruitful bough*, *whoſe branches run over the wall*.

כָּסוּ הָרִים צִלָּהּ וַעֲנָפֶיהָ

V. 15. *The*

e. בְּנָהּ

V. 15. *The Vineyard*] What נְטָע here ſignifies, is not agreed on by Interpreters. The LXXII. read it as a verb (from כון *to prepare*) κατάρτισον, and thence the Latine, *perfice*, *make perfect*. But there is no appearance of truth in that. The Interlinear reads *vitiarium*, *vineyard*, either confounding it with גַּנָּה *a garden*, as the learned *Schindler* conjectures, or more probably from the notion of בֵּן for *a baſis*, and from thence by metaphor the *place of habitation*, all one with מָעוֹן, which being by the antecedents applied to *a vine*, is *a vineyard*. But the Chaldee render it עוּבָרָה *a ſprout*, for ſo they evidently uſe that word *Numb.* 13. 23. rendring זְמוֹרָה (*ſarmentum*, or *palmitem*, *a branch*, on which was *a bunch of grapes*) by עוּבָרָא (and ſo *Ezek.* 17. 6. for פְּאֵרוֹת *branches*, they read עוּבָרִין. The Syriack reads ܣܥ which from סָחָה *fundavit*, is conſonant to the notion of בָּנָה *a baſis*, and applied to a vine may moſt fitly be rendred *a root* or *ſtock*, ſuch as is wont to be *planted*. Thus *Dan.* 11. 7. *there ſhall riſe from the branch of her roots*, בְּנָיו *his baſis*, the Latine reads *plantatio ejus*, *his plantation*, i. e. *a rooted ſtock* fit to *plant*. For this we know, that *a branch* of a *vine*, being laid in the ground, will take *a root* to it, and ſo be fit to be tranſplanted. And accordingly *Dan.* 11. 20. for תַּחְתָּיו עָמַד נָבָל, *there ſhall ſtand up*, or *riſe from his baſis*, the LXXII. read ἀναστήσεται ἐκ τῆς ῥίζης αὐτοῦ, *there ſhall riſe up out of his root*, (and ſo the Arabick alſo) reſolving for us, that (ſpeaking of *vines* or other ſuch plants) נָטַע or בָּנָה ſignifies *a root*, which *root* being fit for *planting*, muſt be ſuppoſed to be not *a root* only, but a *ſmall trunk*, or *ſtalk* of the *vine* with *a root* to it; as in that place of *Daniel*, c. 11. 20. out of that נָבָל *root ariſes* מַעֲבִיר, which from the notion of עָבַר in Piel, for *propagavit*, will ſignifie the very ſame with, עוּבָרָה, which the Chaldee here uſeth, *viz. propago*, *a plant*, of a *vine*; and ſo in that place of *Daniel* the LXXII. render it φυλὸν, *a plant*, and ſo the Arabick alſo. By all this it appears, that נָבָל here having in its original notion ſomewhat of ſtrength and ſtability, (as when it is uſed for a *foot* or *baſis*, *Exod.* 30. 28. 31. 9. *Levit.* 8. 11. 1 *King.* 7. 29.) and being by the context confined to *vines*, muſt ſignifie ſuch a *ſlip*, or *young ſtock*, or *plant*, as is fit to be ſet and grow by it ſelf; and accordingly *Abu Walid*, though he be himſelf of opinion that נָבָל is the ſame with נָגַף by change of ג into ב, yet confeſſes that the moſt of Interpreters take it for חַבְלָה. It ſhould probably be חִבְלָה, the word which the Jewiſh *Arab* uſeth, and ſignifies *a vine*, or any *root* thereof, (חִבְלָה rather ſignifying the *burthen* or *fruit*.) And this being by the *Maſorites* written with a large C ſignifies this eminent *plant*, the whole people of the Jews, whom God had choſen; and ſo *his right hand* is truly ſaid to have *planted* it. And then that will direct us farther in the interpretation of the latter part of the verſe, וְעַל בֵּן אִמַּצְתָּה לָךְ *and the ſon*, or, *upon the ſon which thou haſt made ſtrong for thy ſelf*: where as עַל is moſt probably an expletive of no ſignification, (or poſſibly refers to רְאֵה עַל *look* foregoing, רְאֵה עַל *look upon*;) ſo בֵּן *ſon*, in accordance with בָּנָה *the root* or *plant of the vine*, muſt denote *the ſon of that plant*, and that is according to the Hebrew ſtyle, a *bough* or *branch* of it. So *Gen.* 49. 22. *Joſeph is a fruitful* בֵּן *ſon*, i. e. *bough*, *by a ſpring*, whoſe בָּנוֹת *daughters*, i. e. *branches*, *run over the wall*; by the ſame proportion as יוֹנְקוֹתֶיהָ which ſignifies *ſucking children*, from יָנַק *to ſuck*, is here v. 11. uſed for *branches*. And then in proportion with the people being meant by the *root* or *plant*, *the branch* בֶּן may ſignifie the שֵׁבֶט *rod*, or *tribe* of *Judah*, the Regal tribe of which *David* was, who being by God inveſted with power, and as his proxy and miniſter on earth, it is properly ſaid, that God *hath made him ſtrong for himſelf*. The Chaldee therefore paraphraſe it עַל מַלְכָּא מְשִׁיחָא — *on the Meſſiah*, i. e. *anointed King*, *whom thou haſt confirmed* or *eſtabliſhed for thy ſelf*. And in the prophetick ſenſe that will be farther extended to *Chriſt* the King or Ruler of his Church: and ſo ſaith *Aben Ezra*, this may be underſtood of משיח בן אפרים *the Meſſiah Ben-Ephraim*, others call him *Ben-Joſeph*, who they ſay is to be killed in war, (being preſt by the text in *Zachary* to acknowledge a ſuffering *Meſſiah*) as *Meſſiah Ben David* (for they admit of two) is to conquer all the world. *R. Obadiah* alſo interprets it of the *Meſſiah*. And the LXXII. reads ἐπὶ υἱὸν ἀνθρώπου, and *on the ſon of man*, and ſo the Latine and Syriack, the title by which any eminent man, a Prince, is fitly expreſt, (and by which *Chriſt* is ſo frequently called) and ſo moſt expreſly v. 17. the *man of Gods right hand*, and *the ſon of man*, *not* בֵּן *ſon* ſimply, but בֶּן אָדָם *ſon of man*, is ſet to ſignifie the King. But it is poſſible alſo, and, I ſuppoſe, more probable, that the בֵּן or *branch* may be ſet to denote the Temple, for of that it follows immediately v. 16. *It is burnt with fire, it is cut down*, or as it may beſt be rendred, שְׂרֻפָה בָאֵשׁ כְּסוּחָה *being cut down it is burnt with fire*, the *vine*, when 'tis *cut down*, being good for nothing elſe, *Ezek.* 15. 3, 4. *ſhall wood be taken thereof to do any work, or will men take a pin of it to hang any thing thereon? It is caſt into the fire for fewel, the fire devoureth both the ends of it, and the midſt of it is burnt; is it meet for any work?* This belongs not well to the King, but agrees perfectly to the Temple at this time of the captivity. And ſo the phraſe *which thou haſt made ſtrong for thy ſelf* ſeems to be borrowed from *Moſes*'s ſong, *Exod.* 15. 17. where it is ſpoken of the Temple, *Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou haſt made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have eſtabliſhed.* And in this ſenſe it will well agree with the נָטַע or *plant* foregoing, that ſignifying the nation of the *Jews*, which God *brought in and planted*, in *Moſes*'s dialect, and with which the Temple is joyned, *Joh.* 11. 48. *they will take away our place and nation*, by thoſe two words there expreſſing more plainly what is here in poetick ſtyle, the *root* or *plant*, and *branch*, i. e. the whole Commonwealth of the *Jews*, ſo ſtiled *Mal.* 4. 1. *It ſhall leave them neither root nor branch*, People nor Temple. Of both theſe it here follows in the plural יֹאבְדוּ *they ſhall periſh at the rebuke of thy countenance*, i. e. If to the ſpoil of violent men foregoing, *the boar out of the wood*, *and the wild beaſts of the field*, v. 13. thou add thine anger and inflictions, both *root* and *branch*, People and Temple ſhall be utterly conſumed. To avert which it follows, *Let thine hand be upon the man of thy right hand, and the ſon of man*, which in all reaſon by the characters of אִישׁ and אָדָם muſt be interpreted of the King.

The

The Eighty Firſt PSALM.

Paraphraſe.

The eighty firſt Pſalm, ſaid to be compoſed by Aſaph for the feaſt of trumpets, Lev. 23. 24. Numb. 29 1. and 10. 10. (which was inſtituted to commemorate the deliverance out of Egypt, the ſounding of the trumpet being a token of liberty, Lev. 25. 10.) is a ſolemn invitation to all, to ſing praiſes to God for his great deliverances and ſpecial mercies to his people, whoſe ſins are the only averters of his favour, and originals of their miſery. It was ſet to the tune called Gittith, (ſee Pſal. 8. a.) and committed to the Præfect of the Muſick.

TO the chief Muſitian upon *Gittith*, A Pſalm of *Aſaph*.

1, 2, 3. The God of Jacob is our only refuge, preſerver and deliverer, O let us joyn in the moſt ſolemn joyful expreſſions of thankfulneſs to him: All the ſweeteſt and moſt pleaſant inſtruments of Muſick are in all reaſon to accompany, and indeavour to improve our lauds, and all the whole nation to be aſſembled at thoſe times which are ſolemnly ſet apart for theſe offices, the beginning of every month, to conſecrate all that follows.

a. b.

1. Sing aloud unto God our ſtrength, make a joyful noiſe unto the God of Jacob.
2. ‖ [a] Take a Pſalm and † bring hither the timbrel, the pleaſant harp with the Pſaltery.
3. Blow up the trumpet in [b] the * new moon, in the time appointed, on our ſolemn feaſt-day.

‖ Take up, or lift up. † anſwer, or ſpeak, or ſing to * firſt day of the month, on the new moon, on the day of our feaſt.

4, 5. And this is but agreeable to the ordinances of divine ſervice given by God himſelf on mount Sinai for all poſterity moſt ſtrictly to obſerve, ſoon after that great and ſignal time of his ſhewing himſelf in power and majeſty againſt Pharaoh and the Egyptians, when he lived among ſtrangers, and were cruelly handled by them.

4. For this was a ſtatute for Iſrael, and a law of the God of Jacob:
5. This he ordained in Joſeph for a teſtimony, when he went out * through the land of Egypt, where I heard a language that I underſtood not.

* upon, or againſt עַל

6. 'Twas then the mighty work of his over-ruling power, upon our addreſſes made to heaven, ſpeedily to reſcue us out of that great ſlavery, to redeem us from thoſe ſevere tasks of working in the kilns under Pharaohs officers.

c.

6. I delivered his ſhoulders from the burthen, his hands ‖ were [c] delivered from the pots.

‖ paſt away

7. And ſoon after, at the giving of the law in Sinai, when the thunder and lightning and tempeſt was ſo terrible, that they all quaked, and beſought to be freed from it, he was pleaſed to free them accordingly, and ſecure them from all danger. A little before (Exod. 17.) they were in diſtreſs for water at Rephidim, it being for their trial that God ſuffered them to be in want for a while; and though they behaved it very ill, ſhewed themſelves a faithleſs murmuring people, yet God ſpared them then, and inabled Moſes by ſtriking the rock Horeb to bring forth plenty of water for them.

d.

7. Thou calledſt in trouble, and I delivered thee; I anſwered thee in [d] the † ſecret place of thunder, I proved thee at the waters of Meribah. Selah.

† or covert or, hiding-place from thunder, or by, or with thunder.

8, 6. But having this experience of their infidelity and proneneſs to apoſtatize and return to Egypt, preferring the falſe Gods there before the true God, which brought them out from thence, he thought good in that terrible manner, v. 7. to give them ſevere precepts and ordinances of not admitting any Idol or heathen worſhip among them,

e.

8. Hear, O my people, and I will teſtifie unto thee, O Iſrael, if thou wilt hearken unto me.
9. There ſhall no ſtrange God be in thee, neither ſhalt thou worſhip [e] any * ſtrange God.

* heathen, or foreign

10. Severely requiring them to commemorate and ſerve and worſhip him, as the God which had with ſuch prodigies of judgments on the Egyptians, and miracles of mercies toward them, delivered them out of that tyrants hands, and by bringing them water in time of diſtreſs out of the hardeſt rock, demonſtrated his power and readineſs to grant them the greateſt abundance, if by humility and obedience and fidelity, and conſtant addreſſes to him in all their wants, they ſhould render themſelves capable of it.

10. I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11. But they were far from the performance of this condition, from qualifying themſelves by obedience, and † acquieſcence and delight in him, for his performance of this moſt gratious promiſe to them.

† לֹא־אָבוּ לְמַיְמְרִי acquieſced not in my word, *Chald.*

11. But my people would not hearken to my voice, and Iſrael ‖ would none of me.

‖ obeyed me not לֹא אָבָה לִי

12. And accordingly God withdrew his protection, grace and favour from them, delivered them up to follow their own corrupt counſels and purpoſes, to injoy their own choiſes, the vanities of their idol worſhips, which were not able to protect them, and all the ſad conſequences thereof.

12. So I gave them up unto † their own hearts luſts, and they walked in their own counſels.

† the imaginations of their hearts שְׁרִירוּת לִבָּם

13, 14. Had they but performed their part of Covenant to God, afforded chearful obedience, and faithfully obſerved his directions, he would have been moſt ſure to have performed his promiſe to them, and by interpoſition of his ſtrength immediately have diſcomfited and deſtroyed their ſtouteſt enemies.

13. ‖ O that my people had hearkened unto me, and Iſrael had walked in my ways!
14. I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries.

‖ or If לוּ

15. All that oppoſed them, and ſo reſiſted the counſels of God for making Iſrael a moſt happy and proſperous people, ſhould certainly have been brought low, and for dread of his power performed a feigned, though not real, obedience to him; and ſo the peace and ſtrength of the people of Iſrael ſhould have been moſt durable and laſting.

15. The haters of the Lord ſhould have † ſubmitted themſelves unto him; but their time ſhould have endured for ever.

† yielded feigned obedience, ſee note on Pſal. 18. c.

16. And that accompanied with all temporal plenty, the moſt fertile harveſts and richeſt acceſſions, the beſt ſorts and greateſt ſtores of every thing, not only for neceſſity, but delicacy. (And ſo parallel to this the world of Chriſtians, if they would but ſet themſelves chearfully to the practice of his precepts, ſhould find a wonderful ſpiritual completion of this promiſe not only ſufficient, yea abundant grace to perform what is required of them in that degree as will be accepted, but withal the moſt exuberant joys and pleaſures in this world, (abſtracted from the bliſs of the other world) in the conſtant exerciſes of his graces, and practice of thoſe duties.)

f. g.

16. He ſhould have fed them alſo with [f] the * fineſt of the wheat; and with honey out of ‖ the [g] ſtony rock ſhould I have ſatisfied thee.

* fat ‖ the rock

Annotations

Annotations on Pſalm LXXXI.

a. שְׂאוּ זִמְרָה

V. 2. *Take a Pſalm*] What זִמְרָה שְׂאוּ ſignifies, will be diſcerned beſt from the Chaldee, who render it by אֲרִימוּ קָלָא בְּתוּשְׁבַּחְתָּא *Lift up your voice in a laud* or *Pſalm*; ſo *Abu Walid*, *ſound*, or *ſing out aloud praiſe*, or *ſongs of praiſe*; according to the notion of נָשָׂא for *lifting up*, applied to the *voice*, whether in ſinging or weeping, which the LXXII. duly render, ὑψοῦν φωνὴν, *to raiſe*, or *lift up the voice*. It is alſo applied to *ſpeaking*, as when *Balaam* is ſaid to *take*, or *lift up a parable*, *Num.* 23.7, 18, & 24.3, 15, 20, 21, 23. So *Job.* 27.1. *Job added* שָׂאָה מְשָׁלוֹ *to lift up his parable*: the LXXII. render it, προσθεὶς εἶπε, *he adding ſpake*. So *Hab.* 2.6. יִשְׂאוּ מָשָׁל *they ſhall lift*, or *take up a parable*. All Hebrew dialect for *pronouncing*, or *ſpeaking aloud*, or *ſolemnly*, as here the Pſalm is ſolemnly to be ſung, and ſo to be *lifted up*. As for תְּנוּ תֹף, which follows, it may perhaps be he beſt rendred, *anſwer the timbrel*, from the notion of תָּנָה for *referre*, or perhaps rather according to the Chaldee uſe of the word, *ſpeak*, or *annuntiate to the Timbrel*; as *Jud.* 11.40. *the daughters of Iſrael went yearly* לְתַנּוֹת *to ſpeak to the daughter of Jephtha*, i.e. *to annuntiate*, *ſing ſongs* to her, by way of *lamentation*; the LXXII. render it θρηνεῖν, *to mourn for*, and ſo the reſt of the antient Interpreters agree: and then by analogy, this here will be ſinging a chearful, as that was a doleful ſong. So *Jud.* v. 11. יְתַנּוּ *they ſhall reherſe*, by way of Praiſe or Pſalm, *the righteouſneſſes of the Lord*. But others derive תְּנוּ from נתן; ſo doth *Abu Walid*, and under that root renders it *ſtrike up*, or *play on the Timbrel*. תְּנוּ תֹף

b. בַּחֹדֶשׁ בַּכֶּסֶה

V. 3. *In the new moon*] The word בַּחֹדֶשׁ muſt here be rendred *in the beginning of the month*, that ſo בַּכֶּסֶה, that follows, may be rendred, as it truly ſignifies, *in the new Moon*. 'Tis true, that from חָדָשׁ *new*, חֹדֶשׁ doth indifferently ſignifie the *noviluniu̇m*, and *the firſt day of the moneth*; but here *the new Moon* being peculiarly expreſt by כֶּסֶה, and that ſaith *Aben Ezra*, *becauſe the moon is then hid* (from כָּסָה *texit*) to which the Chaldee accords, בִּירַחָא דְּמִתְכַּסֵּי *in the hidden moon* ('tis ſtrange the Latine ſhould render it *in menſe qui coopertus eſt*, when ירח ſignifies firſt *moon*, and from thence *moneth*) to avoid tautology, חֹדֶשׁ muſt be rendred *the new moneth*, i. e. *the firſt day of the moneth*. Thus, *Num.* 28.17. is rendred by the Targum רֵישׁ יַרְחָא *the beginning of the moneth*, and חָדְשֵׁי יַרְחֵי רֵישֵׁי יַרְחֵי *the beginning of the moneths*, not *of the moons*. The Syriack ſet this down here moſt expreſly, בְּרֵישׁ חַדְתָּא וּבְכַסְיָא *in the beginning or firſt of the moneth*, *and on the new moon*, which meeting alwayes together, were *feſtival* among the Jews (the Jewiſh *Arab* reads, *over the ſacrifice*, *in the dayes that his people keep the feaſt*) and ſo the *trumpet* to be *ſounded* thereon. The LXXII. read the בַּכֶּסֶה ἐν εὐσήμῳ ἡμέρᾳ, *on an eminent day*, I ſuppoſe, rather by way of Paraphraſe, for ſuch it was, than by deducing the word from כָּסַם *computavit*, as ſome imagine, becauſe the *feſtival* recurs conſtantly on a *numbred* or fixt day. Then for לְיוֹם חַגֵּנוּ that literally is to be rendred, *on the day of our feaſt*: the LXXII. joynes it with the former, and reads, ἐν εὐσήμῳ ἡμέρᾳ τῆς ἑορτῆς ἡμῶν, *in the eminent day of our feaſt* (ſome *feſtival dayes* being among the Jews more *eminent* than others, the firſt and laſt dayes of thoſe *feaſts*, which continued many dayes;) but this ſure again by way of paraphraſe, not of literal rendring, the preposition ל *on* being not taken notice of in their rendring. לְיוֹם חַגֵּנוּ

V. 6. *Delivered*] From עָבַר *tranſiit*, to *paſs away*, or *over*, is תַּעֲבִרְנָה here, *they paſſed*, i. e. *went out*, or *away*, to denote an eſcape or *deliverance*. The LXXII. read ἐδούλευσαν, *they ſerved*, or *had ſerved*, as from עָבַד *ſervit*, through the great affinity betwixt the two letters ד and ר, in which alſo the ſenſe is not amiſs expreſt, if only we read it as in the preterpluperfect tenſe, *they had ſerved*, for that ſignifies that now they did not, but were delivered from it. As for דּוּד from which they paſt, it ſignifies *a pot*, or other *utenſil* made *of earth*, to be ſet over the fire to heat any thing; and ſuch it ſeems the Iſraelites were imployed in making, when they were under the task-maſters in *Ægypt*. c. תַּעֲבִרְנָה דּוּד

7. *Secret place*] סֵתֶר is *latibulum*, *a covering*, or *place to fly unto* from any danger, from סָתַר *to hide*, *protect*, or *defend*. And then if *thunder* be joyned with it, סֵתֶר רַעַם will be either *the covering of thunder*, the cloud where the *thunder* is *hid*, (to which the ſtory agrees, where God is ſaid to have ſpoken *from the midſt of the cloud*, and that with *thunders*, *Deut.* v. 22.) as *Habak.* 3.4. the *biding of his power*, or elſe the *covering*, or *hiding-place from thunder*. That here it is to be taken in the ſecond ſenſe, will probably be concluded from a parallel place, *Iſa.* 32.2. There סֵתֶר זֶרֶם is reſolved to be *the covering from rain* or *inundation*; ſo the Syriack expreſly read it ܣܬܪ ܡܛܪ̈ܐ *a refuge from the ſhowre*, and to the ſame purpoſe the Chaldee כְּמָא דְּמִטַּמְרִין מִן קֻדָּם זַרְמִיתָ *as they that hide themſelves from the tempeſt* or *ſhowre*, and the LXXII. ᾗ κρυβήσεται ὡς ἀφ' ὕδατος φερομένου, *he ſhall be hid as from driven rain* or *water*; in like manner as in the former part of that verſe, מַחֲבֵא רוּחַ is by us rendred *a hiding place from wind*, (the ſame that is elſewhere expreſt by the preposition, מַחְסֶה מָגֵן *a protection from inundation*, *Iſ.* 25.4.) and ſo the Syriack reads, ܡܓܢ ܡܢ ܪܘܚܐ *from the wind*, and ſo all the interpreters agree there. And if they there hold, then by juſt analogy ſo it may be here, and thereto the ſtory alſo well accords. The *thunder* was that which is ſet down, *Exod.* 19. and which is there mentioned to be ſo terrible on mount *Sinai* at the giving of the Law, *that all the people that were in the camp trembled*, v. 16. and *removed and ſtood afar off*, *Exod.* 20.18. and *were afraid by reaſon of the fire*, &c. *Deut.* v. 5. & v. 23. *it came to paſs*, *when you heard the voice out of the midſt of the darkneſs*, *ye ſaid*, *Behold the Lord hath ſhewed us his glory*, &c. *Now therefore why ſhould we die? for this great fire will conſume us: if we hear the voice of the Lord any more*, *then we ſhall die*, v. 25. *Go thou near and ſpeak to us*, v. 27. So the Apoſtle, *they intreated that the word ſhould not be ſpoken to them any more*, *Heb.* 12.19. And then as God was pleaſed to hearken to this requeſt of theirs *Deut.* v. 28. *The Lord heard the voice of your words when ye ſpake unto me*, *and the Lord ſaid*, *I have heard the voice of the words of this people*, *they have well ſaid*, &c. (which is certainly a form of granting their requeſts, as well as an approbation of their promiſe to obey;) ſo here it is ſaid, *Thou calledſt in trouble and I delivered thee*, relieved thee from that great fear of thine. And then it follows, *I anſwered thee in the covert from thunder*, i. e. granted thy petition in delivering thee, or giving thee ſafety from the *thunder*, in that notion of *anſwering* for *granting a requeſt*: Or elſe, *I anſwered*, i.e. *I ſpake to thee*, *in the covert from thunder*, becauſe as God thus by *thunder anſwered* them here, i. e. *ſpake to them* in the words here following, v. 8. *Hear O my people* (according to the uſe of עָנָה for *ſpeaking* as well as *anſwering*, and the Greek ἀκούειν, in the ſame ſenſe, ſee *Mar.* 11. note a.) d. סֵתֶר רַעַם עָנָה

ſo did he take ſpecial care to preſerve them from receiving any hurt by it (*and* accordingly *Moſes ſaid unto the people, Fear not* —— Exod. 20. 20. *and I ſtood between the Lord and you at that time*, Deut. v. 5.) and ſo is here ſaid to have *anſwered* them, בְּסֵתֶר *in the covering*, or *hiding-place from the thunder*; ἐν ἀποκρύφῳ καταιγίδος, *in the hiding place of*, or *from the tempeſt*, ſay the LXXII. defended them from it (when it *thundred* moſt terribly) as in a *hiding-place*, or *ſafe refuge*. That it belongs to this time of giving the Law is made evident by that which follows, *v.* 8. *Hear O my people*, the form of giving the Law, *Deut.* v. 1. and, *I am the Lord thy God which brought thee out of the land of Ægypt*, v. 10. the very firſt words of the Decalogue, *Exod.* 20. 2. This therefore of Gods ſpeaking to them at Mount *Sinai*, ſo famous for the *thunders*, is without queſtion that which is intimated in this place, which way ſoever the interpretation lie, whether of his *ſpeaking in the place where thunder is hid*, as in a repoſitory, *i.e.* in the clouds, or that he *anſwered*, or *ſpake in the covert from thunder*, which by analogy with the two places in *Iſaiah*, compared together, *Iſa.* 32. 2. and *Iſa.* 25. 4. (where for סֵתֶר רַעַם in one, is מַחְסֶה רַעַם in the other) ſeems more probable, and ſo likewiſe by the coherence with the antecedents here, their *calling* and *Gods delivering*. The only ſeeming objection againſt interpreting it of *Sinai*, is, that that murmuring at *Meribah*, *Exod.* 17. was before the *thundering* on *Sinai*, *Exod.* 19. whereas here the *thunder* is mentioned firſt, and then after that *Meribah*, in the end of this verſe. But that will eaſily be anſwered, as by the neerneſs of thoſe two paſſages the one to the other, ſo alſo by the liberty taken in Poems of not obſerving ſtrict order in each narration, (ſee *Pſal.* 83. 9. where the victory over the *Midianites*, *Judg.* 7. is mentioned before that of *Siſera*, *Judg.* 4.) but eſpecially by looking forward to *v.* 8. where the ſubject being the commands given in *Sinai*, and thoſe connecting in ſenſe to Gods *anſwering* them in *Sinai*, in that *hiding-place of*, or *covert from thunder*, i.e. whether his *ſpeaking* in the clouds, or his *ſpeaking* to them in *thunder*, but protecting them from receiving any hurt by it, that which comes in the midſt betwixt them is in all reaſon to be read, as in a parentheſis, to this ſenſe, that Gods having *proved* and found them ſo faulty at *Rephidim*, ſo extremely prone to infidelity and returning to *Ægypt*, was the occaſion of his giving them that Law on *Sinai* againſt *other Gods*, &c. v. 8, 9. *Hear O my people* —— *I am the Lord* —— the beginning or firſt words of Gods *anſwering* or *ſpeaking* to them in *Sinai* out of the *thunder*. All this hath been ſaid on ſuppoſition that רַעַם *thunder* is to be joyned with סֵתֶר *ſecret place*. But the Jewiſh *Arab* gives us another rendring of it, *out of the ſecret place*, *with*, or *by thunder*. And then the *ſecret place* muſt refer to God, who is ſaid to make *darkneſs his ſecret place*, *Pſal.* 18. 11. that is, to dwell in his infinite Majeſty in heaven inviſibly, and ſo here to give *anſwer from Heaven by thunder*. To this the Chaldee appertains, which paraphraſeth it, *the hidden place of the Houſe of Gods Majeſty*.

V. 9. *Strange God*] From נָכַר *known*, *familiar*, is the word alſo uſed *per antiphraſin* for any *forrainer* or *ſtranger*, peculiarly for one that is not of the houſe of *Iſrael*, an *alien* or *Gentile*. So *Gen.* 17. 12. בֶּן נֵכָר a *ſtranger which is not of thy ſeed*; בַּר עַמְמַיָּא *the ſon of the people*, ſay the Chaldee, i.e. a *Gentile*. So *Gen.* 35. 2. *Put away* אֱלָהֵי הַנֵּכָר *the Gods of the alien*, the *Gentile God*; טַעֲוַת עַמְמַיָּא *the Idols of the people*, ſay the Chaldee. And ſo here אֵל נֵכָר *any Gentile God*, for which the Chaldee ſets טַעֲוַת חִילוֹנִי *profane Idols*. e. נֵכָר

V. 16. *Fineſt*] The word חֵלֶב ſignifies originally *milk*, and thence *fat*, and ſo its poetically applied here to *wheat*, as *Deut.* 32. 14. *the fat of the kidneys of the wheat*, and ſo *Gen.* 45. 18. חֵלֶב *the fat of the earth*, and *Num.* 18. 29. for which the Chaldee ſignificantly reads טוּב *the goodneſs*, as here טוּב לֶחֶם *Good bread of wheat*, the LXXII. and Syriack reteining the literal ſtatus *the fat*. f. חֵלֶב

V. 18. *Stony rock*] That צוּר ſignifies *a rock* there is no queſtion, but whether it be literally or poetically to be underſtood here, being joyned with *hony*, is the only difficulty. And firſt it is not to be thought, that the diſcourſe is of miraculous feeding, (then indeed there is no doubt but God could bring *hony*, as well as water, out of the hardeſt *rock*.) It plainly belongs in this place to the deſcription of the plenty of *Canaan*. Secondly then, if the ſtyle be in this poetical, as it was in the words immediately precedent, *the fat of the wheat*, it will then be neither impoſſible nor improbable that *the rock*, to which the *hony* here relates, ſhould be the *hony-comb*, becauſe *hony* out of the *comb* is the beſt (*ſweeter than hony and the hony-comb*, by way of aſcent) as the *fat* of the *wheat* ſignified the beſt. But then thirdly, becauſe *Deut.* 32. 13. where *hony out of the rock* is again mentioned, there is added to it, *Oyle out of the flinty rock*, it is moſt probable, that the word *rock* ſhould be equally literal in both places, and ſignifie that to be uſual in thoſe Countreys, which is ſtill ordinary, for Bees to breed and ſwarm in holes of *rocks*, and thence to ſupply them with *hony* in great plenty. And then why may not *oyl out of the flinty rock* ſignify, that there was no *rock* ſo hard, or barren, but God would make the Olive-trees to grow there, and yield them abundance of *Oyle*? g. צוּר

The Eighty Second PSALM.

Paraphraſe.

A Pſalm of Aſaph.

The Eighty ſecond Pſalm compoſed by Aſaph, is an admonition to juſtice, and an upbraiding invective againſt the injuſtice of earthly Tribunals, with an appeal unto God the ſupreme and moſt juſt Judge. † See 2 Chron. 19. 7.

† To that place Kimchi refers, and thinks it probable that the Pſalm was written in the days of Jehoſaphat.

1. Be the Rulers and Judges and Adminiſtrators of this world never ſo highly honoured, inveſted by God with his own power, his proxies on earth, as Angels in a manner, i. e. perſons commiſſionated from God; yet muſt they reſolve that God is ſuperiour to all their judicatures and adminiſtrations, preſides in all, and will exact and call them to a ſevere account, judge over again whatſoever hath been judged by them.

1. God ſtandeth in the congregation [a]of ‖the mighty, he is a judge among [b]Gods. a. ‖ God. אֵל b.

2. 'Tis therefore a great folly and impiety in them, to favour any unrighteous cauſe or perſon, and either for bribes or other carnal intereſt to judge falſely.

2. How long will you judge unjuſtly, and accept the perſons of the wicked? Selah.

3. Defend

† justifie. * relieve, or free. דַּלוּ

3. Defend the poor and fatherless; † [c] do justice to the afflicted and needy.
4. Deliver the poor and needy, * rid them from the hand of the wicked.

3, 4. 'Tis the office and business of their calling, intrusted to them by God, to receive all that are most helpless (not which are most powerful and rich) into their care and patronage, to absolve the innocent, be he never so unable to purchase their favour, or secure himself from the oppressions of other men, to plead the cause of such, and rescue them out of the hand of the violent and injurious.

|| move, nod, or are shaken. יְמוֹטוּ

5. They know not, neither will they understand, they walk on in darkness: all the foundations of the earth || are out of course.

5. But impious obstinate men pervert justice, and proceed without all remorse in their corrupt courses, a gift blindeth the eyes of the Wise or Seer, Exod. 23. 8. and so those that should rule and administer the several Nations of the earth uprightly, and preserve Justice among all men, are themselves the most unjust, and thereby the Authors of all mischiefs to the world.

6. [d] I have said, you are gods, and all of you are children of the most High.
7. But ye shall dye like men, and fall like one of the Princes.

6, 7. By their commissions and power derived to them from the God of heaven, they are a sort of terrestrial Angels, imployed and innobled by God, and as children are of parents, his copies and images upon earth. But this doth not so priviledge them as to give them immunity from the common fate of all men, whether people or Prince, that of mortality, not consequently from that severe account and reward of their actions, which after death expects all such. d.

8. Arise, O God, judge the earth; for thou shalt inherit all nations.

8. It being most certain that such a judgment of God shall one day come, wherein the whole world shall be concerned; all the men on earth being the subjects of the supreme Deity, and so accountable and sadly punishable for all they have ever offended.

Annotations on Psalm LXXXII.

a. אֵל

V. 1. *The mighty*] That אֵל is the title of *God*, is sufficiently known, taken from his supreme power which he hath over all the world; And then *Gods standing*, i. e. *presiding* (so 1 *Sam.* 19. 20. *Samuel* עוֹמֵד נִצָּב *stood presiding* over them) *in the congregation of God*, i. e. in his own judicature (so the Jewish *Arab* saith, that it is the repetition of the name again, instead of the affix) or that which is erected and authorized by him, is the same which we read, 2 *Chr.* 19. 6. *He said unto the Judges, Take heed what you do, for ye judge not for men, but for the Lord, who is with you in the judgment.* R. *Obad. Gaon* glosseth it, that *God is an assistant and defender when they judge righteously, but a revenger when they pervert judgment.* The Jewish *Arab* reads, *Gods command standeth, is placed in the conventions among the judges when they judge*, i. e. by his commission it is that they do act.

b. אֱלֹהִים

Ibid. Gods] What אֱלֹהִים here signifies, may be examined by the use of the word in other places. As *Ps.* 86. 8. *There is none like unto thee* בֶּאֱלֹהִים *among* these *Elohim:* where the Chaldee expressly renders it בְּאַנְגְלִי מְרוֹמָא *among the high angels.* So 1 *Sam.* 28. 13. *I saw* אֱלֹהִים *Elohim ascending out of the Earth:* the Targum reads again מַלְאָכָא דַיְיָ *an angel of the Lord.* So here, v. 6. *I said* אֱלֹהִים אַתֶּם *ye are Elohim:* the Chaldee read כְּמַלְאֲכַיָּא *as Angels.* And when it there follows וּבְנֵי עֶלְיוֹן *and children*, or *sons of the most High*, they render וְהֵיךְ אַנְגְלוֹ מְרוֹמָא *and as the high angels*, in the notion of *sons of God*, *Job* 1. 6. and 2. 1. בְּנֵי אֱלֹהִים *the sons of God came*, i. e. saith the Chaldee, in consent with all interpreters in that place, כִּיתֵי מַלְאֲכַיָּא *the assemblies of angels*] This therefore being the frequent known use of the word, and that taken from the office of *angels*, to be the ministers and legates and officers sent (from whence is their title both in Hebrew and Greek, מַלְאָךְ and ἄγγελος) and commissionated by God, whose name therefore they bear; it is by the same reason of analogy applyed to all Judges and Magistrates (and accordingly, *Psal.* 138. 1. this same word is by the Chaldee rendred דַּיָּנַיָּא *Judges*, and by the Syriack, ܡܠܟ̈ܐ *Kings*) administring justice to the people, in the name and by commission from God, whose διάκονοι, *Ministers* they are, *Rom.* 13. 4. ὑπὸ τῶν θεῶν τεταγμένοι, *appointed by God*, v. 1. and their *assembly* the *judicature* of God, in the beginning of this verse. Among these *God* is here said to be the שׁוֹפֵט in the *Punick* notion of *Suffes* for *a Dictator*, or *Supreme judge.* יִשְׁפֹּט

V. 3. *Do justice*] From צֶדֶק *justus fuit*, is הִצְדִּיק in Hiphil, *to justifie*, in the notion of *acquitting*, or *absolving*, and is set opposite to *condemning*, *Deut.* 25. 1. וְהִצְדִּיקוּ and *they shall justifie*, or *acquit the just*, and *condemn the wicked.* So *Prov.* 17. 15. מַצְדִּיק *he that acquits the impious, and condemns the just.* And so here הַצְדִּיקוּ being spoken of a Judge whose office it is to *acquit* or *condemn*, must in all reason be rendred in that notion of *acquitting* from the charge that injurious men lay against him. c. הַצְדִּיק

V. 6. *I said ye are gods*] These words being cited by *Christ*, *Jo.* 10. 34. are introduced in this stile, *Is it not written in your Law?* From hence the conclusion is necessary, that this Book of Psalms was among the Jews, lookt on as a part of the Divine *Law*, in a more wide and loose notion of *law*; as the writings of the Prophets, and all that were inspired by God, and bring divine authority along with them, are styled *Law.* To this purpose the words of *Midras Tehillim* are observable: תְּהִלִּים תּוֹרָה *the Psalms* are *thora*, i. e. *the Law.* And to that perhaps may be referred what we find, *Psal.* 78. 1. *Hear my Law, O my people*, by *law* meaning the same thing which in the end of the verse is called *the words of my mouth*, i. e. the Psalm which he is there inditing, as it follows, *I will open my mouth into a parable*, &c. d. אֱלֹהִים

The Eighty Third PSALM.

|| A Canticle of Psalm שִׁיר מִזְמוֹר *See Note on Psal.* 48. a.

|| A Song, or Psalm of Asaph.

Paraphrase.

The Eighty third Psalm, the last of the number of those that were composed by Asaph, is a complaint addrest to God against the oppressors and adversaries of his people the Jews (and, under that type, of the opposers of the Church of Christ) and a prediction of Gods severe punishments that should fall upon them. It seems most probably to have been composed in Jehosaphats time, yet may not unfitly be referred to all the oppositions against the Jews to the time of the captivity under the Assyrians; see note c.

a. 1, 2. O bleſſed Lord, be thou at length pleaſed to ſhew forth thy ſelf, to interpoſe, and vindicate thine own honour, in repreſſing the proud, tumultuous, importunate adverſaries of thee and of thy people.

1. Keep not thou [a] ſilence, O God, hold not thy peace, and be not ſtill, O God.

2. For loe thine enemies make a tumult, and they that hate thee have lift up their head.

b. 3. Their malice and avarice is great, and accordingly their conſultations and deſigns very treacherous and bloody, and cunningly managed for the invading this Nation which ſo neerly relates to thee (but eſpecially thy Temple which is among us, either as that which ſeems to ſecure thy protection over us, or as by the magnificent ſtructure and riches thereof it invites them to pillage it.)

3. They have taken crafty counſel againſt thy people, and conſulted againſt thy [b] †hidden ones.

† or, treaſures.

4. And their joynt reſolution is, that they will imploy all their ſtrength utterly to deſtroy us, to invade, and poſſeſs themſelves of the land, and finally to root out all the inhabitants.

4. They have ſaid, Come, and let us cut them off from being a Nation, that the name of Iſrael may be no more in remembrance.

c. 5,6,7. To this end a multitude of Nations have from time to time combined and joyned in the ſame malitious purpoſe, (if not altogether, yet all in their ſeveral ſeaſons, ſome after, and taking advantage by the others.) Thus the Idumeans and Arabians, of both ſorts, thoſe of the poſterity of Iſmael and from Cethura, the Moabites, and Syrians, and Ammonites, and Amalekites, and Philiſtims, and Tyrians, (the neighbours, but inveterate enemies of this Kingdom, 2 Sam. 8. 11.)

5. For they have conſulted together with one conſent, they are confederate againſt thee;

6. The Tabernacles of [c] Edom and the Iſhmaelites, of Moab and the Hagarens;

7. Gebal, and Ammon, and Amalek, the Philiſtims, with the Inhabitants of Tyre.

8. And thus at length the Aſſyrians, either as confederates with them, or as the principal invaders, under Salmanaſar and Senacherib, on the ſame deſtructive and bloody deſign that had been of old eſpouſed, but could not then be effected by the Ammonites and Moabites, have now contributed their utmoſt to the waſting and deſtroying this land, and ſo been ſucceſsful inſtruments of delivering us up to theſe our neighbours rapines. (See note c.)

8. Aſſur alſo is joyned with them; they ‖ have holpen the children of Lot.

‖ were an arme to זְרוֹעַ

d. 9, 10. But this their malice to us is not likely to ſucceed well to them, but ſhall bring upon them the like deſtructions which have from time to time befallen the enemies of this Church and choſen people of God, not by their own ſtrength, but by Gods ſpecial interpoſing for us: even ſuch as befell the hoſt of Midian, when by Gods direction to Gideon they were diſcomfited by no more than Three hundred Men (a moſt diſproportionable number) with empty pitchers and lamps in them, Judg. 7. 16. and by the ſword of the Lord and of Gideon, v. 18. ſuch as under the conduct of Deborah befell Jabin King of Canaan, who was diſcomfited, and Siſera Captain of his hoſt ſlain by Jael a woman, Judg. 4. 21. which fight as it was near the River Kiſhon, Judg. 4. 7. and v. 21. ſo Endor near to Megiddo and Tanaach, Judg. 5. 19. was the peculiar place where the ſlaughter was made, wherein that whole hoſt was utterly deſtroyed.

9. Do unto them as unto the Midianites, as to Siſera, as to Jabin at the brook of Kiſon,

10. Which periſhed at [d] Endor; they became as the dung of the earth.

e. 11, 12. Such as when in the purſuit of Gideons victory over the Midianites, there were four Kings ſlain, f. Oreb and Zeeb, Judg. 7. 25. and Zeba and Zalmunna, Judg. 8. 12. So ſhall it fare with all thoſe that deſign to oppreſs and deſpoil Gods people, and the poſſeſſions ſetled on them by God, or to invade his Temple, and ſacrilegiouſly pillage the riches thereof.

11. Make [e] their †nobles like Oreb and like Zeeb, yea all their Princes as Zeba and as Zalmunna,

† Princes.

12. Who ſaid, Let us take to our ſelves [f] the * houſes of God in poſſeſſion.

* beauty, or ornament, or paſtures.

g. 13, 14, 15. Thou, O Lord, ſhalt in thy time (when they have been thy ſcourge to chaſtiſe us) proceed in great ſeverity againſt them, uſe them as the husbandman doth the chaffe in a threſhing floor, firſt threſhing, then winnowing, and then burning it up; and ſo ſhalt thou afflict them, diſſipate them, and finally conſume them.

13. O My God, make them [g] ‖ like a wheel, as the ſtubble before the wind.

14. As the fire burneth a † wood, and as the flame ſetteth the Mountains on fire:

15. So perſecute them with thy tempeſt, and * make them afraid with thy ſtorme.

‖ as. † a forreſt.

* terriſie them. תְּבַהֲלֵם

16. Thy ſeverity toward them may be more for their advantage than any proſperity could be; when they diſcern themſelves diſappointed and diſcomfited in their enterpriſes of malice, this may poſſibly work upon them, and bring them to the acknowledgment of thee.

16. Fill their faces with ſhame, that they may ſeek thy name, O Lord.

h. 17, 18. But if this be not the ſucceſs of it, 'tis then juſt with thee that they ſhould be delivered up to everlaſting confuſion and deſtruction, that others, though not they, may be inſtructed by it, and brought, by the ſight of thy judgments on proud obdurate Atheiſts, to acknowledge thee to be what thy Name Jehovah imports, the one ſupreme ruler and diſpoſer of all the men in the world.

17. Let them be confounded and troubled for ever, yea let them be put to ſhame and periſh.

18. That men may know that thou [h] ‖ whoſe name alone is Jehovah, art the moſt high over all the earth.

‖ art thy name Jehovah, alone the—or according to thy—art—

Annotations

Annotations on Pſal. LXXXIII.

a. דֳמִי

V. 1. *Silence*] From the two acceptions of the word דָּמָה, *to be ſilent*, and *to be like*, is דָּמִי here variouſly interpreted. The LXXII. Latine, Syriack, Arabick and Æthiopick agree to read it in the latter notion, τίς ὁμοιωθήσεταί σοι, *who ſhall be likened to thee?* But the Chaldee, by reading לָא תִשְׁתּוֹק *hold not thy peace*, determine it to the former. And ſo doth the Context, the verſe conſiſting of two phraſes more both to the ſame purpoſe.

b. צְפוּנֶיךָ

V. 3. *Hidden ones*] The Chaldees rendring may here deſerve to be conſidered. Inſtead of צְפוּנֶיךָ, which we render *ſecret ones*, they read רְמִיחְשִׁין בְּאוֹצָרֶיךָ *that are bidden in thy treaſures*, and ſo *Abu Walid*, *thoſe that are kept by thee*. And thus צָפוֹן is certainly uſed, *Pſ.* 17. 14. *thou ſhalt fill*, צְפוּנְךָ *with thy hidden*, i. e. *thy treaſure*; and *Ezek.* 7. 22. *They have polluted* צְפוּנִי *my treaſure*. And therefore in this ſenſe it is moſt probable to be uſed in this place alſo. All the queſtion is, what is meant by Gods *treaſure*; and that is not improbably ſolved by the Chaldee in that place of *Ezek.* 7. 22. אַרְעָא בֵּית שְׁכִינְתִי *the earth*, or *land of the houſe of my Schechinah*, or *habitation*, the *land* or people of the *Jews*, among whom Gods houſe or place of reſidence was, or rather the Temple or Sanctuary it ſelf, (which is expreſly ſaid to be that which ſhould be defiled, *their holy places*, v. 24. *my ſanctuary*, and *my houſe*, chap. 8. 6. and 9. 6. and 7.) of which God was juſtly thought to have ſuch a ſpecial care, and yet which was for their ſins, *v.* 20. under the title of *the beauty of his ornament*, delivered up by him to be polluted. (And that this paſſage in *Ezechiel* may poſſibly be parallel, for the time, to that which is ſpoken of in this Pſalm, ſee note c.) To this I ſuppoſe agrees the rendering of the LXXII. τῶν ἁγίων σου, *thy holies*, not as of perſons, as the Latine *ſanctos tuos*, but in the neuter gender, as τὰ ἅγια, *the holies*, plural, do frequently ſignifie the *Sanctuary*, and particularly in the places of *Ezechiel* forecited, c. 8. 6. and 9. 6. and ſo the Syriack, ܩܕܫ̈ܝܟ *thy holies*.

And thus צְפוּנֶיךָ *thy ſecrets*, ſeems elegantly oppoſed to סִיד foregoing, they wage their *ſecrets* againſt Gods *adyta*. And to this ſenſe will the word צָפוֹן *treaſure* be the rather interpreted, becauſe of the great *wealth* in the Temple, which was that which provoked and invited the avarice of wicked men, to *conſult* and deſign the invading of it. And to this ſenſe it would be determined by *v.* 12. where they are introduced, ſaying, *Let us take to our ſelves the beauty* or *ornaments of God in poſſeſſion*; but that that word נָאוֶה is capable of another interpretation, ſee note f. But if it be taken in the Maſculine for the *people* foregoing, in the beginning of the verſe, then it muſt ſignifie the *people of Iſrael*, as thoſe which are under Gods ſpecial protection, c. kept, and in ſpecial manner tendred by him.

V. 6. *Edom*] It is not reſolved among Interpreters to what times this Pſalm belongs, and who theſe ſeveral people are who are here named. And I ſuppoſe the former of theſe will be probably reſolved on by the latter. Of *Edom*, and *Moab*, and *Ammon*, and *Amalek*, and the *Philiſtims*, and the *Inhabitants of Tyre* and *Aſſur*, there can be no difficulty: Theſe evidently denote ſo many people, the *Edumæans* and *Moabites*, and *Ammonites*, and *Amalekites*, and *Philiſtims*, and *Tyrians*, and *Aſſyrians*. Then for *the Iſhmaelites*, they are the *Arabians* called *Scenitæ*, *twelve Princes according to their Nations*, Gen. 25. 16. And *the Hagarenes*, the poſterity of *Abraham* by *Cetura*, (which is ſuppoſed to be *Hagar*, after *Sarahs* death) were *Arabians* alſo, and joyned together with the *Iſhmaelites* into one Nation. Then for *Gebal*, that בְּגָל was the name of a region in *Arabia*, if we may believe *Stephanus*, χωρὶς Ἀραβίας Γίβαλα, (though out of *Hecatæus* he tells us, that *Gabala* was a *City of Phœnice*, out of *Strabo* of *Syria*) from whence we have the *Giblines* (Γιβλανοὶ, ſaith *Stephanus*) 1 *King.* v. 18. (mentioned as excellent artificers) and ſo again, *Ezech.* 27. 9. in both which places the LXXII. read Βιβλίοι, for Γιβλίοι. Laſtly, for *the children of Lot*, thoſe, we know, בְּנֵי לוֹט were *Moab* and *Ben-ammi*, and ſo the *Moabites* and *Ammonites* before mentioned meant thereby. Now many of theſe did oppoſe and were enemies to the children of *Iſrael* at ſeveral times, and that in a ſignal manner: To *David*, 2 *Sam.* 8. who there diſcomfited the *Philiſtims*, the *Moabites*, the King of *Zobah*, the *Syrians* of *Damaſcus*, the King of *Hamath*, the children of *Ammon* and *Amalek*, and the *Edumæans*. So again in *Jehoſaphat's* reign, 2 *Chron.* 20. and to that many circumſtances of this Pſalm very fully accord: For as here 'tis ſaid, *they are confederate againſt thee, the Tabernacles of Edom and the Iſhmaelites, of Moab and the Hagarens, Gebal and Ammon*; ſo 2 *Chron.* 20. 1. *the children of Moab, and the children of Ammon, and with them other beſides the Ammonites came againſt Jehoſhaphat to battel, a great multitude*, &c. and v. 10, and 22. the inhabitants of *mount Seir* are diſtinctly named, to anſwer the mention of the *Idumæans* and *Iſhmaelites*. And whereas here the Auxiliary Nations are ſaid to have been זְרוֹעַ *an arme*, or *help to the children of Lot*, which very probably ſignifies the *Moabites* and *Ammonites* to have been the principal in the quarrel, this exactly accords with that ſtory, 2 *Chr.* 20. 1. So to the mention here, *v.* 12. of their deſign of *taking the houſes of God* (of which ſee note f.) *in poſſeſſion*, *Jehoſhaphat*, v. 11. ſets the parallel, *Behold how they reward us, to caſt us out of our poſſeſſion which thou haſt given us to inherit*. Laſtly, as the Pſalmiſt by praying, *v.* 15. predicts Gods *perſecuting* them *with* his *tempeſt*, &c. ſo in that chapter, v. 22. *the Lord ſet ambuſhments againſt the children of Ammon*, &c. *and they were ſmitten*. And it is not improbable that *Jehoſhaphat*, an eminent reſtorer of the Muſick of the Temple, who alſo indited a Prayer upon this exigent, *v.* 6. &c. ſhould likewiſe take order for a ſolemn hymn on purpoſe for this occaſion. It is therefore very reſonable, what *Kimchi* poſitively affirms, נאמר זה מזמור על המלחמה שהיתה בימי יהושפט *this Pſalm was ſpoken of the war which was in the days of Jehoſhaphat*. And herein it might not be unſafe to acquieſce. Yet the circumſtances of the Pſalm will alſo well enough agree to another interpretation, *viz.* to all the oppoſitions which had been made to this people from the beginning of their poſſeſſing of *Canaan*, to that of the *Aſſyrians* incluſively. For as thoſe others, *Moab* and *Ammon* eſpecially, had violently, but not ſucceſsfully, invaded them, both in *David's* and *Jehoſhaphat's* time, and had continually a covetous deſire to get this fruitful ſoil into their hands, (and we read not that the *Aſſyrians* were their auxiliaries in any of thoſe their aſſaults, as here is affirmed, *v.* 8.) ſo when the *Aſſyrians* at laſt invaded this people, and carried them captive to *Aſſyria*, 'tis evident that in doing ſo, they did much gratifie all thoſe other the neighbours and conſtant enemies of the *Jews*, and principally the *Moabites* and *Ammonites*. Of the *Edumæans* 'tis expreſly affirmed, *Pſal.* 137. 7. —— *the children of Edom in the day*

So Plin. l. 5. c. 20.

day of (i.e. this heavy viſitation on) *Jeruſalem, ſaid, Down with it, down with it, even to the ground.* So it is obſervable of the ſame *Edumæans*, and of the *Iſhmaelites* and the *Hagarens* (three of thoſe which are here named) *Iſa.* 21. the firſt, under the name of *the deſert of the Sea*, v. 1. viz. in *Etham*, *Exod.* 13.20. and 15.22. *Num.* 33.8. the ſecond, under that of *the inhabitants of Dumah*, v. 11. one of the ſons of *Iſhmael*, *Gen.* 25. 14. the third, under the title of *Arabia*, v. 13. For all theſe having joyned with the *Aſſyrians* againſt the *Jews*, are foretold there the puniſhments which they ſhould meet with for it; as here, *v.* 9, 10, 11. is likewiſe foretold of them, and of the *Edumæans* again upon the ſame account, *Iſa.* 34. 5. and 63. 1. And the ſame muſt be ſuppoſed of thoſe other people, the *Moabites* and *Ammonites*, &c. which being neighbours and enemies to the *Jews*, the *Aſſyrians* that came and waſted *Jeruſalem* may not unfitly be ſaid to have been זְרוֹעַ *an arme to* theſe *children of Lot*, i. e. to have effectively performed that which they ſo vehemently deſired, and oft attempted to do. And accordingly ſoon after the carrying away of *Zedechiah* follows the deſtruction of the *Ammonites*, and that as a puniſhment for their poſſeſſion of the land of *Iſrael* after their ejection, *Jer.* 49. 1. ſo again of the *Edumæans*, v. 7. of the *Syrians of Damaſcus*, v. 23. of the *Arabians*, noted by *Kedar*, v. 28. But moſt expreſly in the Propheſy of *Ezechiel*, c. 25. where firſt the *Ammonites* are to be puniſhed for their *clapping* their *hands, and ſtamping with* their *feet, and rejoycing in heart, with all* their *deſpight againſt the land of Iſrael*, v. 6. and 10. then the *Moabites*, v. 8. for *ſaying, Behold the houſe of Judah is like to all the heathen*, i. e. for triumphing and rejoycing over her affliction: then the *Edumæans*, v. 13. and laſtly the *Philiſtims, becauſe they dealt by revenge, and took vengeance with a deſpiteful heart, to deſtroy Iſrael for the old hatred* or *enmity* that was betwixt them, v. 15. And ſo it fared alſo with *Tyre*, *Ezech.* 26. *Becauſe Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken that was the gates of the people; I ſhall be repleniſhed, now ſhe is laid waſt*, v. 2. All which put together, 1. the conjunction of all theſe in this deſolation of the *Jews* by the *Aſſyrians*, the former *enmities*, and frequent invaſions and wars of all theſe againſt the *Jews*, 2. and the not only rejoycing at it, but partaking of the ſpoils of it, 3. the deſtructions which ſoon befell them as a puniſhment thereof, may ſerve for a key to let us in to the full importance of this Pſalm, which will beſt be divided into theſe two parts, the conjunction and continual (not any one ſingle) conſpiration of the enemies of God againſt his people, and the deſtructions that at laſt attended them, v. 9, 10. &c.

d. עֵין דֹּאר

V. 10. *Endor*] עֵין דֹּאר *Endor* is not mentioned in the ſtory to which this paſſage of the diſcomfiture of *Jabin*'s hoſt and ſlaughter of *Siſera* belongs, *Judg.* 4. yet appears, *Joſ.* 17. 11. to be part of the portion that fell to *Manaſſes*. Now to this adjoyned *Taanach* and *Megiddo*, as is expreſt in that place of *Joſhua*. And in *Deborah*'s ſong we find that this fight with the King of *Canaan* was in *Taanach* by the waters of *Megiddo*, *Judg.* 5. 19. and ſo it will not be ſtrange, that they ſhould here be affirmed to have *periſhed at Endor*, which ſo neer joyns to thoſe places.

e. נְדִיבֵמוֹ

V. 11. *Nobles*] נְדִיבֵמוֹ from נָדַב *voluntary, ingenuous, liberal*, is the title not of *Nobles* only, but eſpecially of *Rulers* or *Princes*, to whom that quality ſo properly belongs, and ſo well becomes, and bears analogy to that of εὐεργέται, *benefactors*, *Luk.* 22.25. (ſee note c. on that Chapter.)

f.

V. 12. *Houſes*] That אִוָּה in Piel ſignifies *to deſire*, and נָאוָה in Niphal, *deſirable, faire, beautiful* (for which the Rabbines uſe נאוה, and נאות; the Chaldee נָאֵי) there is no doubt. From this נָאוֹת here doth regularly come, and not from נָוֶה, and in this ſenſe the word is uſed, *Pſal.* 33. 1. נָאוָה תְהִלָּה *praiſe is comely*, πρέπει, ſay the LXXII. So 93. 5. לְבֵיתְךָ נָאוָה קֹדֶשׁ *holineſs is comely for thy houſe*, and *Iſa.* 52. 7. How נָאוּ *beautifull?* And ſo the Chaldee underſtands it here, כָּל גְּוִיתִין *all the bravery*, or *ornaments of God*, from the Hebrew עָרָה *ornatus eſt* (as *Ezek.* 7. 20. the Sanctuary is ſtyled צְבִי עֶדְיוֹ *the glory* or *beauty of his ornament*, in the ſame word which the Chaldee here uſeth.) The Latine render them duly *omne mundum*; but the Syriack ſeems to have miſread the Chaldee, עִירוֹת *Cities*, for עִדְיוֹת *mundum*, and accordingly they read ܡܕܝܢܬܐ *City*. But the Jewiſh *Arab* reads, *the dwelling places of God*, מאוא אללה, the Arabick אוא, that anſwereth to אוה in Hebrew, ſignifying, *to dwell*, and making it probable that the root in Hebrew alſo might have that ſignification. And the LXXII. ſeem to have expreſt this notion, reading θυσιαστήριον, *altar*, and ſo the Arabick and Æthiopick; or as other copies have it, ἁγιαστήριον, *Sanctuary*, which the Latine follows, and read *Sanctuarium*. This therefore may well be the meaning of the נְאוֹת אֱלֹהִים here, *the Sanctuary*, or *Temple of God*, (eſpecially if the Pſalm be underſtood of the *Aſſyrian* invaſion, for that fell heavy on the Temple) the Hebrew נאות (very eaſily tranſmuted into the Greek νάος, and ναΐος,) that beautiful fabrick, ſet apart to his ſervice. There is yet another notion wherein נָאוָה is oft uſed for *paſtures*, or *feeding grounds*, and hath frequently the addition of מִדְבָּר *wilderneſs*, or *deſert*, by which title the Jews call all land that was *untilled*. So *Joel* 1. 19. *the paſtures of the wilderneſs*, the LXXII. read ὡραῖα, *the beautiful places*, and *Jer.* 9. 10. τρίβους, *the paths*; but *Jer.* 23. 10. αἱ νομαὶ τῆς ἐρήμου, *the feeding places of the wilderneſs*, and *Joel* 2. 22. τὰ πεδία, *the fields of the deſert*. And in this ſenſe 'tis poſſible it ſhould be here taken, in reference to the *Scenitæ*, *Arabians*, and *Moabites* (if the Pſalm belong to their war in *Jehoſaphat*'s time) whoſe wealth was their Cattel, and not being content with their own *paſtures*, they would *take* theſe *paſtures* and fat demeans *of God* into their Common. Thus the *Midianites* had done, *Judg.* 6, 5. for *they came up with their cattel, and their Tents*, &c. and the ſtory of *Gideon* in repelling theſe, and taking *Oreb* and *Zeeb*, *Jud.* 7. 25. is here mentioned, *v.* 11. and to the mention of them it here follows immediately, Who *ſaid, Let us take to our ſelves theſe* נְאוֹת, whether *beauties, ornaments*, or *paſtures of God in poſſeſſion*. Which, if it belong to thoſe *Midianites* in *Judges*, cannot be applicable to the Temple: And if it belong to the *Moabites*, &c. in *Jehoſaphat*'s time, then ſtill this circumſtance of the perſons to whom 'tis applied, makes this interpretation the more probable, in caſe the Pſalm belong to that war, wherein the *Moabites* and *Ammonites* were the principal, who probably moſt affected theſe their *paſtures*.

נָאוֹת

g. גַּלְגַּל

V. 13. *Wheel*] What שִׁיתֵמוֹ כַּגַּלְגַּל here ſignifies, muſt be uncertain, becauſe of the ambiguity of the word גַּלְגַּל, which as it ſignifies *a wheel*, ſo it is alſo uſed for *ſtraws, ſtubble, duſt*, or *chaffe*, &c. which, becauſe of its lightneſs, is toſſed and turned, and carried away by *the wind*, according to the primitive notion of גָּלַל *to turne*. In this latter ſenſe the word is found, *Iſa.* 17. 13. *as the chaffe of the mountains before the wind*, וְכַגַּלְגַּל *and as galgal before the whirlwind*. The Chaldee there retain the very Hebrew word כְּגַלְגְּלָא in what notion ſoever belongs to that word; but the LXXII. read κονιορτὸν τροχοῦ, *the duſt*

of

of the wheel, and ſo the Arabick from them, and the Syriack to the ſame ſenſe ﻟﻠﺪﻭﺍﻟﻴﺐ, which the tranſlator there duly renders *feſtuca*; and ſo the Syriack word ſignifies without any queſtion, *Mat.* 7.3. where for κάρφος, *mote in thy brothers eye*, they read ﻟﻠﺪﻭﺍﻟﻴﺐ. Thus *Abu Walid* ſaith that גלגל is here קמאש *ſmall motes*, or *pieces* of any thing, lying on the ground, as of *ſtraw*, &c. which he ſaith is manifeſt by קש, which follows, though, ſaith he, *ſome render it in the notion of wheel, by a manifeſt error, though an antient one.* So the Jewiſh *Arab* renders it מאלגואבל *as ſmall duſts* that one ſcatters with his hand, or *ſcatterings* of things. And thus the learned *Val. Schindler* underſtands it in this place, and then there can be no difficulty in the whole paſſage; גַּלְגַּל *as motes* or *chaffe* will be all one with כְּמֹץ *as motes* (the *Engliſh* word of great affinity with the Hebrew) *and ſtubble*, which is joyned with it in *Iſaiah*, and כְּקַשׁ to the ſame ſenſe here. In *Iſaiah*, *they will be chaſed as the* מֹץ *of the mountains before the wind, and like the* גַּלְגַּל *before the whirl-wind*; where מֹץ and גַּלְגַּל ſeem to differ as little as *wind* and *whirl-wind*. And here only the order inverted, and קַשׁ for מֹץ, *make them as* גַּלְגַּל and as קַשׁ, *as chaffe and as ſtubble before the wind.* And thus the rendring is very natural. And yet after all this, none of the antient interpreters adhere to this notion, but render it in the former (as *Abu Walid* truly obſerved of the antients) that of *a wheel*; ſo the Chaldee with a large paraphraſe to expreſs this to be their meaning, *as a wheel* וּמִתְחַבְּלְגַל —— *which is turned and moved, and never ſtands ſtill in a declivity.* The LXXII. ὡς τροχὸν, *as a wheel*; the Syriack as ﻟﻠﺪﻭﺍﻟﻴﺐ, the word which they certainly uſe for *a wheel*, *Eccl.* 12.6. *Iſa.* 28. 28. and *Ezech.* 23.24. And ſo the Latine, *pone eos ut rotam*; and the Arabick and Æthiopick, *ſet them as a wheel.* And in reverence to this concurrent judgment of all theſe, together with the Interlinear and our modern tranſlators, it will not be amiſs to retain this notion of *wheel*, yet ſo as may beſt agree with the context, and with the mention of *wheels* when it is joyned with *chaffe*, &c. in other places. For the *wheel* was the inſtrument uſed in husbandry for the beating the corn out of the ſtraw, and breaking the ſtraw into ſmall parts, τροχοὶ ἁμάξης ἀλοητικῆς, *Iſa.* 28.28. *the threſhing-wheels of a Cart*: ſee the manner of it largely ſet down in *Annot.* on *Mat.* 3.1. And then the phraſe in this ſenſe will be very intelligible and expreſſive alſo, if only we be careful to obſerve, that *the wheel* here is the inſtrument of breaking or threſhing, and ſo that the words muſt be thus rendred, not *make them, ut rotam, as a wheel*, i.e. *as a wheel* is made, but *make them, ut rota, as a wheel* makes other things, i. e. *as a wheel deals with the corn, ſo ſhalt thou deal with them*, threſh and break them in pieces. So ſhall we find the phraſe in that eminent place, *Iſa.* 28. 28. *Corn is bruiſed, becauſe he will not ever be threſhing it, nor breaking it with the wheel of his cart, nor bruiſe it with his horſemen*: where the *wheel* is the agent (and not the patient) that which *breaks*. This was needful to be advertiſed; becauſe in the next word כְּקַשׁ *like the chaffe* or *ſtubble before the wind*, the *chaffe* is the patient (and not the agent) that which is driven away by the *wind*, after the *wheel* hath done its execution upon the ſheaves, threſht out the corn, broken the ſtraw, for then what remains, but that the *duſt* and *chaff*, and all that is good for nothing, be winnowed, and carried away with the *wind*? What their manner of winnowing was, is alſo at large ſet down *Annotations* on *Matth.* 3. 1. And from thence this 14th. verſe explained, as far as *the flames ſetting the Mountains on fire*, not *burning* the earth or body of *the mountains*, but only *burning the chaff* which is winnowed from the corne upon the threſhing-floor, ſituate for that turn on ſome eminent place, and ſo making a *flame upon the mountain.* This being without queſtion the meaning of that latter part of *v.* 14. it is moſt probable that it ſhould belong alſo to the former. All the difficulty is in the notion of יַעַר, which we render *a wood* (and may be thought to refer to *fire burning wood*) but ſignifies any *open place, where graſs and trees grow, a foreſt*, &c. ſo *Pſal.* 132.6. where we render יַעַר *the wood*, 'tis certain the *threſhing-floor of Araunah the Jebuſite* is meant by it, for there we know the Temple was built; and ſo 1 *King.* 7. 2. we render יַעַר *foreſt*, *the houſe of the forreſt of Lebanon*, *Solomons* own houſe being near the Temple, in that tract of ground not in that *wood*) called *Lebanon*, where the tall Cedars grew. The Chaldee there renders it בֵּית מַקְרֵת מַלְכְּוָא *a houſe of pleaſure*, or *ſummer-houſe for the Kings*, ſuch as was wont to be in the freeſt and cooleſt aire. The ſame is, *Mic.* 3. 12. called, *the mountain of the houſe*, לְבָמוֹת יַעַר *on the high place of the foreſt.* And then this very well agrees to the matter in hand, the *foreſt* and the *mountain* being in effect as to this uſe, all one, both of them open places, where the *wind* comes and drives away the *duſt* and *chaffe* (eſpecially when it is the *higher* part of the *foreſt*, ſuch as that *floor* of *Araunah* was) and ſuch as were generally ſet apart for this purpoſe. And ſo for the *fire to burn the foreſt*, is no more than *the flames burning the mountains*, both of them to expreſs the concluſion of a threſhing, when the *chaffe* hath the *fire* ſet to it, and is *burnt* all up, that it be not, upon the turning of the *wind*, blown back on the corn again: of which ſee more, *Annot.* on *Mat.* 3.1. That both theſe verſes, 13, and 14, intirely belong to this one matter, the threſhing and winnowing, and burning the *chaffe* conſequent to it, appears by the ἀνταπόδοσις, or application of the ſimilitude, *v.* 15. *ſo perſecute them with thy tempeſt, and terrifie them with thy ſtorme* or *whirl-wind*, which hath no propriety to any other notion of the words but that of winnowing.

V. 18. *Whoſe name is Jehovah*] The conſtruction of the words in the cloſe of the Pſalm lyes moſt probably thus, וְיֵדְעוּ *and they ſhall know*, i. e. *it ſhall be known* by this means, כִּי אַתָּה שִׁמְךָ יְהוָה *thou art thy name Jehovah*, i. e. *that thou art what thy name Jehovah imports*; and what that is, is expounded in the remainder of the verſe, לְבַדְּךָ עֶלְיוֹן —*thou only the high over all the earth*, that being indeed the meaning of *Jehovah*, the *infinite, eternal*, and ſo *only ſupreme* power *over all the world.* But it is poſſible that before שִׁמְךָ *thy name*, ſome preпoſition (as 'tis ordinary) is underſtood, and ſo it will be rendred more expreſly, to the ſame ſenſe, *that thou, according to thy name Jehovah, art only*, &c. Or becauſe שֵׁם *name* is among the Rabbins ordinarily uſed for *God* himſelf, therefore it will not be remote from Hebrew ſtyle, if שִׁמְךָ יְהוָה be reſolved to ſignifie no more than *Jehovah*, and then this will be the rendring, *that thou, Jehovah*, art *alone the moſt High*——

h. וְיֵדְעוּ אַתָּה שִׁמְךָ יְהוָה

The

The Eighty Fourth PSALM.

Paraphraſe.

The eighty fourth Pſalm is the panting of a pious ſoul toward God, a pathetical expreſſion of the benefits and joy of his publick ſervice, and an encouragement of the people to make the ways of paſſage thither from all quarters fair and paſſable, It ſeemeth to have been compoſed in ſome time of detention from, and deprivation of thoſe advantages and priviledges. It was ſet to the tune called Gittith, (ſee note on Pſal. 8. a.) and committed to the Præfect of the Muſick to be ſung by the poſterity of Coreh, (ſee Pſal. 42. 1.)

TO the chief Muſitian upon *Gittith*, A Pſalm for the ſons of *Coreh*.

1. O omnipotent Lord, thou that ruleſt and diſpenſeſt all things by thine own power and wiſdom, yet uſeſt the miniſtery of thy celeſtial Angels herein, and haſt whole armies of them perpetually ready for thy ſervice, and moſt peculiarly makeſt uſe of their miniſtery in the place of thy publick worſhip, there to preſentiate and exhibit thy ſelf to thy ſervants, to teſtify by them that thou reſideſt there, as it were in thy Majeſty, to ſet up a glorious tent among us (a type of thy promiſed Incarnation, inhabiting and pitching thy tent in humane fleſh, John. 1. 14.) what condition can be ſo deſirable or valuable, ſo honourable or joyous, as this, to be thus admitted unto thy preſence, and injoy the divine effects and benefits of it?

1. How amiable are thy Tabernacles, O Lord of hoſts!

2. Of this none is more ſenſible than thoſe which are deprived of theſe felicities: and this is our portion at this time, which raiſeth our deſires to an holy impatience, and vehement panting thirſt (ſee Pſal. 42. 1.) a moſt earneſt purſuit of this ſo great a dignity, of being, after ſo long an excluſion, admitted to this thy throne of grace, thy divine moſt comfortable preſence, without which we faint and are ready to die, our life is no life, but a melancholy image of death without it. To this therefore we aſpire with all our moſt ardent affections, and as with a ſhout or jubilation excite one another to the moſt paſſionate purſuit of it.

a. 2. My ſoul longeth, yea, even fainteth for the Courts of the Lord: my heart and my fleſh ‖ [a] crieth out for the living God.

‖ ſhouteth to

3. Now that we are deprived of this felicity, the ſilly birds (whoſe happineſs we have reaſon to envy) are permitted to inhabit there; no place that they ſeem ſo ambitious to chooſe, to build their neſt and lay their young ones in, as thoſe which were wont to be honoured with thy preſence among thy ſervants (as if the protection which was wont to be afforded us upon our addreſſes to God, were by them eſpecially hoped for there.) O that thou wouldeſt be pleaſed of thine infinite power and goodneſs, to afford us that dignity which thoſe little birds, the ſparrow and ſwallow, are now principally partakers of.

3. Yea the ſparrow hath found an houſe, and the ſwallow a neſt for her ſelf, where ſhe may lay her young, even thy altars, O Lord of hoſts, my King and my God.

4. O what a bleſſedneſs do they enjoy, that are allowed thoſe celeſtial priviledges of thy conſtant ſolemn ſervice, to divide their years betwixt praying and praiſing, petitioning and receiving thy mercies, and then returning their devouteſt acknowledgments to thee at the ſolemn feſtivals;

4. Bleſſed are they that dwell in thy houſe; they ſhall be ſtill praiſing thee, Selah.

b. 5. Who place all their truſt and confidence in thy aids, and ſeek them from thee in thy Temple, the place of thy peculiar reſidence; who are always full of devout thoughts of going up thither to the ſacred ſolemnities, and of fitting the high ways for commodious paſſage to themſelves and others, (or that have free liberty to reſort thither.)

5. Bleſſed is the Man ‖ whoſe ſtrength is in thee, †in [b] whoſe heart are the ways of them:

‖ Who hath ſtrength in thee,
† the high wayes are in their hearts, *or* in the midſt of them.

c. 6. Which by trenching and draining the moſt wet and watery valleys, make the way very paſſable, in the moiſteſt ſeaſon, from every corner of the land to Jeruſalem.

6. Who paſſing through [c] the * valley of Bacha, make it a well, the rain alſo filleth the pools.

* Mulberry-valley, *or* valley of weeping,

7. And ſo go up cheerfully and unanimouſly and devoutly on their road, from one ſtage to another, and at length come to that amiable and deſirable place, where God is ſo graciouſly pleaſed to exhibit and preſentiate himſelf. (And ſo in the antitype of the Sanctuary, the Chriſtian Church, there is no doubt but he will give grace, and that abundantly, to all that ask and knock, and perſevere in an holy obedience to his directions, to ſeek and beg it of him in Chriſt.)

7. They go from ‖ ſtrength to ſtrength; every one of them in Sion appeareth before God.

turn it into a ſpring, even when the rain filleth, *or* covereth——
‖ valley to valley, the God of Gods ſhall appear in Sion. (*a* note *c*.

8. Thou therefore that ſitteſt and ruleſt in the midſt of all thine armies of Angels, and by them ſendeſt down thy bleſſings, as oft as they bear up our prayers to thee, that haſt obliged thy ſelf in a peculiar manner to protect this thy choſen people, and in token thereof vouchſafeſt to be called their God; I beſeech thee to hearken to and grant this prayer of mine for the free and cheerful return of thy people to the place of thy ſolemn and holy worſhip.

8. O Lord God of hoſts, hear my prayer; give ear, O God of Jacob, Selah.

9. Thou art our onely God, our onely protector and defender, we beſeech thee in mercy to behold and receive the petition, to grant the prayer of our Soveraign whom thou with thine holy oyle haſt inaugurated, and by thy ſpecial providence appointed to be King over us.

9. Behold, O God our ſhield, and look upon the face of thine Anointed.

d. 10. It is infinitely more deſirable and valuable to ſpend one day in thy preſence, and ſervice in the place where thou art pleaſed peculiarly to exhibit thy ſelf, than a thouſand days in any other condition, deprived of this priviledge and advantage; more eligible to lye at the threſhold, in the moſt abject condition of neerneſs to this palace of thine, than to have all the pompe and glory of any the moſt ſplendid worldly condition, and to be withheld from this liberty, as men excommunicated and ſeparated from thy preſence.

10. For a day in thy Courts is better then a thouſand: I had rather † be a [d] dorekeeper in the houſe of my God, than to dwell in the tents of wickedneſs.

† lye at the threſhold.

11. For

11. For the Lord God is a ſun and ſhield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

11. For this God of ours, that there exhibits himſelf, is the ſpring of all light and ſtrength, directs us in our way and defends us in it; he will not only pity and deliver, but even advance and dignifie, and heap all abundance of bleſſings, both corporal and ſpiritual in this life, and eternal in another life, on all thoſe that faithfully adhere to him, and conſtantly obſerve his commandments. (Surely God heareth not ſinners, but him that is a worſhipper of God, and doth his will, him he heareth, denyeth him no requeſt which is truly for his avail to have granted him.)

12. O Lord God of hoſts, bleſſed is the man that truſteth in thee.

12. O thou bleſſed omnipotent Lord of all Majeſty, how unſpeakably great and valuable is that one felicity, which conſiſts in a conſtant adherence to, and dependance on thee? He that is thus united to the fountain of all good things, can never ſtand in need of any thing that is truly profitable or deſirable.

Annotations on Pſalm LXXXIV.

V. 3. *Cryeth out*] From רָנַן *to cry aloud, vociferate,* or *jubilate*, is יְרַנְּנוּ here, and it is uſed either for *grief*, but eſpecially for *joy* and *exultation*: the LXXII. fitly render it by ἀγαλλίασιν, *exceeding joy*. And being here joyned with אֶל *to*, it hath a ſpecial notation, ſuch as is taken from the cuſtom of Mariners, or Soldiers, or husbandmen; the firſt of which when they looſe from land into the ocean, ſet ſail with a *ſhout*; the ſecond when they aſſault their enemies, incourage one another with a *ſhout*, when they have gotten the victory, expreſs their joy with a *ſhout*; the third when they conclude their harveſt, do it with a *ſhout*, called therefore proverbially (*Iſa.* 9. 3.) *the joy in harveſt*: And ſo when they went up to the feaſts at *Jeruſalem*, they went with an holy *jubilation*, or *ſhout*. And this ſeems to be the full importance of the phraſe in this place, *My heart and my fleſh, my rational*, and even *carnal* ſenſitive faculties *ſhout to the living God*, are ardently deſirous of thus going up to the Sanctuary, are ready with their ἀλαλαγμοὺς, *evations*, and *vociferations* (when they be allowed that favour) to go up to the preſence of this *living God*, the joy of their very life, whoſe gratious aſſiſtance and exhibition of himſelf is the only tenure they have in all kind of proſperity.

V. 5. *Hearts*] The difficulties of this verſe may poſſibly be removed by remembring the notion of לֵבָב and לֵב, not only for the *heart*, but by metaphor (being oft applyed to thoſe things that have no *heart*) for *the middle*. So בְּלֵבַב יַמִּים *Jon.* 2. 3. not into *the heart*, but *the midſt of the Seas*. So *Deut.* 4. 11. *the mountain burnt with fire to the* לֵב (not *heart*, but) *midſt of heaven*, 2 *Sam.* 18. 14. *Abſolom was alive* בְּלֵב *in the midſt of the Oake*. So *Jer.* 51. 1. *inhabitants of the* לֵב (not *heart*, but) *midſt of them that riſe up againſt me*. And if בְּלִבָּם may thus, with the learned *Grotius*, be rendred here *in the midſt of them*, then the paſſage will be clear, *Bleſſed is the man* עוּזּוֹ בָךְ עוֹזּוֹ, literally *ſtrength*, or (as the LXXII. and Syriack and Latine βοήθειαν ——) *help to him in thee*, i. e. which *hath in thee ſtrength, help*, or *protection*, being allowed liberty (as the former part of the Pſalm determins the ſenſe) to reſort to Gods Sanctuary, which is ſometimes called עוֹז, and from whence that *protection* and *aid* in all exigencies may be had. Then follows to the ſame ſenſe מְסִלּוֹת בִּלְבָבָם *paths*, or *highwayes, foſſeways*, or *cauſeys* (from סָלַל *to raiſe*, or *pave* a way with ſtone) ἀναβάσεις, *aſcents*, i. e. *wayes of going up* to the Sanctuary, *in the midſt of them*, i. e. who have ſuch *highways*, free liberty to *go up* to the holy aſſembly *in the midſt of them*, or (if לִבָּם muſt ſignifie *their hearts*) who take care and look to the maintenance of theſe *cauſeys*, in order to the ſacred aſſemblies, which they that are deprived of that priviledge of going up to them moſt ſadly bemoan the want of. When *Jeruſalem* became the *Metropolis* of *Judæa*, the roads to it, upon civil grounds, were to be made large and paſſable; but when the Temple was built there, and by the Law the whole nation obliged thrice every year to reſort thither, this was now, upon weightier reaſons, to be provided for. Eſpecially conſidering that *Judæa* was a mountainous, uneven Countrey, where the brooks in the valleys upon any fall of rain were apt to ſwell, ſo as to be hardly paſſable. And therefore among the cauſes for a עִיבּוּר *intercalation* of a *month*, and alteration of the ſeaſons of the feſtivals thereby, the chief that are ſet down by †*Maimonides*, are מִפְּנֵי הַדְּרָכִים *becauſe of the wayes*, (when in reſpect of them occaſion requires it,) וּמִפְּנֵי הַגְּשָׁרִים *and becauſe of the bridges*. And the ſame *Maimonides* tells us, *Hilch. Roths.* c. 8. that for the maintenance of the *wayes* every year at the 15. of the Month *Adar*, *Commiſſioners were ſent out to look to the repairs of bridges, cauſeys*, &c. This makes it not unreaſonable to ſuppoſe that the *wayes* to the Temple ſhould here be mentioned, in reference to thoſe ſacred ſolemnities, as when *Lam.* 1 4. 'tis ſaid, *The wayes of Zion mourn, becauſe none come to the ſolemn feaſts*. And then as it is a *felicity* to have the uſe of theſe *wayes*, ſo muſt it alſo have been an act of piety in any to take care of them, that they might be ſerviceable to this end, for themſelves and others. And to this purpoſe alſo the next verſe will be beſt interpreted: ſee note c. *Abu Walid* ſeems to take מְסִלּוֹת for ſtrengths, and interprets it of *ſtrong* and *firm reſolutions*. *Kimchi* in his roots renders it *high praiſes*. The Jewiſh *Arab* expreſſes the whole paſſage by קלובהם מחלאה *whoſe hearts are ſincere*.

† Hilch. Kid.

6. *Valley of Bacha*] From בָּכָה *flevit, is* בְּכִי *weeping*, and in Arabick بَكَا. And from this notion of the word the LXXII. read κοιλάδα τῶν κλαυθμώνων, *the valley of weeping*, and the Vulgar, *Lachrymarum, of tears*; and the Chaldee ſeems to follow that ſenſe. Our later interpreters here make uſe of the notion בָּכָא for a *Mulberry-tree* (and the Jewiſh *Arab* telling us in a note that it is a valley in *Syria Damaſcena*, yet renders it אגאג, as much as to ſay, the *valley of Plumb-trees*) ſo 2 *Sam.* v. 23. *over againſt* בָּכָאִים *the mulberry-trees*; and ſo again, *v.* 24. where the Chaldee reads אִילָנַיָּא *trees*. The uſe of the word muſt probably be deduced from the ſort of the ſoile where *mulberry-trees* grow. For of them it is obſervable that they uſe to grow (not in dry and waterleſs ſoils, as vulgar Interpreters would fanſy, but) peculiarly in low grounds or *valleys* (*non temere in montibus*, ſaith *Pliny*, l. 16. c. 18.) in a fat and moiſt ſoile, ſay the Herbaliſts. And ſo, if that were the rendring here, the *paſſing through the mulberry valley* would fitly ſignifie paſſing through a low and wet and moiſt place, which according to the notion of בָּכָה is by us called, a *weeping ground*. The Syriack here read, ܒܥܡܩ ܕܒܟܐ ܥܒܪܘ ܘܒܥܘ, which will beſt be rendred, *they paſſed through*, or *by*, or *into profound weeping*; yet thereby meaning not tears from mens eyes, ſo probably as waters overflowing the ground by which

which they paſt, for ſo *Job* 28.11. חֹבְשִׁי נְהָרוֹת מִבְּכִי *he bindeth the floods from weeping*, is by us duly rendred *from overflowing*. So again, *Job*. 38.16. we have נִבְכֵי יָם (from the ſame theme) the Interlinear reads *fletus maris, the weeping of the ſea*: It ſignifies moſt probably the *waters* that diſtill from thence (as tears from the eyes) and paſs by ſecret *meatus* in the earth. The LXXII. reads πηγὴν θαλάσσης, *the ſpring of the ſea*. And then by analogy with theſe, we ſhall beſt render the Hebrew בְּעֵמֶק הַבָּכָא *through the valley of weeping*, or the *moiſt* and *weeping valley*. And to *make* or *turne* that into a *ſpring* (ſo מַעְיָן יְשִׁיתוּהוּ ſignifies, *they make it a well*, or *turn it into a ſpring*) is by caſting up earth and trenching it (as the Fens with us are drained) to render it *a ſpring*, the water whereof having gained a regular courſe, becomes a ſtream, paſſable in the deep of winter, when, as here it follows, *the rain covers* or *fills the pools*. So thoſe words will beſt be rendred גַּם בְּרָכוֹת יַעְטֶה מוֹרֶה *yea*, or *though*, or *even where the rain covers the pools*. The ambiguity of the words בְּרָכָה and מוֹרֶה have cauſed very various rendrings of theſe words. But as מוֹרֶה from one notion of יָרָה in Hiphil, for *teaching*, ſignifies a *law-giver*, and ſo is by the LXXII. rendred νομοθέτην, ſo from another notion of it for *watering*, it certainly ſignifies *rain*, ſo *Joel* 2.23. he will give הַמּוֹרֶה *the rain*, and again, מוֹרֶה the *early and latter rain*; and ſo in proportion with the *valley*, and the *weeping*, or *waterineſs* foregoing, it muſt be thought to ſignifie here. And ſo likewiſe as בְּרָכָה from בָּרַךְ *benedixit*, ſignifies *benediction*, and is rendred by the LXXII. εὐλογίας, *bleſſing*; ſo not only the Chaldee בִּרְכָּה, but with the ſame points as here, the Hebrew בְּרֵכָה is uſed for *a pool*, *Jud*. 1.15. *give me* בְּרָכָה not *a bleſſing*, but *the pool*, *for thou haſt given me a ſouth land*, or *dry land*; and ſo it there expreſly follows, *give me alſo* גֻּלּוֹת מָיִם *ſprings of waters*. And ſo this well connects with the former part of this verſe, *they* ſhall *make the mulberry-valley*, or *weeping-valley a ſpring*, drain it and make it paſſable in a channel or water-courſe, and that even after the fall of the greateſt rains, when the *pools* are ſwolne and fill'd higheſt; this being the benefit of the *foſſe-ways*, forementioned, v. 5. This is the moſt probable interpretation of the verſe, in perfect accord with the former, and the deſign of the Pſalm in magnifying the felicities of thoſe that are allowed the liberty of the ſacred aſſemblies at *Jeruſalem*. And to the ſame ſenſe follows in the next verſe, יֵלְכוּ מֵחַיִל אֶל חָיִל *they ſhall walk* or *proceed from valley to valley* (ſo חַיִל ſignifies 1 *King*. 21.23. בְּחֵל *in the valley of Jezreel*: ſo in the Targum, *Iſa*. 28.1. חֵילָה שְׁמַנְתָּה *the valley of fatneſs*) or perhaps *from trench to trench* (for ſo חֵיל, *Pſal*. 122. 7. is rendred by the Interlinear, *in antemurali tuo, in thy trench*, without the *wall*: ſo *Lam*. 2.8. *Nahum*. 3. 8.) expreſſing the convenience of their journey through all thoſe moſt ſuſpected, and naturally impaſſable places, by the help of *trenches*, or by means of theſe *foſſe-ways*; till at length יֵרָאֶה אֶל אֱלֹהִים בְּצִיּוֹן *the God of Gods ſhall appear*, or *be ſeen*, or *beheld in Sion*, i. e. ſhall ſhew or reveal himſelf gratiouſly to them there; or as *Jehovah jire* ſignifies, *Gen*. 22.8. ſhall *provide*, and take care of them, as he will be ſure to do of all faithful ſervants of his, that addreſs themſelves to him there, in his Temple or Sanctuary.

V. 11. *Door-keeper*] From סַף *threſhold* is הִסְתּוֹפֵף *to ſit*, or *ly at*, or *on the threſhold*, when one is not admitted into the houſe, in a vile and abject condition. The LXXII. here renders παραῤῥιπτεῖσθαι, *to be caſt down in the houſe of God*, to lie as a Lazar at the *door*, or as the παραπεσόντες, in the antient Church, which lay proſtrate without the *door* of the Church, to beſeech the prayers of them that enter there, being themſelves unworthy to be admitted thither. The Targum reads לְאִדְבָּקָא בְּבֵית *to cleave to the houſe*, i. e. to *lie faſtened* to the *door* of the houſe, which is not the office of the *Nethinim* or *door-keepers*, that were admitted in, but the condition of the vileſt perſon that is ſhut out of the Temple, only is admitted to lie and beg mercy at the entrance into it. And this the Pſalmiſt much prefers before any the moſt flouriſhing worldly condition of thoſe that are kept at a greater diſtance from it.

The Eighty Fifth PSALM.

Paraphraſe.

The eighty fifth Pſalm is a thankful acknowledgment of Gods mercy in returning their captivity, and an humble importunate prayer for the confirming, continuing, and perfecting this mercy to them. It hath ſome degree of propriety to Davids return to Jeruſalem after his flight from Abſolom, but much more to the days of Ezra and Nehemiah, after the captivity. It was committed to the Præfect of the Muſick, to be ſung by the poſterity of Coreh.

To the chief Muſitian, A Pſalm for the ſons of Korah.

1, 2, 3. It is thy ſpecial mercy and compaſſion to us, O Lord, that we that were chaſed and carried captive from our countrey, are now reſtored to it again. Our ſins that brought theſe ſad effects of thy diſpleaſure upon us, thou haſt now been pleaſed to pardon, and ſo being reconciled to us, of thine own abundant free grace and mercy, to releaſe us from thoſe ſevere puniſhments, which have moſt juſtly lain upon us for our provoking offences.

1. Lord, thou haſt been favourable to thy Land; thou haſt brought back the captivity of Jacob.

2. Thou haſt [a] forgiven the iniquity of thy people, thou haſt covered all their ſin. Selah.

3. Thou haſt taken away all thy wrath, thou haſt turned thy ſelf from the fierceneſs of thy anger.

4. From thee, O bleſſed Lord, all our deliverance proceeds be thou pleaſed to interpoſe thy hand, to perfect this work of mercy and reconciliation and reſtauration, which thou haſt ſo gratiouſly begun for us, and pardon the deviations that ſince our return we have moſt unexcuſably been guilty of.

4. Turn us, O God of our ſalvation, and cauſe thine anger toward us to ceaſe.

5, 6. We have long been exerciſed under thy ſharp hand of puniſhments, and allmoſt been tempted to deſpair of any releaſe either to our ſelves or our poſterities; and ſince thou haſt brought us back to our countrey, our new freſh provocations have again withheld thy loving kindneſs from us, caſt back the work of rebuilding thy Temple. O be thou now pleaſed, as thou haſt begun to give us ſome eſſay of thy mercy, to perfect and complete it to us, to reſtore unto us that life and pleaſure and joy, which we were wont to enjoy in approaching to and attending on thee in thy Sanctuary.

5. Wilt thou be angry with us for ever? wilt thou draw out thy anger to all generations?

6. Wilt thou not revive us again, that thy people may rejoyce in thee?

7. She

7. Shew us thy mercy, O Lord, and grant us thy ſalvation.

7. This is a divine work of mercy and deliverance, O Lord, be thou gratiouſly pleaſed to afford it us.

8. I will hear what God the Lord will ſpeak, for he will ſpeak peace unto his people, and to his ſaints: [b] || but let them not turn again to folly.

|| and they ſhall not, *or* let them not—

8. And this I am confident thou wilt now do in return to our prayers, if we be but duly qualified to receive ſo great a mercy, ſincerely penitent for our former ſins, faithfully reſolved on a new and holy life, and continue conſtant in theſe vows of never relapſing to our former provoking ſins: All which we ſhall, after ſuch correction, certainly be careful to performe, if we be not the moſt ſtupid fools in the world. b.

9. Surely his ſalvation is nigh them that fear him, that glory may dwell in our land.

9. God certainly on his part will be moſt ready to perfect this mercy to us, that thy Temple may be rebuilt, and the glorious majeſtatick preſence or inhabitation of God may return and be reſettled in Jeruſalem; if we only be on our parts careful to qualifie our ſelves for the receiving it, by ſincere reformation, and perſevering obedience to his divine precepts.

10. [c] Mercy and truth are met together; righteouſneſs and peace have kiſſed each other.

10. Let us be careful to approve the ſincerity of our obedience to God, and he will certainly crown that with his mercies, all felicity and proſperity. c.

11. Truth ſhall ſpring out of the earth, and righteouſneſs ſhall look down from heaven.

11. Let our hearts fructifie in good works, and God will cheriſh and reward them.

12. Yea the Lord ſhall give that which is good, and our land ſhall yield her increaſe.

12. Theſe two things ſhall never be ſeparated, our bringing forth fruits of righteouſneſs, and Gods heaping all manner of good upon us.

13. Righteouſneſs ſhall go before him, and || ſhall ſet us in the way of his ſteps.

|| he ſhall ſet his ſteps in, *or* to the way: *ſecunc* c.

13. Our duty it is to walk obediently before him, and then he will follow in performing his part of the Covenant of mercy, bring us to all that is deſirable or valuable to us.

Annotations on Pſal. LXXXV.

a. נָשָׂאתָ עָוֹן

V. 2. *Forgiven the iniquity*] נָשָׂאתָ עָוֹן, literally *thou haſt born*, or *taken away iniquity*, is by the Chaldee rendred שְׁבַקְתָּא *pardoned*, (and ſo by the Syriack) by the LXXII. ἀφῆκας, *remitted*. And this, with all that follows, of *covering their ſin, taking away his wrath*, &c. a lively expreſſion of what went before, v. 1. *the bringing back their captivity*. It is a maxim among the Jewiſh Doctors, that *Captivity* is one way of expiation, and ſo to return from thence was a ſure indication that the ſin, for which it was inflicted, was *remitted*, or done away. This, ſaith † *Abarbanel*, was obumbrated in the *Azazel*, or *ſcape-goat*, which, as the other that was ſlain, was a *ſin-offering*, as appears, *Lev.* 16. v. 5. *He ſhall take—two kids for a ſin-offering*——And then the *confeſſing the ſins over him*, mentioned, v. 21. (*Aaron ſhall lay both his hands on the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael*, &c. *putting them on the head of the goat: And the goat ſhall bear upon him all their iniquities into a land of ſeparation*, v. 22.) ſhews that they were to carry their ſins with them into the land of their captivity, meant by the אֶרֶץ גְּזֵרָה *the land of ſeparation*, that *land*, whatſoever it was, whither the divine providence had deſigned their deportation. From whence therefore being now returned, their *ſins* for which they were thus puniſhed, are ſuppoſed to be left behind them, no more to be laid to their charge, if their return to their former *ſins* do not cauſe them to be called to remembrance. Thus indeed they did, as appears by the books of *Ezra*, chap. 9. 1. and *Nehem.* chap. 5. and chap. 13. and that gave ſufficient occaſion as for the Faſt, *Ezra* 9. 3. and *Nehem.* 9. 1. ſo for the earneſt deprecations here following in this Pſalm, v. 4.

† on Levit. 16.

b. וְאַל יָשׁוּבוּ לְכִסְלָה

V. 8. *Not turn to folly*] For וְאַל יָשׁוּבוּ לְכִסְלָה *and they ſhall not*, or, *and let them not return to folly*, (which the Chaldee and Syriack render to that ſenſe) the LXXII. have καὶ ἐπὶ τὰς ἐπιστροφὰς πρὸς αὐτὸν καρδίαν, *and to them that turn their heart to him*, and the Latine, *& ad eos qui convertuntur ad cor, and to them that are converted or returned to their heart*. This they ſeem to have drawn from ſome affinity of the Hebrew words, which with ſome light changes produce this, reading for אַל *not*, אֶל *to*, and ſo joyning it in conſtruction with אֶל (twice foregoing;) and for לְכִסְלָה *to folly*, לֵב סֶלָה *the heart, Selah*: which becauſe it ſtill makes an imperfect ſenſe, *and to them that turn the heart, Selah*: they have therefore ſupplied the ſeeming Ellipſis, the LXXII. by addition of πρὸς αὐτὸν, *to him*, i.e. *to God*, the Latine by inſerting *ad* before *cor*, *returning to the heart*, which is a phraſe to ſignifie repentance or reſipiſcence, growing wiſe again (and ſo better agrees with the Hebrew, which indeed ſignifies, *not returning to folly*.) That they thus did read the Hebrew words, is not ſo likely, as that by occaſion of this affinity of phraſes they thus thought fit to paraphraſe the Hebrew, which is not unuſual with them in other places. And in this place, though the words be quite changed, the ſenſe doth not ſuffer much by this paraphraſe, this being on both ſides the condition of Gods removing his judgements, that they which receive them be ſincerely penitent, and then they will not *return* again *to the folly* of their former ways of ſin.

c. אֱמֶת צֶדֶק חֶסֶד שָׁלוֹם

V. 10. *Mercy and truth*] אֱמֶת *truth*, from אָמַן *fidus fuit*, is frequently uſed for *fidelity*, and is all one with πίστις, in the paſſive ſenſe for *faithfulneſs*, and in that notion doth well agree with צֶדֶק *righteouſneſs* in the latter part of the verſe (and is by the LXXII. rendred δικαιοσύνη, *righteouſneſs*, *Gen.* 24. 49. *Iſa.* 39. 19.) as חֶסֶד *mercy*, and שָׁלוֹם *peace* (all proſperity given us by God) are in effect all one alſo. And then the *meeting* of theſe pairs, *mercy and truth*, or *fidelity*, and (by way of ἐνδιάδυο, very frequent in Scripture) of *righteouſneſs and peace*, will ſignify the performance on Gods part proportionable to the qualification on ours: where *truth* or *fidelity* is made good towards God, there *mercy* will undoubtedly be had from him; where *righteouſneſs* on our part, there *peace* on Gods, i.e. all the felicity and proſperity imaginable. This rendring of the place is moſt agreeable to the matter here in hand, the confidence that God will pardon their ſins which unfeignedly return to him, *v.* 7, 8, 9. And to the ſame purpoſe is that which follows, *v.* 11. As *truth* or *uprightneſs* (ſincere reformation) *ſprings out*, and aſcends from *the earth*, the hearts of men, the proper ſoil for it to grow in;

so shall צֶדֶק *righteousness* in the other notion, very frequent, that for *mercy* (and to pass from one notion of a word to another is an elegance, and no rarity in these writings) *look down from heaven*, as the Sun doth upon the World, when it sheds its influences upon it, and cherishes the *germina* or *sprouts*, all productions of the earth here below. And so again, *v.* 12. to *the Lords giving* הַטּוֹב *the good*, indefinitely, i.e. *all good things*, is annexed, *our land shall give* יְבוּלָהּ. The word signifies from יבל in Hiphil, *produxit*, all the sorts of fruits which the earth brings forth, and by analogy with *v.* 11. where *Truth* was to *sprout out of the earth*, must signifie that sort of fruit or productions, i.e. *truth*, or sincerity of obedience to God; and so that again (by way of *regressus*, naming that first which had been last, and that last which had been first) is all one with *v.* 11. in the notion we have assigned it. And once more, *v.* 13. *Righteousness*, in the notion of *v.* 10. *uprightness* and *fidelity*, יְהַלֵּךְ *shall go*, or *walk* לְפָנָיו *before his face*, i.e. the *face* of God, mentioned in the former verse; וְיָשֵׂם *and he*, i.e. God, *shall set* פְּעָמָיו *his feet* לְדָרֶךְ *to the way*, εἰς ὁδὸν, *into the way*, say the LXXII. i.e. shall follow after, where *righteousness goes before*; having such a *Prodromus* or *Usher*, to prepare the way before him, God will solemnly and in state come on in the Procession, as *Psal.* 89. 14. *mercy and truth* are said *to go before the face* of God, as Heralds to engage his following after. The Chaldee read וְשַׁוֵּי *shall set him* טָב לְאוֹרַח *in a good way*, i.e. *set him* at liberty, in a prosperous condition, rescue, and return the captivity of them that walk uprightly before him. All these but various expressions (as in a Poem it is ordinary) of the same thing, Gods never failing to return in mercy to them that sincerely convert to him by repentance. The Jewish *Arab* reads this last verse in another sense, *They that seek equity or justice, shall walk before him, and shall set their steps in his ways*; as likewise before, v. 10. *the people of goodness and truth have met together*, &c. But the former sense is more probable.

The Eighty Sixth PSALM.

Paraphrase.

A Prayer of David.

The Eighty sixth Psalm was composed by David in some time of distress, probably in his flight from Absolom, and is a mixture of ardent prayer to God, and full undisturbed relyance on him, and adoration of his power and mercy.

1, 2, 3, 4. O God of all mercy, that never failest to hear and answer the prayers of those that being in distress address themselves to thy throne of grace, with humble obedient and devout hearts, with full reliance and affiance on thee, with constancy and perseverance in fervent prayer, I that am qualified by my present distress and want of thy supplies to receive this mercy from thee, that have been wonderfully favoured by thee, and do with all reverence, and yet also with confidence, and importunately, and constantly, and ardently pour out my petitions before thee, beseech thee at length that thou wilt hearken unto me, rescue me out of my present distress, refresh and comfort me in my affliction.

1. Bow down thine ear, O Lord, hear me: I am poor and needy.

a. 2. Preserve my soul, [a] for I am holy: O thou my God, save thy servant that trusteth in thee.

3. Be merciful to me, O Lord, for I cry unto thee daily.

4. Rejoyce the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5. For it is thy property to hear and answer Prayers, and most gratiously to pardon the sins of all humble suppliants, and to abound to them in mercy and benignity.

5. For thou, Lord, art good and ‖ ready to forgive, and plenteous in mercy unto all them that call upon thee. ‖ pardoning, סַלָּח

6. And hereon I found my trust and importunity, that thou wilt now grant this my petition.

6. Give ear, O Lord to my prayer; and attend the voice of my supplications.

7. When I am in the greatest streights, then, as in thy special opportunity, I address my prayers unto thee, being then most confident that thou wilt give me an answer of mercy.

7. In the day of my † trouble I will call upon thee, for thou wilt answer me. † distress. צָרָתִי

b. 8. Of all the Angels in heaven, much more of the false heathen Idol gods, there is none fit to be compared with thee; their power to relieve is not comparable to thine, nor proportionably their readiness for such a work of mercy.

8. Among [b] the ‖ gods there is none like unto thee, O Lord; neither are there any works like unto thy works. ‖ or, Angels

9. And this is so evident in thy works of creation (but especially in thy works of redemption, and thy strange providential dispensations, and interpositions of thy hand in behalf of thy servants) that all the blindest Idolatrous Gentiles may therein discern reasons abundantly sufficient to convince them of thy power, and to bring them, as proselytes, to thy worship, to acknowledge and magnifie thy divine Majesty; and so at length they shall do * in the days of the Messias.

9. All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name.

זֶה יְהוָה בְּיָמָיו הַמָּשִׁיחַ * this shall be in the days of the Messias. *Kimchi.*

10. For to thee only belongs the soveraign commanding controlling power, to which all creatures yield their obedience, as being the one only God over all the world: None but thou only hast the priviledge of working true miracles, of resisting the most puissant power of men, and so of rescuing the most disconsolate sufferers out of the utmost distresses.

10. For thou art great, and dost wondrous things; thou art God alone.

c. 11. O Lord, let thy spirit direct and guide all the actions of my life, that they may be acceptable to thee, that I may uniformely practice what thou requirest: O be thou pleased to purge all hypocrisy out of my soul, that I may perform a sincere universal obedience to thy commands, not taking any interest of the world or flesh into competition with thee.

11. Teach me thy way, O Lord; I will walk in thy truth: [c] unite my heart to fear thy name.

12.

12. I will praise thee, O Lord my God, with all mine heart, and I will glorify thy name for evermore.
13. For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell.

11.13. This I am sure is most perfectly due to thee, and with it all the praises and acknowledgments of my whole soul, and that for ever; It being a work of thy superabundant mercy toward me thy poor indigent, helpless, and withall most unworthy servant, that thou hast not permitted me to be swallowed up with that abyss of dangers that have incompast me, but as yet preserved, and so in some degree delivered me out of them.

† formidable, *or* potent.

14. O God, the proud are risen against me, and the Assemblies [d] of † violent men have sought after my soul, and have not set thee before them.

d.

14. For they are a sort of obstinate, and withall very numerous, powerful, and formidable enemies, that have set themselves purposely to destroy me, without any fear of thee, or imagination that thou wilt interpose any hinderance to the prosperous success of their designs.

15. But thou, O Lord, art a God full of compassion, and gratious, long-suffering, and plenteous in mercy and truth.

15. But thou, O Lord, wilt undoubtedly relieve me, and discomfit them. Of this thy divine attributes assure me, who art so wholly made up of mercy and pity to them that are in distress, and cry to thee for help, that I cannot doubt of thy hearing and rescuing me at this time: and though thou deferrest the execution of thy wrath upon wicked doers, on purpose to reduce them by thy patience to repentance; yet when this work of thy long-sufferance and mercy proves ineffectual, when men go on impenitently and obstinately in their course, thy fidelity and performance to thy servants that are oppress by such, as well as that soveraign property, thy mercy, oblige thee to discomfit and exemplarily to punish them, and relieve and deliver those that are, oppressed by them.

16. O turn unto me, and have mercy upon me: give thy strength unto thy servant, and save the son of thy handmaid.

16. Lord, if it be thy will may this now be thy opportunity, to restore thy wonted mercies to me, to interpose thy power for my rescue, and deliver me thy most lowly servant out of these present dangers.

17. Shew me a token for good, that they which hate me may see it and be ashamed; because, thou, Lord, hast holpen me, and comforted me.

17. Let thy favour and kindness toward me be now by some means, as thou shalt think good, signally and illustriously expres, that it may be effectual to work a shame and reformation in mine enemies, so far at least, as to give over their malitious design, when they discern thee to espouse my cause, to take my part, to assist and support me against all their machinations.

Annotations on Psalm LXXXVI.

a. חָסִיד אָנִי

V.2. *For I am holy*] The meaning of כִּי חָסִיד אָנִי which we render, *for I am holy*, may deserve to be examined. The Chaldee directly follow the Hebrew words, and are to be interpreted by them, and give no help toward the understanding them. The LXXII. read ὅτι ὅσιός εἰμι, which is as literal, the very word ὅσιος, with an aspirate for ח (as χάσιος with χ for ח) being most probably formed, by an easie change, from the Hebrew חָסִיד: This signifying originally 1. *piety*, to God, 2. *probity*, 3. *mercy* or *benignity*, the Syriack, it seems, thought it so unreasonable for the Psalmist to affirm any of these of himself, that taking it in the third notion, that of *goodness*, as that is all one with *mercy*, they apply it not to the Psalmist, but to God, טָב אַתְּ *thou art good*; and so the Arabick also. That this was by them done either through change or misunderstanding the Hebrew, is not probable, when there is another notion of the word, which as it will best accord with this place, so it will perfectly justify this their rendring, that of κεχαριτωμένος, (see note on *Ps.* 4.d.) *one that hath found favour with God.* This best accords with the rest of the titles here given to himself, *poor and needy*, v. 1. *thy servant that trusteth in thee*, v.2. one that *cries daily to thee*, v.3. that *lifts up his soul to thee*, v.4. Which what are they but the description of Gods *Eleemosynary*, the notion of חָסִיד elsewhere? Another possible notion of the word, and which recedes very little from this, (such as may be owned of the Psalmist speaking of himself) may be taken from *Prov.* 2.8. For as here the prayer to God to *keep* or *preserve his soul*, is backt with this motive, *for I am* חָסִיד; so there the aphorisme is delivered expresly, for *he will preserve the way* חֲסִידָיו *of his pious ones*, which the LXXII. render there ἐυλαβεμένων αὐτὸν, *of them that revere*, or *fear*, or *worship him.* In this sense it is used, *Psal.* 32.6. *For this shall every* חָסִיד *pious, godly* man, (that *fears*, or *worships* God) *pray unto thee in a time when thou mayest be found*; A promise again of Gods being *found* granting the requests of such of these, when they *pray* to him. And in this notion of the word, for one that *fears* and *reveres*, and humbly addresseth his *prayers* to God, there will be no more difficulty for the Psalmist to say this of himself, than that he *trusteth in* him, in the end of the verse, *cries daily to* him, v. 3. *lifts up his soul unto* him, v. 4. *calls upon him*, v. 5. and 7. or that he *prayes and supplicates* to him, v. 6. —— And thus, *Psal.* 116. 15. speaking of himself, *pretious*, saith he, *in the sight of the Lord is the death* לַחֲסִידָיו *of his holy ones*, those who depend, and wait and rely on him, in the former verses. Nor can it be strange that any or all of these should here be introduced with a כִּי *for*, as the grounds of his begging an audience to his prayers, when God, who though he be not obliged by the merits of our performances, is yet by the force of his own promise, hath promised to hear the prayers of such as come thus qualified to him. The Jewish *Arab* renders it, *Preserve my soul, and I shall be pure.*

b. אֱלֹהִים

V.8. *The Gods*] That by אֲנָבְלֵי מְרוֹמָא אֱלָהִים *Gods high angels* are to be here understood, is the gloss of the Targum, and so the word frequently signifies, see note on *Ps.* 82. b. yet the mention of *all nations* immediately following, and those evidently in the notion of the heathen Idolaters of the world, of whom it is said, that they *shall come and worship thee, O Lord*, i.e. forsake their Idols, and become proselytes to the true God, makes it reasonable to understand it here of those, whether *good Angels* or *Devils*, which are by those *nations* adored, and prayed to, and depended on, that so the connexion may be evident, *Among those Gods none is like to thee, O Lord*; and consequently, *All nations shall* forsake them, and become *worshippers* of *thee.*

c. יַחֵד

V.11. *Unite*] For יַחֵד *unite* (retained also by the Chaldee,) the LXXII. read εὐφρανθήτω —— *Let my heart rejoyce*, reading it seems יָחֵד from חָדָה *to rejoyce*, as when *Job* 3.6. we read in the Hebrew אַל יָחַד *let it not rejoyce*, the Chaldee read לָא יִתְיַחַד *let it not be united*, when yet the next verse determines it to the sense of *joy*, *let no joyful voice come therein.* Here the points differing, the rendring must in reason be as from יָחַד *univit*, and note the contrary to hypocrisie, or unsincere, partial obedience, ordinarily expres by the *double heart.*

V. 14. *Violent*]

d. עָרִיצִים

V. 14. *Violent*] From עָרַץ *to fear*, or *be frighted*, is עָרִיץ here, and therefore is most literally to be rendred *terrible* or *formidable*. Yet *Abu Walid* and *Kimchi* among the significations of it, put *fortis, potens*; and accordingly the LXXII. renders it κραταιῶν, *powerful men*, and the Chaldee תַּקִּיפִין which as it signifies *potent*, so also *cruel*, *oppressing* men, from תְּקַף *fortis & durus fuit*.

The Eighty Seventh Psalm.

Paraphrase.

a. The eighty Seventh Psalm is a brief comparison, first betwixt Sion the place of Gods Worship, and all Judæa besides; and then betwixt it and all other heathen people, particularly in respect of the numerousness of eminent persons in the one, above what was to be found in all the others. It seems to have been composed as a prophetick scheme to foretel the return of the Jews captivity (as Isa. 54. 1. &c.) and the great prosperity of Jerusalem consequent to it, and was designed to be sung by the posterity of Corah.

A Psalm or Song for the sons of Corah.

1. ‖ His [a] foundation is in the holy mountain. ‖ The foundation thereof, *or*, The foundation, or beginning thereof is on the hills of holiness.

2. The Lord of heaven hath chosen one place on all the earth, wherein he is pleased to reside in a peculiar manner, to exhibit himself to his people that call upon him there; and as this he hath by promise determin'd to the Cities of Judah, rather than any other nation upon the earth, so hath he now of all them chosen out Jerusalem, and on the north side thereof, Psal. 48. 2. the hill of Sion, and there he appointed the Temple to be sumptuously and magnificently built, and many Schools of learning to be erected there.

2. The Lord loveth the gates of Sion, more than all the dwellings of Jacob.

3. This then is the place of Gods residence (the embleme of his future incarnation, or inhabitation of his glorious Majesty among men, as also of the Christian Church, wherein God by his grace exhibits and presentiates himself) and all that ever have spoken of this place, have given it huge elogies, for the beauty of the situation, beyond all other places, Psal. 48. 2.

3. Glorious things are spoken of thee, O City of God. Selah.

b. c. 4. And if it be compared with all other nations, Ægyptians, Babylonians, Philistims, Tyrians, and Arabians, the difference will be found very great, especially in respect of the number of eminent pious men produced by the one, much greater than in all the other. To which also must be added one supereminent advantage, viz. that the only true God by his special presence and providence will continue this flourishing condition to this place above all others.

4. I will make mention of [b] Rahab and Babylon to them that know me: behold Philistia and Tyre, with [c] Æthiopia; ‖ this man was born there. ‖ this was.

5. And of Sion it shall be said, this and that man was born in her; and the highest himself shall establish her.

d. 6, 7. Among the nations very few can be found considerable for piety, and those discernible only by God, who exactly knows and considers every man living; whereas through Gods special favour to the Jews, in taking such care for the instructing them in his will, and ingaging them to his service, the number of eminent knowing and pious men is so great, that the burthen of the song, by which they are praised and celebrated, sounds to this sense, that whole fountains are here to be found, when all other places yield but their single drops; vast multitudes of pious men are here to be met with, and in comparison with them very few in all other nations.

6. The Lord shall count, † when [d] he writeth up the people, that this man was born there. Selah. † In the writing, *or* the Book of the People, that this was—

7. * As well the singers as the players on instruments shall be there: all my springs are in thee. * But the singers as the minstrels *shall sound*, all——

Annotations on Psalm LXXXVII.

a. יְסוֹדָתוֹ

V. 1. *Foundation*] Of the meaning of this phrase here in the front יְסוֹדָתוֹ, no judgment can be made, till it be first resolved what is the design of this Psalm. Herein the Hebrew Interpreters do in a manner concur, that it is a Panegyrick on *Sion*: And if it be so, then probably this first verse is but a part of the title, thus, *To the sons of Coreh*, מִזְמוֹר שִׁיר *a Song-Canticle*, or *Canticle-Song*, יְסוֹדָתוֹ *the beginning or foundation whereof* בְּהַרְרֵי קֹדֶשׁ *is of*, or *on the hills of holiness*, i. e. *Gods holy hills*, those of *Sion*, whereon the Temple was built, and of which the next verse (which must then be the first of the Psalm) begins expressly, *The Lord loveth the gates of Sion* —— Thus from יָסַד *fundavit*, יְסוֹד is sometimes metaphorically used for *a beginning*, *Ezr.* 7. 9. *The first day of the first month, which is* יְסוֹד *the beginning of the going up out of Babel.* And to this construction here the the Chaldee accord, who read it thus conjoyned in the title, *By the hands of the sons of Coreh was said* שִׁירְתָא דְּסִתְיָמַד *the Canticle that was founded.* If this will not be allowed (as indeed beside the LXXII. and Syriack and other interpreters, *Kimchi*, *Sol. Jarchi*, and *Midrasch Tehillim* agree to make the first verse a part not of the Title but the Psalm) then still applying the Psalm to the Temple, יְסוֹדָתוֹ will hold good in the ordinary notion of *a foundation*, thus, *The foundation thereof*, i. e. of the Temple, is *on the holy hills*; so the Jewish *Arab*, *A Psalm which is a description of the Sanctuary, the foundations of which are in the mountain of holiness*, (but then *His foundation* will have no sense.) To this design of the Psalm, the Hebrew writers generally agreeing, I have thought best to accord the whole interpretation of the Psalm; yet I shall not omit to advertise the reader, that 'tis not improbable the Psalm should be of another scheme, a *Carmen Genethliacon* at the celebrating the nativity of some eminent person, pointed out to the *Jews* by God (such was *Hezekiah*, celebrated by the Prophecy of *Isaiah*, chap. 9. 6. *To us a child is born*, &c.) And the use of these is known among the *Jews* as well as other nations, the Scripture having left us several copies of them, *Hannahs* Hymn in the Old Testament, *Zacharies*, and *Simeons*, and the Angels in the New. And if this should be the design of this *Psalm*, then יְסוֹדָתוֹ will most probably be rendred, *His original, beginning, extraction*, is *from the holy hills*; the person whom we celebrate was born in the *Royal Palace*, upon the *holy hill*, contiguous to the Temple, nothing being more frequent in such composures than the mention of the place of his birth. If this which professes to be but a conjecture should be deemed the right, it must then be consequent, that all the *Psalm* have an interpretation agreeable. As when, *v.* 4. he saith אַזְכִּיר רַהַב, &c. it must then be rendred, not *I will mention*, but, *I will attest Rahab*, i. e. *Ægypts, Tyres, Babels, and the Chushites Kings*, ‖ confederate with this *Prince* (suppose *Hezechiah*) who were jealous of the *Assyrian* greatness, and secured of so formidable an enemy by his defeat before *Jerusalem*, and so were fit to give the most competent account of this glorious אַזְכִּיר ‖ See 2 King. 18. 21. & 19. 9. & 20. 12.

rions Prince, and so to be attested to that purpose by the Psalmist. So again, *v.* 5. if it look this way, אִישׁ וְאִישׁ אִישׁ וְאִישׁ must be rendred *this, even this man*, this notable person *was born there*. But the interpretation I adhere to, as most allowed, being the extolling and praising of *Sion*, to that sense I shall apply all the parts thereof, thinking it sufficient to have made this mention of the other.

b. רָהָב

V. 4. *Rahab*] From רָהַב *to be strong*, is רָהָב the title of *Ægypt*. The Chaldee here render it מִצְרָאֵי *the Ægyptians* (so *Psal.* 89. 11. of *Rahab* they adde הוּא פַּרְעֹה *this is Pharaoh*) the mention whereof in this place joyned with *Babylon*, and *Philistia*, and *Tyre*, and כּוּשׁ or *Arabia* (see note c.) was designed as an instance of so many of the chief and eminentest of the heathen nations, which yet were no way able to compare with *Mount Sion*, the subject of this present Psalm. This is here expresst by the opposition betwixt its being said of these זֶה יֻלַּד שָׁם *this was borne there*, i.e. some one particular, and perhaps contemptible person, and mens saying אִישׁ וְאִישׁ יֻלַּד בָּהּ *this and that man*, i.e. *many eminent men were born in that*. For 1. זֶה *this*, is but a forme of contempt, either *this* without any addition, or *this fellow*, or the like; whereas אִישׁ *a man* is a note of some honour: and 2. זֶה is some *one*, and no more, but אִישׁ וְאִישׁ *man and man*, or *man after man*, denotes a multitude of several men, as *Isa.* 61.7. *double* signifies *great*, and as *etiam atque etiam*, *again and again* signifies *very often*, and as in all languages, repetition signifies greatness of that which is spoken of, as *thrice happy*, &c. What sort of eminence it is that is here spoken of, and attributed to the *Jews* in *Sion*, before all other Nations, cannot be obscure, when the advantages of the *Jews* above all others are famously known, *Rom.* 3.2. where yet the *Oracles of God being committed to them* is taken notice of as the *chief*. And to that the Chaldee seems to refer in this place, who in the first verse rendring *the gates of Sion*, *the gates* מָתֵי מִדְרְשָׁא *of the houses of learning*, or the *schools which are built in Sion* (of which sort the Jewish Writers tell us there were very many in *Jerusalem*) implies this to be the matter of the comparison betwixt the *Jews* and all other Nations here, that they have among them many more *Learned* and *knowing* men, *viz.* in the wayes of God, the true, most valuable learning, those that have more understanding of the divine laws than all other people in the World, according to that of the *Psalmist*, *He hath not dealt so with any Nation, and as for his judgments they have not known them*, Psal. 147.20.

c. כּוּשׁ

Ibid. Æthiopia] כּוּשׁ *Chushi*, which is here joyned with *Tyre* and *Philistia*, though it be by the LXXII. rendred λαὸς Αἰθιόπων, *the people of Æthiopia*, (reading עַם *with*, as if it were עַם *the people*) is by the Chaldee rendred כּוּשָׁאֵי *the Chushites*. Who these are there can be little doubt, if (not the authority of *Philo* and *Josephus*, and others that follow them, but) the evidence of several texts of the Scripture and the expres *paraphrase* of *Jonathan* be considered, *Gen.* 10. 6. For the Hebrew *Chush* that hath עַרְבְיָא *Arabia*. And to that the testimonies of Scripture agree, *Hab.* 3. 7. *Chusan* (the diminutive of *Chush*) is all one with *Madian* following in that verse; and accordingly *Mose's Wife Sephora* the *Chushite*, *Num.* 12.1. is the *daughter of the priest of Midian*, Exod. 2. 16. and *Midian* or *Madaan* is by *Josephus* and *Ptolemans* and others generally placed in *Arabia*, on the shore of the Red Sea. So *Ezek.* 29. 10. Where the total desolation of *Ægypt* is expresst by *making it desolate from Syene to Chush*, setting those two as opposite points, the one on one side, the other on the other side of *Ægypt*; and then *Syene* being the boundary of *Ægypt* toward *Æthiopia* by acknowledgment of all, τὴν Συήνην ἀπὸ Αἰθιόπων τὴν Σύρων, saith || *Josephus*, *Syene divides Ægypt from the Æthiopians*, it follows of necessity that *Chush* must signifie *Arabia*, which borders on *Ægypt* in the point most opposite to *Æthiopia*. So when *Ezek.* 30. 9. immediately after the visitation of *Ægypt*, follows, *Messengers shall go from me in ships to make careless Chush afraid*, this is very appliable to *Arabia*, to which they oft pass by *ship* from *Ægypt* by the Red Sea, but not to *Æthiopia*, to which they cannot pass by *Nilus*, because of the cataracts near *Syene*. So 2 *Chron.* 21.16. the *Arabians* are said to be *neighbours* of the *Æthiopians*: and accordingly when *Sennacherib* besieged *Libna* in the Tribe of *Judah*, 2 *King.* 19.9. *Tirhacha King of Chush* came upon him unawares, which their neighbours the *Arabians* might do, but the *Æthiopians* could not without first subduing *Ægypt*, which lay betwixt them. So when *Isa.* 20.5. *Chush* is said to have been the *Expectation of Ashdod*, or *Azotus*, v.1. (the City of the *Philistims*) this may well be understood of their neighbours the *Arabians*, but not of the *Æthiopians* so far removed from them. To these doth the learned *Bochart* adde, *Isa.* 18.1. where *Ægypt* is by the Prophet in *Jewry* said to be *beyond the Rivers of Chush*, which cannot be applied to *Æthiopia*, which is directly beyond *Ægypt*. This then may be safely resolved, that *Chush* in this and other places must signifie the inhabitants of *Arabia*, those that were vulgarly called *Scenitæ*, because they dwelt in *tents*, called thence *the tents of Chushan*, Hab. 3. 7. and accordingly for *the tents of Kedar*, Cant. 1.5. the Chaldee reads כְּבָנוֹי דְכוּשׁ *as the sons of Chush*, which dwell in those *black tents*, or *tents of Kedar*.

|| de bell. Jud. l.5. c.1. See Plin. l.v. c.9 Solin. c 35. Strabo l.17. p.817.

d. כְּתוֹב

V. 6. *When he writeth up*] From כָּתַב *scripsit*, *descripsit*, is בִּכְתוֹב here *in writing*, *in setting down*, ἐν γραφῇ, *in the description*, or *writing*, say the LXXII. To this the insuing עַמִּים is to be annext, as in the genitive case, *the writing of the people*: γραφὴ λαῶν καὶ ἀρχόντων, *the writing of the People and Princes*, say the LXXII. and Latine, *descriptione populorum*, say the Syriack, in *the book of the people*. And what this signifies the Chaldee have more largely expresst by סִפְרָא דִי מְכַתְּבִין בֵּיהּ חוּשְׁבָּן כָּל עַמְמַיָּא *the book in which are written the numbrings of all the people*, i. e. *the roll*, or *matricula*, wherein the names of all the inhabitants are set down. This *book* as appears by *v.* 4 must refer to the Nations there named, in the view, or on the inspection of which, God, to whose eyes all mens hearts are discernible, *shall count*, saith the Psalmist (as before, *v.* 4.) זֶה יֻלַּד שָׁם *this* (or *this fellow*) *was borne there*, some one pious man or servant of God in an age, in a nation, as *Job* and the like, *Job* 1.1. whereas *v.* 7. שָׁרִים כְּחֹלְלִים *the singers as*, or *like*, *the minstrels*, *shall recite* or *count* (so the Ellipsis must be supplied, by repeating the verb used in the beginning of the 6. verse) כָּל מַעְיָנַי בָּךְ *all my fountains are in thee*. In which words must be explained, 1. what *the singers* and *minstrels* refers to, 2. what is meant by *all my fountains*. For the former it is sufficiently known that *the singers and minstrels* joyned in celebrating the praises of eminent men, as also in the service of God. And as at the removal of the Arke *the singers go before, and the minstrels follow after*, the *singers begin* and lead the tune, as the *Precentors*, and the *players on instruments followed after*, as the quire; so here *the singers* are supposed to begin, and *the minstrels*, or *players on instruments*, *taberers*, *tympanistæ*, saith the Jewish *Arab*, follow to the same tune, both joyning in this celebration of the divine knowledge and piety of those that dwell in *Zion*, and the great multitude of such; which is the most probable

שָׁרִים כְּחֹלְלִים כָּל מַעְיָנַי בָּךְ

probable importance of the laſt words whereof their Antheme conſiſts, *All my fountains are in thee.* 2. Then for *my fountains*, it will beſt be explained by מקוריי *they that were from the veine*, or (as the LXXII. מקורי,) *fountains of Iſrael*, *Pſal.* 68. 26. By *veins of Iſrael* there *the people of Iſrael* were meant, and thoſe as numerous as the drops of water coming from a *ſpring*, or duſt of any metal in a mineral *vein*; and ſo here *my fountains*, or *ſprings*, or *flowings of water*, are the great multitude of pious people, which as ſuch are called *my*, i. e. Gods *fountains*. And ſo theſe two verſes 6. and 7. are but the ſame which had been ſaid, *v.* 4. and 5. only varied in the expreſſion. The Jewiſh *Arab* reads, *the ſingers and taborers ſhall deſcribe* [*ſet forth*, or *reherſe*] *all your root*, or *ſtock*, *which is as a fountain to you.*

The Eighty Eighth PSALM.

Paraphraſe.

The Eighty eighth Pſalm being a ſad complaint addreſt unto God in time of

a. A Song or Pſalm for the ſons of Corah, to the chief Muſitian upon || Maalath [a] Leannoth, Maſchil of [b] Heman the Ezrahite.

|| the hallow inſtruments for anſwering.

b. לענות *ſome heavy affliction, (moſt probably in the time of the *captivity, as Pſal. 89.) was committed to the Præfect of the Muſick to be ſung by the poſterity of Corah, the hallow inſtruments, pipe, flute, &c. being appointed to anſwer their voices. It was ſet to the tune called Maſchil (ſee note on Pſal. 32. a.) from the title of a divine ſong, compoſed by Heman the ſon of Zerah, the ſon of Judah.

*it was written in the perſon of them that were in captivity. Kimchi.

1,2. Thou, O God, art he from whom my deliverance muſt come, no other means can be effectual for me, to thee I continually addreſs my prayers; O be thou gratiouſly pleaſed to hear and anſwer them.

1. O Lord God of my ſalvation, I have cried day and night before thee;
2. Let my prayer come before thee, incline thine ear unto my cry.

3,4. For this I am one way competently qualified, viz. by the great meaſure of my preſent troubles and dangers, mine own abſolute impotence, and the deplorableneſs and deſperateneſs of my condition.

3. For my ſoul is full of troubles, and my life draweth nigh unto † the grave.
4. I am accounted with them that go down unto the pit: I am as a man that hath no ſtrength:

† hades שאול

c. 5. I am now ſo low, that I begin to have the priviledges of dead men, thoſe that are at the loweſt, or that being brought down to the grave are out of the malice and thought of their enemies: I am laid aſide as one not conſidered, or concerned in the affairs of this world, ſequeſtred from the converſation of Men, and (which is the worſt part of my miſery) from the Sanctuary, accounted by men as one wholly forgotten and forſaken by thee, no part of thy care, and as uncapable of reſtauration by thy power as thoſe that are dead already.

5. [c] Free among the dead, like the ſlain that lie in the grave, whom thou remembreſt no more, and they are cut off from thy hand.

6. Thou haſt permitted me to be brought to a ſtate of the utmoſt diſtreſs and deſtitution.

6. Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.

7. The effects of thy diſpleaſure lie very preſſing upon me, as one that leans with his whole weight upon another; my afflictions come in one upon the neck of another, as waves of the Sea beating upon any veſſel.

7. Thy wrath lieth hard upon me, and thou haſt afflicted me with all thy waves. Selah.

8. The ſharpneſs of thy puniſhments hath averted all men from me, they account me forſaken by thee, and ſo they forſake me, get aloofe from me, as from an execrable thing, and ſo leave me as in a priſon, a ſtate of reſtraint and perfect ſolitude, from which I cannotiſce in any way of reſcue or redreſs.

8. Thou haſt put away mine acquaintance far from me, thou haſt made me an abomination unto them: I am ſhut up, and I cannot come forth.

9. I look, and waite, and languiſh, but receive no mitigation to my afflictions; I continually pray and importune thee, my voice and hands (and heart) are for ever imployed in ſending up my complaints to thee.

9. Mine eye mourneth by reaſon of affliction: Lord, I have called daily upon thee, I have ſtretched out my hands unto thee.

10. Thou haſt promiſed me relief, and ſo thy fidelity is concerned in it, which therefore I am confident I ſhall at length receive from thee; O when wilt thou pleaſe to reach it out and afford it me? If thou doſt not ſpeedily, I am likely to be conſumed and deſtroyed by my preſſures, and then there will be no remedy, no capacity of thy relief; unleſs thou work a miracle for me, and raiſe me when I am dead, out of the grave again, and ſo exerciſe not only thy ſpecial extraordinary providence and mercy, but even thine omnipotent creative power in my reſtauration.

d. 10. Wilt thou ſhew wonders to the dead? ſhall the [d] dead ariſe and praiſe thee? Selah.
11. Shall thy loving-kindneſs be declared in the grave, or thy faithfulneſs in deſtruction?
12. Shall thy wonders be known in the dark, and thy righteouſneſs in the land of forgetfulneſs?

13. All that I have to do, O Lord, is in prayer and with importunity daily and duly to ſolicite thee, after this manner,

13. But unto thee have I cryed, O Lord, and in the morning ſhall my prayer prevent thee.

14. Lord, be thou at length pleaſed to receive my prayers, which proceed from an humble and devout ſoul, to reſtore thy favour and mercy to me.

14. Lord, why caſteſt thou off my ſoul? why hideſt thou thy face from me?

15. My preſſures are very extreme and of long duration, and the continual new dangers that incompaſs me put me in great anxiety and conſternation.

15. I am afflicted, and ready to die from my youth up: while I ſuffer thy terrors, I am diſtracted.

16. The ſenſe of thy diſpleaſure, and the direful expectation of all the miſerable effects thereof (till thou art pleaſed to look favourably on me) do even overwhelme and deſtroy me.

16. Thy fierce wrath goeth over me, thy terrors have cut me off.

17. They

‖ all the day. כָּל הַיּוֹם

17. They came round about me ‖daily like water, they compast me about together.

17. And like continual floods of water inclosing me round about, leave no way of passage out of them.

18. Lover and friend hast thou put far from me, and mine † acquaintance into darkness.

† sculke, or hide themselves.

18. As for any humane aid of friends or neighbours, I have not the least tender of that, they from whom I had most reason to expect it are affrighted with the sight of my afflictions, fly from me, lest I should implore their aid, and keep themselves at a great distance from me. 'Tis thou, O Lord, which hast thus punisht me for my sins; and from the return of thy mercy alone am I to expect relief.

Annotations on Psal. LXXXVIII.

a. מַחֲלַת

Tit. Leannoth] That מַחֲלַת signifies *hollow instruments*, hath been taken notice of note on *Psal.* 53. a. To this our English hath joyned *Leannoth*, as if both together, *Mahalath-Leannoth* were a proper name. But as the former was a mistake, so the latter is a double addition to it; first in that it is joyned to it, when in the original 'tis not, 2. in that the importance of it, which is plain, is not considered, לְעַנּוֹת is literally (as from the LXXII. their ἀποκρίσεως, the Vulgar and the Interlinear read it) *ad respondendum, for answering*, for which the learned *Castellio* reads *alternis, by way of answer*, or *alternation*. This, I suppose, refers to the custome in singing their Anthems to instruments, or the conjunction of vocal and instrumental Musick, mentioned note on *Psal.* 87. d. where the *Corahites*, or singers beginning the tune, as a *præcentor*, the instruments follow to the very same tune, which is properly stiled *answering them*; this being the primary use of עָנָה (as *to begin*, so) *to continue* a song, *to proceed*, or go on in a tune begun by any. So 1 *Sam.* 18. 7. וַתַּעֲנֶינָה *and the women answered playing, and said*——which phrase is expounded by the former verse, which tells us, that *the women came out of all cities, singing and dancing, with tabrets, with joy, and with instruments of Musick*, and so their *singing* going first, they *followed* or *answered* their voices *with tabrets* and *instrumental Musick*. Proportionable to this was the antient Greek custome, Poetically expresst by *Apollo* and the *Muses*, *Apollo* singing, and they following ἐν ἀμοιβαίῳ, *answering* with *Musical instruments*, to the tune which he began. So in *Homer* in a funeral, there are first θρῆνον ἔξαρχοι, *the beginners*, or *præcentors of the lamentations*, and then κλαίων ἀμφίγυτ' ὄμιλος, *the company stood about waiting*, and ἐπὶ δὲ γυναῖκες γοάασκον, *the women came after*, or *answered in their mourning*, this *wailing* bearing then proportion with the Musick which was after used in their Funerals. See note on *Matth.* 9. h. And although the Hebrew *Musick* be not much known or discernible to us of these times, yet perhaps some κειμήλια may be taken notice of in this Psalm, by which to judge of that which now we speak of, their *alternation*, or *answering*. For this Psalm seems to be composed of two parts, the one reaching to *v.* 9. the other beginning at *v.* 9. and continued to the end of the Psalm, and the several parts of each of these very agreeable and answering the one to the other. Thus when *v.* 1. the first part begins,

O Lord God, I have cried night and day before thee;

the second answers, *vers.* 9. in the very same scheme,

Lord, I have called daily upon thee, I have stretched out my hands unto thee.

When, v. 3. we read,

For my soul——my life draweth nigh unto the grave;

The tenth bears proportion,

Wilt thou shew wonders to the dead? Shall the dead arise and praise thee?

Again, v. 6.

Thou hast laid me in the lowest pit, in the darkness in the deeps:

And then v. 11.

Shall thy loving kindness be shewed in the grave, or thy faithfulness in destruction?

So when v. 7.

Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves.

The *answer* is in the 14, 15, & 16 v.

Lord, Why castest thou off my soul? why hidest thou thy face from me? I am afflicted and ready to die from my youth up, while I suffer thy terrors, I am distracted. Thy fierce wrath——

Lastly, as v. 8.

Thou hast put away my acquaintance far from me,——

So v. 18.

Lover and friend hast thou put far from me, and mine acquaintance——

In each of these the analogy is so very discernible in respect of the matter, that we may not unreasonably resolve that the alternation here was not betwixt the first and second verses, and so on betwixt the third and fourth, but betwixt the first and second part, and the several lesser partitions of the one and other. As when among us a tune is made up of many lines or measures, and when that is done, it begins again, and is again completed in the same number of lines or feet, and one of these is performed by vocal, and the other to the very same tune by instrumental Musick. And this seems to be the scheme or sort of the לְעַנּוֹת *for answering*, or *alternation*, in this place. The Jewish *Arab* renders it, *A Psalm with which the waiters of the Sons of Korah praised* [*God*] *by playing on the Tabrets, and answering with understanding* (so they render *Maschil*) *Heman the Ezrahite answering them.* And he explains it in a note, that this *Psalm David delivered to the sons of Korah, and the sons of Heman, therewith to praise* [God] *commanding the sons of Korah to play on the instruments, and the sons of Heman to answer them with their voices.*

b. הָאֶזְרָחִי

Tit. Ezrahite] Of *Heman* הָאֶזְרָחִי *the Ezrahite*, we have mention, 1 *King.* 4. 31. as of a very eminent person, famous for learning, he and his three brothers, *Ethan* and *Chalcol* and *Darda*; for to set out the wisdom of *Solomon* not only above the Orientals and *Ægyptians*, v. 30. but even above *all men*, v. 31. it is added, *he was wiser than Ethan the Ezrahite, and Heman and Chalcol and Darda the sons of Mahol.* Who these four learned men were, appears 1 *Chron.* 2. 6. where *Zerah* the son of *Judah* by *Tamar* is recorded to have five sons, *Zimri, and Ethan, and Heman, and Chalcol, and Dara* (for זֶרַח *Dara*, some

copies of the LXXII. read Δαιδάν, the Syriack דָּרְדָּע *Dardaa*,) Hence appears the reason of their name *Ezrahite*, both there and here, and in the title of *Psal.* 89. because they were the sons of *Zerah*; so the Chaldee interprets it in their rendring, 1 *King.* 4.31. *he was wiser than all men* מֵאֵיתָן בַּר זֶרַח *than Ethan the son of Zerah* —— And whereas it is said in that place, 1 *King.* 4. 31. that they were the *sons of Mahol*, it must be resolved that *Mahol* was the name of a woman, *Zerah*'s wife, whose wisdom transfused to her children, seems to be the cause, that in a comparison of *wisdom*, her name is set down, and not her husbands, though in that other place, 1 *Chron.* 2. his name is set down, and not hers, and so likewise in their being called *Ezrahites*, from *Zerah* their father. Now that this *Heman* the grandchild of *Judah*, and *Ethan* his brother, both antienter than *Moses*, were the authors of this and the next Psalm, inscribed לְהֵימָן *to* or *of Heman*, and לְאֵיתָן *to* or *of Ethan* (as other Psalms לְדָוִד *to* or *of David*, a signification of his being the Author) will not be very reasonable to define, there being in the next Psalm inscribed *to Ethan*, such expresses mentions of *David*, and Gods oath to him, *v.* 3. 19, 20, 35. of Gods judgments on the *Ægyptians*, v. 10. and of all other things of a date much later than the age of *Judah*'s grandchild, that it is not probable that they should be so expresly Prophesied of by one which is not taken notice of in Scripture as a Prophet, when neither *Moses* nor any other of the Patriarchs had foretold these, or any other such things so expresly. Whether this consideration were it that moved the Chaldee to inscribe, *Psal.* 89. עַל יְדָא דְאַבְרָהָם that it was *spoken by the hand of Abraham, who came out of the East*, as thinking this more reasonable, to attribute it to that great Patriarch and Prophet, than to *Ethan*, I cannot define. But that which seems to me most probable, is, that both this and the next Psalm were written by an unknown author, and that מַשְׂכִּיל לְהֵימָן *Maschil of Heman*, and so likewise *Maschil of Ethan*, are but the names of the tune (as of *Maschil* hath been resolved note on *Psal.* 32. a.) to which these two Psalms were set, each of those wise men having composed a song known by that name.

לְהֵימָן לְאֵיתָן

מַשְׂכִּיל לְהֵימָן

c. חָפְשִׁי

V. 5. *Free*] From חָפַשׁ *to free*, is חָפְשִׁי here, *free* (in opposition to *servitude*) *manumitted*, *set at liberty*. The use of this word may more generally be taken from 2 *Chron.* 26. 21. where of *Uzziah* being a leper, 'tis said, that *he dwelt* בֵּית הַחָפְשִׁית *in an house of freedom, for he was cut off from the house of the Lord.* The meaning is, that after the manner of the lepers, he was excluded from the Temple, and dwelt בַּר מִן יְרוּשְׁלֵם saith the Chaldee there, in some place *without Jerusalem*, which is therefore called the *house of freedom*, because such as were there were exempt from the common affairs and shut up from the conversation of men. And in proportion with these, they that are *dead* and laid in their *graves*, are here said to be *free*, i. e. removed from all the affairs and conversation of the World, even מִן הַמִּצְוֹת *from the commandments*, say the *Jews*, of them that are *dead*, *Nidda*, *fol.* 76. Thus is *death* described, *Job* 3. by *lying still*, and *quiet*, and *at rest*, v. 13. in *desolate places*, v. 14. *where the wicked cease from troubling, and the weary be at rest*, v. 17. *where the prisoners rest together, and hear not the voice of the oppressor*, v. 18. *and where the servant is* חָפְשִׁי (as here) *free from his master.* v. 19. In this verse there seems to be a gradation. To be *slain* is more than to *dye*, to be in the *grave* more than either, but to *dye* by a כָּרֵת *to be cut off* by *excision*, not to have זִכְרוֹנוֹ לִבְרָכָה the *remembrance of blessing*, to be utterly forgot, and have no share in the world to come, which they say every *Israelite* hath, is the utmost pitch of misery.

d. רְפָאִים

V. 10. *Dead*] That רְפָאִים here signifies *the dead*, those that lye in the grave, there can be no question. The Chaldee render it גּוּשְׁמָהוֹן דְּאִתְסְיָאוּ בְּעַפְרָא *the carcasses that are putrified in the dust.* So *Isa.* 26. 14. רְפָאִים *shall not rise*, is but the interpretation of what went before, *they are dead, they shall not live*, and so v. 19. *the earth shall cast out* רְפָאִים *the dead bodies.* So *Prov.* 21. 16. *the man that wandreth from the way of understanding shall remain* בִּקְהַל רְפָאִים *in the congregation of the dead:* the Chaldee reads עִם בְּנֵי אַרְעָא *with the sons of the earth.* The same word is elsewhere used for *gyants*, *Gen.* 14. 5. and *Isa.* 17. 5. which makes it probable that the word comes from a notion of the root רָפָא not ordinarily taken notice of by Lexicographers (who generally take it for *healing* and *curing*) such as may be common to these two so distant derivatives, *dead men*, and *gyants*. The *gyants* we know are in most languages expresst by phrases taken from the bottom or bowels of the earth γιγάντες γηγενεῖς, and *terræ filii*, *born from*, or *sons of the earth:* and just so the Chaldee even now rendred רְפָאִים where 'twas used for *dead bodies*, *Prov.* 21. 16. which gives us reason to resolve that the Radix originally signified something pertaining to the lower parts of the earth, and so 'twill be fitly communicated to these two, which in the notion of *healing* it will not be. And to this accords a notion of the word רְפָאִים among the Hebrews, for *metals*, *minerals*, *gold*, *silver*, *coral*, &c. which are digged out of the earth, and from the very bottom of the Sea, the abysse, which is very agreeable to both these notions of the word, the *dead* being there laid and disposed of, after their departure out of this world, their bodies in the grave, and their animal Souls in *Scheol*, the state of separation, not otherwise capable of being described but by ἄδης, *hades*, ἀφανισμὸς, *disappearing*, the *abyss*, or *deep*; and the *gyants* by their great strength and exercise of it (in invading and oppressing others) and by being of uncertain originals, phansied to have received their birth from some subterranean powers, and so called by that title. The LXXII. deducing the word from רָפָא *to heale*, render it here and elsewhere ἰατροὶ *Physitians*, and the Latine *medici*; but the Syriack ܓܒ̈ܪ̈ܐ *strong men* or *Gyants.*

e. מָחְשָׁךְ

V. 18. *Acquaintance*] From חָשַׁךְ *was darkned*, is מַחְשָׁךְ here, *an obscure dark* place, *an hole*, or *biding-place*; and then מְיָדְעַי מַחְשָׁךְ *a darke place*, or *hole to my acquaintance*, signifies the *lying hid*, and *sculking* of friends, hiding themselves, for fear they should be seen by him, and called to help him. The Jewish *Arab* reads. *And mine Acquaintance are become as darkness.*

The Eighty Ninth Psalm.

Paraphrase. The 89 Psalm is a commemoration of the mercies performed, and promised to be continued to David and his posterity to the end of the world, but now (in the time of some great affliction on Prince and People, probably in the captivity, v. 38. &c. see note i.) seemingly interrupted by their sins,

MAschil of Ethan the Ezrahite.

ſins, and their breach of Covenant with God, together with an hearty prayer for the return of them. The Author of it is not known. It was ſet to the tune of a Song of Ethan the ſon of Zerah, called Maſchil (ſee note on Pſalm 88. b.)

1. I will ſing of the mercies of the Lord for ever; with my mouth will I make known thy faithfulneſs to all generations.

1. The mercies of our God, in making ſuch gracious and glorious promiſes to his people, and his exact fidelity in performing them is ſo great, that it exacts all our lauds and moſt magnificent commemorations, thereby to proclaim and divulge them to all poſterity.

2. For [a] I have ſaid, Mercy ſhall be built up for ever; thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.

2. God hath promiſed abundant kindneſs and mercy, and that to endure to us to all our poſterities; and ſo I am moſt confident he will perform, make good, by his continual faithfulneſs from his ſeat of mercy and of juſtice, what he hath thus promiſed us. a.

3. I have made a Covenant with my choſen; I have ſworn unto David my ſervant.

3. This promiſe of his was moſt ſolemnly made by way of a ſworn Covenant, ſtricken with David, whom he choſe to be King over his people, when he rejected and removed Saul.

4. Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.

4. And the ſum of his Covenant was, not only that he ſhould be King over his people, but that this dignity ſhould be continued to his poſterity for many generations, and that in ſome degree (though with great diſturbances which their ſins ſhould bring upon them) as long as this Nation ſhould continue, and that toward the time of the deſtruction thereof, the Meſſias ſhould be born of this very race of David, and erect a ſpiritual Kingdom in the hearts of all faithful men (the only true genuine poſterity of Abraham and David) which ſhould undoubtedly endure to the end of the world.

5. And the heavens ſhall praiſe thy wonders, O Lord, thy faithfulneſs alſo in the congregation of the ‖ Saints.

‖ holy ones, *ſee note b.*

5. This is a moſt glorious Covenant of tranſcendent and wonderful mercies, which as thou haſt made, ſo thou ſhalt exactly perform to us; the glories thereof ſhall be admired and celebrated by all the Angels in heaven, when they are met together for the praiſing and glorifying thee.

6. For who in the heaven ‖ can be compared unto the Lord? who among the ſons of the [b] mighty can be likened unto the Lord?

7. God is † greatly to be feared in the aſſembly of his ſaints, and to be had in reverence of all them that are about him.

‖ or ſhall conteſt, *or* enter the liſts with. † Formidable in the great aſſembly of holy ones, that incompaſs him.

6. For though they be glorious creatures, and inſtruments and miniſters of God, yet there is no leaſt compariſon between all the power and operations of all thoſe, and that which is performed by God in theſe his admirable diſpenſations toward his people; which therefore are to be lookt on with amazement, and higheſt degree of reverence and adoration, by all thoſe glorious creatures which attend him. b.

8. O Lord God of hoſts, who is a ſtrong Lord like unto thee? * [c] or to thy faithfulneſs round about thee?

* and thy faithfulneſs incompaſſeth thee.

8. Thou art the Lord, and only ſupreme commander of all thoſe Armies of Angels: and as thou art armed with power above all thoſe, ſo art thou guarded with fidelity; by the former thou canſt, and by the latter thou wilt certainly perform all that thou haſt covenanted with us, c.

9. Thou ruleſt ‖ the raging of the Sea: when the waves thereof ariſe, thou ſtilleſt them.

‖ over the pride, *or* elation גְּאוֹת

9. Thy power is ſufficient to bring down and tame the proudeſt and moſt tumultuous element: the very Ocean it ſelf, when it is moſt boyſterous, is immediately quiet at thy command.

10. Thou haſt broken Rahab in pieces as one that is ſlain: thou haſt ſcattered thine enemies with thy ſtrong arme.

10. By this means, as once thou gaveſt thy people the children of Iſrael a paſſage out of Ægypt through the channel of the Red Sea, ſo didſt thou return the Sea upon Pharaoh and the Ægyptians, the tyrannizing enemies of thy people, deſtroyedſt him there as diſcernibly and illuſtriouſly, as if thou hadſt ſlain him with a Sword, and together with him by thine own immediate interpoſition didſt then overwhelme and drown the Ægyptians.

11. The heavens are thine, the earth alſo is thine: as for the world and the [d] fulneſs thereof thou haſt founded them.

11. Thou art the only creator of the whole world, and all that therein is; thou gaveſt it that ſtable firm being that it hath, (ſo that the ſea, though much higher than the reſt of the Globe, doth not yet drown the earth.) And as in the Creation all was ordered by thy command, ſo haſt thou ſtill the only right of power and dominion over all, in the adminiſtration of things. d.

12. The North and the [e] South thou haſt created them, Tabor and Hermon ſhall rejoyce in thy name.

12. All the regions of all the quarters of the earth, as the Northern and Southern, ſo the Weſtern and Eaſtern coaſts, are created by thy power, and protected and ſupported by it, and accordingly are obliged to bleſs thy providence for all the leaſt good that they enjoy. e.

13. Thou haſt a mighty arme; ſtrong is thy hand, and † high is thy right hand.

† exalted תָּרוּם

13. Thy power is far removed above all the oppoſitions and reſiſtances in nature: whatſoever thou wilt, thou art perfectly able to do, and thy providential power of mercy, of delivering and obliging, is, above all the other works of it, eminently obſervable.

14. * [f] Juſtice and judgment are the ‖ habitation of thy throne, mercy and truth ſhall go before thy face.

* Righteouſneſs. ‖ preparing.

14. Whatſoever thou doeſt, thy mercy and pity is diſcernible in it, and ſo is thy juſtice and fidelity alſo: Thou makeſt promiſes of abundant mercy to thy ſervants, and never faileſt to perform them. f.

15. Bleſſed is the people that know the [g] joyful ſound; they ſhall walk, O Lord, in the light of thy countenance.

15. And 'tis no ſmall degree of bliſs to be thus honoured by God, as the people of Iſrael is, to receive ſuch ſtupendious mercies from him, and to be taught the way of praiſing and acknowledging his mercies, ſo as will be acceptable to him: ſuch as they, are ſecured of Gods continual favour, if they be not g.

ſtupidly wanting to themſelves; there being no more required of them, than humbly to beg, and qualifie themſelves to receive his mercies; and then thankfully to acknowledge, and being ſecured of this, they can want nothing to live moſt comfortably and pleaſurably. Pſal. 135. 3.

16. Two ſoveraign benefits ſhall they enjoy hereby; 1. a continual delight and joy, that they are favoured by thee, which they ſhall as delightfully expreſs in ſinging continual praiſes to thee (and this very communion with God, a confidence of Gods kindneſs, and a perpetual bleſſing him for it, is of all others the moſt pleaſurable way of living, a paradiſe or antepaſt of heaven here) 2. the natural conſequent of Gods favour and mercy, his raiſing them up out of the moſt low and dejected ſtate (ſee v. 17.) to the greateſt height of dignity.

16. In thy name ſhall they rejoyce all the day, and in thy righteouſneſs ſhall they be exalted.

17. For though ſuch men have no ſolid ſtrength of their own, yet by additions they receive from thee, they may confidently attempt any thing, and depend on thee for the performance: And that gives us thy ſervants, by thy continued favour and kindneſs to us, an humble aſſurance, that thou wilt raiſe us out of our preſent dejection, v. 38. &c. to an high degree of power and dignity. (ſee Luk. 1. note n.)

17. For thou art the glory of their ſtrength; and in thy favour ſhall our horn be exalted.

h. 18 The ground of our aſſurance being only this, that the ſupreme God of heaven and earth, he that hath made and performed ſuch wonderful promiſes to this people of Iſrael, and by his own ſpecial providence appointed David to be King over us, by this owning us peculiarly as his own Kingdom, is he that undertakes to ſhield and ſecure us from all dangers.

18. For ‖ the [h] Lord is our defence, and † the holy one of Iſrael is our King.

‖ of, or from the Lord. † from the

i. 19, 20. One ſpecial act of his goodneſs to us it was, that appearing in viſion to Samuel the good Prophet, he told him who it was that he had choſen to be King in Saul's ſtead, to rule and defend his people, a perſon of eminent vertues, and though mean in the eyes of men, an approved faithful ſervant of his (herein an eminent type of Chriſt, the fountain of all good to mankind.)

19. Then thou ſpakeſt in viſion to thy holy one, and ſaidſt, I have laid help upon * one that is [i] mighty, I have exalted one choſen out of the people;
20. I have found David my ſervant, with my holy oyle have I anointed him,

* an eminent man.

21. To him God promiſed to be always preſent, and ready at hand to aſſiſt, and preſerve and ſecure him in all his undertakings,

21. With whom mine hand ſhall be ‖ eſtabliſhed, mine arme alſo ſhall ſtrengthen him.

‖ ready, or firme. (נָכוֹן)

k. 22. To protect him from the ſtratagems and violences of the moſt rapacious enemies,

22. The enemy [k] ſhall not † exact upon him, nor the ſon of wickedneſs afflict him.

† deceive him.

23. And to bring the greateſt miſchiefs, even deſtruction and utter ruine, on them that deſigned him any. (This had an eminent completion in the crucifiers, and all other the obſtinate oppoſers of Chriſt.)

23. And I will beat down his foes before his face, and plague them that hate him.

24. And herein, and in all other exerciſes of his mercy, to make good his covenant and promiſe, to approve his fidelity to him, as being the immediate viſible ſignal author as of his firſt advancement, ſo of all the dignities that ſhould be heaped on him.

24. But my faithfulneſs and my mercy ſhall be with him, and in my name ſhall his horn be exalted.

25. To him he then promiſed what he abundantly ſince performed, to extend his dominions from the Ocean to Euphrates (And therein to typifie the progreſs and propagation of the faith of Chriſt to all the regions of the world.)

25. I will ſet his hand alſo in the Sea, and his right hand in the rivers.

l. 26. To deal with him as a father with a beloved ſon, a God with an eminent ſervant, and to ſecure and deliver him from all troubles and dangers, and finally to ſupport him in, or redeem him out of them. (This had a moſt literal eminent completion in the Meſſiah, the eternal Son of God, to whom God was hypoſtatically preſent in all his works and ſufferings on earth, and at length raiſed him out of the grave, and exalted him to his regal power in heaven.)

26. He ſhall cry unto me, Thou art my father, my God, and [l] the rock of my ſalvation.

27. To deal with him as with an eldeſt ſon, to whom the double portion of honour and poſſeſſions is due, advancing him to greater dignity and wealth than any other Prince in the world. (This in the fulleſt latitude was to belong to Chriſt, the firſt-born of every creature, the moſt eminent perſon that ever the World ſaw, on whom all power was inſtated both in heaven and earth.)

27. Alſo I will make him my firſt-born, higher then the Kings of the earth.

28. And herein did the height of this promiſed mercy conſiſt, that it ſhould inviolably be made good to David to the end of the World, and when the royal power over this people of God ſhould fail from his family, there ſhould be another more illuſtrious Kingdom erected in the hearts of men, the ſpiritual Kingdom of the Meſſias, who ſhould be born of the ſeed and poſterity of David, and that Kingdom ſhould never be extinguiſhed, but changed only into the Kingdom of glory in Heaven.

28. My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.
29. His ſeed alſo will I make to endure for ever, and his throne as the days of heaven.

30, 31, 32. To him it was foretold and bound with Gods oath, v. 35. irrevocably, that as in caſe of uniforme and faithful obedience, his mercies ſhould be continued to his ſeed; ſo in caſe his ſucceeding heirs ſhould depart from that obedience, and violate the commandments of God, falling off to known and wilful tranſgreſſions, God would deliver them up to very ſore and ſevere puniſhments, deportations, and at length to utter rejection from the regal dignity, and upon an univerſal defection of the people and obſtinate impenitency, holding out againſt the moſt efficacious methods, ſend an Univerſal deſtruction on the Kingdom.

30. If his children forſake my Law, and walk not in my judgments,
31. If they ‖ break my ſtatutes, and keep not my commandments.
32. Then will I viſit their tranſgreſſions with the rod, and their Iniquity with † ſtripes.

‖ pollute, profane. (יְחַלֵּלוּ)

† ſcourges. (נְגָעִים)

33. Nevertheleſs

* break from with him אָפִיר מֵעִמּוֹ
|| lie in my faithfulness. אֲשַׁקֵּר בֶּאֱמוּנָתִי
† profane, see v. 31.

33. Nevertheless my loving-kindness will I not *utterly take from him, nor || suffer my faithfulness to fail.
34. My covenant will I not † break, nor alter the thing that is gone out of my lips.
35. Once have I sworn by my holiness, that I will not lie unto David.
36. His seed shall endure for ever, and his throne as the Sun before me.
37. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

33, 34, 35, 36, 37. And even when this should by their sins be most justly brought upon them, yet should not this covenant of mercy, made under oath with David's seed, be in the least measure infringed, the posterity of that faithful servant of God being perpetuated in Christ, the Messias, that should rise and spring from the loines of David; and his Kingdom, though not an earthly or secular, yet in a much greater height, a divine and spiritual Kingdom in the hearts of Christians, is secured, that it shall never have an end, or be destroyed, as long as this world lasts. And this is a full evidence of the fidelity and performance of Gods promise to David and his seed, beyond any thing that any creature in the world injoys. The heavens are lookt on as an immutable unchangeable body, the Sun and Moon divide all time betwixt them, and are ordained and fixt in their spheres to be signs of times and seasons, Gen. 1.14. and so they shall certainly continue as long as this world lasts: But then, when there shall be no farther use of them, they shall be set aside; whereas the Church and Kingdom of Christ, that spiritual seed of him which is the most eminent son of David (when all other branches of this stock are destroyed) shall endure beyond all time, lasting as long as this world lasts, and then not be concluded, but removed only and transplanted to heaven.

* to the earth. לָאָרֶץ
|| made שִׁמַּתָּ
† a ruine. מְחִתָּה

38. But thou hast cast off and abhorred, thou hast been wroth with thine Anointed;
39. Thou hast made void the covenant of thy servant, thou hast profaned his Crown * by casting it to the ground:
40. Thou hast broken down all his hedges, and hast || brought his strong holds † to ruine.

38, 39, 40. But notwithstanding this firm promise to David and his posterity, and the perpetuating of the Kingdom to them, thy punishments are now very heavy upon his family. They have provoked thy wrath, and thy covenant with them (the condition being broken on their part) hath not secured them from the bitterest effects of it, devesting them of their regal power, and demolishing and laying wast all their forces. (The Covenant it seems, mutable in respect of this seed of David, and if they continue in their sins, revocable; but under oath, v. 35. and immutable only in respect of Christ, that eminent promised seed of Abraham and David.)

41. All that pass by the way spoil him, he is a reproach to his neighbours.

41. They that were wont to be victorious over all their assailants, that subdued in Davids time the Philistims and Edumeans, and Ammonites and Moabites, &c. are now by their captivation under the Assyrians, delivered up to be spoiled and scorned by all these their revengeful neighbours (see Psal. 83. 6. &c.)

42. Thou hast set up the right hand of his adversaries, thou hast made all his enemies to rejoyce.

42. And now their enemies and assailants are as continually prosperous, as David himself was wont to be.

† rise. הֲקִימוֹתָ

43. Thou hast also turned the edge of his sword, and hast not made him to || stand in the battel.

43. Their weapons that were for ever victorious, by thy forsaking them have quite lost their keenness; they that were never accustomed to defeats in their fights, are now subdued, and unable to make any farther resistance.

† splendor. מִטְהָרוֹ

44. Thou hast made his † glory to cease, and cast his throne down to the ground.

44. The great fame and renown and power which they had among all men is now utterly lost:

45. The days of his youth hast thou shortned; thou hast covered him with shame. Selah.

45. Our Princes slain, and their people subdued, and captivated, and contumeliously handled.

46. How long, Lord, wilt thou hide thy self, for ever? shall thy wrath burn like fire?

46. This is a most sad estate, and if we be not speedily rescued out of it, we shall all be finally destroyed, and the people, and seed of David to whom those illustrious promises were made, utterly consumed.

* what my age is אֲנִי מַה חָלֶד
|| hades שְׁאוֹל

47. Remember * how short my time is: hast thou made all men in vain?
48. What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of || the grave? Selah.

47, 48. Our age and space of life here is very transient and flitting, and is soon and certainly concluded in the grave, that inevitable lot of all mankind: And in this state of captivity we have little joy or comfort in that life which is afforded us, we are born miserable, and pass through a succession of miseries here, and are shortly seised with death. (And this is far distant from the purport of that Covenant made with David, the benefits of which we, it seems, by our sins have, as to this age of ours, utterly forfeited.)

† primitive

49. Lord, where are [m] thy † former loving kindnesses which thou swarest unto David in thy truth?

49. O blessed Lord, be thou at length pleased to be propitiated, to pardon these our provoking sins, to remember and resume thy methods of mercy, and by what wayes thine own wisdom shall best choose, to perform the purport of thy Covenant so long since ratified to David. In this thy fidelity is concerned, and this we are sure will be made good in the eyes of all. O that it might be thy good pleasure to manifest it at this time by the restoring of Davids posterity, our Monarchy, Temple and People to the former dignity. m.

† total of many people. בְּלִי לַבִּים עַמִּים
|| delayes.

50. Remember, Lord, the reproach of thy servants, how I do bear in my bosome the * reproach of all the mighty people,
51. Wherewith thine enemies have reproached, O Lord, wherewith they have reproached [n] the || foot-steps of thine anointed.

50, 51. Till thou please thus by some means to rescue us, we are likely to be the reproach of all the heathen people about us, who will now object the evacuation and frustration of our faith and hopes founded on thy promises to David's seed, and say by way of derision, that our Messias is very long a coming. n.

52. Blessed

51. But whatever their contumelies, or our sufferings are, they shall not discourage, or take us off from Blessing and Praising thee, and steadily relying on thee; whatsoever desertion our foul provoking sins have most justly now brought upon us, yet upon our reformation thou wilt certainly return in mercy to us; and whatsoever interruptions thy promised Mercies may seem to have in respect of our captive Prince and People, the present posterity and Kingdom of David, yet 'tis most certain, the Promises made for sending the Messias, whose Kingdom and redemption is not of this world, but spiritual and eternal, the erecting of his Throne in his servants hearts, and the redeeming them from Sin and Satan, shall in due time be performed in Christ, that most illustrious son of David, to whom (and none else) belonged the promise under the oath of God. And in this completion of Gods Covenant with David his servant (of which all Gods faithful servants shall have their portions) we securely, and with full confidence acquiesce, and all joyn in an ardent and most devout celebration of God's fidelity, his constant performance of all his promises, and so conclude. So be it, Lord, and so certainly it shall be.

52. Blessed be the Lord for evermore. Amen, and Amen.

Annotations on Psalm LXXXIX.

a. אָמַרְתִּי

V. 2. *I have said.*] That אָמַרְתִּי *I have said*, belongs to God, and not to the Psalmist, appears *v.* 3. where in connexion with this, is added, *I have made a Covenant with my chosen, I have sworn unto David my servant.* When the LXXII. therefore, and Syriack and Latine, *&c.* read it in the second person εἶπας, *thou hast said*, it is to be lookt on as their paraphrase to express the meaning, and not that they read it otherwise than the Hebrew now hath it; and this the rather, because of the great affinity betwixt אָמַרְתָּ and אֲמַרְתִּי, the second and the first person. But when it follows תָּכִין אֱמוּנָתֶךָ *thy faithfulness shalt thou establish*, these again, as those of *v.* 1. are the words of the Psalmist speaking unto God. And of such permutation of persons, God saying the former part, and the Psalmist by way of ἀντίφωνον, *answering* God in the latter, there are many examples. One follows here in the next words, the third and fourth verses being evidently spoken by God. *I have made a Covenant —— Thy seed will I establish* —— But the fifth by way of answer by the Psalmist, *And the heavens shall praise thy wonders, O Lord.* The Jewish *Arab*, who seems with some other Interpreters to refer it to the Psalmist, נמא עלמת *as I have known*, or *made known*, (though being without vowels it may be read in the second person, as *thou hast declared*) adds in the beginning of v. 3. *who hast said, I have made a Covenant*, &c.

b. אֱלִים

V. 6. *Mighty.*] As of אֱלֹהִים hath been shewed (note on *Psal.* 82. 6.) so of אֱלִים here is to be resolved, that it signifies *Angels*, even those that are *in heaven*, in the beginning of the verse (the word אֵל which is applied to *God*, being communicated also to them) there being no more difference betwixt those two phrases בַּשַּׁחַק *in heaven*, and בְּנֵי אֱלִים *among the sons of God*, than there is betwixt *compared* in the former, and *likened* in the latter part of the verse: where we read *can be compared*, the Hebrew hath יַעֲרֹךְ from עָרַךְ, which is *ponere, disponere*, there *to set* himself *in aray, to enter the lists, Job.* 6. 4. and thence 'tis *to dispute, to aray*, or *order words against* another, *Job.* 32. 14. & 33. 5. and from thence *to contest for preeminence, to enter the comparison.* The Chaldee here reads, דְּמִשְׁתְּוֵי *is equalled*, and that is exactly the same with יִדָּמֶה *is likened*, that follows. And so the Jewish *Arab* hath יאדל *shall be equal with*, and *Abu Walid*, *shall be like unto.* And thus have all the Interpreters understood it; the Chaldee בְּאוּכְלוֹסֵי מַלְאֲכַיָּא *among the quires of Angels*, the LXXII. ἐν υἱοῖς Θεοῦ, *among the sons of God*, (and so the Latine) the Syriack ܒܒܢܝ ܡܠܐܟܐ *among the sons of Angels.* The same are again expresst *v.* 7. by סוֹד קְדֹשִׁים רַבָּה *the great counsel* or *assembly of holy ones* (as before, *v.* 5. by קְהַל קְדֹשִׁים *congregation of holy ones*) as appears by the end of the verse, where the same are again expresst by כָּל סְבִיבָיו *all that are about him*; say the Chaldee, *all the angels that stand about him.* Only the רַבָּה *great* (which is best joyned with סוֹד *assembly*, the number of *Angels*, when assembled together, being so very *great*) the Chaldee applies to God, that he is רַבָּה וּדְחִיל *great* and *to be reverenced*; and so the LXXII. and Syriack and Latine also. The Jewish *Arab* for *heavens*, v. 5. reads *the inhabitants of heaven*, &c. and for *congregation of Saints, assembly of Angels:* And so v. 7. *In the congregation of many Angels.* Yet בְּנֵי אֵלִים he renders מן דוי אלטאקה *of those that are indued with power*, or *might.*

סוֹד קְדֹשִׁים

רַבָּה

c. V. 8. *Or to thy faithfulness.*] The rendring of וֶאֱמוּנָתְךָ סְבִיבוֹתֶיךָ will be best learnt from the antient Interpreters: they read it by it self, separate from the former part of the verse, καὶ ἡ ἀλήθειά σου κύκλῳ σου, *and thy truth is round about thee*; and the Latine, *& veritas tua in circuitu tuo*, and so the Chaldee, וּקְשׁוֹטָךְ חָזוּר לָךְ *and thy truth* or *fidelity is round about thee*; and so the Syriack also, and the Jewish *Arab*, *And thy truth is* עלי אחאטוך *round about thee.* The elegancy of the phrase (which is poetical) seems to be taken from the style of *Angels*, v. 7. סְבִיבָיו they *that incompass God*, signifying, that as they wait upon God and execute his will, so, far above the strength of those, Gods *fidelity*, his care to perform his promise exactly, incompasses him, is ready prest to perform all that he hath ever promised to do.

סְבִיבָיו

d. מְלֹאָהּ

V. 11. *Fulness thereof.*] From מָלָא *to be filled*, is מְלֵא and מָלוֹ *fulness*, and מְלֹאָה *the fulness thereof* here, and being applied to *the world*, signifies the whole number of the inhabitants thereof, without which every place is empty and desert. So *Psal.* 24. 1. *the earth and the fulness*, is after expresst by *the world, and they that dwell therein.* So *Ps.* 50. *the forest, and cattel*, v. 10. is expresst by *the world and fulness thereof*, v. 12. see *Psal.* 46. 11. 48. 7. *Isa.* 42. 10. The Jewish *Arab* reads באסרהא *all of it.* The word מָלָא in Piel signifies also *to gather together*, or *congregate*, and from thence is מַלָּא *a multitude, collection*, or *congregation:* So in Arabick מלא signifies *a multitude*, or *congregation of people.* And from that is the use of πλήρωμα, *Rom.* 11. 12. and very frequently in the most antient Ecclesiastical writings, for the coming in of believers to the Church.

e. יָמִין

V. 12. *South.*] The Hebrew יָמִין which is vulgarly used for *the right hand*, being here a denotation of a particular quarter of the world, must not be rendred in that primitive sense, but (as 'tis elsewhere oft used, 1 *Sam.* 23. 19. *Cant.* v. 15. *Ezek.* 21. 2. and the opposition to צָפוֹן *the North* exacts) *the South*, because looking towards the *East*, as in prayer 'twas customary to turn the face that way, and from thence the *East* is stiled פָּנִים *face*, and the *West* אָחוֹר *the hinder part*, *the South* by consequence must be on *the right hand:* so the Chaldee here renders it, דִּי בְּדָרוֹמָא *those that are in the South*,

South, and the LXXII. to the ſame ſenſe, θαλασσα *ocean*, the Latine *mare*, the Syriack ܝܡܐ *the*
חבור וחרמון *right hand*, or *the South*. By proportion with theſe two (*the North and the South*) are תָּבוֹר וְחֶרְמוֹן *Tabor and Hermon* to be interpreted, *the Weſt* and the *Eaſt*, theſe being the names of two mountains in the Holy Land, *Tabor* on the Weſt, *Hermon* on the Eaſt of it. So ſaith the Chaldee by way of paraphraſe of the latter, חֶרְמוֹן דִּי בְמַדְנְחָא *Hermon which is on the Eaſt*. By which the former, *Tabor*, being oppoſite to it, muſt be concluded to be in the *Weſt*.

f. צֶדֶק חֶסֶד V. 14. *Juſtice*] What is frequently obſervable of צֶדֶק and חֶסֶד *righteouſneſs* and *mercy*, that they are uſed promiſcuouſly for works of *mercy*, differing at moſt but by degrees one from the other, is here to be obſerved, v. 14. And by proportion
משפט אמת thereto, מִשְׁפָּט *judgment*, and אֱמֶת *truth*, or *faith*, or *fidelity*, are equivalent alſo; by *judgment* meaning Gods moſt juſt and righteous performances of his promiſes, for then that is the known meaning of *fidelity*. Theſe two when applied to men, comprehend all duties toward men, Juſtice and Charity. So we have *judgment* and *mercy*, *Mat.* 23. 23. as contradiſtinguiſhed to *faith*, or the duties of the Firſt Table, called in the parallel place, *Luk.* 11. 42. *the*
מכון כסאך *love of God*. And being here applied to God, they are ſaid to be מְכוֹן כִּסְאֶךָ *a preparation of thy throne*; ſo מְכוֹן is rightly rendred by the LXXII. ετοιμασια, *preparation*, and ſo the Jewiſh *Arab*, מהיאה *preparation*: and to that ſenſe, the *going before thy face*, in the end of the verſe, interprets it, it being directly all one to *go before ones face*, and *to prepare* either his *way* or his *dwelling*, *Luk.* 1. 76. And Gods *throne* or *ſeat* being ſaid to be *prepared for*, or in *judgment*, *Pſal.* 9. 7. לְמִשְׁפָּט *in juſtice*, ſay the LXXII. *in judgment*; from hence it is that the *Jews* ſay, *God hath two thrones*, כסא רחמים *the throne of mercy*, and כסא הדין *the throne of judgment*, (the former of which is mentioned, *Heb.* 4. 16.) By theſe two all Gods judicatures are managed, *mercy* in all his diſpenſations, and ſo likewiſe *fidelity* (making good his promiſe) in all; whenſoever he adminiſters or doth any thing, theſe two are the *Præcones* or Heralds to *go before*, and erect his *tribunal*, and ſo by theſe two his *throne is prepared*, in theſe two it is erected.

g. תְּרוּעָה V. 15. *Joyful ſound*] From רוּעַ *vociferatus eſt*, is תְּרוּעָה here, for thoſe *vociferations* or *jubilations* with which God is praiſed, the ſinging and inſtruments of Muſick, (both which are noted by this word) which are wont to be uſed in giving lauds to God. (ſee *Pſal.* 150.) To this ſenſe the Chaldee render it, *Bleſſed is the people that know* לְרַצּוּיֵי בְּדִיחוּן *to pleaſe their creator with jubile*, the LXXII. that knows αλαλαγμον, *jubilation*, the Syriack ܬܫܒܚܬܟ *thy praiſes*, and ſo the Jewiſh *Arab*, *whoſe cuſtome is to ſhout to thee*; and that is the moſt perſpicuous rendring of it: *qui te Jova cantare novit*, ſaith *Caſtellio*, *happy is the people that knows how to praiſe and celebrate thee.*

h. לַיהוָה V. 18. *The Lord*] The Hebrew לַיהוָה muſt be rendred, *of*, or *from the Lord*, in both places in this verſe, *Of the Lord is our ſhield*, or *defence*; *Of the Lord*, or *from him*, i. e. of his appointment, *is our King*. So the Chaldee appear to have underſtood it, reading דֵּיי in both places: and *Aben Ezra* gives this account of it, כי מלכנו הוה דיד &c. *becauſe David our King is choſen by God, God hath promiſed that the horn of David ſhall flouriſh.* And to this the nineteenth verſe belongs; (ſee note i.)

i. גִּבּוֹר V. 19. *Mighty*] What גִּבּוֹר and בָּחוּר ſignifies here, may be worth inquiring. That the place belongs to Gods *exaltation* of *David* to the Kingdom, when he was firſt *anointed* by *Samuel*, 1 *Sam.* 16. 13. is evident here, *v.* 18, & 20. And that *David* when he was thus *exalted*, was no *powerful*, or, to outward appearance, eminent man, but the contrary, a *youth feeding ſheep*, 1 *Sam.* 16. 11. and even the youngeſt and leaſt probable to outward judgment of all his brethren. And this circumſtance, that he was ſo when God *choſe* him, is taken notice of both there, *v.* 7. and *Pſal.* 78. 70, 71. It is therefore not altogether improbable, that ſo it ſhould be here alſo. And though he be ſoon after deſcribed by *Saul*'s ſervants to be גִּבּוֹר *a mighty valiant man, a man of war*, 1 *Sam.* 16, 18. yet with this is there joyned *the Lord is with him*, and that refers it to the time after his being *anointed*, on which it is expreſly affirmed, v. 13. *the ſpirit of the Lord came upon him from that day forward.* And accordingly his dealing with the Lion and the Bear, *ch.* 17. 34. moſt probably refers to ſome acts conſequent to this his *anointing*, after which 'tis evident he continued to keep the ſheep, and from them was ſent for to come to *Saul*, *chap.* 16. 19. And then though גִּבּוֹר from גָּבַר *valuit viribus*, being *ſtrong* or *prevailing*, ſignify a *ſtrong* or *honourable* man; yet as *vir* from *virtue*, *fortitude* or *virility*, is frequently taken for *a man* ſimply, ſo is גֶּבֶר, and ſo perhaps might גִּבּוֹר be conceived to do alſo, and then having the addition of
בָּחוּר בָּחוּר, which as it ſignifies *electi*, ſo alſo 'tis frequently taken for a *young man* (*Deut.* 32. 25.) בָּחוּר גַּם בְּתוּלָה *the young man and the virgin*, and 2 *Sam.* 6. 1. *all the* בָּחוּר *youth*, or *young men in Iſrael*, *vulgar*, ſay the LXXII. and accordingly the Chaldee here render it עוּלַיִם a *young man*) the conjunction of them might poſſibly ſignifie no more than *a man*, and that *a young man*, a man not by way of excellence, above, but of diminution, below other men, till by Gods free *choſing* and *anointing* him, he was thus advanced. That בָּחוּר ſhould thus ſignify, it would not much be doubted. The only difficulty is of גִּבּוֹר which (though גֶּבֶר be no more than *a man*) is generally an eminent kind of man, *a gyant*, or *an heros*. In this difficulty the Chaldee may ſeem to have interpoſed ſeaſonably, by paraphraſing it דְּמִתְגַּבַּר בְּאוֹרַיְתָא *one that was eminent in the Law*, referring to the true piety and virtue of *David*, the practical knowledge of the law, which denominated him *David* God's *ſervant*, v. 20. and in the ſight of God, without any external accompliſhments, might, and certainly did, render him an illuſtrious perſon. And thus it is moſt reaſonable to interpret it, that by this means it may in the more ſublime ſenſe refer to *Jeſus Chriſt* here typified by *David*, ſtiled by *Iſaiah* אֵל גִּבּוֹר *the mighty* as well *as God*; not in reſpect of any outward worldly greatneſs, which here he was poſſeſt of (though he were a King, yet his *Kingdom* was *not of this world*) but of his inward divine excellencies, and his ſpiritual inviſible power in the hearts of believers. And upon this account it will not be amiſs to take בָּחוּר alſo in its firſt notion, for a *choiſe eminent* perſon, one *choſen* מֵעָם *from the people*, preferred before all others, eſteemed ſuch in the ſight of God, who ſeeth not as man ſeeth, *for man looketh on the outward appearance, but God looketh upon the heart*, 1 *Sam.* 16. 7. which being there ſaid by God to *Samuel*, on purpoſe to direct him to find out and *anoint David* of all the ſons of *Jeſſe*, is an intimation that there was ſomewhat of internal eminence in *David*, on which he was choſen by God to be *King* in *Saul*'s ſtead. If this be not it, it muſt then refer to what God by *choſing* and *anointing* made him, for after that he was a גִּבּוֹר an *heros* indeed.

V. 22. *Exalt*

נשא

V. 22. *Exalt*] יִנָּשֵׂא, with the point on the right hand of ש, signifies *to deceive*; and that either with the preposition על or ל after it, as *Isa.* 36. 14. *Let not the servants of Hezekiah* יַשִּׂא לָכֶם *deceive you*, or with ב, as here. So the Chaldee understands it, rendring it יְטַעֵי בֵּיהּ *deceive him*; and the LXXII. I suppose, to the same sense, when they read οὐκ ὠφεληθήσει ἐχθρὸς ἐν αὐτῷ, *nihil proficiet inimicus in eo*, saith the vulgar, *his enemy shall not profit*, or *gain by him*, the *deceiving* or *depriving* of one, being the *gaining* to him that doth *deceive*.

l. צור ישועתי

V. 26. *Rock of my Salvation*] The full importance of this phrase צוּר יְשׁוּעָתִי *rock of my salvation*, both here and again, *Psal.* 95. 1. may perhaps best be fetcht from the figure ὑπαλλαγῆς, and then it will be all one with *my rock and my salvation*, *Psal.* 62. 2. he to whom I fly as to a refuge (so צור *rock* oft signifies) and from him receive deliverance out of approaching danger. To this agrees the LXXII. their rendring of it, ἀντιλήπτωρ τῆς σωτηρίας μου, *the helper of my salvation*, i. e. he which *helps*, and rescues or delivers me. Or else taking צור *rock* in the notion of *strength* (as oft 'tis used) it is then (as the Chaldee renders it תְּקֵיף פּוּרְקָנִי) *strength of my redemption*, i. e. he from whose *strength* all my *deliverance* proceeds. The Syriack expression of it is most facile, ܬܘܬܒ ܦܘܪܩܢܝ *my most potent deliverer*.

m. הָרִאשֹׁנִים

V. 49. *Former*] From ראש *head*, or *beginning*, הָרִאשֹׁנִים here must signify *primitive*, or *primordial*; and so the Chaldee reads שְׁרוּיָא from שְׁרֵי *to begin*, and so the LXXII. τὰ ἀρχαῖα, *old*, or *primitive*, ἀπ' ἀρχῆς, *from the beginning*. From the importance of this word St. *Augustine* argues that this Prophecy was to be fulfilled in the Christians, in respect of whom the time when the promise was made, viz. *David*'s age, might be truly called *tempus antiquum*, *the antient time*. But it must be considered, that not at the time of the completion, but at the time of writing these words by the Psalmist, it was an *antient time*: and that indeed proves that this Psalm was penned long after *David*s time, probably under the Captivity, to which all this complaint from *v.* 38. doth evidently belong. Meanwhile it cannot be denied, what that Father conceived, that the full completion of that promise to *David* was reserved to the days of the *Messiah*.

* De Civ. Dei, lib. 17. c. 12.

n. עקבות

V. 51. *Footsteps*] From the notion of עקב *heel*, many other acceptions there are of the word; first, for *paths*, or *ways*, or *actions*, *Psal.* 77. 19. Secondly, for *the end* of any thing, *Psal.* 119. 33. Thirdly, for *a reward*, *Psal.* 19. 11. there rendred ἀνταπόδοσις, *retribution*, and here ὑπάλλαγμα, *commutation* by the LXXII. Besides these there is a notion of the verbe עקב in Piel, in Syriack and Chaldee, for *delaying*, or *detaining*, *Job* 37. 4. and from thence the Chaldee here rightly deduces עִקְּבוֹת, and accordingly renders it אוּחַר רוּשְׁמַת רַגְלֵי *the slowness of the footsteps of the feet of thy Messiah*, or *Anointed*: And that may most reasonably be pitcht on as the true importance of the word, which by the dagesch in ק appears to be deduced from the verb in Piel, and then that will be the denotation of the sort of the *reproaches* of their Atheistical enemies, that the promises the *Jews* so firmly depended on had now failed them, their *Messias*, whom they expected to rescue and redeem them out of their captivity, had now deceived them. So saith *Kimchi*, *the delays of the Messiah*, *the discourse*, saith he, *being of those, who say*, שלא יבא לעולם *that he will never come*. A style taken up in the times of the Gospel against the Christians by the scoffing Gnosticks, *Where is the promise of his coming?* and *he is slack in coming*: in opposition to which the Apostles tell them, that *he will come*, οὐ χρονίσει, *and will not tarry*, *Heb*, 10. 37. 37. & 2 *Pet.* 3. 9. *the Lord is not slack concerning his promise, as some men count slackness.*

The End of the THIRD BOOK.

THE

THE FOURTH BOOK OF PSALMS.

The Ninetieth PSALM.

Paraphraſe.

The Ninetieth, being the firſt of the Fourth Book of the Collection of Pſalms, is a complaint of the afflictions and ſhortneſs of life, together with a prayer for the return of mercy; compoſed either by Moſes, that † eminent Prophet, which in Gods ſtead governed the people of Iſrael, and conducted them out of Egypt; or elſe, as in his perſon, by ſome other, with reflexion on thoſe times wherein Moſes lived, when the children of Iſrael in the Wilderneſs were ſorely afflicted, and great multitudes of them untimely cut off for their provocations.

† or, for] A Prayer ‖ of *Moſes* the Man of God.

† נְבִיאוֹ the Prophet of God Chald.

† refuge, or help, or ſupport

1. Lord, thou haſt been [a] our † dwelling-place in all generations.

1. Bleſſed Lord, we have never had any helper but thee, any other to whom we might reſort for aid and relief, from time to time; Thou haſt been our only protector and defender: O do not now forſake and deſtroy us utterly. a.

* or the earth were in travail,

2. Before the mountains were brought forth, or ever [b] thou * hadſt formed the earth, and the world, even from everlaſting to everlaſting, thou art God.

2. Before any part of this world was formed by thee, thou hadſt an infinite, incomprehenſible being, a power by which this whole Orb, wherein we move, was at firſt created, and thou remaineſt immutably the ſame almighty power, and ſo ſhalt do to the end of the world: O let us thine afflicted creatures receive at this time the benefits and auſpicious effects of this thy both power and mercy. b.

‖ a broken eſtate,

3. [c] Thou turneſt man to ‖ deſtruction, and ſayeſt, Return ye children of men.

3. Thou art the great Ruler and moſt juſt Diſpoſer of all events; when thoſe whom thou of thine infinite power and goodneſs didſt create, fell off, and made defection from thee, 'twas then juſt with thee to puniſh them for their ſins, and return them back to the earth, that loweſt and vileſt condition, from which man was firſt brought forth by thy creative power. This was the ſentence againſt Adam, and thus thou art at this time juſtly provoked to deal with great multitudes of us. c.

4. For a thouſand years in thy ſight are but as yeſterday, when it is paſt, and as a watch in the night.

4. And if in the old world, ſuch as had thus offended, were permitted (ſome of them, even Adam himſelf, to whoſe ſin death was awarded by God) to live near a thouſand years after it, yet alas what is that, compared with thy infinity? Thou art without all beginning, O bleſſed Lord, moſt abſolutely eternal; a thouſand years being conſidered in thy duration, are but as a drop ſpilt and loſt in the Ocean, no more than the ſhorteſt time among men, but a day, and that paſt and gone, or but the ſixth part of that, the ſpace of four hours in the night, (ſee note on Pſal. 130. b.) which is inſenſibly paſt over in ſleep.

‖ overflow-eſt them, they ſhall be a dream in the morning as graſs is changed

5. [d] Thou ‖ carrieſt them away as with a flood, they are as a ſleep; in the morning they are as graſs which groweth up:

6. In the morning it flouriſheth and groweth up, in the evening it is cut down and withereth.

5, 6. As for us men, we are naturally frail and ſhort-lived, our whole age is inſtantly at an end by the courſe of nature: But then when thy wrath alſo breaks forth againſt us, death comes as a torrent, and ſweeps us away in the midſt of our ſtrength; our life then is but as a dream, when one awakes out of ſleep, but a phanſie at firſt, and that ſoon vaniſht; whilſt we live, we do but ſeem to live, and ſtraight death comes, and that phaſm vaniſhes. Our condition here is no more ſtable and durable than that of the flower or graſs of the field, which when it flouriſhes moſt, is ſubject to inſtant fading and withering; but if the ſythe or ſickle come, the emblem of thy judgments on ſinners, then it falls in the prime of its verdure: In the morning it is freſh and proſperous and in its growth, and the very ſame day it is cut down, and then immediately fadeth, loſeth all its verdure and beauty before the night. d.

7, 8. And just thus it is with us: Our sins have provoked thee to cut us off in the prime and most flourishing part of our age; our open and crying sins, these, as the Rector of the Universe, thou thinkest fit to punish with excision; and beside these, many more secret sins there are, unknown to men, but most clearly discernible by thee, our secret apostasies, and in our hearts returning to Egypt, our dislike of thy methods, thy presiding and governing us, and preferring the satisfaction of our lusts before the observance of thy commands, and these also provoke thy wrath, call forth thy vengeance against us, and by this means (as with a torrent v. 5.) we are swept away, and consumed in a visible formidable manner.

7. For we are consumed by thine anger, and by thy wrath are we troubled.
8. For thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

e. 9. Thou hast been incensed by our Atheistical murmurings, thy displeasure is gone out against us; and so the years that were allowed us here, and might otherwise have been prolonged for some time, are now suddenly cut off, our race is ended in a trice, we are seised on with a swift destruction.

9. For all our days are passed away in thy wrath; we † spend our years * as a tale that is told.

† end, כָּלִינוּ
* thought or breath.

f. 10. The vast numbers of 603550. that were fit for war, and so were listed at our coming out of Egypt, do all drop away one after another, thy oath being gone out against them, that but two of that whole number shall enter into Canaan, all the rest leaving their carcasses in the Wilderness. By this means it comes to pass, that great multitudes die before they advance to more than the seventieth year of their age, viz. all that were but thirty years old at their coming out of Egypt. Others that were then in their prime, about forty years old, are sure not to out-live eighty. (And for the youth that were not numbred, those that were to enter into Canaan, and so out-live the rest, they have yet little joy in their life, nothing but wearisome journeys and turmoils, see Psal. 78. 33.) and so our complaint is most just, as to a vast multitude of us, that our age is even as nothing in respect of true duration, but a thought or breath, v. 9. our most vigorous men being cut off in their prime, and so there is an end of them.

10. The days of our years ‖ are [f] threescore years and ten, and if † by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we flee away.

‖ to them are seventy years, † in vigor, eighty years, and the strength of them is labour—

g. 11, 12. Whilst thus we daily cut off, the great unhappiness of it is, that no man is careful to lay to heart these terrible effects of Gods heavy wrath upon us; no man is so far instructed by what he sees daily befal multitudes of other men, as to be sensible of his own danger, and the shortness of his life, so as to live well, while he is permitted to live. Lord, be thou pleased to give us this grace, so to instruct us, and convince us of the shortness of our lives, that we may be brought to pay that constant reverence and obedience that is due to thee, and wherein true wisdom consists, there being nothing so unwise as our provoking of thee, and adventuring to be cut off in our sins. *

11. Who knoweth the power of thine anger? * even according to [g] thy fear so is thy wrath.
12. ‖ So teach us to number our days, that we may apply our hearts unto wisdom.

* as thy fear thy wrath, or and the terror of thine indignation,
‖ To number our days, do thou so teach us, that we may

13. And if it may be thy good pleasure, O Lord, reverse that sentence of excision which is gone out against us: let it suffice that thy displeasure hath flamed to the devouring so great numbers of us, and at length vouchsafe to be pacified and reconciled with us.

13. Return, O Lord, how long? and let it repent thee concerning thy servants.

14. We have layn very long under thy wrath, O Lord, O delay not to afford us the full streams of thy mercy which we have thus long wanted and impatiently thirsted after; that so for the remainder of our time we may have some matter of ovation and rejoycing, after so much sadness.

14. O satisfie us early with thy mercy, that we may rejoyce and be glad all our days.

15. Our afflictions and miseries have lasted long; O let us have some proportion of joy to so much of sorrow.

15. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16. O magnifie thy glorious work of grace and mercy to us and our posterity, which is most properly thine, (thy acts of punishments being thy strange works, Isai. 28. 21.)

16. Let thy work appear unto thy servants, and thy glory unto their children.

17. Shew forth thy loving kindness and light of thy countenance toward us, look graciously and favourably upon us, give us thy grace to direct us in all our ways, work thou in us both to will and to do, and then by thy good providence prosper our designs and undertakings.

17. And let the ‖ beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea the work of our hands establish thou it.

‖ sweetness נֹעַם

Annotations on Psalm XC.

a. מָעוֹן

V. 1. *Dwelling*] From עוּן *to dwell*, the noun מָעוֹן ordinarily signifies *habitation*, and so the Syriack understands it here rendring בֵּית *house*. But the Arabick usage of the verb in another notion, for *aiding* or *protecting*, is a sign that thus the word antiently signified; and so *Deut.* 33. 27. the Lord מְעוֹנָה is *thy refuge*, we render it, Καταπαύσει σε, *shall cover thee*, say the LXXII. and so indeed every *house* being a *covert*, the notions of *house* and *refuge* will well agree: and *Aben Ezra*, that resolves this Psalm was written by *Moses*, proves it (among other reasons) by this word being there used by *Moses* in *Deuteronomy*. And then from that signification of it there, מָעוֹן may here best be rendred *protector* or *helper*; and so the Chaldee seem to have understood it, who having paraphrased the word *Lord*, with some reflexion on that notion of the word מָעוֹן in their dialect, wherein it signified *the Temple*, *O Lord*, *whose habitation of the house of thy Schechina* or *Majestatick presence is in heaven*, add אַתְּ הֲוֵיתָא לָנָא מְעִיד *thou hast been to us a helper*. The Jewish *Arab*, which looks to the former notion, and renders it מוֹשְׁנָא, which is *a place of abode*, yet gives a reason of his version in a note, to this purpose, *The meaning is*, *Thou hast born* (or supported) *as much*, *and held our hands* (or held us by the hand) *and been to us as a place to bear us in our reliance on thee.* To the same purpose *Abu Walid*, having interpreted the word מעון for *an habitation*, *place*, or *place of abode*, makes mention after-

afterwards of this verſe and ſome others, in which the word might ſeem not ſo exactly to bear that ſignification, and ſaith that it is attributed as an Epithet to God, from the notion of a *place*, which *remaining bears or ſuſtains him that is in it.* Though God be the Creator both of place and time, and the deſtroyer of them, yet figuratively it is attributed to him: ſo that according to their underſtanding of it, it ſhould be literally *a place*, but in ſignification, *a ſupport to us.* *Kimchi* mentions another interpretation of his Fathers, who would have מעון derived from עין *an eye*, as if it were, *our reſpect*, or *whom we reſpect*, or *whom our eyes are ſet*; but he himſelf puts for explication of it, מקום ומחסה *a place and refuge.* The LXXII. both here and *Pſal.* 91. 9. render it καταφυγὴ, *refuge*, which being applied to a *perſon*, as 'tis here to *God*, muſt needs ſignifie one, from whom he that flies to him expects *help*, and ſo [*helper*] will be the beſt rendring of it.

b. וַתְּחוֹלֵל

V. 2. *Thou haſt formed the earth*] The phraſe וַתְּחוֹלֵל אֶרֶץ will beſt be rendred, *and thou earth wert in travail*; or, taking תְּחוֹלֵל in the third perſon, אֶרֶץ being moſt uſual in the ſæminine gender, *and the earth was in travail:* ſo the Syriack ſets it more plainly حيل لاسحب *before the earth fell in travail.* By this phraſe is poetically meant the the *earths bringing forth the mountains*, when from the firſt round or globular form of it, ſome parts were lifted up above the reſt, the high riſing whereof became the *mountains*, which therefore may be called the iſſue of the *earth:* and then, as they are ſaid to be *brought forth* in the former part of the verſe, ſo by analogy *the earth* muſt be ſaid to travail, and *bring* them *forth.* And this to expreſs the very firſt minute that there was time to compute from, and ſo as far as our expeſſions can go, the infinity of God. The Jewiſh *Arab* verſion hath reſpect to another notion of the word for *beginning*, and renders it by قبل ما *before thou broughteſt forth the mountains, and beganneſt* (or firſt createdſt) *the habitable, with the reſt of the earth*, or elſe (as, being without vowels, it may be read) *before the mountains grew up*, (or were brought forth) *and the habitable with the reſt of the earth began.*

c. אַל

V. 3. *Turneſt man*] The LXXII. begin this v. 3. with μὴ, *not*, either taking the Hebrew אֵל *God*, from the end of v. 2. and converting it into אַל *not*, and prefixing it to this v. 3. or elſe reading the Hebrew by way of interrogation, which they therefore think fit to interpret by the negative, *wilt thou turn man*, &c. by μὴ ἀποστρέψεις, *turn thou not.* Which the Latine follow in the form of a prayer, *Ne avertas* —— *Turn not man to humility* —— The word which they render *humilitatem*, (from the LXXII. their ταπείνωσιν) is in the original וְדַכָּא from דָּכָא *to bruiſe* or *beat to pieces.* By this, *deſtruction*, or *diſſolution* of parts in death, and the reſolution of the body to duſt, may be fitly expreſt; and accordingly the Chaldee read עַד מוֹתָא *to death:* and to that the inſuing part of the Pſalm may ſeem to apply it, treating of ſhort life, and ſpeedy death; and if ſo, then to this ſenſe we muſt alſo, with the learned † *Schindler*, underſtand the immediate conſequents, וְתֹאמֶר שׁוּבוּ בְנֵי אָדָם *and ſayeſt, Return ye ſons of Adam*, i. e. *return* to the earth, from whence *Adam* had his name, and from whence he firſt came, according to that of *Gen.* 3. 19. *Out of the ground waſt thou taken, for duſt thou art, and unto duſt ſhalt thou return.* So *Pſal.* 146. 4. *His breath goeth forth, he returneth to his earth.* And *Eccleſ.* 12. 7. *then ſhall the duſt return to the earth as it was.* But it is poſſible that דָּכָא may ſignifie no more than bringing *low* by puniſhment, and that in order to amendment, according to the importance of *Pſal.* 51. 17. and *Iſai.* 57. 15. and then שׁוּבוּ בְנֵי אָדָם *return ye ſons of men* muſt be meant of *returning* by repentance; and thus indeed generally the Imperative שׁוּבוּ taken by it ſelf ſignifies. To this thoſe words of the Chaldee, which are inſerted in the beginning of the ſecond verſe, (but ſomewhat out of their place) ſeem to refer, קֳדָם אִתְגְּלִי &c. *When it was revealed before thee that thy people would ſin, thou preparedſt repentance*; according to that tradition of the *Jews*, that repentance was one of the ſeven things created before the world. And thus the Arabick reads it more expreſly, in the LXXII. their form of deprecation, *Bring not men back to deſtruction* יקר קלת *ſince thou haſt ſaid, Come back ye children of men:* he that hath promiſed to forgive upon repentance, defeats his own act of grace, if he cut off the tranſgreſſor in his ſin. Thus *Jarchi* interprets *the bringing to deſtruction* to be קרוב למות *near to death*, and the *returning* to be מרחיקים הרע *from evil ways.* But ſtill the context ſeems to authorize the former interpretation of *deſtruction*, and ſpeedy *returning* to the earth, which is evidently the ſubject of the fifth and ſixth verſes. And for verſe the fourth, it ſeems to be the preventing of an objection, ready to offer it ſelf from the long lives of the Patriarchs, who lived near *a thouſand years*; but thoſe, ſaith the Pſalmiſt, are in Gods *ſight*, or in reſpect of his infinity, but a very unconſiderable time. The number, ſaith *Jarchi*, hath a peculiar reſpect to *Adam*, to whom God had ſaid, *thou ſhalt die in the day that thou eateſt*, and yet he lived *nine hundred and thirty years.*

d.

V. 5. *Carrieſt them away*] To ſet down the ſhortneſs of mans life, the compariſon is here made between God and us: *A thouſand years*, which is longer than *Adam* or *Methuſelah* lived, and ſince thoſe days, as long as many ages of men, bears not the leaſt proportion with Gods eternity, v. 4. whereas (here v. 5.) mens years are preſently at an end; זְרַמְתָּם, from זָרַם *to overflow*, and *ſweep*, and *carry away*, *thou* (i. e. God) *ſweepeſt them away*, with the ſame force and ſwiftneſs that a *torrent* carries any thing before it, and there is no reſiſting it. And to the ſame purpoſe, in another ſimilitude, שֵׁנָה יִהְיוּ *a ſleep ſhall they be*, or, as שֵׁנָה alſo ſignifies, *a dream.* So the Chaldee, חֵיוַ חֲלָמִין יְהוֹן *as dreamers ſhall they be.* To this I ſuppoſe בַּבֹּקֶר *in the morning* muſt be annext (and not prefixt to the conſequents) *a dream in the morning*, as that is all one with *a dream when one awakes*, *Pſal.* 73. 20. in the notion of *vaniſhing:* as *a dream*, when the *morning* comes, and the man *awakes*, preſently vaniſheth; ſo ſhall they vaniſh, (for to this of vaniſhing, and coming to nought, both here and *Pſal.* 73. the phraſe is uſed) no conſiderable matter is done by them in their lives, but a few ſlight actions, which have but the nature of *dreams*, and ſuddenly they die, or vaniſh, as at the coming of *morning*, this *ſleep*, or but *dream* as it were of life, is at an end. Both theſe expreſſions of the *overflowing*, and the *dream*, the LXXII. by ſlight changes put together into one. For זְרַמְתָּם *thou overfloweſt them*, they ſeem to have read with other points זַרְמָתָם *their flowings*, and rendring the ſenſe, and not the word, tranſlate that τὸ ἐξανάλωμα αὐτῶν, *their being turned to nothing.* Then for שֵׁנָה *dream* or *ſleep*, from יָשַׁן *dormivit*, they read שָׁנָה *year*, and ſo make but one ſentence of both, τὰ ἔτη ἡμῶν ἀνάλωμα ἔσονται, *their years are things of nought*; very full to the ſenſe, though not to the letter, and the two ſimilitudes in the Hebrew.

† In the word רַכָּא שׁוּבוּ

The ſame again is ſuccinctly expreſt by a third ſi-
כְּחָצִיר militude, כְּחָצִיר יַחֲלֹף *As graſs is* or *ſhall be changed,*
יַחֲלֹף or *paſs away*, (viz. the verdure and beauty of it.) The Hebrew חָלַף ſignifies *to alter* the thing, or the place, *to change*, or to *paſs away*. The Jewiſh *Arab* renders it יסעי, which in the ordinary uſe of the word ſignifies *paſſeth away*: and ſo is fitly applied to the *graſs*. When that begins to fade, to loſe its freſh green colour, 'tis then ſaid to *change* and *paſs away*; παράγεται, *paſs away*, ſay the LXXII. and Latine, but the Chaldee הֵיךְ עִסְבָּא דְּמִתְפַּרְכָּא *as the graſs which is cut down* יְתַחְלְפוּן *they ſhall be changed*, i. e. loſe their verdure, and *wither*, and ſo *paſs*. To this of the *graſs* the whole ſixth verſe belongs alſo, where we have another diſtant notion of חָלַף. *In the*
יציץ *morning* יָצִיץ *they ſhall flouriſh*, וְחָלָף *and* (not *paſs*
וְחָלָף *away*, or fade, or *change* from better to worſe, but, in a good ſenſe) *change* to the better, *ſpring*, and *grow*, *is renewed*, ſaith *Abu Walid*: ſo that ſame word חָלַף ſignifies alſo to *ſpring*, or *ſprout out*, *Job* 14. 7. *There is hope unto a tree, if it be cut down, that it will ſprout out again.* The Hebrew hath יַחֲלִיף, the Chaldee יְשַׁבְּשֵׁב, *ſprout out*, the LXXII. ἀνακμάσει, *reflouriſh*. So *Iſai.* 40. 31. *They that wait on the Lord* יַחֲלִיפוּ כֹחַ *ſhall* (we render it) *renew their ſtrength*, but the Chaldee ויוספון— *ſhall add* or *increaſe in ſtrength*, and be *renewed* to their *youth* כְּצִפּוֹחַ דְּסַלְיָק *as a ſprout that grows*: and ſo the conſequents interpret it, *they ſhall mount up with wings as Eagles*— And ſo ſure 'tis here, וְיִסְגֵּי *and it ſhall increaſe* or *grow*, ſaith the Chaldee. And the uſing it here in this ſo different ſenſe from that of v. 5. is not without example, but poetical and elegant, oft obſervable in theſe books, in this very Pſalm, where שָׁנָה is v. 3. in the notion of *a year*, but v. 5. *of a ſleep* or *dream*; Yet the Jewiſh *Arab* taketh יַחֲלֹף and חָלָף in the ſame ſenſe in both places, and thus paraphraſes the whole paſſage, *So haſt thou ſet them*, or *conſtituted them* (the *years* foregoing) *as if they flowed, and were as a ſleep, and we in our morning are as graſs that paſſeth away. For in the morning bloſſoming it paſſeth away, and in its evening is dry, and is broken.* *Abu Walid* rendring the latter *is renewed*, declareth not his opinion of the former which he ſubjoyneth to
יְמוֹלֵל it. And then it follows, *In the evening* יְמוֹלֵל *it ſhall*
וְיָבֵשׁ *be cut down* וְיָבֵשׁ *and be dried up* or *wither*. In one and the ſame day it thus alters its fate, it is *florid* and thriving, *ſprouting* out and growing *in the morning*; and before the end of that very day, it is *cut down*, and *withers* inſtantly.

e. V. 9. *As a tale*] הֶגֶה (from הָגָה *to ſpeak*, and
דְּגִ֫ה that either with the tongue or heart) ſignifies either *a thought* or *ſpeech*, and being here uſed to expreſs the ſhorteſt duration imaginable, it may moſt probably ſignifie *a thought*, as that which alone is quicker than a *word* is ſpoken. When the Latines would expreſs the greateſt ſwiftneſs, they do it by *dicto citius*, and this *Caſtellio* hath choſen to make uſe of here, *finimus annos noſtros dicto citius*, *we end* (ſo
כְּלִינוּ כְּלִינוּ literally ſignifies) *our years ſooner than one can ſpeak*; and that ſure is as ſoon as one can *think*. If this be not it, then it muſt be remembred that הֶגֶה ſignifies alſo *gemitus* and *halitus*, *a ſigh* and *a breath*, and accordingly the Chaldee render it here, דְּיוֹךְ הַבֶל פּוּמָא דְּסִיחָא *as the vapour* or *breath of the mouth in winter*; agreeable to which is the definition of our life in Saint *James*, ch. 4. 14. *What is our life? It is even a vapour, that appears for a little while, but afterward vaniſheth.* The LXXII. here read τὰ ἔτη ἡμῶν ὡσεὶ ἀράχνην ἐμελετῶντο, *our years as a ſpider have meditated*; and the Latine, *ſicut aranea meditabuntur*, or (as the conformity with the Greek exacts) *meditabantur*, *did meditate*, reading for the noun הֶגֶה the verb הָגָה, and for כָּמוֹ by a light change of מ into ט, כָּטוֹ which the learned *Schindler* mentions (from טוה *to ſpin*) as all one with the Chaldee טוּיְתָא or שׁוּיְתָא *a ſpider*. For this the learned *Hugo Grotius* hath a more remote conjecture, ſuppoſing them for כמו to have read שָׁמָם, the word which is uſed for *a ſpider*, *Prov.* 30. 28. But beſides that שָׁמָם is very diſtant from כָּמוֹ (nothing but מ common to them) there would, in that ſuppoſed reading, be nothing to anſwer the Greek ὡσεί, and though that alſo may be conceived to have been by them added by way of ſupply to an Elliptis (as ſometimes it is) yet ſtill that makes the conjecture the more remote, which hath two ſuch difficulties in it. Meanwhile their meaning, in theſe words, though ſomewhat obſcure, may probably be this, *Our years as a ſpider have meditated*, or *exerciſed themſelves*; or *been imployed*, *viz.* in weaving ſuch webbs as the next broom ſweeps away; our age is ſpent in *fruitleſs* ſlight labours, which preſently come to nothing. And ſo this they might take for no inconvenient paraphraſe of *our years as a breath*, or *thought*, which they found in the Hebrew, referring the כָּלִינוּ *we have finiſhed* or *ended* to the former part of the period.

f. V. 10. *Threeſcore years*] In this verſe what is ſaid
שִׁבְעִים of the age of man, that it is but שִׁבְעִים שָׁנָה *ſeventy*,
שָׁנָה or at moſt שְׁמוֹנִים *eighty years*, is thought by moſt to belong to later ages than that of *Moſes*, by whom the Pſalm is ſuppoſed to have been compoſed. The period of life is indeed by *Solon* thus ſet, εἰς ἑβδομήκοντα ἔτια ἔρον τῆς ζωῆς, ἀνθρώπῳ περιίδημι, *the term of a mans life is ſeventy years*, ſaith *Herodotus* of him, Lib. 11. and ſo *Laertius* in his life, Σόλων ἤ ἔρον ἀνθρώπινε βίυ φησὶν ἔτη ἑβδομήκοντα, *Solon ſaith ſeventy years are the term of mans life*. But in *Moſes*'s time it was ſure much larger, *Moſes* himſelf was 120. *years old, and his eye was not dim, nor his natural force of vigor abated*, *Deut.* 34. 7. and was eighty years old when God made him Captain of his people, as *Aaron* likewiſe was eighty three before he was made High-Prieſt, *Exod.* 7. 7. which is evidence enough, that that age of eighty was not an extreme decrepit age at that time. This hath made many reſolve that this Pſalm was of a far later date than that of *Moſes*. But with how little reaſon they have thus reſolved, will ſoon be made manifeſt, and the difficulties of this verſe ſufficiently cleared, by remembring the ſubject matter of the whole Pſalm, the afflictions, and ſhortneſs of life, not abſolutely to all at that time,
בָּהֶם but peculiarly בָּהֶם *to them* that are there ſpoken of;
ܒܗܘܢ *to* or *among them* ſaith the Syriack, ἐν αὐτοῖς, the LXXII. the Latine *in ipſis*, *in* or *among them*, i. e. to the children of *Iſrael* in the deſert, when for their murmurings and other provocations which they were guilty of, Gods wrath and oath was gone out againſt them, that of *all that were numbred of them at their coming out of Egypt*, not one, ſave only *Caleb* and *Joſhua*, *Numb.* 14. 29, 30. *Deut.* 1. 35. no not *Moſes* himſelf, *Deut.* 32. 52. *Numb.* 17. 13. ſhould *enter into Canaan*. This oath of Gods was to be exactly performed in the ſpace of forty years, (whilſt they wandred in the Wilderneſs from place to place, without any houſe or city to dwell in) the whole number of thoſe that were then numbred, all the males from *twenty years old and upward that were able to go forth to war*, except only thoſe two, were conſumed. How great that number was, appears by the liſt appointed to be made, *Numb.* 1. 3. *ſix hundred thouſand, and three thouſand and five hundred and fifty*, *Numb.* chap. 1. verſ. 32. Of this number then, all that were but twenty years old were ('tis evident) cut

off

off before they exceeded the ſixtieth year of their age; of all that were but thirty years old, none out-lived the ſeventieth year; of all that were forty, none, ſave only thoſe two out-lived his eightieth. And of theſe that exceeded not forty, and were not under twenty at the coming out of *Egypt*, who conſequently, all but two, died before they attained to eighty years, certainly the number muſt be very great, probably *near three hundred thouſand*, it being unlikely, that the number from forty to the age of diſcharge from war, ſhould do much more than equal that from twenty to forty; and conſequently the reaſon of the complaint very conſiderable in that age, beyond any other age of thoſe times, that without any Epidemical diſeaſe, ſo vaſt a number ſhould die before eighty years old. This I ſuppoſe the meaning of the addition here וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה *and if in vigor, fourſcore years.* גֶּבֶר is *a ſtrong man*, and בּוּר ordinarily uſed for a *warlike perſon*, and גְּבוּרָה 2 *King.* 18. 20. *ſtrength for war*; and the prime age for ſuch was about or under forty years old. Thoſe then that at their numbring were not above forty years old, might poſſibly live to fourſcore, but falling (all but two of them) in the Wilderneſs in the forty years ſpace, they cannot be imagined to have ſurvived that age. And for all others, thoſe under twenty years old, that were not numbred at the coming out of *Egypt* becauſe of their youth, the next part of the period ſeems to belong to them, וְרָהְבָּם עָמָל וָאָוֶן *and the ſtrength of them is labour and ſorrow.* By רָהְבָּם (from רָהַב *ſtrong*) *Aben Ezra* and *Rabbi Solomon* underſtand the *ſtrength of youth*, i. e. of the beſt of mans age, the *ſtrength*, or *firmneſs* that is in, or to a man in thoſe days. And thus it may ſignifie Synecdochically (as by the Youth of the nation we mean in ordinary ſtile) thoſe under twenty years old. The LXXII. reads τὸ πλεῖον αὐτῶν, which the Latine renders, *Quod amplius eorum, the overplus of them*, taking רָהְבָּם in the notion of רֶהְבָּם from רֹב *multitude*; ſo *Abu Walid*, reading רֶהְבָּם, doth yet render it, *the overplus, what exceeds* of them. And thus the ſenſe will well bear, *the overplus* of them, that is the youth that were not numbred; and to this the Chaldee and Syriack ſeem to refer, who both render it וְסוּגְעֵיהוֹן *and the increaſe of them*, not *plerique ipſorum, the moſt of them*, as the tranſlator of the Syriack renders, but *the increaſe of them*, i. e. of the *Iſraelites*, viz. *their little ones*, *Num.* 14. 31. which God there promiſed to bring into the *land of Canaan*, when all that were numbred, ſhould fall in the Wilderneſs, v. 29, 30. Of theſe therefore it is added, that though they were not ſo ſhort-lived, yet for that while they had little comfort of their lives; though they ſurvived and entred into *Canaan*, *Numb.* 14. 31. yet all the ſpace of the forty years in the Wilderneſs, it was moſt true of them what here follows, their life for that ſpace was עָמָל *hard travail* or *moyl*, the LXXII. duly renders it κόπος, *laſſitude*, or *weariſome toyl*; וָאָוֶן *and ſorrow* or *labour*, πόνος, ſay the LXXII. *dolor* the Latine, both joyned to expreſs the *weariſomneſs* of their tedious deſart-marches. This later paſſage ſeems to be here ſet in a parentheſis, (to give ſome account of the overplus, thoſe that were not numbred, as well as the former words did of thoſe that were) for not to them, but the former belongs the concluſion of the verſe, with the cauſal particle in the front; כִּי גָז חִישׁ —— *for it is ſuddenly cut off, and we flee away*; ſo to all them it was that were numbred at the coming out of *Egypt*, ſave only to *Caleb* and *Joſhua*, in the ſpace of forty years their *carcaſſes fell* all and every of them in *the Wilderneſs*, and ſo they were גָּז *mowed graſs*, or *ſtubble*, cut up by the roots, (ſo the word ſignifies from גָּזַז *to pluck up*) and like *ſtubble before the wind*, or *a rolling thing before the whirl-wind*, *Iſa.* 17. 13. they *fled away*. The Jewiſh *Arab* reads, *when the harveſt is nigh, we flee*, ſo taking it from גזז. If it be deduced from גוז it may then be compared with the Arabick גוז or גאז *to paſs along*, and ſo *R. Solomon* renders it by עבר. But to the reſt this cannot be applied, who did ſurvive in *Canaan*, and were not thus *cut off*. This the LXXII. have much transformed, ὅτι ἐπῆλθε πρόσκαιρος ἡ ὀργή σου ἡμῶν, καὶ ταραχθησόμεθα, and ſo after them the Latine, *for tranſitory is come upon us, and we ſhall be ſtricken*. How they came thus to render the words, is not, that I find, taken notice of by any. That which ſeems to me moſt probable is, that the Greek copies are corrupt, and that their original reading was, not ἐπῆλθε πρόσκαιρος, or πρόσκαιρος ἐφ' ἡμᾶς καὶ ταραχθησόμεθα; as now we have it, but ἐπῆλθε πρωΐ, καὶ ἡμεῖς ταραχθησόμεθα, *it is early gone and we ſhall be ſmitten*. For ſo גוז and גז which ſignifies *to cut off*, ſignifies alſo *to paſs* and *go away*, and ſo might probably be rendred ἐπῆλθε, *is gone away*; and חִישׁ *celeriter, quickly*, might as fitly be rendred πρωΐ, *early*, as that is frequently uſed for *quickly*, (ſee v. 14.) and ſo the Chaldee here adds in the end of the verſe, לְצַפְרָא *in the morning*, to expreſs the ſwiftneſs of the flight. And then for וְנָעֻפָה from עוּף *to flee*, they ſeem to have deduced it from נָגַף *to ſmite*, changing the ע into ג, and ſo to have rendred it καὶ ἡμεῖς ταραχθησόμεθα, *and we ſhall be ſmitten*.

V. 11. *Thy fear*] All difficulty will be removed from this verſe, if only the כ in וְכִירְאָתְךָ may be taken, as an expletive, unſignificant, for then the words will lie plainly thus, *who knows the power of thy thy anger*, וְיִרְאָתְךָ עֶבְרָתֶךָ *and thy terror* or *terribleneſs of thy wrath?* Thus the Syriack have taken it, rendring וְיִרְאָתְךָ by ܘܕܚܠܬܟ *and the terror*. Thus *to know the force* and *terror of Gods wrath*, is to diſcern the cauſe of it, our ſins, and to be truly affected with it, ſo as to prevent it by ſeaſonable reformation. This is the interpretation of *knowledge* in Scripture-ſtile, as 'tis uſed for ſpiritual prudence, and practice proportionable to our *knowledge*. And this the Chaldee have paraphraſtically and more largely expreſt, מַן הוּא דְיָדַע —— *Who is he that knoweth to avert the ſtrength of thy anger, but the juſt who fear thee and appeaſe thy fury?* The rendring the particle כ *as*, or *according to*, ſeems not here ſo facile or agreeable; for by that *according to thy fear*, ſignifying our *fear* of God, 'tis certain that Gods *wrath* is not proportioned to our *fear* of him. And that our *fear* of God ſhould ſignifie our want of that *fear*, to which only his *wrath* is apportioned, is very remote and without example. *Aben Ezra* would have it to ſignifie the ſame with thoſe words of the Law, *Levit.* 10. 3. *I will be ſanctified in all them that come nigh me*, viz. that Gods *anger* is encreaſed according to our *knowledge* of him, and ſo *Jarchi*, and *Kimchi*. But ſeeing the *knowledge* of God is oft ſeparated from obedience to him, but the *fear* of God in the ſacred ſtyle is not ſo ſeparable, and therefore they that *know* God, and ſo only approach him may incur his higheſt diſpleaſure, but they that *fear* God cannot be imagined to do ſo; therefore I cannot adhere to that notion. Yet if the former ſhall ſeem remote, then I ſhall propoſe this third, that the phraſe כְּיִרְאָתְךָ עֶבְרָתֶךָ *as thy fear thy wrath*, ſhall bear proportion with that way of ſpeaking, *Judg.* 8. 21. כְּאִישׁ גְּבוּרָתוֹ *as a man, his ſtrength*; which proverbial form may probably have been transferr'd to other things, and then the meaning here may be, that Gods *wrath* is equal to what men *fear* or *apprehend* of it; God

God affrights not with vain, empty *terrors*, but will really inflict on impenitent ſinners to the utmoſt of his threats, or of what they can apprehend, or expect. This may not improbably be the meaning of the phraſe. Yet the context ſeems better to accord with the other, the prayer following, *So teach us*, being fitly oppoſed to the former complaint, that no man takes notice, or lays to heart the *terribleneſs of* Gods *wrath*, in cutting off ſo many daily before their eyes. And therefore of that only I have taken notice in the paraphraſe. For indeed that which follows in our books, as the beginning of v. 12. לִמְנוֹת יָמֵינוּ *to number our days*, will beſt be adjoyned to this v. 11. and ſo the LXXII. joyn ἐξαριθμήσασθαι —— (only for יָמֵינוּ *our days*, they ſeem to have read יְמִינְךָ *thy right hand*, and ſo render it δεξιάν σου.) If thus we ſet it, the ſenſe will be moſt current in the firſt way of intepretation, *Who knows the power of thine anger*, &c. —— *to number*, i. e. ſo *knows* the *power* of Gods *anger, and terror of his indignation*, as thereby to be moved, or to learn to *number his days*, i. e. to look upon his life as ſhort and fading (for ſo we *number* that which is ſhort, *pauperis eſt numerare pecus*, *the poor man, that hath* but a *few cattel*, may *number* them, the flocks of the rich are innumerable) and accordingly to ſpend it the more to his eternal advantages. The asking the queſtion מִי יוֹדֵעַ *Who knows?* ſignifies a ſtrong negation, and complaint, that no man *knows*, they fall every day, and no man conſiders it ſo (in the example of *others*) as to *number* his own *days*, or apply it to his own benefit or amendment. And then follows a prayer to God כֵּן הוֹדַע *Do thou ſo teach us* or *make us know, that we may apply* —— or as that phraſe may better be rendred, וְנָבִיא לֵבָב חָכְמָה *that we may bring an underſtanding heart*; ſo רוּחַ חָכְמָה *an underſtanding ſpirit*, Exod. 28. 3. and Iſai. 11. 2. and in many other places: and then by that will be ſignified that *knowing the terribleneſs of Gods wrath*, the want of which was matter of complaint, v. 11. And ſo this is a facile and obvious rendring of theſe two verſes. Yet it is not amiſs to mention other deſcants. The Jewiſh *Arab* ſeems not to take עברה v. 11. for *wrath*, but (according to an Arabick uſe of that word) for *conſideration*, and ſo goes in his interpretation far different from others, thus, מִמֶּן יִעְלַם &c. *And who knows the power of thy wrath, ſo as to conſider thy fear? As the number* (or *according to the numbring*) *of our age which is known, that we might bring an heart of wiſdome*, or *wiſe heart*. Adding in a note, that the meaning is, that *our days are numbred and known, and if we did continually know* (or *acknowledge*) *the power of thy wrath, and puniſhment*, as *we acknowledge that our days and ages are fading, we would come before thee with a wiſe heart*, and by repentance turn unto thee. וּדְע he ſeems to take not for the Imperative, but for the preterperfect tenſe paſſive. *Abu Walid* takes that in another ſenſe, and thus interprets it, *According to the meaſure of our age, ſo diſcipline* (or *chaſtiſe*) *us, exceed not meaſure in chaſtiſing us, becauſe our age is ſhort*, &c. and he compares it with *Job* 7. 19. *How long wilt thou not depart from me, nor let me alone?* &c. But this *Kimchi* in his Roots ſeems not to like of. *R. Moſes*, mentioned by *Aben Ezra*, thus makes the meaning, *He that knows the force of thy wrath, and knows how to number our days, the truth is known to him.*

The

The Ninety First PSALM.

The ninety first Psalm is a meditation of the special security of the truly pious man, who relies on God alone for it, together with all other blessings of this world, as the reward of his firm adherence to God. ('Tis affirmed by the Chaldee and LXXII. and Latine to have been composed by ‖ *David*, in reference perhaps to Gods being intreated for the land, and removing the pestilence, 2 *Sam.* 24. 25. just as it was seizing on Jerusalem, see note b. and hath its most eminent completion in the Messias.)

‖ אמר דוד David said, v. 2. Αγω ὠδὴν τῷ Δαυὶδ, Laus Cantici David, A laud of Canticle of David, tit.

Paraphrase.

† remains in the protection

1. HE that † dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.

1. He that adheres to God, that seeks and expects all his safety from his sole protection, (and accordingly qualifies himself for a capacity of that, keeps in those ways to which God hath promised his safeguard) shall be sure never to fail of receiving it; His tenure cannot fail, as being founded on so sure a title, as is the promise of him that hath all power and dominion over all creatures in the world, and can certainly, and as undoubtedly will perform, whatsoever he hath promised.

2. I will say of the Lord, he is my refuge, and my fortress, my God; in him will I trust.

2. This general never-failing axiom gives me confidence chearfully to repose my whole trust and affiance in God, as the most sacred inviolable sanctuary, the most strong, provided, impregnable fort, the supreme and divine power, that governs and over-rules the whole world, and hath by his promise obliged himself never to destitute me that thus hang on him.

3. Surely he will deliver thee from the snare of the fouler, and from the noysome pestilence.

3. In this safeguard I shall be secured from those dangers that are in the eye of man most unavoidable, the most secret ambush that is most cunningly laid, and the most killing poyson that propagates it self most insensibly.

4. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.

4. For as an Eagle or other bird doth with her wings protect and secure her feeble young ones from all approaching dangers, and to that safeguard they confidently resort, without seeking or soliciting any other, (from whence, and by analogy with which it is, that in the Holy of holies the Cherubims with their wings overshadow the mercy-seat, to signifie Gods gratious care and protection over all that there address themselves to him) so shall God guard and defend me, and in his protection will I repose all my hope and trust, the power of the Almighty being abundantly sufficient, and (upon his promise given) his fidelity ingaged to afford his continual defense to all that are thus qualified for it.

5. Thou shalt not be afraid for the terror by [a] night, nor for the arrow that flieth by day,
6. Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day.

5, 6. To this it is consequent, that I have no cause to apprehend with terrour either the most secret or the most open dangers, the most unavoidable evils that can threaten destruction or mischief to me, either by night or day. a.

7. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.

7 Those judgments which seise on multitudes of wicked men, on every side of me, shall (like the plagues that swept away the Egyptians, but past over the Israelites, or the plague that slew seventy thousand from Dan to Beersheba, but fell not on Jerusalem) be forbidden to seise on me.

8. Only with thine eyes shalt thou behold, and see the reward of the wicked.

8. All the sense of evil which I need fear, is in its seising on others, not on my self, the beholding the untimely deaths of many others, such as is by the law denounced to ungodly men, (but in time of epidemical diseases, oft seises upon others as well as them.)

‖ O Lord, art my hope, thou hast made the most High thy help or refuge (see Psal. 90. a.)

9. Because [b] thou ‖ hast made the Lord, which is my refuge, even the most High thy habitation.

9. I have placed all my affiance in the Lord, and thereby secured my self of all the protection and safeguard that the Omnipotent Monarch of heaven and earth can bestow on me. b.

10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

10. By strength hereof no kind of mischief shall by any mishap befal or approach me.

11. For he shall give his Angels charge over thee, to keep thee in all thy ways.

11. God having set a guard of his about me, given charge to the holy Angels, that always attend and execute his commands, that as long as I cleave fast unto him, they shall secure me from all manner of evil that his providence shall permit to approach me.

† carry thee ישאונך

12. They shall † bear thee up in their hands, lest thou dash thy foot against a stone.

12. When any such approacheth, those holy officers of his shall be ready with their aid, and preserve me safe from it.

* Asp or Basilisk, פתן Βασιλισκον, LXXII.

13. Thou shalt tread upon the Lion and * Adder; the young Lion and the Dragon shalt thou trample under feet.

13. The most ravenous and venemous beasts, which prey on and mischief all they meet, shall not be permitted to annoy me, but as so many conquered creatures acknowledge my power over them. (This was most eminently to receive its completion in the Messiah, here typified by the Psalmist in the miraculous power which he had over the whole creation, healing all manner of diseases, and casting out devils, and communicating this power to his Disciples, (see Mar. 16. 18.)

14. Because

14. I have placed my whole joy and delight in God, most faithfully observed all his commands, and revealed them to others, given them knowledge of his will, how he expects to be served by them; (This had its eminent completion in Christs espousing the will of his father, and preaching it to the world) and this shall be sure to be rewarded by him with preservation or delivery from all danger, if any approach and involve me, he shall be sure to rescue me out of the power of it. (This was most literally verified in the resurrection and ascension of Christ.)

14. Because he hath ‖ set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my Name. ‖ delighted in me בִּי חָשַׁק

15, 16. God hath obliged himself by promise, and shall certainly perform it, whatsoever request I address to him, shall certainly be granted me; when any affliction comes, I am secured of his support under it, rescue out of it, and higher degree of exaltation attending it, great length of days in this world, (This belonged not to Christ, but was abundantly made up by his resurrection) even as great as I can desire, and then a joyful vision of him in another world.

15. He shall call upon me, and I will answer him; I will be with him in trouble, I will deliver him and honour him.

16. With long life will I satisfie him, and shew him my salvation.

Annotations on Psal. XCI.

a. V. 5. *Night*] In this verse, saith the learned *Joseph Scaliger*, *Ep.* 9. is an enumeration of the several sorts of evils that humane life is subject to, and those distinguisht by the several parts of the natural day, by the vicissitude of which our time and whole age is made up. The parts, saith he, are four, midnight, and midday, the beginning of night, and beginning of day. The two former here expresst by, 1. לַיְלָה *night*, 2. צָהֳרַיִם *midday*; the two latter by, 1. אֶפֶל *duskyness* or *twilight*, (fit to denote the *evening* which is such) and 2. יוֹם *interdiu*, the *day-time*. To these four, saith he, are appointed four sorts of evils, 1. פַּחַד *fear*, *terrour*, *consternation*, (those dangers or evils, that falling out in the *night*, are by the darkness and solitude of that much improved, as suddain assaults, or fires, &c.) 2. חֵץ *the arrow flying by day*, (any disease or open assault, any calamity that usually befals men.) 3. דֶּבֶר *the pestilence*, (any infectious disease, that invisibly diffuseth it self, and can no more be prevented than an assault in a mist or *twilight*.) 4. קֶטֶב יָשׁוּד a *wasting slaughter*, (when with all the advantages that *midday* can give to an open assault of over-powering enemies, an utter desolation and spoil is wrought.) This the LXXII. renders σύμπλωμα καὶ δαιμόνιον μεσήμβρινον, *a midday accident and devil*; for which *Scaliger* there professes to know no reason, (it is no doubt according to their custom of taking one word for some other that hath affinity with it, for שוד reading שד, which they render elsewhere δαιμόνιον, *Psal.* 106. 37. and *Deut.* 32. 17.) But after all his care in approving this his critical observation, he hath not made it probable that יוֹמָם *in the day-time* should have any propriety to the *morning*, the fourth part of his νυχθήμερον, (not otherwise accounted for) which indeed upon all occasions is opposed to לַיְלָה *the night*, and never to the *crepusculum*, or *evening*. 'Tis therefore much more probable, (and agreeable to the practise of poetick writers) that the two latter, *the darkness* and *noon-day*, should be but an explication of the two former, *by night and by day*, and so but the two known parts of the νυχθήμερον be referred to, *the night* and *the day*; and proportionably the evils here mentioned by the Psalmist will be at most but of two sorts, the *night terrour* being no more than the *pestilence that walketh in darkness*, and the *arrow that flyeth by day* the same thing with the *destruction that wasteth at noon-day*. But indeed both these in effect but one, the *destroying* angel, which by the *pestilence* swept them away both by *night* and *day*: and accordingly the Chaldee interpret *the terrour by night*, the *fear* דְּמָזִיקִי *of the devils that walk in the night*; *the arrow by day*, *the arrow* דְּמַלְאַךְ מְוָתָא *of the Angel of death*; the *destruction that wasteth at noon*, סִיעַת שֵׁירִין, a *company or troop of devils*; all three, as well as *the pestilence*, named, to signifie the *destroying angels*, instruments of those Epidemical diseases sent from God. That the Psalmist here principally pitcheth on this instance of *pestilential* diseases, or *destroying angels*, may probably be in reference to that *plague*, which for the sins of the people first, 2 *Sam.* 24. 1. and then for *David*'s sin in numbring the people, fell upon *Israel*, and destroyed *seventy thousand from Dan to Beersheba*, v. 15. but when it was ready to fall on *Jerusalem*, *the angel stretching out his hand upon that to destroy it*, v. 16. *the Lord repented, and said to the angel that destroyed, It is enough, stay now thine hand*; and the Prophet *Gad* coming to *David*, and directing him to *rear an altar*, and *offer burnt-sacrifice to God in Araunahs threshing floor*, v. 18. (the place where the Angel stood, 1 *Chron.* 21. 15.) upon the humiliation of *David and the Elders of Israel*, 1 *Chron.* 21. 16. *and calling upon God*, and *offering burnt-offerings and peace-offerings*, v. 26. *God* was intreated, and propitiated, and the plague was stayed, and fell not on *Jerusalem* at all. On this occasion it follows, that *David sacrificed there* on that *threshing-floor of Araunah*; (*the tabernacle and the altar of burnt-offering, which Moses made in the Wilderness, being at this time in Gibeon*, v. 29.) and so designed that place for *Gods house*, *ch.* 22. 1. and there the Temple was afterwards built by *Solomon*, 2 *Chron.* 3. 1. This then being so remarkable a passage of Gods providence, and mercy in sparing *Jerusalem*, when *seventy thousand* were slain in other places round about it, it might very fitly be referr'd to by the Psalmist, as a signal instance of Gods mercy, and care, and remarkable preservations over his people, and an evidence that there is no means of security, no way to avert or remove any, though but temporal evils, disease, and the like, but that one of applying ones self to God by humiliation, and reformation, and sacrifice, i. e. solemn intercession: and then as when Saint *James*, ch. 6. 14. gives the like directions in time of *sickness*, and promiseth that *the prayer of faith shall save the sick, and the Lord shall raise him up*, it is not yet to be imagined, that no such person, which observed such directions, should ever *die*, but that generally this should be a successful way, and that no means should have that assurance of being effectual as this; so in this Psalm, the promises of immunity from dangers, *pestilential* diseases, &c. made to those that *remain in the protection of the most High*, v. 1. i. e. to pious men in the use of these means, thus adhering to, and not departing from God, are not so to be interpreted, that no pious man shall die of any Epidemical disease, any more than that he shall not die at all, but that this of adherence and address to God with humiliation and intercession, is the only means either to preserve single persons, or multitudes, whole nations at once; which is the full importance of *Solomon*'s prayer at the dedication of the Temple, 1 *King.* 8. 31. &c. which may be taken

taken as a comment on this Psalm: whereas wicked men, that have no right to any part in this promise, are to expect excision, whole multitudes of them together, *thousands* and *ten thousands*, v. 7. and that as the just *reward* of their *impiety*, v. 8.

b. אַתָּה V. 9. That אַתָּה *thou* must here in the beginning of the verse be understood of God, is most evident, and so the rendring clear כִּי אַתָּה יְהוָה מַחְסִי *for thou, O Lord, art my hope*; and so all the antient Interpreters have understood it: אַתָּה הוּא יְיָ —— *thou thy self, O Lord, art my trust*, say the Chaldee; and the LXXII. exactly accord, σὺ κύριε ἡ ἐλπίς μου, *thou, O Lord, art my hope* —— and so the Syriack and Latine, &c. But then that which follows, עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ *the most High hast thou set or made thy help or refuge*, is a part of a soliloquie between the Psalmist and his own soul, i. e. himself. And though the Chaldee feigning the Psalm to be (in stead of a soliloquie) a Dialogue betwixt *David* and *Solomon*, understand this, as the former part of the verse, of God also, that he *hath set the house of his Majesty on high*, and so the Syriack also, *thou hast set thy house on high*; yet the LXXII. and Latine, not discerning two persons in the Psalm (beside God) but only the Psalmist and his own soul, have agreed to understand it of the soul making God her *refuge*, σὺ γὰρ ὑψισον ἐθου καταφυγήν σου, *altissimum posuisti refugium tuum, thou hast set*, or *made, the most High thy refuge*. And indeed in this manner hath the whole Psalm proceeded, sometimes in the first person, ver. 2. אֹמַר *I will say of the Lord, He is my refuge* —— then in the second person, ver. 3. *Surely he shall deliver thee* —— i. e. thee, my soul, which is in effect my self: and so the most perspicuous way of paraphrasing the whole Psalm is, by understanding it throughout in the same, i. e. first, person; but that so, as to extend it as appliable to all other pious men, as well as the Psalmist, (according to the general Aphorism in the first verse, *He that dwelleth* ——) and in a most eminent manner to the *Messiah*, to whom the devil applies it *Matth.* 4. 6. *If thou be the son of God*, &c. *for it is written* (v. 11. and 12. of this Psalm) *he shall give his Angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone.* And so saith *Aben Ezra* of the last verse, *and shew him my salvation*, it refers לימות חמשיח *to the days of the Messias.* And so *R. Gaon*, and *Kimchi* also. And so especially the latter part of the Psalm, though in a lower sense it may agree to *David*, yet hath its fuller completion in *Christ*. The Jewish *Arab* takes the whole Psalm for a Colloquie, or discourse by *David* directed to a godly man: and therefore as he reads the first verse of the Psalm, *O thou that sittest under the covert of the High*, &c. *I say of the Lord*, &c. v. 2. so he renders this ninth verse, *Because thou hast said to the Lord, Thou art my refuge, and hast made the High thy habitation.*

אֹמַר

The Ninety Second PSALM.

Paraphraſe.

The ninety ſecond Pſalm is a joyous meditation on the gratious works of God toward his people, and his judgments on wicked men, appointed in the Jewiſh Church to be uſed on the Sabbath day; not ſo much to commemorate the Creation, and Sabbath following that, as to foretel their peace and proſperity in this world, and withal, that † reſt from perſecutions which God had promiſed to give his Church under the Meſſiah. See note a. on the title to the Romans, and 2 Theſſ. 1. note a. and Heb. 3. c. (The Jewiſh Arab aſcribes this Pſalm alſo to David.)

† חצולם הבא שבולו שבת
the age to come of the Meſſiah which ſhall be all Sabbath. Sol. Jarchi.

A Pſalm or Song for the || Sabbath day.

|| day of Sabbath, ſee note c.

1, 2, 3. There is nothing that better becomes a pious man than to confeſs and laud and magnifie the great and glorious Name of Almighty God, morning and evening every day to proclaim his gratious goodneſs in promiſing, and his fidelity in performing what he hath promiſed, and to do this with all the advantage that art and all ſort of Muſical Inſtruments and voices can add to it; there being no ſo proper and ſeaſonable imployment for all theſe, as that of worſhipping and glorifying the great and good Creator of all the world, and faithful protector of his ſervants.

1. It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt Higheſt;

2. To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night;

3. Upon an inſtrument of ten ſtrings, and upon the Pſaltery, upon the || harp with a ſolemn ſound.

|| ſong or loud voice (ſee Pſal. 33. 6,) on the harp. עלי הגיון בכנור

4. The works of thy creation were all exceeding good, and thy continued protections and preſervations, the glorious, all-wiſe and all-gratious diſpenſations of this thy providence, are matter of the moſt raviſhing tranſporting exultation.

4. For thou, Lord, haſt made me glad through thy work; I will triumph in the works of thy hands.

5. Thy actions and thy counſels are evidences of thy tranſcendent unfathomable power, and wiſdom, and goodneſs.

5. O Lord, how great are thy works! and thy thoughts are very deep.

a. 6, 7. Such, as wicked men, that go on proſperous and uninterrupted in their courſe, do not at all diſcern or comprehend the meaning of; for when they from their ſucceſſes gather matter of triumph, applaud and congratulate their proſperities, this is a moſt groſs and ſad miſtake in them: The only true account which is to be made, or concluſion to be collected from theſe their temporary ſucceſſes, being rather this, 1. That now they are haſtening to their exciſion, their bravery like that of a flower being a moſt certain indication of their approaching ruine, whilſt the righteous flouriſh like a Palm or Cedar, v. 12. get heighth and ſtrength and glory from their age; and, 2. That Gods vengeances due to them, and not yet inflicted, will one day come upon them the more direfully and unavoidably for theſe their preſent ſhort proſperities, even utter ruine and deſtruction.

6. A brutiſh man knoweth not, neither doth a fool underſtand this.

7. [a] When the wicked ſpring as the graſs, and † when all the workers of iniquity do flouriſh, * it is that they ſhall be deſtroyed for ever.

† all

* that they may be deſtroyed

8. And herein Gods power and juſtice and fidelity is, and ſhall be moſt eminently diſcernible, to the eternal diſcomfiture and confuſion of all the enemies of him and his Church.

8. But thou, Lord, art moſt high for evermore.

b. 9. For God ſhall certainly diſtinguiſh and make a difference betwixt wicked and pious men, his enemies and his friends and faithful ſervants; and what-ever indiſcrimination there appears between them here in this world for ſome time, he will undoubtedly make the ſeparation, he will viſibly ſeiſe on the ungodly, the oppreſſors and perſecutors of his Church, blaſt their greateſt proſperities, diſſolve their ſtrength, rout their armies, bring them to nought, and adjudge them to irremediable periſhing.

9. For lo thine enemies, O Lord, for lo thine enemies ſhall periſh: all the workers of iniquity [b] ſhall be || ſcattered.

|| or ſeparated.

c. 10. Whilſt, on the other ſide, the truly pious men ſhall have all their oppreſſions and ſufferings repaired, and be rewarded abundantly with honour and exaltation, deliverance and peace here in Gods ſeaſon, advancement to a flouriſhing condition here in this world, and eternal bliſs in another life.

10. But my horn ſhalt thou exalt like the horn of an Unicorn; I ſhall be [c] anointed with freſh oyl.

11. And this change ſhall be moſt viſible and illuſtrious; the judgments of God and deſtructions that fall upon the obſtinate enemies of God and his Church, ſhall be very ſtupendious and remarkable.

11. Mine eye alſo ſhall † ſee my deſire on mine enemies, and mine ears ſhall * hear my deſire of the wicked that riſe up againſt me.

† behold or look on mine enemies. חבט

* hear the wicked— תשמענה

12. And the proſperity and peaceable flouriſhing of the Church in the fruits as well as the profeſſion of piety, in the former reſembling the fertility of the palm-tree, in the latter the tallneſs of the Cedar, ſhall be as remarkable alſo.

12. The righteous ſhall flouriſh like a palm-tree; he ſhall grow like a Cedar in Lebanon.

13, 14. They that ſincerely and faithfully give up their names to the ſervice of God and his worſhip, ſhall at length injoy great tranquility, liberty of holy offices, and all other ſuch moſt deſirable priviledges and opportunities of piety: ſuch trees as theſe, (as men are ſaid to be trees inverted) may, without violation of the law, be planted near the altar, and flouriſh in the courts of God. And the Church ſhall be much increaſed by this means, propagated beyond the holy land over the face of the whole earth, and not decay with age, but herein alſo imitate the palm-tree, v. 12. that the older it grows, is ſtill the more fertile.

13. Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the Courts of our God.

14. They ſhall || ſtill bring forth fruit in old age, they ſhall be fat and flouriſhing:

|| Yet more עוד

15. All this as an eminent teſtimony of the great juſtice and uprightneſs of Gods judgments, who although he permit wicked men to flouriſh, and his own people to be afflicted for a while, yet at length changeth the ſcene, and by interpoſition of his almighty power ſubdues the wicked, reſtores and advances his faithful ſervants to all proſperity and flouriſhing in this life.

15. To † ſhew that the Lord is upright; * he is my rock, and there is no unrighteouſneſs in him.

† declare or ſhew forth להגיד

* my rock צורי

Annotations

Annotations on Pſal. XCII.

a. V. 7. *When the wicked*] The 7. and 8. verſes are ſo to be joyned together, and read as in one period, and affixt to v. 6. that they may ſet down the error that is there imputed to the *ignorant* or *inconſiderate* wicked man; he thinks well of his own condition, meaſuring by his preſent ſucceſſes, and atheiſtically deſpiſing any future account that he ſhall be concerned in: and this is the error noted v. 6. and refuted in the two following verſes; בְּפָרַח רְשָׁעִים *in the wickeds ſpringing* or *ſprouting out like graſs*, or *flower* of the field, or *when*, or *that*, or *how the wicked do ſpring* וַיָּצִיצוּ כָּל —— *and all the workers of wickedneſs do flouriſh*, לְהִשָּׁמְדָם *to their deſtruction*, or *that they may be deſtroyed for ever*; ὅπως ἀν, ſay the LXXII. *that they may*, this being the event and conſequent of their *flouriſhing like graſs*, for ſo, we know, the *flouriſhing* of that abodes its ſuddain periſhing, either by exciſion, or natural decay (which is not true of the *flouriſhing* of *palms* and *Cedars*, v. 12.) וְאַתָּה *and*, or *but thou*, *Lord*, *art moſt high* —— They *flouriſh*, and thereby do but accelerate their ruine, and over and above, make it more ſad when it comes, but God remains juſt and magnified in theſe ſtrange turns of his providence. The Jewiſh *Arab* here refers the ſixth verſe to what precedes ver. 5. reading it, *How great are thy works, O Lord, and thy thoughts*, &c. *And man is more fooliſh than that he ſhould know them all, and more bruitiſh than that he ſhould underſtand it*; and then begins a new ſentence with the ſeventh verſe.

בְּפָרַח
וְאַתָּה

b. V. 9. *Scattered*] From פָּרַד *partitus eſt*, whence both the Latine *partiri*, and the Engliſh *part*, (in the notion of *dividing* or *ſeparating*) is deduced, is יִתְפָּרְדוּ here in Hithpael, which the Interlinear renders *ſegregabuntur*, *ſhall be parted* or *ſeparated*. And thus it may poſſibly be a judicial phraſe, to denote the diſcrimination that is made betwixt men, as betwixt the *ſheep* and the *goats*, Mat. 25. 32. *All the nations ſhall be gathered together* or *aſſembled before him*, (as a *Judge*) and ἀφορίσει ἀυτὺς ἀπ' ἀλλήλων, *he ſhall ſeparate them one from another, as the ſhepherd* ἀφορίζει, *ſeparates the ſheep from the goats*. For this interpretation we have the authority of the Chaldee which paraphraſe it by מִתְפָּרְשִׁין &c. *in the world to come they ſhall be ſeparated from the congregation of the juſt*. And in this ſenſe, if it be admitted, it will be all one with what is ſaid in more words, *Pſal.* 1. 4. *The ungodly are not ſo, but* —— and *the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous*, v. 5. as that ſignifies *condemnation*, *rejection*, *periſhing*, v. 6. and ſo ἀφορίζειν (as in the Jewiſh, ſo) in the Chriſtian Church, hath been always uſed to ſignifie the cenſures. But the LXXII. render it by διασκορπισθήσονται, *ſhall be ſcattered*, and the Syriack ܢܬܦܪܫܘܢ *ſhall be diſperſed*: we have the word, *Pſal.* 22. 14. *my bones are out of joynt, parted aſunder*; but here being ſomewhat beyond *periſhing*, it ſeems to be the *ſcattering* of enemies in a rout, which have been worſted in battel, and ſo this may be pitcht on as the more probable rendring.

יִתְפָּרְדוּ

c. V. 10. *Anointed*] From בָּלַל *perfundere*, is בְּלֹתִי here *I am anointed*; and ſo the Chaldee and Syriack appear to have read it. The LXXII. ſeem to have read it as from בָּלָה *ſenuit*, and ſo render it τὸ γῆρός μου, *my old age*, and ſo the Latine and Arabick: and then for בְּשֶׁמֶן רַעֲנָן *with freſh* or *green oyl*, the copies which we now have of the LXXII. read ἐν ἐλέῳ πολλῷ, which the Latine render in *miſericordia uberi*. But as the Syriack, ſo the Arabick and Æthiopick depart here from the Latine, and aſſure us that the LXXII. wrote not ἐλέῳ, but ἐλαίῳ, *oyl*. Now as there were many uſes of *oyl*, ſome vulgar among the *Jews* (ſee *Mat.* 6. note i.) others were extraordinary, the ceremony of inauguration to ſome office of dignity; ſo it might here be uncertain to which of theſe the phraſe belonged, did not the context determine it, and the conjunction of *anointing* with *exaltation*, וַתָּרֶם קַרְנִי the *exalting of the horn*, קַרְנֵי רְאֵמִים *as of an Unicorn*, is queſtionleſs the advancing to Regal Monarchick power, of which that *horn of an Unicorn* is a moſt ſignificant Emblem: and then the *anointing with freſh* or *rich oyl*, adjoyned to it, muſt in all reaſon be applied to the ſame matter, and denote the inauguration to the Regal power; and then as the Chaldee confirm this, רַבִּיתָא יָתִי בְּמַשַׁח רְבוּתָא, *thou haſt magnified*, i. e. *exalted* or *inaugurated me with the oyl of exaltation* or *inauguration* (*anointing* by them being ſtill expreſt by *exalting*) ſo the very reading of the LXXII. (though varied from the Hebrew) may bear a commodious ſenſe, and that which ſufficiently expreſſes the true meaning, τὸ γῆρός μου ἐν ἐλαίῳ πολλῷ, *my old age ſhall be in fat oyl*, i. e. the latter part of my age ſhall be advanced to regal power. What is primarily meant by this, or ſo as might be applied to the Pſalmiſt's time which wrote it, cannot eaſily be determined, becauſe the writer of the Pſalm is not reſolved on among the *Jews*: the *Rabbins* ſaying it to have been made by *Adam* preſently after the creation, before the Sabbath, and ſo the Chaldee paraphraſe, and *Kimchi*; but others, as *Aben Ezra*, ſaying that all from the XC. to CI. were written by *Moſes*. Which though it be readily refuted from *Samuels* being mentioned *Pſ.* 99. yet may have truth to this, as to ſome others, particularly the XC. and then that being accepted that *Moſes* was the author of the Pſalm, and the title of the Pſalm being *A Pſalm or Song* (a joyful Euchariſtical celebration) לְיוֹם הַשַּׁבָּת *for the day of Sabbath*, deſigning it to be uſed on their *Sabbath-days*, and probably referring to that *Sabbath*, that reſt, which was by *Moſes* promiſed the people of the *Jews*, *Deut.* 12. 9, 10. this may moſt fitly be reſolved on as the primary ſenſe of it, that God would bring his people the *Jews* at length, after a wilderneſs of troubles and many enemies, to reſt in *Canaan*, and eſtabliſh them a Kingdom in peace. But the more eminent, and that as (or more literal ſenſe of it, pertains to the Chriſtian Church, firſt *Chriſt*, then Chriſtians. *Chriſt* the *Meſſias*, after his being perſecuted and crucified, was to be raiſed and inaugurated to his ſpiritual Kingdom, and that commencing in the deſtruction of his enemies the *Jews*; and the Chriſtians for ſome time after his death perſecuted by the ſame *Jews*, were to have their reſt, halcyonian days of peace (ſee note on *Heb.* 3. c.) and this expreſt by their being *Kings and Prieſts unto God* (ſee note on *Apoc.* 1. d.) parallel to the *horn* being *exalted as the horn of an Unicorn*, and being *anointed with freſh oyl* here, as it hath before been interpreted.

וַתָּרֶם קַרְנִי רְאֵמִים

The Ninety Third PSALM.

The ninety third Pſalm is a brief meditation on the power of God, and his providence, as in the works of his creation, and the ſtability of thoſe laws whereby all are governed, notwithſtanding the tumults of this ſublunary world, ſo in ſetling his Church in peace, and faithful performing of his promiſes to his ſervants. It is reſolved by the ‖ Jews to have its fulleſt completion in the Meſſias.

‖ R. Saad. Gaon, and Raſi, and Kimchi.

Paraphraſe.

1. The Lord hath now been pleaſed powerfully and illuſtriouſly to ſhew forth himſelf, to give ſignal teſtimonies of his omnipotence, he is come out as in a royal, ſo in a military manner, hath ſecured the whole nation (ſee note on Matth. 24. c.) from all the dangers that incompaſt it, and ſet it ſafe from the fear of evil; (And this an emblem of the ſpiritual Kingdom of Chriſt, ſee note c. on Pſal. 106.)

1. THe Lord reigneth, he is clothed with Majeſty; the Lord is clothed with ſtrength, † wherewith he hath girded himſelf: the world alſo is eſtabliſhed, that it cannot be moved.

† he hath girded himſelf עָזַּר

2. This gives us occaſion now ſeaſonably to praiſe and magnifie him in all his glorious attributes of power and juſtice, which from all eternity have belonged to him, his righteouſneſs being as eternal as his being.

2. Thy throne is eſtabliſhed of old, thou art from everlaſting.

3. When the violent uproars and ſeditions of wicked men did their utmoſt to diſturb and overwhelm all, imitating the waves and ſurges of the rivers or ſeas, v. 4. which make a great noiſe and roaring. (And ſo when the devils and wicked men ſtood out againſt, rejected and crucified the Meſſias.)

3. The flouds have lifted up, O Lord, the flouds have lifted up their voice, the flouds lift up their waves.

4. God was then pleaſed ſeaſonably to interpoſe his allmighty power, to ſubdue and quiet them, and fruſtrate their moſt boiſterous aſſaults, ſhewing them and all the world beſide, that his ſtrength is far ſuperiour to the ſtrength of the moſt riotous unruly creatures, and can, when he pleaſe, reſtrain and ſtill them: (And ſo did he in the reſurrection ſet up the Kingdom of the Meſſias)

4. The Lord on high is mightier than the noiſe of many waters, yea even than the mighty waves of the Sea.

5. And according to his ſtrength, ſo is his fidelity; he is able to perform whatſoever he pleaſe, and having interpoſed his promiſe, he will certainly fulfil it; he can no more fail in that, than he can renounce his holineſs, which is of all others his moſt divine attribute, always moſt illuſtriouſly viſible in all his proceedings, and ſo ſhall continue to the end of the world. (And this diſcernible in nothing more, than in his making good his promiſes to the Chriſtian Church.)

5. Thy teſtimonies are very ſure; holineſs becometh thine houſe, O Lord, ‖ for ever.

‖ to length of days, לְאֹרֶךְ יָמִים

The Ninety Fourth PSALM.

The ninety fourth Pſalm is an earneſt prayer to God, and a confident aſſurance of him, that he will diſſipate the attempts of wicked men, and uphold the righteous. 'Tis † thought to have been compoſed in Babylon, for redemption from thence.

† So R. Gaon, Sol. Jarchi, and Kimchi.

Paraphraſe.

1. Thou Lord of heaven and earth, to thee only pertains that great judicial office of diſtributing puniſhments and rewards in the world; we that are injured and oppreſt, as we are not able, ſo neither is it our duty to avenge our ſelves; this is the divine prerogative annext to thy ſoveraignty. Be thou now pleaſed to interpoſe on our ſide, and teſtifie to all, that at length thou takeſt the matter into thine own hands.

1. * O Lord God to whom vengeance belongeth, O God to whom vengeance belongeth, ſhew thy ſelf.

* O Lord, thou God of revenges, thou God of revenges אֵל נְקָמוֹת יְהוָה—

2. Thou art the one ſupreme Governour of the world, againſt whoſe Edicts it is that theſe proud oppreſſors exalt themſelves. It is juſt with thee to depreſs thoſe that exalt themſelves, to puniſh the injurious; O be thou now pleaſed to execute thy juſtice upon them.

2. Lift up thy ſelf, thou judge of the earth, render a reward to the proud.

3, 4. Wicked men, if they be long permitted to thrive and proſper in their courſe, are apt to talk Atheiſtically, to perſwade themſelves and others that they have maſtered heaven, that there is no power ſuperior to theirs, that they can carry all before them. Bleſſed Lord, permit them not to go on in this proud errour; ſubdue at length and humble, and let them no longer continue under ſo dangerous a temptation to impiety and profaneneſs, as their proſperities have proved unto them.

3. Lord, how long ſhall the wicked, how long ſhall the wicked triumph?
4. How long ſhall they utter and ſpeak hard things? and all the workers of iniquity boaſt themſelves?

5, 6, 7. When they oppreſs and grind the faces of the people and ſervants of God, riot and glut themſelves with the blood of thoſe whom by all obligations of charity they ought to relieve and ſupport, tyrannizing over all that are weaker than they, they flatter themſelves that God either doth not ſee, or will not call them to any account for all this.

5. They break in pieces thy people, O Lord, and afflict thine heritage.
6. They ſlay the widow and the ſtranger, and murther the fatherleſs.
7. Yet they ſay, The Lord ſhall not ſee, neither ſhall the God of Jacob regard it.

8. This is a ſtrange, brutiſh, irrational, mad folly, for any that hath the underſtanding of a man to be guilty of.

8. Underſtand, O ye bruitiſh among the people; and ye fools, when will ye be wiſe?

9. He

9. He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

9, 10. Certainly the Creator of eyes and ears, he by whose only power it is that any creature is indued with those faculties, cannot be

10. [a] He that || chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

|| instructs the nations, he that teacheth man knowledge, shall not he rebuke?

a.

imagined to want himself, or not to possess in a more eminent manner what he out of his own fulness hath derived in some lower degree to others. 'Twere hard to think that the sole omnipotent Creator should want any power or excellence which he alone hath imparted to his creatures: And so there can be no question of his most exact seeing and knowing all which is here done by wicked men. And as strange it were, that having taken such care as God hath done to reveal his will, to give laws to the sons of Adam and Noah, and after by Moses to the Jews, (and at last to send his own Son and Spirit, and by those divine means to dispense his commands of transcendent purity and charity to all the men in the world) he should not after all, demand exact obedience to these commands, and chastise and punish all disobedience.

11. The Lord knoweth the thoughts of man, that they are [b] vanity.

11. Let those that thus flatter themselves and blaspheme God, and think that they shall carry it away unpunished, know this, that even these very thoughts of theirs, so false, so foolish and Atheistical, are perfectly discerned by God the searcher of all hearts, and shall one day be severely punisht by him.

b.

12. Blessed is he whom thou chastenest, O Lord, and teachest him out of thy law.

12. The prosperity of impious men is so far from being a felicity to them that injoy it, (as these men deem) that the direct contrary to it, viz. to be punisht and rebuked by God for all that we do amiss, and by that means to be reduced to the sense and practice of our duty, is indeed the greatest favour and mercy of God, and so the most valuable felicity, and evidence of Gods tender care of us, (whereas they that are left in their sins unpunished, permitted to go on securely in their course, have reason to look on it as an act of the severest vengeance from God, a leaving them and delivering them up unto themselves.

13. That thou mayest give him rest from the days of adversity, † [c] untill the pit * be digged for the wicked.

† whilst
* is

13. And withal makes us capable of Gods farther mercies, in removing afflictions

c.

and persecutions, when they have obtained their desired end upon us, rectified and reformed what was amiss: for then without question God will at once restore rest and tranquility to the oppresst pious man, and destroy and consume the ungodly oppressor, cast the rod into the fire, when his children have been sufficiently corrected by it.

14. For the Lord will not cast off his people, neither will he forsake his inheritance.

14. For though God may and sometime will fatherly correct and chastise his chil-

dren, and permit them a while to abide under sharp oppressions; yet will he not utterly forsake them, but in his own chosen season restore their prosperity, and subdue their enemies.

15. But judgment shall return [d] || unto righteousness, and † all the upright in heart shall follow it.

|| even to
† after it all the upright in heart.

15. The time shall certainly come, that all wrong judgments shall be reverst,

d.

that the sufferings of good men shall be turned into their greatest advantages, that the righteous and truly pious man shall be the most thriving and prosperous even in this world, and all impious opposers and oppressors the most improsperous: (This was eminently fulfilled in the destruction of Jerusalem and heathen Rome, the crucifiers of Christ, and bitter persecutors of Christians, and the halcyonian days that the Christians had after each of these, see Psal. 96. 13. and Isai. 42. 1. and Rev. 1. 6.) and then shall good men have all kind of incouragements to follow and adhere to goodness, (hereby the profession of Christianity shall be propagated over all the world) as that which (though with some mixture of persecutions, hath the promise, and is sure to be rewarded even in this life, Matth. 19. 29. and 1 Tim. 4. 8. (and not only in that which is to come.)

16. Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?
17. Unless the Lord had been my help, my soul had almost dwelt in silence.

16, 17. But this is to be wrought, not by any humane aids or means, by armies raised to defend piety against impiety; when these are wanting, and impiety is backt with the greatest visible strength, then shall God himself by his own ways and means in his due time interpose, and rescue his faithful people from the utmost imminent destruction.

18. || When I said, My foot slippeth, thy mercy, O Lord, held me up.

|| If אִם Chald. אֵין LXXII. εἰ

18. If at any time the danger appear greater than ordinary, that the pious man is ready to think himself lost, then is Gods special season to interpose his hand for his relief.

19. In the multitude of my thoughts within me, thy comforts † [e] delight my soul.

† have cherished or refreshed

19. When he is in the greatest anxiety and sollicitude, in-

e.

compast with apparent hazards on every side, and from thence disquieted and troubled, God then chooseth most seasonably to interpose, to deal with him as a tender parent with a querulous child, provides for him whatsoever may be most grateful and satisfactory in this condition.

20. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

20. Let men sin never so confidently, make laws for impiety, as * Nebuchadnezzar did for the worshipping his golden image, Dan. 3. 4. and set up wickedness on the throne or tribunal, confound all justice, and substitute oppression and rapine in stead of it; the comfort is, God will never be drawn to take part with them, to favour or countenance their impiety.

* So Sol. Jarchi expounds it.

21. They gather themselves together against the soul of the righteous, and condemn the innocent blood.
22. But the Lord * is my defence, and my God || is the rock of my refuge.

* to me for a defense לִי
|| for a rock of my trust לְצוּר מַחְסִי

21, 22. Be they never so violent and unanimous in their pursuit of the life of blameless pious men, and their

forms of process never so solemn and legal, there is yet an appeal behind to the unerring supreme tribunal, and my resort to that shall never fail to bring me a rescue from their bloudiest sentence; God shall reverse that, and protect me, and all that chearfully depend on him.

23. And he shall † bring upon them their own iniquity, and shall cut them off in their own wickedness; yea the Lord our God shall cut them off.

† render or return וְיָשֶׁב

23. And he shall most certainly requite and punish the wicked oppressors, return

that mischief on them which they designed to bring on others, and by making their sins their own scourges and certain ruine, manifest his fatherly care and providence over his obedient faithful servants.

Annotations

Annotations on Pſalm XCIV.

a. יַסַּר

V. 10. *He that chaſtiſeth*] יַסֵּר, from יָסַר *to inſtruct* and *inſtitute*, (as well as *to correct*) is in all reaſon ſo to be underſtood and rendred here, *he that inſtructs* גּוֹיִם *the nations*, all the people in the world. The LXXII. duly render it ὁ παιδεύων ἔθνη, *he that inſtructs the nations*; but the Chaldee more fully יְיָ אוֹרַיְתָא —*he that gives the law to his people*. This is here ſaid of God, as in the end of the verſe to the ſame ſenſe הַמְלַמֵּד אָדָם דַּעַת *he that teacheth Adam* or *man* (all the *men* in the world) *knowledge: the firſt man*, ſaith the Chaldee, referring to thoſe precepts which were given in the Creation, called the *precepts of the ſons of Adam*, (as after of *Noah*.) Now theſe two being the attributes of God, (as well as that of *planting* and *forming the eye and ear* in the Creation, and ever ſince in Procreation, v. 9.) that which is in the midſt, הֲלֹא יוֹכִיחַ *ſhall not he rebuke* or *puniſh?* from יָכַח *increpavit*, *corripuit*) muſt in all reaſon belong κατ' ἐξοχήν, to both thoſe, and to that purpoſe be beſt rendred in the end, after both, *He that inſtructeth*—and *he that teacheth*—*ſhall not he rebuke* or *puniſh? Is it poſſible*, ſaith the Chaldee, *that God ſhall have given law*, וְכַד יְחוֹבוֹן *and when they have ſinned, ſhall they not be rebuked or puniſhed?* what is added by the Engliſh tranſlation in the end of the verſe, *ſhall not he know?* is not in the Hebrew, but was added as a ſupply to a ſuppoſed Ellipſis. But the right rendring of the verſe hath no need of that aid, the ſenſe is much more perſpicuous without it.

הֲלֹא יוֹכִיחַ

b. הֶבֶל

V. 11. *Vanity*] From הָבַל which firſt ſignifies *to vaniſh* or *come to nought*, (*Jer.* 2. 5. *they walked after* הַהֶבֶל *vanity*, וַיֶּהְבָּלוּ *and vaniſhed*, or *came to nought*) is הֶבֶל here; and if in that notion, then it muſt ſignifie *vaniſhing*, *tranſient*, that ſoon comes to nothing: and ſo the Syriack renders it, ܒܥܠܡܐ *a vapour*, (as they do *Jam.* 4. 14. where our *life* is called a *vapour*) and thus we have it, *Pſal.* 144. 4. *man is like* לַהֶבֶל *to a vaniſhing tranſitory thing*, for as it follows, *his days are as a ſhadow that paſſeth away*. But there is another notion of הָבַל, by metaphor lightly varied from hence, for *ſtulteſcere*, *growing fooliſh*; ſo *Pſal.* 62. 11. it is beſt rendred from the Hebrew, *truſt not in oppreſſion and rapine*, אַל תֶּהְבָּלוּ *become not vain*, i. e. *fools*, to ſignifie that thoſe that ſo *truſt*, that depend on unlawful means for the enriching themſelves, will certainly be deceived, find this the moſt perfect *folly* in the event. And this of *folly* being that by which the Atheiſt is moſt frequently expreſt in Scripture, will be moſt agreeable to this place, where the Atheiſts cogitations are deſcribed, v. 7. confident of *Gods not ſeeing*, *not regarding*; which thoughts of his, as they are Atheiſtical, and ſo falſe, and ſo *fooliſh* in one ſenſe, as *folly* is *ignorance*, ſo are they moſt impudent, (which is practical and the greateſt *folly*) will never ſecure his wicked actions of impunity, but on the contrary will betray him to all the ruine in the world. And to this ſenſe it is, that verſe 8. we find in the like ſtyle, *Underſtand, O ye bruitiſh*; *and ye fools, when will ye be wiſe?* and ſo this is the adæquate notion of the word here.

אַל תֶּהְבָּלוּ

c. עַד מִימֵי רָע

V. 13. *Until*] The rendring of עַד *until*, in this place, may much diſturb the ſenſe, and make it believed that the *reſt* מִימֵי רָע *from the evil days*, i. e. from perſecution (ſee *Epheſ.* 5. 16.) which God gives to good men, is to continue *till the pit be digged up for the ungodly*, i. e. till the meaſure of their ſins be filled up, and ſo deſtruction be ready for them: whereas the contrary to this is evident, that either the deſtruction of the wicked is firſt, and the quiet and *reſt* of the good, (oppreſſed by them) a natural effect of that, and ſo ſubſequent to it; or that both of them are of the ſame date, at once *tribulation to them that trouble you, and to you who are troubled, reſt*, 2 *Theſſ.* 1. 6, 7. And this is evidently the meaning of it here, and ſo will be diſcerned, if only the עַד be rendred *dum*, *whilſt*, (as it is elſewhere uſed, *Jon.* 4. 2. עַד הֱיוֹתִי *whilſt I was*, *Job* 1. 16. עַד זֶה מְדַבֵּר *whilſt he was ſpeaking*) for then thus it will run very fitly, *That thou mayſt give him reſt*—*whilſt the pit is digged*—

d. עַד צֶדֶק

V. 15. *Unto righteouſneſs*] The notion of צֶדֶק *righteouſneſs* for *charity* and *mercy* hath oft been obſerved; only the Emphaſis of the preposition עַד *unto* here offers it ſelf to conſideration, which will beſt be expreſt by *even unto*, as when *Gen.* 14. 23. we read, *from a thred* עַד *even to a ſhooe latchet*, and *Gen.* 7. 23. *Every living ſubſtance was deſtroyed from man to beaſt, to creeping things,* וְעַד *&* uſque ad, ſaith the Interlinear, *and even to the fowls of heaven* (which were in leaſt danger to be deſtroyed with water.) And thus here it ſeems to import, that the preſent rigour of their enemies ſhall by Gods *judging*, or taking their part, not only be removed, but be even *converted into* the greateſt *mercies*. Thus in every revolution of ſtate it is ordinary, none are ſo likely to eſcape and be favoured by the conquerer, as they that were oppreſt by the former government. And ſo was it to the Jews of the Captivity (of whom the learned *Jews* underſtand this Pſalm) when the *Perſian* executes judgment on the *Babylonian*, when the ſacrilegious drunken Tyrant is taken in his city, as in a *pit* or *ſnare*, v. 13. the *Jews* then are no loſers by their former oppreſſions, but receive preferments in the commonwealth, *Dan.* 6. 5. and licence to return to their own countrey. And the ſame obſervation held both in the deſtruction of the Jewiſh and Heathen enemies of *Chriſt*, the Chriſtians were not only freed from their perſecutions, but became moſt *flouriſhing*. And this is the full importance of *judgments returning even to righteouſneſs*; God not only pleading their cauſe and delivering them (which is meant by *judgment*) but even converting their former ſufferings into their greateſt advantages. To this is added וְאַחֲרָיו כָּל יִשְׁרֵי לֵב *and after it all the pure in heart*. What אַחֲרָיו ſignifies, may be learned from *Jud.* 5. 14. אַחֲרֶיךָ בִנְיָמִין, *after thee Benjamin*, i. e. ſaith the Chaldee, *Saul the ſon of Benjamin ſucceeded Joſhuah*, noted before by *Ephraim*. And ſo *after this all the upright in heart*, i. e. to this ſhall immediately ſucceed the flouriſhing proſperous condition of all pious men: יִתְפָּרְקוּן *they ſhall be redeemed*, ſaith the Chaldee; but it is ſomewhat more, they ſhall return to a flouriſhing condition; and ſo this very fitly agrees to what went before, and is as the proof of it. The ſeverity of their enemies is turned into *mercy*, and then follows the proſperity of all pious men.

וְאַחֲרָיו כָּל יִשְׁרֵי לֵב

e. יְשַׁעֲשְׁעוּ

V. 19. *Delight*] יְשַׁעֲשְׁעוּ, from שָׁעַע *to look upon with delight*, is in Piel doubled, and uſed for *looking kindly* and *lovingly*, imbracing, and making much of, doing any thing that is grateful to another. So the Chaldee underſtood it, rendring it יְפַנְּקוּן, from פָּנַק *to make much of*: ſo they uſe the word *Prov.* 29. 21. for that which we render, *delicately bringeth up*. And hence it is that the LXXII. render it here ἠγάπουν, *have loved*, i. e. *behaved themſelves in a loving manner*, ſo as they which *love* are wont to do. *Iſa.* 11. 8. it is uſed for *playing* or *ſporting*, *dealing friendly* and with confidence with any; and *Iſa.* 66. 12. for *being dandled on the knees* like a child by the nurſe or parent: and by analogy with all theſe, being here applied to Gods conſolations, it will moſt ſignificantly be rendred, *have cheriſhed*, or *refreſh't*, *careſſed*, or *gratified my ſoul*.

The

The Ninety Fifth PSALM.

The Ninety Fifth Pſalm is an invitation to all to bleſs and praiſe the Name of God, and to live obediently before him. 'Tis affirmed to be written by *David*, *Heb.* 4. 7. and may probably have been fitted by him, among others here put together, for the ſolemnity of bringing the Ark to the place of Gods reſt, v. 11. and is by the Jews * confeſt to refer to the duties of the Meſſias, as we ſee it applyed, *Heb.* 3. & 4.

* R. Gaon, Raſi, Kimchi.

Paraphraſe.

1. O Come, let us ſing unto the Lord; let us make a joyful noiſe to the rock of our ſalvation.

1. The Lord of heaven is he from whom all our deliverance and ſtrength doth come, (ſee note on Pſal. 89. 1.) O let us uniformly joyn in praiſing and glorifying his Name.

2. Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with Pſalms.

2. Let us make our daily conſtant addreſſes to him with all the acknowledgments and expreſſions of thankful hearts;

3. For the Lord is a great God, and a great King above all Gods,

3. As to him that is the ſupreme God of heaven and earth, the only ſuper-eminent Monarch over all powers and dignities, the Angels his miniſters in heaven, and the mightieſt Princes his vicegerents upon earth.

‖ ſecret parts מחקרי

4. In his hands are the ‖ deep places of the earth; the ſtrength of the hills is his alſo.

4. The bowels and bottom of the earth are in his diſpoſal, and (what is emblematically intimated by them) the meaneſt and loweſt men or creatures on the earth are particularly reſpected and ordered by his providence in all that befals them here; and ſo likewiſe the loftieſt and ſtouteſt hills, and the mightieſt men in the world are bounded and governed by him.

5. The ſea is his, and he made it; and his hands formed the dry land.

5. It is he that framed the whole Orb of the ſea and dry land, and contrived them ſo, the one in the bowels of the other, that neither ſhould incommodate the other, but both together make up an uſeful globe for men and all other creatures to inhabit.

6. O come let us worſhip, and bow down, let us kneel before the Lord our Maker.

6. O let us joyntly adore, and praiſe, and pray unto him, and make the members of our bodies partners and witneſſes of the real devotion of our hearts, joyn inward and outward reverence together, even the ſubmiſſeſt and lowlieſt geſtures, to ſignifie and expreſs the ſincere humility of our ſouls, a tribute moſt due to him who is both Lord and Creator of all.

† or, dominion * or if you will to day hear ——

7. For he is our God, and we are the people [a] of his † paſture and ſheep of his hand; To day * [b] if ye will hear his voice,

7. For although we have oft rebelled againſt him, and ſo oft deſerved his derel ction, and ſmarted for it, yet if now at length we ſhall be wrought on by his calls and warning and perform ſincere obedience to him, he is moſt ready to accept us, to take us into his care and protection, and ſecure us from all our enemies.

a. b.

8. Harden not your hearts as in the provocation, and as in the day of temptation in the wilderneſs,

9. When your fathers tempted me, proved me, ‖ and ſaw my works.

8, 9. Our Anceſtors, when they had been delivered by him, with the greateſt manifeſtation of his almighty power, from the hardeſt oppreſſion and ſlavery in Egypt, were yet ſo unthankful and obdurate, that they repined and murmured at every turn, ten times one after another, Numb 14. 22. apoſtatizing from, and rebelling againſt them; they would not believe and relie on his power, though it were abundantly teſtified to him by miraculous effects of it, but ſtill required more miracles and aſſurances of his preſence among them, and hereby they moſt ſadly provoked Gods wrath. O let not us, that have ſo liberally taſted of his power and goodneſs and long-ſuffering, and are yet afforded his calls to repentance, imitate theſe in our ingratitude and impenitence.

‖ or, though they כם

† wearied אקוט

10. Forty years long was I † grieved with this generation, and ſaid, It is a people that do err in their hearts, for they have not known my ways.

11. Unto whom I ſware in my wrath that they ſhould not enter into my reſt.

10, 11. Thoſe Anceſtors of ours for the ſpace of forty years (wherein God for their ſins detained and perplext them in the wilderneſs of Sin) did very frequently provoke God to indignation, made him reſolve that they were a moſt ſtupid, idolatrous people, that preferred the ſervice of the * irrational Egyptian falſe gods, and devils, before the obedience and worſhip of the one true God of heaven and earth; and therefore being as it were tired out with their continued provocations, God at length by an oath obliged himſelf irreverſibly, that of all the many thouſands that were liſted after their coming out of Egypt, none, but only Caleb and Joſhua, ſhould enter the promiſed land of Canaan. O let us not offend after their example, leſt we follow them in their puniſhments alſo, and be denied our part in Gods reſt here, the priviledges of the Ark and preſence of God among us, in Jeruſalem, where he hath promiſed to reſt and dwell for ever, if we do not provoke him to forſake us. (How this was applicable to the Jews under the times of Chriſt, ſee note b.)

* עמא דשעיותא a people whoſe idols are in their hearts, Chald.

Annotations

Annotations on Pſalm XCV.

a. עַם מַרְעִיתוֹ וְצֹאן יָדוֹ

V. 7. *His paſture*] When the Pſalmiſt uſeth theſe two phraſes together, עַם מַרְעִיתוֹ *people of his paſture*, and צֹאן יָדוֹ *ſheep* or *cattel of his hand*, 'tis obvious to diſcern the ſeeming impropriety, and withal to cure it, by interchanging the adjuncts, and annexing the *hand* to the *people*, and the *paſture* to the *ſheep*. But it is more reaſonable to fetch the explication from the different ſignifications of רָעָה, as for *feeding*, ſo for *governing*, equally appliable to men and cattel, from whence it is but analogy, that מִרְעֶה which ſignifies *a paſture*, where cattel are fed, ſhould alſo ſignifie *dominion* or *kingdom*, or any kind of βασιλεία, wherein a *people* are *governed*. And then the other part, *the ſheep of his hand*, will be a fit, though figurative expreſſion, the ſhepheard that feeds, and rules, and leads the *ſheep*, doing it by his *hand*, which manageth the *rod* and *ſtaff*, *Pſal.* 23. 4. by which they are adminiſtred. The Jewiſh *Arab* reads, *the people of his feeding*, or *flock*, *and the ſheep of his guidance.*

b. אִם

Ibid. If] אִם, which is here rendred *If*, is elſewhere oft uſed for an optative ſign, and expreſſion of *a wiſh*. So *Luk.* 19. 42. εἰ ἔγνως, *If thou kneweſt*, for, *O that thou kneweſt*; and *Luk.* 22. 42. εἰ βέλει παρενεγκεῖν, *If thou wilt*, for, *O that thou wouldeſt remove this cup from me.* So *Exod.* 32. 32. אִם תִּשָּׂא, *If thou wilt*, for, *O that thou wouldeſt forgive them.* And if ſo it be here, then the rendring muſt be, הַיּוֹם אִם &c. *O that to day you would hear his voice*, live obedient to him, as *people* to a Ruler, or *ſheep* to a Paſtor. And this may be thought needful to the making the ſenſe compleat in this verſe, which otherwiſe is thought to hang (though not ſo fitly) on the eighth verſe, and not to be finiſht without it. But it may be conſidered alſo, whether this verſe be not more complete in it ſelf, by rendring אם *if*, thus, *Let us worſhip, and bow down, and kneel before the Lord our Maker; For he is our God; and we are the people of his paſture, and ſheep of his hand, if ye will hear his voice to day*, (or, as the Jewiſh *Arab* reads, *ſheep of his hand*, or *guidance to day*, i. e. *ſpeedily*, *if ye will hear his voice*, perform obedience to him) ſetting the words in form of a conditionate promiſe, thereby to inforce the performance of the condition on our part. The condition to the performance of which they are exhorted, v. 6. is paying God the *worſhip* and lowly obedience due to him; and the promiſe ſecured to them on this performance, that *he* will be their *God*, *and* they *his people of his paſture*, &c. i. e. that *God* will take the ſame care of them that a ſhepheard of his *ſheep*, preſerve them from all enemies, *Midianites*, *Philiſtims*, *Canaanites*, &c. and that though for their rebellions and diſobediences againſt God, they had hitherto been oft diſturbed, and not long ſince the Ark taken by their heathen enemies, yet if now, *to day*, they ſhall at length *hear Gods voice*, and perform this obedience ſincerely, they ſhall alſo be ſecured, that their enemies ſhould no more diſturb them, their Ark ſhould no more be captive, but enjoy a *reſt*, v. 11. with them for ever in *Jeruſalem.* That to this of *Jeruſalem*, the *reſt* ſpoken of by *David* referred, as well as to the land of *Canaan*, in *Moſes*'s time, is the obſervation of *Rab. Solomon*, לארץ ישראל וירושלם קראתיה מנוחה *to the land of Iſrael, and alſo Jeruſalem, which is called a reſt, as 'tis ſaid, This is my reſt for ever, here will I dwell.* And ſo their enjoying this *reſt* of Gods, theſe priviledges of the Ark and Gods preſence among them, was the completion of the promiſe on Gods part, that he would be *their God*, and *they his people*, &c. And according to this ſenſe of this verſe, the Apoſtles diſcourſe ſeemeth to be framed, *Heb.* 4. 6, 7. thus, *ſeeing they to whom it was firſt preached entred not in becauſe of unbelief: Again he limiteth a certain day, ſaying, To day*, &c. i. e. notwithſtanding all former rebellions, if you will now come in, the promiſed *reſt* ſhall be made good to you. Which the Apoſtle there applies to the *Hebrews*, under the preaching of the Goſpel; not as if it had no completion in *Davids* time, by the carrying up the Ark to *Jeruſalem*, and Gods reſting, and their *worſhipping* him there; but becauſe beyond that, the Pſalm had a farther completion in the *Meſſias*, (as the *Jews* themſelves. *Rab. Kimchi* and others confeſs, in whom God did much more eminently dwell, than he ever did in the Ark, or Temple at *Jeruſalem.* From whence therefore the Apoſtle concludes, that there *then remained a reſt to the people of God*, the perſecuted Chriſtians, and to all unbelieving *Jews*, upon condition, *if* they ſhall *hearken to the voice of* God in the preaching of the Goſpel. For then notwithſtanding all their misbehaviours continued untill that time (or his writting to them that warning) they ſhould yet be Gods *people*, and enjoy the glorious promiſes of peace and happineſs under the *Meſſiah.* In which words, *to day if*, a farther offer of grace and pardon is made to thoſe *Jews*, on condition of timely reformation. And ſo elſewhere, according to theſe grounds, the Apoſtle ſaith, *'twas neceſſary that the Goſpel ſhould firſt be preached to the Jews*, but they then again *refuſing*, it was to *depart* from them, and be promulgated to the *Gentiles*, who in the ſcheme here uſed in this verſe, are called by *Chriſt other ſheep*, *Joh.* 10. 16. *which are not of this fold*, taken in by God into his Church upon their *hearing his voice*, when the *Jews*, who, if they would have *heard* at that time, had ſtill continued his *ſheep*, were caſt out, and given over, as loſt *ſheep*, for their *not hearing.*

The

The Ninety Sixth PSALM.

The ninety ſixth Pſalm is a form of common thankſgiving and praiſing of God for all his works of grace and mercy, as the great Creatour and Preſerver, Redeemer and Judge of the world. It was firſt compoſed by David, *and, among others, delivered into the hand of* Aſaph *and his Brethren, at the carrying up of the Ark from the Houſe of* Obed-Edom *to* Zion, 1 Chron. 16. 23, &c. *and afterward lightly changed, and* || *ſaid to have been uſed at the re-building the Temple after the Captivity: And is in the prophetick ſenſe very appliable to Chriſt's ſpiritual Kingdom and the effects thereof in the converſion of the Gentiles,* &c. *(ſee note c.)*

|| ſee the LXXII. their title of the Pſalm.

1. O Sing unto the Lord a new ſong; ſing unto the Lord all the earth.
2. Sing unto the Lord, bleſs his name, ſhew forth his ſalvation from day to day.

Paraphraſe.

1, 2. O let all men in the world acknowledge and bleſs and magnifie the Lord of heaven, and this in the utmoſt chearfull joyous manner, every day of their lives; but more peculiarly we at this time, who have this preſent ſignal addition to his wonted mercies, commemorating all the glorious works and mighty deliverances which he hath wrought for his people.

3. Declare his glory among the heathen, his wonders among all people.

3. Let this zeal of ours indeavour to extend it ſelf to the benefit of all the heathen people in the world, thoſe that know not God; and by proclaiming the glorious miraculous acts of his power and goodneſs to his faithfull ſervants, invite and perſwade all to become proſelytes to his ſervice.

4. For the Lord is great, and greatly to be praiſed: he is to be feared above all Gods.

4. For certainly his power and goodneſs, his majeſty and his mercy is moſt worthy to be adored by all rational creatures; and his divine vengeance (ſo lately felt by the Philiſtims, whoſe Gods were plagued by him, as well as their votaries, and by the Jews themſelves, in that breach upon Uzza, 1 Chron. 13. 11.) ought in all reaſon to be admired, and reverenced, and trembled at by all oppoſers, much more than all the feigned deities that are feared and worſhipped among men, and are not able to ſecure their worſhippers or themſelves.

5. For all the Gods of the nations are [a] idols; but the Lord made the heavens. a.

5. The choiceſt of thoſe that the heathen people of the world have adored for Gods, are but either Angels, or ſouls of men, or celeſtial bodies; and what are theſe but the creatures of God? (who is the Creatour of the higheſt heavens, and of all that inhabit there) and are therefore in all reaſon to give place to the kingdom of the Meſſias, which is to be erected in mens hearts: (ſee note c.)

† ſplendor דור

6. † Honour and majeſty are before him, ſtrength and beauty are in his ſanctuary.

6. The ſanctuary or holy place appointed for the aſſembly to whom God will powerfully preſentiate himſelf, is the moſt glorious majeſtick place in the world; the Angels, thoſe ſplendid miniſters of his, reſide there, and by their miniſtery our prayers are heard, our wants ſupplied, and ſo ſufficiency of ſtrength imparted to thoſe that ſtand in need of it, and there petition for it. And this an image and imperfect type of what ſhall be at the coming of Chriſt, that ſpiritual kingdom of his among us, by the efficacy of his grace in his Church.

|| power, or empire.

7. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory [b] and || ſtrength. b.

7. O let all the nations and people of the world acknowledge him the great and glorious Creatour and ſupreme ſole Governour of all.

8. Give unto the Lord the glory due unto his name, bring an offering, and come into his courts.

8. Let them pay to him thoſe acknowledgments which his all-wiſe and gracious providence and diſpoſals, and the redemption which he hath wrought for the whole world, exact from all, and offer up themſelves and their prayers (thoſe their ſpiritual ſacrifices) together to him in his Church.

† or, his holy majeſty, ſee Pſ. 29. 6.

9. O worſhip the Lord in † the beauty of holineſs: fear before him all the earth.

9. Let them magnifie and adore him in all his glorious attributes, revere and obey him in all his commands, and never fall off or apoſtatize from him.

10. Say among the heathen that [c] the Lord reigneth; the world alſo ſhall be eſtabliſhed, that it ſhall not be removed: he ſhall judge the people righteouſly. c.

10. Let his people of the Jews inſtruct the heathen world in theſe great Articles of their Creed, not onely that the God of Iſrael, the Creatour of the world, is alſo the ſole Governour of it, but farther that the Meſſias his eternal Son having conquered death, ſhall have all dominion over his Church committed to him by his Father; that by his divine providence and power he ſhall ſo over-rule, and ſettle, and compoſe the diſturbances and oppoſitions among men, that he ſhall plant miraculouſly, and then powerfully ſupport his Church againſt all the enemies thereof, deſtroying in a remarkable manner thoſe that hold out againſt him, and will not be ſubject to his kingdom.

* make a loud noiſe יעם

|| cry vehemently יעלז

11. Let [d] the heavens rejoyce, and let the earth be glad; let the ſea * roar, and the fulneſs thereof;
12. Let the field be joyfull, and all that is therein; then ſhall all the trees of the wood || rejoyce, d.

11, 12, 13. And this is matter not of mourning, but of joy to the whole heathen world, who upon this act of divine vengeance and judicature,

ture, Christs destroying their false Gods, and casting them out of their Temples, and by their forsaking those ridiculous detestable idol-worships and all the pollutions annext to them, and receiving the Christian faith, and with it mortification of lusts, practice of all Christian vertues, and tasting the inward joys and comforts of these, shall be obliged to bless and praise and magnifie God, and acknowledge this sovereign mercy far beyond all that ever they aspired to, and admire his justice and wisedom in this blessed turn of his providence, and withall the uprightness of his judgments, the exact justice thereof in dispensing both his punishments and rewards to all the people in the world, protecting those that by adhering to him take care of their eternal welfare, and eminently and signally destroying those that will not permit so gracious a Saviour and Redeemer (with his easie and pleasant yoke, and not onely light, but beneficial burthen) to rule and reign over them.

13. † Before the Lord, for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. † At the presence of — לִפְנֵי —

Annotations on Psal. XCVI.

a. אֱלִיל

V. 5. *Idols.*] From אַל *not*, is אֱלִיל *a thing of nothing*, *that which profits not*: *Job* 13. 4. רֹפְאֵי אֱלִיל *Physicians that profit not*, are not esteemable, are not able to cure or help. So a false *vision* or *prophecy*, not fit to be heeded, or depended on, is called אֱלִיל *a nothing*, *Jer.* 14. 14. and *a shepherd that leaveth the flock*, that instead of *visiting*, *healing*, *feeding*, *devoureth* and *teareth the flock* in pieces, *Zach.* 11. 16. is called a *pastor* רֹעֵה הָאֱלִיל *of nothing*. From this notion, is the word used of the *false Gods* of the *heathens*, which *Hesth.* 14. 11. are styled τὰ μὴ ὄντα, *things that are not*, and of which therefore the Apostle pronounceth that *an Idol is nothing*, 1 *Cor.* 8. 4. Not simply *nothing*, for that *physician* was not *nothing*, nor that *vision*, nor that *shepherd*, but, as the context there inclines to interpret, *we know an Idol is nothing in the world*, *and that there is no other God but one*; that the *Idol-God* is אַל אֵל *not a God*, there being in the whole world but one such, the Creatour and first cause of all other λεγόμενοι θεοὶ *those that are called Gods*; and again that the *Idol-Gods* are not able to *profit*, to preserve or defend their worshippers. So *Deut.* 32. 16. *they provoked me to jealousie* בְּלֹא אֵל *with that which was not God*, and *Jer.* 2. 9. *they walkt after* לֹא יוֹעִילוּ *those that profit not*; where the notion of the heathen Gods is, that they are not *Gods*, and that they *profit not*. In which respect they are *Esth.* 14. 10. called μάταια *vain things*, and 3. *Mac.* both κεναὶ and μάταιαι, *empty* and *vain*. And so here, when *the Gods of the heathen* are said to be אֱלִילִים, the meaning is clear, they are *not Gods*, but creatures of God's making; for be they Angels of heaven, or the souls of eminent men, supposed to be assumed thither, or the Sun, Moon, and Stars, it is *the Lord* that *made the heavens* (as here it follows) and consequently all that is comprehended in them; and being creatures they are not able to *profit* their worshippers. 'Tis here observable with what variety the ancient Interpreters in this place have expreſt this word. The Syriack have ܛܘܦܣ̈ܐ (from ܛܪܟ *vain* or *empty*) *the vain things*, as μάταια in *Hester* and 3. *Mac.* The Chaldee have טָעֲיָא from טָעָה *to erre*, and *to fornicate*, either as a *wandring* from the true to false Gods, or else as the worships of them had all manner of filthiness joyned with them. The Jewish *Arab* reads *Idols*. *Abu Walid*, as he puts the ordinary interpretation of the name, as denoting *things of no possibility*, and *vain*, so he commends another respect to be had in the understanding of it, according to the use in the Arabick of the word אליל, in the notion of *grief* and *dolour*, as things bringing and causing *grief*, and so may be compared with that other name given to an Idol, אָוֶן from *trouble* or *molestation*. But the *LXXII.* and Latin have δαιμόνια *dæmonia*, which elsewhere they use also, *Isa.* 65. 11. for *fortune* (so the *Jews* expound *Gad* there) *Isa.* 34. 14. for צִיִּים the *wild beasts of the desert*, *Satyrs*, &c. *Deut.* 32. 17. and *Psal.* 105. 35. *Psal.* 90. 6. for שֵׁד and יָשׁוּד *the destroyer* or *evil Angel*, as again *Tob.* 3. 8. 6. 17. 8. 2. and *Isa.* 13. 21. for שְׂעִירִים *the Satyr* again, and *Bar.* 4. 7, 35. for the *false Gods* promiscuously, as they are there v. 7. opposed to the one true God. By all which it appears that the δαιμόνια in the *LXXII.* and the Hellenists signifie neither *evil spirits* (or *devils*) alone, as it is vulgarly thought, nor peculiarly the *souls of men departed* (as others conceive of the word) but more comprehensively all sorts of *false heathen Gods*, as they are opposed to the *true God*, whatsoever *creatures* have by the errours of men been deified and worshipt, in the notion wherein *Plato* uses θεοὶ *Gods* in the plural, when, in *Timeo*, he saith that the *supreme God*, *the parent of all things*, *created all the rest of the Gods*. See *Augustin de Civit. Dei* li. 9. c. 23. Of the original of this creature-worship, as far as it concerns the stars of heaven, *Maimonides* hath spoken at large, *l.* 1. *de Idololat.* and in opposition to those אֱלִילִים *no Gods*, it is here literally to be understood, *the Lord made the heavens*; these visible spheres which they so admire and adore as *Gods*, the *one God* of the *Jews* did make. As for that of *deified men*, *Istiæus Milesius* hath as clearly deduced the story of it, (see *Euseb. Chron.* l. 1.) that of the line of *Japhet* came *Zerug*, ὅστις πρῶτος ἤρξατο τῆς ἑλληνισμῆς —— *who first began the Grecian* or *heathen worship*; for, saith he, *Zerug and they that were with him did with statues of pillars honour those which had anciently been warriours or Captains*, *or that did any vertuous or valiant act in their lives worth the commemorating*, *and worshipped and sacrificed to them as Gods*. *After them others arising*, *and not knowing their predecessors intention*, viz. *that they honoured them as their ancestours and inventours of good things with memorials onely*, *they worshipt them as Gods of heaven*, *and sacrificed to them*. *And this was their form of making Gods of them*. *After their deaths they put their names in the Books of their Priests*, *and solemnized a feast to them at a set time*, *saying that their souls were gone to the fortunate Islands*, &c. In this relation thus set down in those fragments set out by *Scaliger*, there is certainly a foul mistake, an οὐκ *not* left out. For when of the first institutours it is here said, that they *honoured* those Heroes μνημείοις μόναις *with memorials onely*, how can it be imagined that in the relation of that very passage foregoing, *Istiæus* should say, ὡς θεοὺς προσεκύνουν καὶ ἐθυσίαζον, *they adored them as Gods and worshipt them*? It must therefore of necessity be thus read, that *Zerug —— did with statues of pillars honour their Captains* —— καὶ οὐκ ὡς θεοὺς προσεκύνουν καὶ ἐθυσίαζον, *and did not worship them as Gods*, or *sacrifice to them*, as others arising afterward did. And of these again it is as clear, that these deified men, who were supposed to be assumed to heaven, and were no doubt

doubt many of them truly gone thither in their ſouls, were yet but אֱלִילִים *not Gods*, but creatures of that one ſupreme *Jehovah*, who שָׁמַיִם עָשָׂה *made the heavens*, and thoſe moſt eminent ſaints that dwelt there. And this ſeems to be the fulleſt importance of this verſe.

b. עז V. 7. *And ſtrength*] As (from עָזַז *fortis fuit*) is עֹז *ſtrength*; ſo doth the ſame word ſignifie what the Greeks call ἐξουσία *power*, *dominion*, *empire*. In the notion of *ſtrength* or *robur* it may probably be uſed v. 6. where as *beauty*, ſo *ſtrength* is ſaid to be in his *Sanctuary*; *beauty* in reſpect of the *glory* of the divine preſence, by the guard of Angels that attend there, and *ſtrength* in reſpect of the aſſiſtance that is by God provided and furniſhed there to all that ſeek it by prayer. But the latter notion is fitter for this place, where it is joyned with *glory* and attributed to God; and ſo 1 *Pet.* 5. 11. which ſeems to be taken from hence, it is αὐτῷ ἡ δόξα καὶ τὸ κράτος *to him be glory and dominion*; and the Arabick there reade וראלאעז, a light variation from the עֹז here: and from hence Gods title of παντοκράτωρ is beſt rendred (not *almighty*, or he that hath *all ſtrength*, but) he that hath the עֹז or κράτος *dominion* or *empire* over all. And thus in the Doxology annext to the Lord's Prayer, *kingdom* as well as *power* is joyned with *glory*, when they are attributed to God. And to this accord the *LXXII.* which here render it τιμὴν *honor*, or *dignity*, referring to the royal power, to which that *dignity* belongs. And ſo their giving him the *power* or *empire* here, is agreeable to the proclaiming v. 10. *that the Lord reigneth.*

c. יהוה מָלָךְ V. 10. *Lord reigneth*] That *the Lord* in this place is *the Meſſias*, is the reſolution generally of the ancients, both *Jews* and Chriſtians. Of the *Jews*, *R. Solomon* affirms this is ſpoken of *the days of the Meſſiah*, and gives it for a rule, that *whereſoever 'tis ſaid* שִׁיר חָדָשׁ *a new ſong*, *'tis meant of the future age*, (and thus indeed *Rev.* 5. 9. and 14. 3. *the new ſongs* are ſung unto *Chriſt*) And *R. Gaon* renders the reaſon, *becauſe then there ſhall be a new heaven and new earth*. *Kimchi* alſo ſaith the Pſalm concerns *the days of the Meſſias*. And to this בַּשְּׂרוּ v. 2. hath a great propriety, having a particular notion of *good tidings*, or *Goſpel*, and is duly rendred by the *LXXII.* εὐαγγελίζεσθε *Evangelize*, or as a piece of *Goſpel preach*, *declare his ſalvation*; פֻּרְקָנֵיהּ *his redemption*, ſaith the Chaldee. Of the Chriſtians ſee *Juſtin Martyr* in his Dialogue with *Trypho* the *Jew* p. 298. *&c.* And the Pſalm being (as appears 1 *Chr.* 16. 23.) firſt compoſed on occaſion of the bringing of the Ark to *Sion* (though afterward lightly changed and fitted, if we believe the Greek title of it, to the *re-building of the Temple after the captivity*, ὅτε ὁ οἶκος ᾠκοδόμητο μετὰ τὴν αἰχμαλωσίαν) may thus fitly be underſtood in its prophetical extent to embrace *Chriſt*'s aſcending to heaven in his humane nature: By his aſſumption of humanity he did truly dwell among us, and that much more eminently than ever he did in the Ark or *Sanctuary*; and the carrying of this to heaven was anſwerable to the bringing up the Ark, and placing it ſolemnly in *Sion*. Now to this exaltation of his, the Croſs was the fore-runner, and ceremony, as it were, of his inauguration, his Kingly Office commencing at his reſurrection from the grave, to which the Croſs conveyed him, τὸν μετὰ τὸ σταυρωθῆναι ἀποθνήσκοντα, καὶ βασιλεύειν πάσης τῆς γῆς κεκληρωμένον, *God after his death upon the Croſs having given him the Kingdom of all the Earth*, ſaith *Juſtin* p. 300. A. This is the meaning of the words, and of that ancient Scholion which S. *Auguſtin* on the Pſalms, and *Arnobius* and ‖ others after him, and (of the moſt ancient) † *Juſtin Martyr*, and * *Tertullian* recite, as from this place, ἐβασίλευσεν ἀπὸ τοῦ ξύλου. *The Lord hath reigned from the wood* or *tree*, i. e. *from the Croſs*. That theſe words ἀπὸ ξύλου *from the wood*, or *Croſs*, were once in the Text, and by the *Jews* taken out from thence, though it have the authority of *Juſtin*, and be eagerly defended by *Lindanus*, hath no degree of probability in it. The very *LXXII.* (which alone are concerned in the charge) in the Copies which have come down to us, have it not, nor the vulgar Latin, nor yet the Arabick, nor Æthiopick, which all follow the *LXXII.* no nor the verſion of S. *Jerom*, much leſs the Chaldee or Syriack, from all which it cannot with any ſhew of reaſon be pretended that the *Jews* have raſed or ſtoln it out; (for how was it poſſible for them to corrupt the Greek Bible throughout the world, many of which were in the hands and Libraries of heathens?) or that the univerſal Church, which for many hundred years hath allowed of and confirmed the Original Copies, and all theſe Tranſlations, hath joyn'd with the *Jews* in their ſacriledge, and oppoſition to Chriſtianity, and that after it had received warning from ſo great a perſon as *Juſtin* was. Many other evidences are produced to this purpoſe by our learned Country-man *Nicholas Fuller*, *Miſcell.* l. 3. c. 13. and his concluſion is unqueſtionable, that it was but a Scholion of ſome of the ancients written in the margin of his book, (as the reſult of his obſervation of the Kingdom of *Chriſt*, diſcernible in this prophecy) which after by ſome unskilfull Scribe was inſerted in the Text, and ſo perhaps in more than one, found by *Juſtin*, and by his writings communicated to others, who examin'd not the truth by the Hebrew Text, or more ancient Copies of the *LXXII.* Meanwhile by this gloſs, and the reception of it with *Juſtin*, and *Tertullian*, and *Auguſtin*, &c. it competently appears to have been the opinion of the firſt Chriſtians, thoſe before as well as after *Juſtin*, that theſe words *the Lord reigneth*, and ſo this Pſalm, belonged to the reſurrection of *Chriſt*, and the regal power wherein that inſtalled him (and accordingly it was uſed in the Eaſtern ſervice) and this Kingdom of his ſet up here in this world, in converting both *Jews* and heathens, and bringing them into the Church. This is the ground of the ſtyle wherein the verſe begins, and this his Kingdom is mentioned, *Say among the heathen that the Lord reigneth*; as before v. 6. that *all the Gods of the heathens are Idols* or *no Gods*, *but 'tis God that made the heavens*, i. e. that this *God*, *that made the heavens*, ſhould caſt out all the *heathen Gods* out of their Temples, and ſet up his ſpiritual Kingdom in its ſtead, throughout the heathen world, which is the interpretation of his *coming to judge the earth*, v. 12. thus exerciſing his regal power, to which he was inaugurated, in deſtroying idolatry through the world. From this and the like predictions it was, that as *Tacitus Hiſt.* l. 5. c. 13. *Sueton.* in *Veſpaſ.* c. 4. and *Joſephus de Bell. Judaic.* l. 5. c. 12. tell us, there was an univerſal belief and rumour ſcattered through the Eaſt, before the reign of *Veſpaſian* (ſoon after the reſurrection of *Chriſt*) that a *King ſhould come thence and reign over the whole world*; which the heathen ignorantly applied to *Veſpaſian*, but was thus verified in *Chriſt*; not in his birth, but in this ſpiritual exerciſe of his regality, partly in converting Jews and Gentiles to the Faith, and partly in deſtroying their worſhip, the *Moſaical* Rites, together with the Temple

‖ *Fortunatus in Hymn. Impleta ſunt quæ cecinit David fideli carmine, Dicendo nationibus, Regnavit a ligno Deus.*
† *Apol.* 11. p. 80. A. & *Dial. cum Tryph.* p. 298, 299.
* *Adverſ. Judæos* c. 10. & 13. & *adverſ. Marc.* l. 3. c. 19, 21.

on one ſide, and the heathen Temples and Oracles on the other ſide.

d. הַשָּׁמַיִם הָאָרֶץ שְׂדִי וְיִם כָּל עֲצֵי

V. 11. *The heavens*] *The heavens*, and *earth*, and *ſea*, and *fields*, and *trees*, are here put together (after the Scripture-ſtyle, which uſeth by the enumeration of parts, to ſignifie the whole) to denote the whole inferiour world, which (interpreting the *heavens* of the aiery regions) is made up of theſe, ſee note on 2 *Pet.* 3. e. Then for that phraſe, the *whole world*, that in the ſacred dialect alſo, as πᾶσα κτίσις, *every creature*, ſignifies the *whole heathen world*, ſee note on *Mar.* 16. b. and *Rom.* 8. d. and ſo theſe two v. 11. and 12, 13. are but a poetical expreſſion of the great cauſes of *joy* that this Kingdom of *Chriſt* (expreſt by the *Lord's reigning*, v. 10. and *coming to judge the world*, v. 13.) which ſhould be ſpiritually erected among them, ſhould bring to the heathen world.

The Ninety Seventh PSALM.

The ninety ſeventh Pſalm, agreeable to the ninety ſixth, is the praiſing the God of heaven for his works of juſtice and mercy. 'Tis ‖ *thought to be compoſed by* David *on occaſion of his peaceable re-eſtabliſhment in his kingdom, after the rebellion and deſtruction of* Abſalom; *but it as literally contains a prediction of the Meſſias his inauguration to his regal Office, and the ſignal exerciſe thereof in the deſtruction of his crucifiers, and all other enemies of his kingdom. See note a.*

‖ לדוד שיר בהבנות בית אחר נבנה אחר החרבן. LXXII.

Paraphraſe.

1. God hath ſubdued all the enemies and oppoſers of that kingdom which he hath been pleaſed to erect, to ſeat his anointed quietly in his throne, an eminent type of the kingdom of the Meſſias, which is to commence at his reſurrection, and to be ſet up in the hearts of believers, and ſhall prove matter of all true joy to all the heathen world, and the ſeveral nations thereof, as well as to the Jews.

1. THE Lord reigneth, let the earth rejoyce; let the † multitude of the Iſles be glad thereof.

† many Iſlands אִיִּים רַבִּים

2. His judgments are ſecret and unſearchable, and ſo the infinitely wiſe ways and depths of his providence; but all founded in, and managed with moſt perfect juſtice and rectitude.

a.

2. Clouds and darkneſs are round about him; righteouſneſs and judgment are [a] the * habitation of his throne.

* baſis.

3, 4, 5. Thoſe that will not receive him when after his miraculous reſurrection and aſcenſion the Goſpel is preached to them, ſhall be ſoon overwhelmed with ſignal judgments from heaven, as remarkable and formidable, and as fully evidenced to be the effects of God's wrath, as if fire from heaven, or flames of lightnings, or Angels the witneſſes of God's preſence, ſhould viſibly appear in their deſtruction. (And this firſt and in the moſt illuſtrious manner to be executed on the nation of the Jews the crucifiers, the City and Temple of Jeruſalem, and after upon heathen Rome, &c.)

3. A fire goeth before him, and burneth up his enemies round about.
4. His lightning inlightned the world; the earth ſaw and trembled.
5. The hills melted like wax at the preſence of the Lord, at the preſence of the Lord of the whole earth.

6. And all Angels and men ſhall diſcern and acknowledge and proclaim the great juſtice of it, and the glorious manifeſtation of the divine power of Chriſt in the ruine of his malicious oppoſers.

6. The heavens declare his righteouſneſs, and all the people ſee his glory.

7. This vengeance all are to expect among the nations, who do not preſently forſake the worſhip of their falſe Gods (ſee Pſal. 96. note a.) that ſtill adhere to idols, when the faith of Chriſt the eternal God, Creatour of the world, whom the very Angels adore and obey, Heb. 1. 6. is preached among them. (There being no way to reſcue Idolaters from this ruine, but an hearty ſpeedy acceptation of the Chriſtian faith, as appeared in the Roman Empire.)

b.

7. Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him all ye [b] ‖ Gods.

‖ Angels.

8. This was good news both to Jeruſalem, and the villages and towns about, the daughters of that mother city: And all the true children of Abraham, all the believing Jews (and Gentiles, alſo) ſhall by this means be delivered from their perſecutions, and ſo obliged to glorifie the juſtice and mercy of God in it.

8. Sion heard and was glad, and the daughters of Judah rejoyced, becauſe of thy judgments, O Lord.

9. For this (Meſſias whom we have hoped for ſo long) is the ſupreme God of heaven and earth, whoſe creatures they are which all the idolatrous people of the world have worſhipt for Gods; and accordingly at the preaching of the Goſpel all their oracles and worſhips ſhall vaniſh.

9. For thou, Lord, art ‖ high above all the earth; thou art exalted far above all Gods.

‖ moſt high עֶלְיוֹן

10. O let all that pretend to love or honour or ſerve him, fly from all pollution both of fleſh and ſpirit, all that he hath forbidden, all that may any way provoke his wrath, who is a God of pure eyes, and cannot behold iniquity. And if all their lives be laid out on this one care of approving themſelves to him, their time will be well ſpent in this ſervice; and beſide the endleſs reward in another world, they ſhall not fail of the evidences of his goodneſs and graciouſneſs here in giving them ſignal preſervations and deliverances from all the machinations of wicked men, and in his time reſt and ceſſation of perſecutions, peaceable aſſemblies and opportunities of ſerving him.

10. Ye that love the Lord, hate evil: he preſerveth the ſoul of his ſaints, he delivereth them out of the hand of the wicked.

11. [c] Light

11. c Light is sown for the righteous, and gladness for the upright in heart.

11. For though the service of God under the Gospel have being dispensed by the divine providence for many salubrious and beneficial ends, yet is there that seed and foundation of joy and abundant delight to all honest and truly pious hearts sown there, that shall not fail to bring forth all comfortable and blessed effects to them even in this life, by the practice of Christian vertues, by the comforts and peace of conscience, and that lively hope that is afforded to all faithfull obedient disciples, and over and above, after this life, the fruition of endless bliss and glory. c.

12. Rejoyce in the Lord ye righteous, and give thanks at the remembrance of his holiness.

12. This therefore is matter of the greatest exultation, and thanksgiving, and commemoration of God's infinite goodness and mercy to all truly pious men.

Annotations on Psal. XCVII.

a. מְכוֹן נְכוֹן בְּסָאוֹ

V. 2. *Habitation of his throne*] From כון and נָכוֹן *prepared, fitted, confirmed,* is סְכוֹן here, used for *a place, seat,* but especially *a basis* whereon any thing is set: from whence the LXXII. had their μεγιστᾶνες (the very Hebrew מכונות) for *basis,* 1 *King.* 7. 27. The Chaldee here retains the Original סָכוֹן, but the LXXII. from the notion of the verb for *fitting,* reade εὐθύτης, the *setting right of his throne*; the Syriack by way of paraphrase, *by equity and judgment* ܒܫܘܬܐ ܘܒܕܝܢܐ *thy throne is confirmed:* all which concurr to the notion of *basis* and *foundation,* which is the thing which gives the *rectitude* first, and then the *stability,* to the *chair* or *throne* that is *set* on it. And so that is without question the right, intelligible rendring of the phrase, *Righteousness and judgment are the* (not *habitation,* but) *basis of his throne,* i. e. his sentences, decrees, judicatures are all built upon *righteousness and judgment,* as a *throne* is built and *established* on a *foundation.* The Jewish *Arab* renders it הילה *the condition, state,* or *manner.*

b. אֱלֹהִים

V. 7. *Gods.*] That אֱלֹהִים sometimes signifies *Angels* hath been formerly noted. And that in this place it doth so, and not as it doth afterward v. 9. and *Psal.* 96. 4, 5. *the Gods of the Gentiles,* the *Idol false Gods,* or as here the Chaldee understand it, כָּל עַמְמַיָּא פָּלְחֵי טָעֲוָתָא *all the nations that serve Idols,* is manifest not onely by the LXXII. that render it ἄγγελοι αὐτῷ *his Angels,* and the Syriack ܟܠ ܐܠܗ̈ܐ ܕܣܓ̈ܕܝܢ ܠܗ to the same sense, and so the Latin, *&c.* but especially by the Apostle, *Heb.* 1. 6. where speaking expresly of Christ's preeminence above *Angels,* and bringing testimonies of it out of Scripture, he adds that ὅταν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, *when it,* i. e. the Scripture, *would introduce the first born,* i. e. the *Messias, into the world,* i. e. that superiour world call'd οἰκουμένην μέλλουσαν *the world to come,* c. 11. 5. λέγει, *it saith,* καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ, *and let all the Angels of God worship him.* Which words being evidently taken from the LXXII. in this place, as they convince אֱלֹהִים here to signifie *Angels,* so they are a key to admit us into the full importance of this whole Psalm, that it is the introducing the *Messias* into heaven, a description of *Christ*'s middle coming, so frequently styled in the New Testament παρουσία *the coming* or *presence* (as here v. 5.) *of the Son of man,* and the *kingdom of God,* and *of heaven, viz.* his ascent thither, and so entring on his regal power, v. 1. which he was to exercise there. To which therefore are annext the effects thereof on those that would not permit or allow him to reign over them, destroying the obstinate rebels, both *Jews* and Gentiles, and giving all cause of *rejoycing* to all that received the faith, and subjected themselves to his Government. That this so usefull a key to this Psalm may not be wrested from us, it is not amiss to take notice, that some shew of probability there is, that the words *Heb.* 1. 6. may be taken from *Deut.* 32. 43. (and not from this Psalm) where the LXXII. reade these very words, προσκυνησάτωσαν αὐτῷ πάντες οἱ ἄγγελοι θεοῦ, *Let all the Angels of God worship him.* But first, the Hebrew in that place hath no such words, but onely these, הַרְנִינוּ גוֹיִם עַמּוֹ, which the Chaldee, and Syriack, and Samaritan, and Arabick, and Vulgar Latin, all with exact accord, render, *Praise his people ye Gentiles,* (or *proclaim, depredicate his people, promulgate* God's special favour to them) for which the cause is rendred in the next words, *for he will avenge the blood of his servants,* whereas the LXXII. as our Copies now have it, presents us with this great variety, no less than four expres Scholions, for this one plain sense, Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ, *Rejoyce ye heavens together with him, and let all the Angels of God worship him; Rejoyce ye Gentiles with his people, and let all the sons of God be strong to him.* Of these it may be observed, that as onely the first and the third pretend to be rendrings of the Hebrew, and the second and fourth paraphrases or explications of their meaning in them; so the false reading of עמו *with him* for עמו *his people,* hath begotten them both. For having rendred that in the former, ἅμα αὐτῷ, *together with him,* they have converted גוים *nations* into οὐρανοὶ *heavens,* then annext the second to render an account of that, *let all the Angels of God worship him,* signifying the *Angels worshipping him* to be that which they meant by *the heavens rejoycing together with him,* and so those *heavens,* those *Angels* in them, to be the גוים *the nations* there called to, to *praise* or *rejoyce with him.* In the third they have rendred הַרְנִינוּ גוֹיִם by Εὐφράνθητε ἔθνη, *rejoyce ye nations,* (which differs but lightly from *praise* or *proclaim ye Gentiles*) but then again for עמו *his people,* they reade μετὰ τοῦ λαοῦ αὐτοῦ *with his people,* which is the conjunction of עמו and עמו both. As for προσκυνησάτωσαν αὐτῷ πάντες οἱ ἄγγελοι θεοῦ *let all the Angels of God worship him,* it is so far from having any the least affinity with the words in the Hebrew, that 'tis no way probable that it was in the original Copies of the Greek, (but onely by some Scribe cast into the margin, from this Psalm) it being certain that none of those ancient Translatours, which use to follow the LXXII. do follow it in this. This consideration therefore will render it very unreasonable to fetch those words, (which the Apostle citeth out of the Scripture) from this place of *Deuteronomy,* where the original Text hath nothing like it, and which the Hebrews, to whom the Epistle was written, did know was not to be found in the Hebrew, when this

this Text in the Pſalm in the Hebrew, as well as Greek, did ſo readily afford it. Secondly, this citation *Heb.* 1. coming in conſort with many other teſtimonies of the Old Teſtament, 'tis obſervable that all the reſt of the teſtimonies (ſave onely that of *I will be to him a father, and he ſhall be unto me a ſon*, which ſeems to be taken from 2 *Sam.* 7. 14. where they are ſpoken of *Solomon* the ſon of *David*, a ſpecial type of *Chriſt*) are taken out of this one book of Pſalms, *Thou art my ſon, this day have I begotten thee*, v. 5. from the expreſs words *Pſal.* 2. 7. *Who maketh his Angels ſpirits*, &c. v. 7. from *Pſal.* 104. 4. *Thy throne, O God, is for ever*, &c. v. 8, 9. from *Pſal.* 45. 6, 7. *Thou Lord, in the beginning*, &c. v. 10, 11, 12. from *Pſal.* 102. 25, 26. *Sit thou on my right hand*, &c. v. 13. from *Pſal.* 110. 1. And therefore in all probability from the ſame book of Pſalms, and therein from the expreſs words in this Pſalm, this teſtimony was cited by the Apoſtle.

V. 11. *Light*] *R. Solomon* reads אור here in the notion of *a plant*, or *herb*, as we have it *Iſai.* 26. 19. אורות עלי *the dew of herbs*, and 2 *King.* 4. 39. where the LXXII. reade *ἀειῶθ*, a corruption of the Hebrew אורות. If this might be admitted, it would be appliable to the *Germen David*, which was to ſpring up as a tender plant. But the conjunction with *gladneſs* here, gives it the ordinary notion of *light*, which is ſo gladſome, and ſo fitly uſed for *joy*, (as *darkneſs* for *ſorrow*) *the ſeed* whereof *is little*, ſaith *Aben Ezra*, *but the harveſt great*; which *R. Saadiah* interprets, *the ſeed is in this world, but the harveſt in that to come.* The Jewiſh *Arab* reads, *Light is powred forth to the righteous.* c. אור

The Ninety Eighth PSALM.

Paraphraſe. A Pſalm.

תּוֹשַׁבְחָת נְבוּאָה
A Prophetick Pſalm *Chald.*
† Ψαλμὸς τῷ Δαυὶδ
LXXII. Syr. Lat. &c.

The ninety eighth Pſalm, compoſed probably as a breviate of Moſes's ſong at the delivery of the Iſraelites, and deſtroying Pharaoh and the Ægyptians, Exod. 15. 1, &c. is (as the ninety ſixth and ſeventh foregoing) a ‖ prediction of Chriſt's Kingdom, and the bringing the Gentile world in ſubjection to it: it is thought to have been compoſed by † David.

a. 1. It is now a moſt opportune ſeaſon to praiſe and magnifie the Lord of heaven, for all the miraculous deliverances which he hath wrought, but eſpecially for that glorious reſurrection of the Meſſias out of the grave (the pawn and pledge of ours) a work of his omnipotent power, and an evidence of his fidelity in making good his promiſe to him.

1. O ſing unto the Lord a new ſong, for he hath done marvellous things: his right hand and his holy arm hath * gotten him the [a] victory.

* helped him, *or* brought him ſalvation, *or* deliverance.

2. This mighty work of his in raiſing the Meſſias from the dead, and the exact completion of his predictions and promiſes therein, is by God appointed to be annunciated and proclaimed to all the men in the world; to the Jews firſt, beginning at Jeruſalem, Luk. 24. 41. (ſee v. 3.) and then through all the Gentile regions, to every creature.

2. The Lord hath made known his ſalvation; his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

3. And this not as a miracle onely, though of a moſt ſtupendious nature, but as an act of infinite goodneſs, and promiſed mercy, and ſo of fidelity in performing it; the benefits whereof as they were firſt reached out to his own peculiar people the Jews, ſo were they to extend, and ſoon after to be preached and promulgate, to the utmoſt nations of the world, who have all their parts in the redemption from ſin and ſatan atchieved and wrought by it.

3. He hath remembred his mercy and truth to the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.

4, 5, 6. This is true matter of the greateſt joy and exultation to all men, and deſerves to be celebrated in the moſt ſolemn manner, with all the inſtruments of muſick uſed in the ſervice of God; and all little enough to expreſs the glory of the work, and the infinite advantages deſigned to us, by Chriſt thus entring on his regal office, and ſubduing all the world to the power of the Goſpel, that Scepter of his Kingdom.

4. Make a joyfull noiſe unto the Lord all the earth; make a loud noiſe, and ‖ rejoyce and ſing praiſe.

5. Sing unto the Lord with the harp, with the harp, and the voice of a Pſalm.

6. With trumpets and ſound of cornet, make a joyfull noiſe before the Lord the King.

‖ cry vehemently וְרַנְּנוּ Pſ. 96. 12.

b. 7, 8, 9. The whole habitable world, the heathen people that have been long under the ſervitude of their falſe idol-worſhips, ſhall now be redeemed from that ſlavery of ſin and Satan, their oracles and temples deſtroyed, and the doctrine of the true God, and practice of piety and juſtice and charity, ſet up in their ſtead, and thereby a moſt happy joyfull reformation wrought among men, which deſerves all the acknowledgments of humble and thankfull hearts. See Pſal. 96. 11, 12, 13. and note d.

7. Let the Sea † roar and the fulneſs thereof, the world and they that dwell therein.

8. Let the * floods [b] clap their hands, let the hills ‖ be joyfull together

9. Before the Lord, for he cometh to judge the earth; with righteouſneſs ſhall he judge the world, and the people with † equity.

† make a loud noiſe יִרְעַם Pſ. 96. 11.
* Rivers נְהָרוֹת
‖ cry vehemently יְרַנְּנוּ
† uprightneſs. מֵישָׁרִים

Annota-

Annotations on Pſal. XCVIII.

a. הוֹשִׁיעָה לוֹ

V. 1. *Victory*] From יָשַׁע *to deliver*, is הוֹשִׁיעָה here in Hiphil, and being in conſtruction with לְ the dative caſe, ſignifies *to bring help* or *relief* to any. The Jewiſh *Arab* reads, *And his right hand and his excellent power hath holpen his people.* So *Pſal.* 116. 6. *I was brought low,* וְלִי יְהוֹשִׁיעַ *and he helped me.* The Chaldee פְּרִיקַת לֵיהּ *hath relieved*, or *redeemed him*: the LXXII. ἔσωσεν αὐτῷ, and the Latin *ſalvavit ſibi, hath ſaved for him*; the Syriack ܦܪܩ ܠܗ, as the Chaldee, *hath relieved*, or *redeemed him.* This being here applied to God, that *his right hand and holy arm hath relieved him, helped him, brought him ſalvation* or *deliverance*, though by ſome figure it may be interpreted of God's *relieving* his people, and ſetting forth himſelf *victorious* in the eyes of men, yet moſt literally it belongs to the prophetick ſenſe, accompliſht in the reſurrection of *Chriſt*; for then in an eminent manner did the divine power, called יְמִינוֹ *his*, i. e. God's, *right hand*, and God's fidelity in making good his promiſed relief (*he will not leave my ſoul in hades*——) fitly ſtyled וּזְרוֹעַ קָדְשׁוֹ *his holy arm*, bring him, i. e. *Chriſt*, relief, in raiſing his dead body out of the grave, and exalting him perſonally to God's right hand in heaven: and this peculiarly ſeems to be the נִפְלָאוֹת *the wonderfull things*, the complication of *miracles*, which are here mentioned in the beginning, and are the matter of the ſolemn thanſgiving in the enſuing Pſalm.

יְמִינוֹ

וּזְרוֹעַ קָדְשׁוֹ

נִפְלָאוֹת

b. יִמְחֲאוּ כָף

V. 8. *Clap*] יִמְחֲאוּ כָף *ſhall clap the hands*, is here applied to נְהָרוֹת *the rivers*, as an expreſſion of great joy. The whole heathen world are here expreſt by the ſeveral parts of this viſible globe, *Sea*, and *World*, and *Rivers*, and *Hills*, as before by *Earth*, and *Sea*, and *Field*, and *Trees*, *Pſal.* 96. lec. Note d. and ſo the joy that is here attributed to each of theſe, being the joy of men in the world, is fitly deſcribed by thoſe expreſſions of joy which are frequent among men; yet ſo as may have ſome propriety to thoſe inanimate parts, of which they are literally ſpoken. In triumphs and ovations it is ordinary among men to make a loud and vehement noiſe, and the *roaring* of *the ſea* is not very unlike that; and ſo likewiſe the *mugitus* which hath ſometimes been heard to break out from *hills*, in an earthquake; and accordingly יִרְעַם *make a loud noiſe*, is here applied to the *ſea*, v. 7. and יְרַנְּנוּ *cry vehemently*, to the *hills* v. 8. And ſo the *clapping of the hands* being a token of delight and approbation, and the ſtriking or daſhing of the water in a river being, for the noiſe of it, a reſemblance of that, *the rivers* are here ſaid to *clap their hands.* The Chaldee, ſaith *Schindler*, explain it by יִסְחוֹן חִפְיָא אִידָא *they ſhall ſtrike* or *play on the timbrels with the hand*, but ſure that is a falſe reading of the Chaldee; the more emendate Copies reade יִסְחוֹן כַּפְיָא כְּחֵדָא *let the rivers clap their hands together*, &c. and ſo the LXXII. κροτησάτωσαν χεῖρι, *ſhall clap the hand.* The ſame phraſe is uſed of *trees*, *Iſa.* 55. 12. and there both Chaldee and LXXII. agree in the rendring, יִשְׂחֲקוּן בְּעֻנְפֵיהוֹן, ἐπικροτήσουσι τοῖς κλάδοις, *they ſhall clap the hand*, or *applaud with the boughs*, the claſhing of *boughs* together in the *tree*, being a like ſound to that of *clapping of hands.* The Jewiſh *Arab* reads, *And let the people of the rivers ſtrike* or *clap their hands, and the people of the mountains all of them cry aloud* or *ſhout.*

c. יִרְעַם יִרַנְּנוּ

d.

The Ninety Ninth P S A L M.

The ninety ninth Pſalm, anciently || *attributed to* David, *ſeems firſt to refer to his quiet eſtabliſhment in that Throne to which God had choſen him, but prophetically alſo (as the former) to the kingdom of the Meſſias.*

|| Ψαλμὸς τῷ Δαυὶδ A Pſalm of David. LXXII. *Syr. Lat.* &c.

† be unquiet * that ſitteth

1. THE Lord reigneth, [a] let the people † tremble: he * ſitteth between the Cherubims, let the earth be moved.

Paraphraſe.

a. 1. The omnipotent God of heaven, that God that hath promiſed to be preſent in his ſanctuary, and appointed the Cherubims to be placed covering the propitiatory, thereby to denote his preſence there to all that ſeek him and pray to him, hath at length been pleaſed to ſhew forth his power in behalf of his ſervant David, hath diſcomfited the Canaanites and Jebuſites, and other his heathen enemies, and now quietly ſeated him in his throne (a lively image of his erecting the Meſſias's kingdom in mens hearts) and ſo ſhall firmly continue in deſpite of all commotion or oppoſition whatſoever. (The gates of hell ſhall not prevail againſt the Church, the ſpiritual kingdom of Chriſt here.)

2. The Lord is great in Zion, and he is high above all people.

2. And herein hath God magnified himſelf in the ſight of all the people round about, the God that is worſhipt and preſentiates himſelf in the Ark, now placed in Zion, is diſcerned even by heathen men to be far too ſtrong for any nation to reſiſt or oppoſe.

|| They ſhall confeſs יודו † that

3. || Let them praiſe thy great and terrible name, † for it is holy.

3. This they now are forced to acknowledge, to dread his power and vengeance, and confeſs that it is moſt juſtly evidenced on them, to the ſubduing of them, and magnifying his people. (This was more eminently fulfilled in the converſion of the Gentiles to Chriſt.)

4. The King's ſtrength alſo loveth judgment: thou doeſt eſtabliſh equity, thou executeſt judgment and righteouſneſs in Jacob.

4. All the ſtrength and ability that David hath had to bring him to this height and peace and ſtability, he hath received wholly from God: and that God which hath thus holpen him, hath done it to this great end, to puniſh ſin, and ſet up all manner of vertue, caſting out and deſtroying the deteſtable idolaters, ſeverely viſiting their

their unnatural ſins upon them, and by excellent Laws, and Rulers after his own heart, indeavouring to advance the practice of all purity and juſtice and charity among the Jews.

5. O let us all make our humbleſt united approaches unto him: and as they that petition a Prince on earth, uſe to caſt themſelves proſtrate at his feet, ſo let us be proſtrate in his ſanctuary (ſee v. 9.) that place of his peculiar reſidence, where we are appointed to aſſemble; and let us there uniformly adore, and praiſe, and magnifie him for this ſignal act of his glorious goodneſs and mercy toward us, and offer up our prayers and ſupplications unto him, as to one that never fails to make good his promiſe of hearing and anſwering the prayers of his faithfull ſervants, which are ardently addreſt to him.

5. Exalt ye the Lord our God, and worſhip at his footſtool; for he is holy.

b. 6. Thus hath he conſtantly diſpenſed his mercies to his people at the prayer of thoſe holy men whom he hath ſet over them. Three eminent inſtances there are of it recorded. One Exod. 32. 11. when at the prayer of Moſes God was propitiated after the great provocation of the golden calf. A ſecond Numb. 16. 46. when upon Aaron's making the atonement for the people in the buſineſs of Coreh, the plague was ſtayed. A third 1 Sam. 7. where upon Samuel's burnt-offering v. 9. and prayer v. 5. and crying importunately and conſtantly to God for the people v. 8. the Lord heard him v. 9. and the Philiſtims were diſcomfited v. 10.

6. Moſes and Aaron among [b] his ‖ prieſts, and Samuel among them that call upon his name: they called upon the Lord, and he anſwered them.

‖ chief men

c. 7. With every one of theſe God was pleaſed to commune and talk, as a friend with a friend, giving them vocal anſwers out of a bright cloud which incompaſſed them, a wonderfull dignation of God's to thoſe faithfull ſervants of his which obeyed and obſerved his commands.

7. He ſpake unto them in [c] the † cloudy pillar: they kept his teſtimonies, and the ordinances that he gave them.

† pillar of cloud

d. 8. And when the people had provoked God, and God's wrath was already gone out againſt them for their crying ſins, theſe mens prayers were ſo effectual with him, as to avert the plagues, and obtain remiſſion for them.

8. Thou anſweredſt [d] them, O Lord our God; * thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.

* O God thou wert propitiated for their ſakes, even puniſhing, or when thou wert puniſhing their machinations.

9. O let theſe unſpeakable dignations of his, and ſignal anſwers unto the prayers of his ſervants, bring us all to his ſanctuary on our knees, to praiſe and adore his ſacred and glorious majeſty, and offer up our continual and ardent prayers unto him.

9. Exalt the Lord our God, and worſhip at his holy hill; for the Lord our God is holy.

Annotations on Pſal. XCIX.

a. רָגַז

V. 1. *Tremble*] Of רָגַז we have ſpoken before (ſee note on *Pſal.* 4. e.) and obſerved the notion of it, as for *anger* ſo alſo for *fear* (ſo ſaith *Abu Walid* of this root, that in the Arabick it ſignifies *trembling* and *commotion*, and is ſometimes from anger, ſometimes from fear, and other occaſions) the word generally ſignifying *motion* or *commotion*, either of body or of mind, and both theſe being equally *commotions* of mind. Here the context may ſeem to direct the taking it in the notion of *commotion* ſimply, as that ſignifies ἀκαταστασία *ſedition* or *tumult of rebels* or other *adverſaries*. And then the ſenſe will lye thus, *The Lord reigneth*, יִרְגְּזוּ עַמִּים *let the people be moved*, i.e. Now God hath ſet up *David* in his Throne, and peaceably ſettled the *Kingdom* on him, in ſpight of all the *commotions* of the people. The LXXII. render it to this ſenſe (as *Pſ.* 4. 4.) ὀργίζεσθαι καὶ, *let the people be angry* or *regret* it, as much as they will. The Chaldee and Syriack uſe the ſame word רְוָעִין, from רָעַשׁ *to be moved*, which competently agrees to this notion, as alſo the latter part of this verſe; for as יֹשֵׁב כְּרוּבִים in the participle, *he that ſiteth on* or *inhabiteth the Cherubims*, is all one directly with יְהוָה *the Lord*, ſo תָּנוּט from נוּט, which, as נוֹר alſo, ſignifies *motion* and *agitation*, is exactly the ſame with יִרְגְּזוּ, and accordingly the Chaldee renders it יְוַעֲוַע, the former word וע or ע reduplicated, and ſo to the very ſame ſenſe; the LXXII. have σαλευθήτω *be ſhaken*, the Latin *moveatur* be *moved*, the ſame alſo. Yet may it alſo be read as in the future, and in the notion of *fearing* and *quaking*; *The nations ſhall tremble*, and *the earth ſhall be moved*, as appearances of God are wont to be received with *trembling* and *amazement*, and at the giving the law, *the people trembled* and *the earth ſhook*, and this will be a fit expreſſion of the ſubjecting the heathen world to *Chriſt*'s Kingdom. *Abu Walid* doubts whether תָּנוּט ſhould be referred to אֶרֶץ to ſignifie *let the earth be moved*, the ſame with תָּמוּט, or whether to God, and ſo be of the ſignification with נוּט in Arabick, *to hang*, making *the earth* the accuſative caſe, *he that ſitteth between the Cherubims hangeth (faſt) the earth*, according to that of *Job* 23. 7. *and hangeth the earth upon nothing*. And thus in an Hebrew-Arabick gloſſary it is rendred מעלק *hanging*.

יִרְגְּזוּ עַמִּים

יֹשֵׁב כְּרוּבִים תָּנוּט

b. כֹּהֵן

V. 6. *Prieſts*] כֹּהֵן, from כָּהַן *to miniſter*, is a common title of Civil as well as Eccleſiaſtical Officers. Hence it is that *Exod.* 2. 16. where the Hebrew hath כֹּהֵן, the Chaldee reads רַבָּא *the Prince of Midian*. So *Exod.* 19. 22, 24. הַכֹּהֲנִים clearly ſignifies, not the ſons of *Aaron*, but the firſt-born or chief of the families. So 2 *Sam.* 8. 18. *David's ſons were* כֹּהֲנִים, not *Prieſts*, but *Princes* or *chief Rulers*; רַבְרְבִין *great* men, ſaith the Chaldee, the ſame, called הָרִאשֹׁנִים *principal* or *chief men at the hand of the King*, 1 *Chron.* 18. 17. Of which ſort was *Ira*, called כֹּהֵן, not a *Prieſt*, but a *chief Ruler about David*, 2 *Sam.* 20. 26. And in the more general notion of the word, as it comprehends both Civil and Eccleſiaſtical Rulers, it is evident that *Moſes* as well as *Aaron* are here rightly recited בְּכֹהֲנָיו *among* God's *Rulers* or *chief men*.

c. עַמּוּד עָנָן

V. 7. *Cloudy pillar*] What עַמּוּד עָנָן *ſtation* or *pillar of cloud* here ſignifies, as far as refers to *Moſes* and *Aaron*, there is no difficulty. For as in their paſſage out of *Ægypt*, God conducted and protected them by a bright *cloud*, *Exod.* 13. 21. which is there, as here, called עַמּוּד *a pillar*, ſignifying thereby the form or ſimilitude of an hollow *pillar*, or concave body over their heads, coming down to the ground on every ſide of them, and ſo like wings incompaſſing and ſhielding them (ſee note on 1 *Cor.* 10. a.) ſo when 'tis added c. 14. 1. that *the Lord ſpake unto Moſes, ſaying*, that *Lord* that

that in the verſe immediately foregoing went before them in a *pillar of cloud*, there can be no doubt but God, as here is ſaid, *ſpake unto them in a pillar of cloud*. So *Exod.* 16. 10. *the glory of the Lord appeared in the cloud, and the Lord ſpake unto Moſes ſaying:* ſo *Exod.* 17. 6. when God ſaith unto *Moſes*, *I will ſtand before thee upon the rock in Horeb, and thou ſhalt ſmite, and water ſhall come out*, this is again this עַמּוּד *pillar*, or (according to the notion of the theme עָמַד *ſtetit*) *ſtanding of the cloud* on *Horeb*. So *Exod.* 19. 9. *Lo I come to thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever:* and ſo v. 16. as *there were thunders and lightnings*, ſo there was *a thick cloud upon the mount*, and *the Lord deſcended* v. 18. *and anſwered Moſes by voice* v. 19. and to this commerce *Aaron* was admitted v. 24. So c. 20. v. 21. *Moſes drew near to the thick darkneſs* (all one with *the cloud*) *where God was, and the Lord ſpake unto Moſes* v. 22. All the difficulty is, what relation this of the *pillar of cloud* can have to *Samuel*, in whoſe time this is not reported. To this the anſwer might be, that although the *anſwering them* v. 6. were common to all the three perſons, *Moſes* and *Aaron* and *Samuel*, yet there is no neceſſity that *the pillar of cloud* ſhould be common to them all; 'twere ſufficient that it is applicable to *Moſes* and *Aaron*, though not to *Samuel*. But yet even of *Samuel* it is evident, that (as 'tis here) God ſpake unto him, calling him by his name, 1 *Sam.* 3. and 'tis there ſaid at the fourth time of calling, when he proceeded to ſpeak and reveal himſelf to him, v. 10. *the Lord came, and ſtood, and called, Samuel, Samuel.* This muſt certainly ſignifie the ſame thing that was ſaid of God's appearing to *Moſes*, *Exod.* 17. 6. *I will ſtand before thee upon the rock.* And that being reaſonably reſolved to be this of the *pillar of cloud*, in probability this to *Samuel* being parallel to that, may be conceived to be this *pillar of cloud* alſo, though at three former calls 'tis certain it appeared not. So again at the time when *Samuel*'s offering and prayers were ſo ſignally heard at *Mizpeh*, 1 *Sam.* 7. it is ſaid v. 9. *the Lord anſwered him, and* v. 10. *the Lord thundred with a great thunder*; where God's voice, and *thunder*, were queſtionleſs like that of *Exod.* 19. 16. where *the cloud* is mentioned as well as *the thunder*; and indeed where thunder is, a cloud is ſuppoſed to be, and ſo this *anſwering* of *Samuel* with *thunder*, muſt be God's *ſpeaking to* him at this time (if not before) *out of the cloud* alſo. Thus in the New Teſtament we ſo frequently have the *voice* of God *out of a cloud*, that when the *voice* is mentioned without the mention of the *cloud*, the *cloud* is yet to be ſuppoſed, as that from whence the *voice* came.

d. לָהֶם V. 8. *Them*] The difficulty of this v. 8. will beſt be cleared by obſerving the notion of לָהֶם, not *to them*, or barely as a dative caſe (*forgaveſt them*) but *for them*, i. e. *for their ſakes*. The Chaldee render it אסתלהון *for*, or *becauſe of them*. And נשׂא then God's being נָשָׂא *pardoning* or *propitiated* (ſo נָשָׂא oft ſignifies *remiſſion*, *propitiation*) לָהֶם *for them*, is his ſparing the people for their prayers, as he certainly did in all the examples of *Moſes* and *Aaron* and *Samuel*; for all their prayers being for the averting of God's wrath from the people, God's being *propitiated for them* (or as the LXXII. ἱλαὸς αὐτοῖς, *eaſily propitiated by them*) is God's *pardoning* not *them*, but the *people for their ſakes*, or at their requeſts. This ſignal dignation of God's to them, in being thus *propitiated* and *reconciled* to the people *for*, or *by* their prayers, is here farther ונקם ſet of by the addition of וְנֹקֵם —(literally,) *and revenging their inventions*, i. e. when thou wert *revenging* or *puniſhing* their *wicked deeds*, when thou wert juſt entring on the work, then thou wert *propitiated*. Thus in the firſt example, that of *Moſes*, it is viſible; The people had terribly provoked God, and God was juſt puniſhing them, and he was ſtayed onely by *Moſes*'s prayers, *Exod.* 32. 10. *Now therefore let me alone, ſaith God, that my wrath may wax hot, and that I may conſume them, and I will make of thee a great nation*; i. e. God's wrath was gone out againſt them to the deſtroying of ſome of them, for this idolatry of theirs: ſo it appears v. 35. *the Lord plagued the people becauſe they made the calf*— i. e. *the Lord was* נֹקֵם עַל עֲלִילוֹתָם ונקם על עלילותם ἐκδικῶν ὅτι τὰ ἐπιτηδεύματα αὐτῶν, *avenging*, or *acting revenge on their deeds* or *machinations*, and ſome of the people were already *fallen* by God's hand, and *three thouſand in one day* were ſlain by the *Levites* at *Moſes*'s command v. 28. and if *Moſes* would have *let God alone*, they had been all utterly *conſumed*: and now, when God's wrath was thus high, and ingaged in the execution, *Moſes beſought the Lord* v. 11. and *God repented him of the evil which he thought to doe unto this people* v. 14. So in the ſecond example, that of *Aaron*. *Num.* 16. *God ſaith to Moſes* v. 45. *Get you up from this congregation, that I may conſume them as in a moment*, and it follows, *they fell upon their faces* (and prayed to God) then v. 46. *Moſes ſaid to Aaron, Take a Cenſer, and put fire therein from off the Altar; and put on incenſe, and go quickly unto the congregation, and make an atonement for them, for there is wrath gone out from the Lord, the plague is begun*, and v. 47. *behold the plague was begun among the people:* (and ſo God was literally נֹקֵם *avenging* or *puniſhing their deeds*) *and he*, i. e. *Aaron*, *put on incenſe, and made atonement for the people, and ſtood between the dead and the living, and the plague was ſtayed.* The like is alſo intimated in the third inſtance, that of *Samuel*, 1 *Sam.* 7. For there 'tis evident the *Iſraelites* were ſore preſt and worſted by the *Philiſtims*, and *afraid of* them v. 7. and *Samuel* tells them, that *if they do return unto the Lord with all their hearts, then they muſt put away their ſtrange gods*— *and God will deliver them out of the hand of the Philiſtims*, v. 3. And they do as he bid them v. 4. and kept a ſolemn *faſt* v. 6. (certainly for the averting ſome judgment under which they were) *and they ſaid to Samuel* v. 8. *Ceaſe not to cry unto the Lord our God for us, that he will ſave us*— And juſt then it was, that God was propitiated by *Samuel*'s prayers, *Samuel took a lamb and offered it, and cryed unto the Lord for Iſrael,* וַיַּעֲנֵהוּ *and the Lord anſwered him*, as here in the beginning of the verſe, אַתָּה עָנִיתָם *thou anſweredſt them, O Lord our God.* And ſo in every of the examples here ſpecified, this appears to be the full and ready importance of this paſſage.

The Hundredth PSALM.

Paraphraſe. A Pſalm || of praiſe. || for thanksgiving. לְתוֹדָה

The hundredth Pſalm being made up of lauds and praiſes of God for all his mercies, was appointed to be uſed at the offering of thoſe peace-offerings which were for a thankſgiving, Lev. 7. 12. the præfect or præcentor beginning, and ſinging,

1, 2. O let all the people in the world bleſs and worſhip and praiſe, and offer up their prayers and ſupplications to the God of heaven, reſort daily to his ſanctuary, and conſtantly attend his ſervice, and count this the moſt eſtimable and delectable task, the moſt renowned and glorious imployment:

1. Make a joyfull noiſe unto the Lord, all † ye lands;
2. Serve the Lord with gladneſs, come before his preſence with * ſinging.

† the earth הָאָרֶץ
* ovation or triumph בִּרְנָנָה

a. 3. As being our way of converſing with the great and glorious omnipotent creator of heaven and earth, to whom we owe all that we have, our very being and conduct and preſervation, and to whom we are obliged to pay all the obedience and obſervance that the meekeſt creatures in nature pay to thoſe that have care and conduct of them.

3. Know ye that the Lord he is God, || it is he that hath made us, and [a] not we our ſelves: we are his people and the ſheep of his paſture. || he hath הוּא

4. O let us make our ſolemn addreſſes to his ſanctuary, that court or palace where his divine Majeſty is ſignally pleaſed to exhibit himſelf, and to teſtifie his peculiar reſidence, and favourable audience to them who aſſemble there, by the preſence of his holy Angels in that place; let us come thither with all the humility and devotion of loyal thankfull hearts, and praiſe and magnifie his name for all the mercies we have ever received from him. To which beginnings of the Præfect, the whole quire of Prieſts anſwer,

4. Enter into his gates with thankſgiving, and into his courts with praiſe: be thankfull unto him, and bleſs his name.

b. 5. To this we have all imaginable obligations, not onely that of his ſovereign dominion over all, to which therefore all the performances of our lives are but a moſt unproportionable tribute; but alſo his abundant benignity, his rich promiſes of a never failing mercy, and his conſtant fidelity in performing to every man, that is qualified for receiving it, the utmoſt that he ever promiſed to any.

5. [b] For the Lord is good, his mercy is everlaſting, and his truth endureth to all generations.

Annotations on Pſal. C.

a. V. 3. *Not we our ſelves*] The Jewiſh *Arab* follows here another reading, not לֹא, but לוֹ *to him*, and accordingly interprets it, *we are* לֹה *to him*, or *his, his people, and the ſheep of his paſture.* And ſo the Chaldee alſo, *he hath made us*, וְרִילֵיהּ אַנְחְנָא *and we are his*; but the Syriack and LXXII. and Latin and Arabick accord in the other reading οὐχ ἡμεῖς, *and not we.*

b. כִּי טוֹב V. 5. *For the Lord is good*] That the Pſalm was appointed to attend the oblation of the peace-offering, appears by the title of it, מִזְמוֹר לְתוֹדָה a *Pſalm of confeſſion, acknowledgment, thankſgiving*, proportionable to that ſacrifice of *thankſgiving*, ſo ſtyled *Lev.* 7. 12. Now as in the offering of ſuch, the prieſts prepared and fired the ſacrifices, ſo the ſingers prepared and began the lauds. And this Pſalm being, in the former part of it, an *admonition* to *bleſſing* and *praiſing*, (which was the *Levites* office, as the Deacons in the primitive Church, who was therefore ſtyled the *monitor*, that invited or called upon them to pray) *Make a joyfull noiſe, ſerve, Come before his preſence, Know ye, Enter, be thankfull*— but in this laſt verſe a General form of *prayer*, uſed upon all occaſions, *the Lord is good, his mercy is everlaſting, and his truth endureth*— this laſt ſeems to be the Reſponſe of the whole Chorus of the Prieſts, at the inſtant of the firing of the ſacrifice, the præfect or præcentor having begun the reſt.

The Hundred and Firſt PSALM.

Paraphraſe. A Pſalm of David.

The hundred and firſt Pſalm, compoſed by David, is a meditation, and reſolution of all care of piety both in his own perſon and family, and in the adminiſtration of the regal office, to incourage and advance vertue, and rebuke and chaſtiſe impiety. It ſeems to have been compoſed on occaſion of bringing up the Ark to the city of David, to qualifie them for the preſence of that amongſt them: and it is an excellent directory to all perſons in the greateſt or loweſt place of authority on earth, whoſe ſole end and deſign it ought to be, if they deſire God's bleſſing upon them, to people the world with vertuous living, and to diſcountenance all wickedneſs.

1. I will sing of mercy and judgment; unto thee, O Lord, will I sing.

1. This Psalm will I addreſs unto the Lord of heaven, the ſubject of it being a firm reſolution and vow that I have inwardly made to him, for the ſetting up all goodneſs in my own, my ſervants, and ſubjects hearts, and for the managing of that office to which he hath raiſed me, ſo as may moſt tend to the incouraging of piety, and repreſſing of impiety, by diſtributing rewards and puniſhments with that impartial juſtice as ſhall moſt contribute to thoſe ends.

‖ inſtruct in the perfect– † when he ſhall come unto me,

2. I [a] will ‖ behave my ſelf wiſely in a perfect way: † O when wilt thou come unto me? I will walk within my houſe with a perfect heart.

2. Now that God hath reſtored my peace, and eſtabliſht me in the Kingdom, and afforded me this ſignal teſtimony of his preſence, the Ark of his Covenant, I am obliged to endeavour my utmoſt to fit and qualifie my ſelf for ſo great mercies, and am therefore ſtedfaſtly purpoſed, that from the day of his Arks coming into Jeruſalem, I will with all the wiſedom and prudence with which he ſhall indow me, ſet my ſelf to the moſt exact performance of my duty, and in all things indeavour to approve my ſelf to him, ordering all my affairs and actions, thoſe eſpecially of my Court, and of publick adminiſtration, ſo as may beſt demonſtrate the ſincerity of my heart, and the uprightneſs of my deſires and purpoſes in his ſervice. a.

3. I will ſet no wicked thing before mine eyes: I hate the work of them that turn aſide, it ſhall not cleave to me.

3. I will not entertain any one unlawfull deſign, though it ſhould pretend to reaſon of ſtate, or appear to contribute to worldly advantages never ſo much. The leaſt declination from the rules of juſtice, whatſoever the plauſible pretence be, I will for ever deteſt and avoid, and never permit my ſelf to be thus inſnared by the politick maximes of the world, as to admit that as prudential, which is not exactly conſonant to the ſtricteſt laws of juſtice and piety.

* crooked or cunning ‖ know no evil רַע לֹא אֵדָע

4. [b] A * froward heart ſhall depart from me: I ‖ will not know a wicked perſon.

4. He that ſhall think to obtain my favour, or gain admiſſion into my Court or Counſels, by being more ſhrewd or ſubtle or cunning than other men, by being able to direct me to ways of ſerpentine wiſedom, ſhall much fail in his project: There is none I ſhall more ſolicitouſly avoid, and baniſh from my ſecrets or ſervice, than ſuch, being abſolutely bent never to make uſe of any one ſuch art in all my deliberations. b.

† wide or vaſt רָחָב

5. Who ſo privily ſlandereth his neighbour, him will I cut off: him that hath an high look and [c] a † proud heart, will not I ſuffer.

5. Thoſe ways of whiſpering and detraction, by which men are wont to gain confidence and favour and imployment from Princes, ſhall not onely miſs of that ſucceſs with me, but be ſure to be ſeverely puniſhed, whenſoever I meet with them: As for thoſe whoſe pride, and ambition and inſatiable deſires of inriching or advancing themſelves, do put them forward to ſeek offices or imployments under me, I will have no patience for them, aſſuring my ſelf that thoſe that deſign ſuch advantages to themſelves, are never likely to intend the good of the publick. c.

6. Mine eyes ſhall be upon the faithfull in the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me.

6. In the choice of Counſellors, or ſervants and officers, this ſhall be my conſtant rule, to ſeek out thoſe that are of moſt tried fidelity and exact honeſty, that for any advantage whatſoever, even the preſervation of the Kingdom, will not admit of any unlawfull practice: ſuch and none but ſuch I ſhall expect will do me ſervice; and I will not admit any elſe, but ſuch as ſhall thus approve themſelves, into any imployment about me.

* in the midſt of בְּקֶרֶב

7. He that worketh deceit ſhall not dwell * within my houſe; he that telleth lies ſhall not tarry in my ſight.

7. A ſubtile, cunning, falſe perſon ſhall be ſo far from getting advancement in my Court or Counſels, or being preferred to the ſupreme offices of ſtate, that he that hath been found guilty of ſuch arts as theſe, that makes no conſcience of injuſtice or deceit, ſhall not be indured in my preſence.

‖ in the morning בַּבְּקָרִים

8. I will ‖ [d] early deſtroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord.

8. When wicked men are brought before my tribunals, I ſhall judicially proceed againſt them, and extirpate them out of the nation, and reform and reduce all this people, called by God's name, to the practice of all godlineſs, leaving, if it be poſſible, never an obſtinate notorious ſinner among them. d.

Annotations on Pſal. CI.

a. אַשְׂכִּילָה

V. 2. *Behave my ſelf wiſely*] From שָׂכַל *to underſtand*, is אַשְׂכִּילָה here in Hiphil, *I will make wiſe*, or *inſtruct*; ſo *Pſal.* 32. 8. אַשְׂכִּילְךָ *I will inſtruct thee*. The Chaldee interpret it as a ſpeech of God to *David*, אַשְׂכְּלִנָּךְ *I will inſtruct thee*; but the reſt of the Pſalm favours not this interpretation, being all in ſequence to the firſt verſe, in the firſt perſon, applicable to none but *David* himſelf. Of him therefore the word here in Hiphil being uſed, it muſt be applied in relation to his Kingdom, or Family, that he will *inſtruct* them, or perhaps as 'tis ſometimes uſed intranſitively, *I will underſtand*, or (as elſewhere 'tis frequent) in the notion of Hithpael, reciprocally, *I will inſtruct my ſelf*: which the LXXII. have ſufficiently expreſt by συνήσω, *I will underſtand*, and the Syriack by ܐܗܠܟ *and I will walk*, which is the paraphraſe, though not the literal rendring of it; the onely end and uſe of his knowing, learning, or *inſtructing himſelf in the way*, being the *walking* in it. And indeed *knowing* in the ſcripture-ſtyle ſo frequently ſignifying *doing* (*viz.* the practical knowledge) and *wiſedom* being uſed for *piety*, as *folly* for *ſin*, 'tis but regular, and agreeing to rules of analogy here, that *underſtanding*, or *inſtructing ones ſelf in the right way*, ſhould ſignifie the *walking in* it. The Jewiſh *Arab* here reads, *I will ſhew underſtanding* or *deal with underſtanding in an upright way*, or *I will conſider the perfect way, till thy enlargement* or *refreſhment come unto me, and I will walk in perfectneſs* or *uprightneſs of my heart, in the midſt of my family*. But if we conſider the latter part of the verſe, which may moſt probably direct us to the occaſion of compoſing this Pſalm, we ſhall find reaſon to apply it to others as well as himſelf, and indeed particularly to his houſhold, or family. When *David* reſolved to bring up the Ark of the Lord to *Jeruſalem*, 2 *Sam.* 6. *they brought it on a cart out of the houſe of Abinadab*, and *Uzza* driving the cart and taking hold of the Ark, *God ſmote Uzza and he died* v. 7. On this *David was diſ-*

pleaſed v. 8. *and afraid* v. 9. *and ſaid, How ſhall the Ark of the Lord come to me?* And *David would not remove the Ark unto him into the City of David, but carried it aſide unto the houſe of Obed-Edom*, and *there it continued three months.* But then being incouraged by the *bleſſing of the Lord on Obed-Edom and his houſhold*, v. 12. he reſumed the enterprize again, and *brought up the Ark of God into the City of David with gladneſs*, and *offered ſacrifice* v. 13. and *danced* v. 14. and *offered burnt-offerings* and *peace-offerings* v. 17. and *bleſſed the people* v. 18. and *dealt to all the people to every one a portion of bread, and fleſh, and wine*, v. 19. and *then David returned to bleſs his houſhold* v. 20. Where beſide the ſolemnities of carrying up the Ark, two things are obſervable in order to this preſent verſe of this Pſalm: 1. his being *afraid of the Lord*, which cauſed him to ſay, *How ſhall the Ark of the Lord come to me?* v. 9. and 2ly, his *returning to bleſs his houſhold* v. 20. Theſe two paſſages had in all probability relation the one to the other. He was *afraid*, the ſins and unworthineſs of his *family* might ſo far unqualifie them for receiving benefit by the preſence of the Ark, that it might bring a curſe inſtead of a bleſſing upon him; and although by the experience of it on *Obed-Edom*, he was encouraged to hope well, yet as ſoon as he had brought up the Ark, he omits no time, neglects no care, to fit and prepare his *family* for ſuch a *bleſſing*; and that ſure was by inſtructing them in the rules of God's worſhip and obedience, purging out all unreformed evil livers, not permitting one wicked perſon, ſlanderer, lyar, to remain in his houſhold, which as it is the meaning of his *returning to bleſs his houſhold* (in the notion of *bleſſing Act.* 3. 26. for *turning every one from his iniquities*) and withall, the interpretation of what we reade in the latter part of this Pſalm, *A froward heart ſhall depart from me: I will not know a wicked perſon* v. 4. *Who ſo privily ſlandereth his neighbour, him will I cut off: him that hath an high look and proud heart, I will not ſuffer* v. 5. *Mine eyes ſhall be on the faithfull, that they may dwell with me, and ſerve me* v. 6. *He that worketh deceit, ſhall not dwell in the midſt of my houſe; he that tells lies ſhall not tarry in my ſight* v. 7. ſo it is exactly equivalent to his *inſtructing in a perfect way* here, (which therefore probably muſt be interpreted to belong, as the *bleſſing* did, to his *houſhold* or *family*, yet including himſelf as his firſt care, the chief member of it.) Thus again to thoſe words of his, cauſed by his *fear*, אֵיךְ יָבוֹא אֵלַי אֲרוֹן יְהוָה *how ſhall the Ark of the Lord come to me?* the next words here are anſwerable, מָתַי תָּבוֹא אֵלָי *when it ſhall come to me*, by *it* meaning *the Ark* or *God*, which had that his peculiar reſidence in the *Ark*. (*Aben Ezra* reads, *I will underſtand the perfect way, when it*, i. e. *that way ſhall come unto me.*) By this accordance we have little reaſon to doubt, but this of the ſecond preparation of bringing up the Ark to *Jeruſalem*, was the occaſion and ſeaſon of compoſing this Pſalm, and his reſolution of purging, and ſo bleſſing of his *houſhold*, the ſubject of it: and this will prove a fit key to let us in to the meaning and full importance both of this verſe, and the reſt of the Pſalm; and therefore I have thus far enlarged on it.

מָתַי תָּבוֹא אֵלָי

V. 4. *A froward heart*] From עָקַשׁ *pervertit, curvat, to bend the wrong way*, or *make crooked*, is עִקֵּשׁ *crooked*, or *cunning*; he, or that, which recedes from *ſtreighneſs* or *directneſs*; and ſo 'tis to be taken here, in ſequence to them that *decline* or *turn aſide*, v. 3. The LXXII. render it καρδία σκαμβὴ *a crooked heart* (ſo ſaith *Heſychius*, σκαμβὸς στρεβλὸς, the word ſignifies *crooked*) in oppoſition to *directneſs* and clearneſs of dealing; and ſo the Chaldee עִוְקְמָנָא, from עִקֵּם *oblique* or *crooked*. All to expreſs that ſerpentine ſubtilty, made up of *crooked* motions and Mæanders, which are moſt oppoſite to upright and honeſt and clear dealings. b. עִקֵּשׁ

V. 5. *Proud heart*] From רָחַב *latus* or *dilatatus eſt*, is the noun רָחָב here, *broad*, or *wide*, or *large*, and being applied to the *heart* or *ſoul*, it notes *Largeneſs of deſires*. So *Prov.* 28. 25. רְחַב נָפֶשׁ *he here that is large in ſoul*, The LXXII. fitly rendred ἄπληστος *inſatiable*, applying it either to wealth or honour, the *inſatiate deſire* of either of which (as there it follows) *ſtirrs up ſtrife*. And ſo here they have rendred it again, ἀπλήστῳ καρδίᾳ, *he that cannot be filled in the heart*, i. e. the covetous or ambitious man: the Syriack reade ܪܚܝܩ *wide* or *broad*, ſo the Jewiſh *Arab*, *Him that is high of eyes, and wide of heart, I can have no patience with thoſe two.* c. רָחָב

V. 8. *Early*] The Judicatures for the examination and ſentencing of wicked men were wont to be in the morning, ſaith the learned *Hugo Grotius*, who thinks this alſo to be the meaning of *Job* 38. 13. where of *the morning* 'tis ſaid, that *wicked men are driven away by it.* And thus 'tis poſſible that phraſe of being *diſpelled* or *driven away* may be uſed for the cutting *them off* in Judicature, for ſo *Pſal.* 1. 4. the *ungodly being driven away by the wind*, is attended with their *not ſtanding in judgment.* But it may perhaps in that paſſage in *Job* more probably referr to the *diſperſing* of thoſe, whom the darkneſs of the night incouraged to wickedneſs, thieves, treacherous perſons, *&c.* whom the light would diſcover. To thoſe the conſequents ſeem to refer it; ſee the learned *Caſtellio* on that place. However of the cuſtom it ſelf there can be no doubt, both as to ſitting in Courts of Judicature, and to executions, that among them, as among us, they were uſually *in the morning*, at leaſt began then, when they continued till the evening. And to this moſt probably לַבְּקָרִים in the plural, *in the mornings*, here referrs, the ſeaſon wherein *David*, as a Judge, entring on the Tribunal, *deſtroys* and *cuts off the wicked doers.* The former part of the Pſalm contains his reſolution for choice of counſellers and officers of ſtate, preferring the plain, honeſt, and not the ſubtileſt contrivers; and this laſt for the execution of juſtice, diſcountenancing, and judicially *cutting off all wicked men.* The Jewiſh *Arab* reads *according to the paſſing of the mornings*, i. e. continually, day after day, every day or *morning*. d. לַבְּקָרִים

The

The Hundred Second PSALM.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

23. the prayer of the afflicted, ſeems to have been compoſed in time of the * Captivity (ſee v. 13, 14, &c.) probably by Nehemiah, after the return of Ezra with commiſſion for re-building the Temple, ſee Nehem. 1. 3. &c. and is a fit form for any that is ſore afflicted and ready to ‖ faint under the weight, and out of a mournfull ſoul affectionately addreſſeth his prayer to God.

Paraphraſe.

The hundred and ſecond Pſalm, ſtyled from v. 17. and

* עלשין בני דגלות in the perſon of the Captives, Kimchi. So Chald. v. 24.

1. Hear my prayer, O Lord, and let my cry come unto thee.
2. Hide not thy face from me in the day when I am in trouble: incline thine ear unto me, in the day when I call, anſwer me ſpeedily.

1, 2. O bleſſed Lord, that haſt promiſed thy ſeaſonable relief to all that in time of diſtreſs humbly require it

אורח נלותא the way of our exile. ‖ אדום משתלהי when he faints, Chald. a.

from thee, I am now overwhelmed with ſorrow (ſee Nehem. 1. 4.) and deſire to pour out my ſoul unto thee, to cry and call for thy relief, O be thou graciouſly pleaſed to admit my addreſs, and not to reject or caſt me from thee, to hear and anſwer my petitions, and that, as the exigence of thy people requires, with all ſpeed poſſible.

* are conſumed in the ſmoak, *or* end in ſmoak, ‖ dry wood † becauſe כי

3. For my days * are conſumed [a] like ſmoak, and my bones are burnt up as ‖ an hearth.

3. If thy relief be not ſpeedy, we ſhall ſoon be conſumed, our life will be ſud-

denly at an end, our ſtrength is already well-nigh exhauſted.

4. My heart is ſmitten, and withered like graſs, † ſo that I forget to eat my bread.

4. The puniſhments which we groan under are ſo preſſing, that they permit me

not to take my ordinary food, and that brings fainting and feebleneſs upon me.

5. By reaſon of the voice of my groaning my bones cleave to my ſkin.

5. My grief and ſorrow is ſuch that it hath wholly emaciated me.

‖ waſte places, *or* deſolations, b.

6. I am like a pelican of the wilderneſs, I am like an owle of [b] the ‖ deſart.

6. And for any relief from man, I am as deſtitute and

hopeleſs of it as the moſt ſolitary Pelican in the Deſart, which complains ſo ſadly, or the Owle that conſtantly takes up his lodging in ruinous houſes,

7. I watch and am as a ſparrow alone upon the houſe top.

7. Or the Sparrow, that having never a mate, ſits ve-

ry ſad and ſolitary and mournfull, expecting the return of her company, and in the mean time hath no proviſion of food near her, no allay of her ſorrow or ſolitude.

† my ſlanderers have c.

8. Mine enemies reproach me all the day, and † they that are [c] mad againſt me are ſworn againſt me.

8. My adverſaries imploy both their tongues and hands, make no ſcruple of the fouleſt

ſlanders and perjuries to miſchief me.

* wherefore d. e.

9. [d] * For I have [e] eaten aſhes like bread, and mingled my drink with weeping;

9. This hath been matter of exceſſive continual ſorrow to me, and accordingly I

have ſolemnly betaken my ſelf to faſting and mourning.

10. Becauſe of thine indignation and thy wrath, for thou haſt [f] lifted me up, and caſt me down.

10. And the principal ingredient in my ſorrow is the conſideration of that great

diſpleaſure of thine, to which I am to impute all theſe ſad and direfull effects of it.

11. My days are like a ſhadow that declineth, and I am withered like graſs.
12. But thou, O Lord, ſhalt endure for ever, and thy remembrance unto all generations.
13. Thou ſhalt ariſe and have mercy upon Zion; for the time to favour her, yea the ſet time is come.

11, 12, 13. My condition is every day worſe and more hopeleſs than other, my joyleſs life haſtening to its fatal period: and unleſs thou pleaſe to interpoſe thy ſovereign power, I am utterly and finally loſt. But herein this one great comfort remains, that thy ſtrength is beyond our weakneſs, thy eternity is oppoſed to our frail tranſitory ſtate, thy mercy ſurmounts our wants and miſery; and on this I ſtill found an hope and confidence, that thou wilt in thy good time return the captivity of our Church and Nation, reſtore us to the priviledges and bleſſings of peaceable aſſemblies, and that it will not now be long ere that moſt deſirable and acceptable time come.

‖ reſent, † will favour, *or* deal kindly with g.

14. For thy ſervants [g] ‖ take pleaſure in her ſtones, and † favour the duſt thereof.

14. To this hope I am induced by thine own promiſe, that whenſoever thy people

are carried captive by heathen enemies, if they ſhall be truly ſenſible of thy puniſhments, and humbled for their ſins, thou wilt then remember thy Covenant, and reſtore them. And this is our condition at this time. Now thy Church is laid waſte among us, (ſee Nehem. 1. 3.) we cannot chooſe but be ſenſible of our loſs and our ſins, and with all compaſſion and affection be tranſported, when we think of either. At preſent the want of outward proſperity hath not rendred her leſs deſirable in our eyes, but rather inhanſed the value of thoſe interdicted felicities, and made us vow all readineſs to endeavour the repairing of thoſe ruines, whenſoever thou ſhalt pleaſe to grant us that welcome opportunity.

15. So the heathen ſhall fear the name of the Lord, and all the Kings of the earth thy glory.
16. When the Lord ſhall build up Zion, he ſhall appear in his glory.

15, 16, 17. When that bleſſed time ſhall come, it ſhall be an effectual means to bring in whole heathen nations, Princes and people to thy ſervice, when they ſee ſo

* ſhrub הערער

17. He will regard the prayer of the * deſtitute, and not deſpiſe their prayer.

great

great a deliverance wrought for thy people, their captivity returned, and their Temple re-edified, evidences as of the omnipotent power of God, ſo of his readineſs to hear the prayers of thoſe that are brought to the loweſt ebbe of miſery and deſtitution.

18. The wonderfulneſs of this deliverance ſhall be recorded to all poſterity, and in probability be a means of bringing in thoſe that have not yet any being, to be proſelytes to the ſervice of ſo great and compaſſionate a God;

18. This ſhall be written for the generation to come, and the people which ſhall be created ſhall praiſe the Lord.

19,20,21,22. When they hear how ſignally he doth exerciſe his power and providence in affairs of the world here below, and how ready he is to relieve and reſcue thoſe that are in the greateſt diſtreſs and deſtitution, to return their captivity, and reſtore them to their country again, there to bleſs and praiſe, and proclaim the power and mercy of God in his Temple, making their conſtant ſolemn reſort thither, from all the quarters of the land, at the times by God appointed.

19. For he hath looked down from the height of his ſanctuary; from heaven did the Lord behold the earth,

20. To hear the groaning of the priſoner, to looſe thoſe that are appointed to death,

21. To declare the name of the Lord in Zion, and his praiſe in Jeruſalem,

22. When the people are gathered together, and the Kingdoms to ſerve the Lord.

h. 23,24. When I conſider the ſadneſs of our ſtate, the miſery and ſhortneſs of our lives, and on the other ſide the ſtrength and eternity of God, I cannot but addreſs my prayers unto him, with ſome hope that he will ſpare us, and reſtore us to ſome proſperity, and not cut us off in the moſt flouriſhing part of our lives.

23. [h] He weakened my ſtrength in the way, he ſhortened my days.

24. I ſaid, O my God, take me not away in the midſt of my days: thy years are throughout all generations.

25,26,27. 'Twas he, that by his almighty power at firſt created the whole world, and all the parts thereof; and though by the ſame he will in his due time either deſtroy, or change them quite from the condition of their creation, yet through all theſe tranſmutations he ſhall continue the ſame to all eternity.

25. Of old haſt thou laid the foundations of the earth, and the heavens are the work of thy hands.

26. They ſhall periſh, but thou ſhalt endure; they all ſhall wax old like a garment, as a veſture ſhalt thou ‖ change them, and they ſhall be changed: ‖ *ſee Heb.* 1. note c.

27. But thou art the ſame, and thy years ſhall have no end.

28. And this irreſiſtible power and immutable will of his is a ground of firm hope and confidence to me, that there ſhall be a time of reſt to God's faithfull ſervants, that upon our ſincere return to him, and reformation of our ſins, he will return our captivity: and if this fall not out in our days, yet our children and their poſterity ſhall receive the benefit and comfort of it, and be continued a people to him, and thereby for ever ingaged to ſerve him.

28. The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.

Annotations on Pſal. CII.

a. כָּלוּ בָעָשָׁן

V. 3. *Like ſmoak*] For בָּעָשָׁן *in ſmoak*, which we reade in the Hebrew, the Chaldee and LXXII. are thought to have read בְּעָשָׁן *as ſmoak*, and accordingly they render it הֵידְ תְּנָנָא ὡσεὶ κάπνου *as ſmoak*. But 'tis more probable that they ſo expreſs what they thought to be the meaning, than that they read it otherwiſe than we do: For the Jewiſh *Arab*, though reading בָּעָשָׁן, yet renders it כמא, &c. *as ſmoak is conſumed* or *vaniſheth*. The Syriack reade ܟܥܫܢ *in ſmoak*, and ſo the ſenſe will beſt bear either *my days* or *time* of my life כָּלוּ *conſume*, and wither *in ſmoak*, as *Pſal.* 119. 83. *a bottle in the ſmoak*, afflictions have had the ſame effect on me, as *ſmoak* on thoſe things that are hung in it, dried me up, and deformed me: or perhaps כָּלוּ *end*, or *fail*, or *conſume in ſmoak* (as when any combuſtible matter is *conſumed*, *ſmoak* is all that comes from it, and ſo it *ends* in that:) and to that the latter part of the verſe may ſeem to incline it, וְעַצְמוֹתַי *and my bones*, or *members*, or *body*, נֶחֱרוּ *are burnt up*, as that is all one with *conſumed*; ſo חָרַר ſignifies *uſtus, exuſtus eſt*, *Iſa.* 24.6. *the inhabitants of the earth* חָרוּ *are burnt up*, ſaith the Chaldee, *are conſumed*; and *Ezech.* 15. 4. *it is caſt into the fire for fewel, the fire devoureth both ends, and the midſt* נָחַר *is burnt up*; and *Exec.* 24. 10. ſpeaking, as here, of *the bones* יֵחָרוּ *let them be burnt up*. As for כְּמוֹקֵד, that is added, the interpreters differ in the underſtanding it. The word coming from יָקַד *accenſus eſt*, may be either the *place* where the fire is, or the *pot* which is *heated* by the flame of the fire, or the *wood* which is ſet on fire. The Syriack ſeems to take it in the firſt notion, rendring it, *my bones are grown white, as the hearth*, for ſo the *chimney* or *hearth* doth with the fire conſtantly *burning* on it. The Chaldee reads חֵידְ חַפְיָא as one of the *ſtones* that is ſet under the *pot* or *cauldron*, for that is the moſt probable meaning of חַפְיָא, and the Arabick אחפיא, ſee note on *Pſal.* 68. 8. But the LXXII. reade ὡσεὶ φρύγιον *as dry wood* (ξηρὸν ξύλον ſaith *Heſychius*) and the Latin, *ſicut cremium, as dry combuſtible wood*, and that is moſt appliable to the matter in hand; *the bones* or *members* of the body there being *burnt up* as *dry wood*, notes the ſpeedy exhauſting of the radical moiſture, which ſoon ends in the conſumption of the whole. And then the whole verſe fitly accords, *My days are withered away in the ſmoak*, or perhaps *end in ſmoak*, *my bones are burnt up like dry wood*.

b. חָרְבָּה

V. 6. *Deſart*] From חָרַב *to be deſtroyed*, or *laid waſte*, *Iſa.* 60. 12. *Jer.* 26. 8. *Zeph.* 3. 6. is חָרְבָּה, *a waſte place*, or *deſolation*, the *ruines* of an houſe, or an houſe ready to fall down, being uninhabited. In this ſenſe it muſt here be taken, ſo as to fit it for the *Owle* (ſo כּוֹס ſignifies *Lev.* 11.17. *Deut.* 14. 16.) here mentioned, for that is known to chooſe its lodging or place of abode in ſuch *ruinous* places. The LXXII. render it ἐν ἐκκαύσει *in the foundation of an houſe that is fallen*; though the Latin miſtook it, when they read, *in domicilio, in an houſe*. The Jewiſh *Arab* read *waſte deſolate places*, or *ruines*. כּוֹס

c. מִתְהוֹלֵל

V. 8. *Mad againſt me*] הָלַל, which ordinarily ſignifies *landavit*, ſignifies alſo *to behave* ones ſelf *indecently*,

indecently, like a *mad-man*, and in the Chaldee and Syriack dialect *to reproach*, or *ſlander*. Thus *Pſal.* 75. 5. *I ſaid* לְהוֹלְלִים, the Chaldee renders it לְסַחֲרָנַיָּא *to the ſcoffers*, אַל תְּהוֹלּוּ they reade again לָא תְּסַחֲרָנוּן *ſcoff not*, and ſo the ſenſe beſt bears there, ſpeaking of the rebels that depraved and defamed and ſlandered him. And ſo here מְהוֹלְלָי, adjoyned to חֵרְפוּנִי אוֹיְבַי *my enemies reproach me*, are moſt probably *my reproachers*, or *ſlanderers*; the Chaldee reads again מְסַחֲרָנַי *my ſcoffers* or *backbiters*, and to them moſt properly belongs, בִּי נִשְׁבָּעוּ *they have ſworn againſt me*, confirmed their *ſlanders* by oaths, or execrations upon themſelves if they be not true, ſee *Num.* 5. 21. The LXXII. reade οἱ ἐπαινοῦντές με, *they that commend me*, from the firſt notion of הָלַל *laudavit*, and the *Syriack* and *Latin* and *Arabick* agree with them.

בִּי נִשְׁבָּעוּ

V. 9. *For*] That כִּי ſometimes is a note of the cauſe, ſometimes of the effect, and accordingly is ſometimes rendred ὅτι *for*, or *becauſe*, ſometimes διὸν *wherefore*, ſee note *Luk.* 7. d. And to the latter ſenſe the context inclines it here, his *eating aſhes for bread*, i. e. his mourning (ſee note e.) and plenty of *tears*, being ſure the effect of the *reproaches* and *ſlanders* precedent, cauſed by them, and therefore not to be thought mentioned here as the cauſe of them, as the Greek ὅτι, and Latin *quia*, and Engliſh *for*, muſt import.

d. כִּי

Ibid. Eaten aſhes like bread] The importance of this phraſe אֵפֶר כַּלַּחְמִי *I have eaten aſhes*, may perhaps be miſtaken by thoſe who interpret it literally, of *feeding* on *aſhes*, or mixing *aſhes* with their *food*, whether it be by *eating panem ſubcinericium*, *bread baked in the embers*, which is not cleanſed from the *aſhes* that ſtick to it, or whether by making *aſhes* one of the ingredients in their *bread*, or (as ‖ *Bonaventure* ſaith of S. *Francis*) *caſting aſhes upon his meat*. The uſe of *aſhes* in mourning is frequently mentioned in Scripture, but that not as of a kind of diet, but as of that which accompanied *ſackcloth*, and was caſt upon their head, or tumbled and wallowed in, or ſat in. See 2 *Sam.* 13. 19. *Eſth.* 4. 1, 3. *Job* 2. 8. and 42. 6. *Iſa.* 58. 5. and 61. 3. *Jer.* 6. 26. *Lam.* 3. 16. *Ezech.* 27. 30. *Dan.* 9. 3. *Jon.* 3. 6. And that certainly was the uſe of *aſhes* among the *Jews* to *diſguiſe* them (ſee 1 *King.* 20. 38. and 41.) to make them look ſadly and neglectedly. But this had no relation to *eating*, but was generally uſed in their times of humiliation and faſting, when they ate nothing at all. Onely *Iſa.* 44. 20. we reade, *He feedeth on aſhes*, but that certainly in a prophetical, *i. e.* figurative ſenſe; for it is applied to the Idol-worſhipper v. 17. who prayed to that which cannot hear or help him, any more than *aſhes* would nouriſh; he cheats and abuſeth himſelf, *a deceived heart hath turned him aſide*, as there it follows. It remains therefore that this one place here in this Pſalm, which ſpeaks of *eating aſhes like bread*, be lookt on as a poetical phraſe, to be interpreted by the context, and by the general uſe of *aſhes* in the Scripture. The context ſpeaks of ſadneſs and mourning, and *aſhes* were the ſolemn rite thereof, being caſt upon the head, *&c.* and then faſting being joyn'd with mourning, the union of theſe two are here poetically expreſt by *eating aſhes like bread*, i. e. *eating no bread*, taking no food at all, but inſtead of that, entertaining themſelves with *aſhes*, though not *eating* them, but ſitting down or wallowing in them. And this being the importance of this phraſe, the other that follows וְשִׁקֻּוַי בְּבָכִי מָסָכְתִּי *I mingled my drink with weeping*, muſt be underſtood by analogy therewith, not literally, that he put any of his *tears* into his *drink*, but that inſtead of *drinking* (which is expreſt by *mingling* of *drink*, becauſe they commonly drank their wine *mixt* with water) he ſpent his time wholly in *weeping* and *lamenting*. Thus *Pſal.* 42. 3. *my tears have been my meat*, is no more, but inſtead of *eating I weep*; as when *Chriſt* ſaith *Jo.* 4. 34. *My meat is to doe the will of him that ſent me*, *i. e.* he follows that task incumbent on him from his Father, and his doing ſo ſupplies the place of *eating*, he doth this inſtead of that: and ſo *Pſal.* 80. 5. *Thou feedeſt them with the bread of tears*, *giveſt them tears to drink*, i. e. they *weep* and faſt, or eat nothing. And ſo that is the utmoſt importance of this whole verſe, mourning and faſting accompanied with *aſhes*, the ceremony, and *tears*, a natural conſequent of both theſe.

e. אֵפֶר כַּלַּחְמִי

‖ *invitis*: *Franc. c.* 5. *cinere conſpiciebat cibaria.*

V. 10. *Lifted up*] What is meant by נְשָׂאתַנִי *thou haſt lifted me up*, &c. is to be judged by the immediate antecedents, וְעַסְּךָ וְחֻצְפָּךְ *indignation* and *wrath*; by thoſe is meant a vehement *diſpleaſure* and *anger*, and in God, in whom *anger* is not found, effects that bear analogy with thoſe which proceed from angry men. To ſuch it is ordinary to *caſt to the ground* any thing that they are diſpleaſed with, and when the diſpleaſure is vehement, *to lift it up* firſt as high as they can, that they may *caſt it down* with more violence, and daſh it in pieces by the fall. And this is the meaning of the phraſe here, and ſo is a pathetical expreſſion of his preſent affliction, heightned by the dignity of the publick Office wherein *Nehemiah* was at the time of writing this mournfull Pſalm, *Nehem.* 1. 1. and 2. 1. The greater his place was at *Shuſhan*, the deeper this ſorrow for his countrey-men, and for *Jeruſalem*, *Nehem.* 1. 3. pierced him, whereupon he complains that God by way of *indignation* hath dealt with him, as thoſe that take an earthen *veſſel*, and throw it againſt the pavement, and that they may beat it to pieces the more certainly, *lift it up* firſt, as high as they can, to *throw* it *down* with more violence. This the LXXII. have fitly rendred ἐπάρας κατέῤῥαξάς με, and the Latin *elevans illiſiſti me*, *having lifted me up*, *thou haſt daſht me to pieces*. The Jewiſh *Arab* reads, *as if thou hadſt carried me*, *and then caſt me to them.*

f. נְשָׂאתַנִי

V. 14. *Take pleaſure in her ſtones*] The fulleſt meaning of רָצוּ אֶת אַבְנֶיהָ will be fetched from the promiſe of God to the *Jews*, *Lev.* 26. 41. that when they are carried captive by the *heathens*, and there *pine in the enemies land*, if *they ſhall confeſs their iniquity* — and if *their uncircumciſed heart be humbled*, וְיִרְצוּ אֶת עֲוֹנָם we reade, *and accept of the puniſhment of their iniquity*, *then will* God *remember his Covenant with Jacob*, &c. and *remember the land*. In thoſe words it is certain, that עָוֹן is (as we render it) the *puniſhment of iniquity*, ſee 1 *Sam.* 28. 10. and ſuch ſurely was the demoliſhing of the Temple, the ruine of that fabrick, which is here expreſt by אַבְנֶיהָ *her ſtones*, i. e. *rubbiſh*, or *heaps* of the ruinated *ſtones* of the Temple. So that in what ſenſe ſoever יִרְצוּ is taken in *Leviticus*, applyed to עָוֹן *puniſhment of iniquity*, in the ſame it muſt be taken here, where 'tis applied to the *ſtones* or *ruines* of the Temple; and that is ſure a paſſionate reſentment with humble melting ſorrow, to look upon the judgments inflicted, aſſenting to the equity of them. In this ſenſe, I ſuppoſe, רצה muſt be taken in the thirty fourth verſe of that 26. of *Levit.* אָז תִּרְצֶה הָאָרֶץ אֶת שַׁבְּתֹתֶיהָ *then ſhall the land reſent* (we miſrender, *enjoy*) *her ſabbaths*, ſpeaking of the deſolate countrey, lamenting and bewailing the loſs of thoſe precious opportunities which they formerly had, and made not uſe of. And thus in

g. רָצוּ

אַבְנֶיהָ

וְשִׁקֻּוַי בְּבָכִי מָסָכְתִּי

Veſpaſian's

Veſpaſian's coyn, in memory of the conqueſt of *Palaſtine*, there was on one ſide a woman ſitting weeping under a Palm-tree, and *Judæa Capta Jury taken*, in the reverſe. And ſo of this Captivity the Pſalmiſt tells us, *Pſal.* 137. 1. *By the waters of Babylon we ſat down*, and *wept when we remembred thee, O Sion.* To which kind of melting reſentment ſeeing the promiſe is made in that place of *Levit.* that God *will then remember the covenant, and the land*, the Pſalmiſt here fitly endeavours to prove that *the time is come*, in which God ſhould *have mercy upon Sion*, v. 13. by this argument, *for* or *becauſe thy ſervants* רָצוּ *paſſionately reſent her ſtones*, &c. referring in all likelihood to that promiſe of God, of which that *reſentment* was the expreſs condition. As for that which follows, יְחֹנְנוּ אֶת עֲפָרָהּ יְחֹנֵנוּ it will beſt be rendred (as it is) in the future tenſe, *they will* or *ſhall favour*, or *deal kindly with her duſt* or *rubbiſh*, i. e. they now promiſe moſt affectionately to repair her ruines, according to that of *Zorobabel*, *Zach.* 4. 7. he *ſhall bring forth the head-ſtone thereof with ſhoutings*, חֵן חֵן לָהּ *grace, grace to it*, or *favour, favour*, in accord with יְחֹנֵנוּ *ſhall favour the duſt of it* here: they that now paſſionately bewail and lament thoſe ruines, and their own and their fathers ſins, as the cauſes of them, ſhall hereafter joyfully joyn in the repairing thereof, and celebrate their finiſht work with the ſame tender, though more gratefull or pleaſing paſſion. The Jewiſh *Arab* thus renders the verſe, *For now thy ſervants are pleaſed with the ſtones thereof, contented* [or *contentedly*] *and are tenderly affected towards its duſt, in honour* [or *honouring it:*] and he explains himſelf in a note, that whereas formerly they ſet light by the Sanctuary, and ſinned againſt it, they now ſought after it, *veſtigium poſt oculum* (an Arabick phraſe proverbially ſignifying the *ſeeking after that which one hath let go*) magnifying, or honouring the duſt thereof, how much more the building thereof, if it might be built?

יְחֹנְנוּ

V. 23. *Weakned*] From the different acceptions of עָנָה for *anſwering* and *afflicting*, and by reading כֹּחִי for כֹּחַ, the LXXII. have much deformed this ver. 22. rendring עִנָּה בַדֶּרֶךְ כֹּחִי *he hath afflicted* or *humbled my ſtrength in the way*, by ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ, *he anſwered him in the way of his ſtrength*; and the Latin take it from them, *reſpondit ei in viâ virtutis ſuæ*; but the Syriack depart from them, and reade ܐܡܟܟ &c. *They have humbled my ſtrength on earth.* Then to קִצַּר יָמַי *he hath ſhortned my days*, the LXXII. connect the אֹמַר *I will ſay*, following, and render it ἡ ὀλιγότητα τῶν ἡμερῶν μου ἀπάγγειλόν μοι —— and the Latin likewiſe, *paucitatem dierum meorum nuncia mihi, declare to me the paucity of my days.* And herein the Syriack alſo agree with them; onely the Chaldee divide them, and render them aright, *My ſtrength is afflicted through the labour of the journey of my exile, my days are ſhortned, I will ſay before the Lord.* And this is ſurely the full rendring of the verſe. The Jewiſh *Arab* reads, *He hath weakned in this way my ſtrength, and ſhortned my age from it*, i. e. ſaith he, the *way of patience*, or *enduring* and *calling* [out on thee] *and we being in captivity our ſtrength is weakned from* [or by it, or from bearing] *it, by reaſon of the length of it.*

h. עִנָּה בַדֶּרֶךְ כֹּחִי קִצַּר יָמַי אֹמַר

The Hundred and Third PSALM.

Paraphraſe.

‖ A Pſalm of David.

‖ Davids. לְדָוִד

The hundred and third Pſalm is a ſolemn acknowledgment of the great and abundant mercies and deliverances of God, eſpecially that of pardoning of his ſin, and not exacting the puniſhments due to it, which muſt interweave in every mercy or deliverance which is beſtowed on ſinfull men, whoſe demerits have ſo much provoked the contrary. It was compoſed by David, as 'tis † thought, on a recovery from ſickneſs, and is alſo a * prophetick deſcription of the ſtate of Chriſtians under the Goſpel.

† *ſo* Aben Ezra and Kimchi.

* אִתְאַמַּר בִּנְבוּאָה it was ſpoken by prophecie, Chald.

1, 2. When I behold God in himſelf and his glorious divine attributes, but eſpecially in his works of mercy toward me, I am obliged with my whole heart, and all my moſt ardent affections of devotion, to bleſs and praiſe his name for all the mercies and favours which in great bounty he hath afforded me.

1. Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name.
2. Bleſs the Lord, O my ſoul, and forget not all his benefits:

3, 4, 5, 6. Particularly that for ſome time having corrected me for my good, to bring me to repentance, he hath now returned to me in mercy, pardoned my ſins, which moſt juſtly deſerved this his wrath, and withdrawn his puniſhments from me; and not onely reſcued me from the greateſt dangers hanging over my life, out of the bowels of his compaſſion to his diſtreſſed creature, but reſtored me to a perfect health, and to a moſt proſperous condition, a confluence of all mercies, to ſurround me, and ſatisfie all my deſires, and ſo made my old age like that of the Eagle, when ſhe hath moulted the old, and comes out furniſhed and adorned with new young plumes, as freſh and flouriſhing as in youth it ever had been; hereby exerciſing that ſignal property of his, to vindicate the cauſe of all thoſe that ſuffer injuries, to puniſh the oppreſſor, and relieve thoſe that are not able to defend themſelves.

3. Who forgiveth all thine iniquities, who healeth all thy diſeaſes:
4. Who redeemeth thy life from deſtruction, who crowneth thee with ‖ loving kindneſs and † tender mercies:
5. Who ſatisfieth [a] thy mouth with good things, ſo that [b] thy youth is renewed like the Eagles.
6. The Lord executeth righteouſneſs and judgment for all that are oppreſſed.

‖ mercy חֶסֶד

* commiſeration, *or* bowels רַחֲמִים

a.
b.

7, 8. Thus did he once proclaim his name to Moſes and the Iſraelites, Exod. 34. and therein his glorious nature, and the manner of his dealing with men, all exactly according to the rules of the moſt abundant mercy, in giving and forgiving, and ſparing long, and never ſending out his thunderbolts or deſtructions, till our provocations, continued in impenitently, extort and force them from him.

7. He made known his ways unto Moſes, [c] his * acts unto the children of Iſrael.
8. The Lord ‖ is mercifull and gracious, ſlow to anger, and plenteous in mercy.

* inclinations *or* nature

‖ mercifull רַחוּם

c.

9. *He*

9. He will not always chide, neither will he keep his anger for ever.
10. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

9, 10. And this is God's constant course; though he rebuke and expresse his just displeasure, and punish us for our sins, yet upon our reformation and serious return to him he takes off his punishing hand again, and will not proceed with us according to that measure that our sins might justly expect from him.

† or above

11. For as the heaven is high above the earth, so great is his mercy [d] † toward them that fear him.

11. On the contrary, to them that love and fear and serve him faithfully; his mercy is most abundantly poured out, as much above the proportion of their services, as heaven is above the earth, nay infinitely more, there being indeed no proportion between them. d.

12. As far as the East is from the West, so far hath he removed our transgressions from us.

12. And by that mercy of his it is, that at this time he hath so perfectly reconciled himself to us, and freed us from the punishments due to our sins:

13. Like as a father pitieth his children, so the Lord pitieth them that fear him.

13. And so he constantly will deal with all that sincerely return from their sins to new obedience, having the bowels of a father to all such, which will never permit him to be wrath with penitents, to scourge but rather compassionate that child that reforms that for which the punishment was sent.

14. For he knows our frame, he remembreth that we are dust.

14. For he knows and considers the frailness and ficklenes and great infirmities of our lapsed sinfull nature, our first original out of the dust of the earth, an emblem of our meanness and vileness, to which the ‖ corruption introduced by Adam's first sin, (see note on Psal. 51. 3.) and hereditarily derived to us, hath added wicked inclinations, which oft betray us to actual sin, if we do not strictly watch and guard our selves; and such is our weakness in this lapst state, that the most perfect, being not able to keep always upon so diligent and strict a watch, do oft slip and fall: All which God is graciously pleased to weigh, and not to deal in rigour with us, to punish us, or to cast us out of his favour, or withdraw his grace from us for every sin that we commit through this weakness, but in all his proceedings with us, to make an allowance for such sins as are committed through infirmity, sudden surreption, continual incursion of temptations, &c. and for these to afford his mercy (in Christ) to all that sincerely endeavour his service, and do not indulge themselves to any deliberate sin.

‖ יָצְרֵנוּ בִּינָה דַּכְּרֵנוּ יְהֵא

Our evil concupiscence that hurries us to sin.

‖ The days of man אֱנוֹשׁ יָמָיו

15. ‖ As for man, his days are as grass; as a flour of the field, so he flourisheth.
16. For the wind passeth over it and it is gone, and the place thereof shall know it no more.
17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children,
18. To such as keep his covenant, to those that remember his commandments to doe them.

15, 16, 17, 18. Man is a pitifull, weak, feeble, frail creature, fit to be compared with the most short-lived herb, or flour, which in its height of flourishing is suddenly blasted and destroyed, and gone, never to return again. And herein is the infinite mercy of God toward his servants to be seen, that it is much more durable than their lives: If they adhere faithfully to him in constant loyalty to his precepts, perform their part of the Covenant made with him, that of uniform, sincere, though not of never-sinning obedience, his mercies shall continue to them even after death (and then what matter is it, how short their present life is?) to their persons in eternal immarcescible joy and bliss in another world, and to their posterity in the blessings of this life, which he hath promised not onely to the third and fourth, but to the thousandth generation, Exod. 20. 6. and being thus by promise obliged, will be sure to perform it to all those that are carefull to observe the condition of it.

Child.

19. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.

19. This is he surely able to doe, being the omnipotent God of heaven and earth, sitting in heaven as a great Monarch in his throne, and exercising dominion over all creatures in the world, who are all most ready to obey him, and doe whatsoever he will have them. But most eminently this will he doe, by sending his Son the Messias into the world, the spring of all grace and mercy, who, after his birth and death, shall rise, and ascend, and enter on his regal office in heaven, subduing the whole heathen world in obedience thereto. See Rev. 4. 2.

20. Bless the Lord, ye his Angels, that excell in strength, that doe his commandments, [e] † hearkening unto the voice of his word.
21. Bless ye the Lord, all ye his hosts, ye ministers of his, that doe his pleasure.

† at hearing the—

20, 21. A natural and proper consequent to this it is, that (as Rev. 4. 8. at the erecting of Christ's throne, all the living creatures rest not day and night, saying, Holy, holy—so) the Angels of heaven (meant by those living creatures) those Courtiers that attend his throne, and are by him indued with the greatest power of any, that incompass him, many Myriads of them, and doe whatsoever he commands them with all the readiness and speed imaginable, these glorious creatures that are witnesses and ministers of his great and wonderfull acts of mercy, should for ever bless and magnify his sacred name. e.

22. Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

22. And that all the men in every corner of the world acknowledge and bless and praise his name, as being all the subjects of his kingdom as well as works of his power; among whom it is most just that I, that have received such mercies from him, should take up my part of the Anthem, make one in the quire and consort of those that sing continual praises to him.

Annotations on Psal. CIII.

a. עָרְיֵךְ

V. 5. *Thy mouth*] What עָרְיֵךְ here signifies, is not agreed among interpreters. The Chaldee renders יוֹמֵי סִיבְוּתָיְכִי *the days of thy old age*, referring it, saith *Schindler*, *to* עָרִיךְ *old, worn out* clothes, opposed to the *renewing of the age*, which here follows. But the word is used for the *mouth Psal.* 32. 9. עָרִי *whose mouth must be holden*—— the LXXII. there render it στόμασιν αὐτῶν *his jaws*. According to this notion it is that the Syriack here render it ܦܓܪܟ *thy body*, but the LXXII. ἐπιθυμίαν σου, *thy desire*, or *sensitive appetite*, the *satisfying* of

which is the providing for the *body* all the *good things* it ſtandeth in need of, and ſo is a commodious paraphraſe for *filling the mouth*, the organ of conveying nouriſhment to the *body*. *Aben Ezra*, and *Kimchi*, that refer this Pſalm to *David*'s recovery from ſickneſs, give this farther account of the phraſe, becauſe in ſickneſs *the ſoul refuſeth meat*, *Job* 33. 20. and the Phyſician reſtreins from full feeding, and preſcribes things that are nauſeous: In which reſpects the bleſſing of health is fitly deſcribed by the contrary. *Abu Walid* recites two interpretations; 1. that of our tranſlators, 2. taking עֶדְיָה in the notion of *ornament*, *that multiplieth thy adorning with good*, i. e. *that abundantly adorneth thee with good*, *Aben Ezra* approves the notion of *ornament*, but applies it to the *ſoul*, *the ornament of the body*, i. e. *who ſatisfieth thy ſoul with good*: And an Hebrew *Arabick* Gloſſary renders נסרך *thy body*.

b. בַּנֶּשֶׁר *Ibid. Thy youth is renewed like the Eagles*] Of the *Eagle* S. *Auguſtin* affirms, that the beak grows out ſo long that it hinders her taking her food, and ſo would endanger her life, but that ſhe breaks it off upon a ſtone; and of this he interprets the *renewing her youth here*. But S. *Hierome* on *Iſa.* 40. 30. more fitly expounds it of the *changing of feathers*. Of all birds it is known, that they have yearly their moulting times, when they ſhed their old, and are afreſh furniſhed with a new ſtock of feathers. This is moſt obſervable of Hawks and Vultures, and eſpecially of *Eagles*, which when they are near an hundred years old, caſt their feathers, and become bald, and like *young* ones, and then new feathers ſprout forth. From this ſhedding their plumes, they ſeem to have borrowed their name, נֶשֶׁר *an Eagle* from נָתַר or נָשַׁר *decidit*, *deſluxit* to *fall* or *ſhed*. To their bareneſs, or baldneſs, the Prophet *Micah* refers, c. 1. 16. *inlarge thy baldneſs as the Eagle*, כַּנֶּשֶׁר הַרְחִרִי קָרְחָתֵךְ *as the Eagle whoſe feathers ſhed*. And to the coming again of their feathers *Iſaiah* relates, c. 40. 30. *they that wait on the Lord ſhall renew their ſtrength* יַעֲלוּ אֵבֶר כַּנְּשָׁרִים *as Eagles they ſhall ſend up their feathers*: πτερορυήσουσιν, *they ſhall ſprout out their feathers*, ſay the LXXII. and ſo the Syriack ܢܫܕܪܘܢ they ſhall ſend *out their wings*; but the Chaldee וְיִתְחַדְּתוּן לְעָלְמַיְהוֹן *and they ſhall be renewed to their youth*, juſt as here תִּתְחַדֵּשׁ נְעוּרֵיכִי *thy youth ſhall be renewed as an Eagle*; which therefore in all reaſon muſt refer to the new or young feathers, which the old *Eagle* yearly ſprouts out. *Aquila longam ætatem ducit, dum vetuſtis plumis fatiſcentibus, novâ pennarum ſucceſſione juveneſcit. The Eagle is very long-lived, whilſt the old plumes falling off, ſhe grows young again with a new ſucceſſion of feathers*, ſaith S. *Ambroſe Serm.* 54. So the Jewiſh *Arab* reads, *So that thy youth is renewed like the feathers of Eagles.*

c. עֲלִילוֹתָיו V. 7. *His acts*] From עָלַל *to machinate, to deſign, to ſtudy, to attempt* to doe any thing, is עֲלִילוֹתָיו here annext to דְּרָכָיו *his way*, by theſe to ſignifie the nature and *ways* of God, or his diſpenſations toward men. The place here evidently refers to *Exod.* 33. There *Moſes* petitions God, *ſhew me thy way that I may know thee*, v. 13. and *I beſeech thee ſhew me thy glory*, v. 18. by his *way* and *glory* meaning his *nature*, and his *ways* of dealing with men, that they might diſcern what to conceive of him, and expect from him. *And he ſaid, I will make all my goodneſs paſs before thee, and I will proclaim the name of the Lord*, v. 19. by which his nature is ſignified: and what that *name* is, is ſet down by enumeration of his attributes, c. 34. 6. *The Lord, the Lord God mercifull and gracious, long-ſuffering and abundant in goodneſs*, juſt as here in the next verſe, *The Lord is mercifull*— Which concludes that God's עֲלִילוֹת here are his *nature*, that which in men would be called *ſtudium* or *indoles*, *diſpoſition* or *inclination*, as דְּרָכָיו *his way* is his dealings, his methods or courſe of dealing with men, the firſt his attributes, the ſecond his *actions*, all which are totally made up of *mercy* and *compaſſion*, and grace, not puniſhing his ſervants according to their ſins. The LXXII. fitly render it θελήματα αὐτοῦ *his wills*, or *inclinations*, but the Chaldee עוֹבָדוֹי *his doings* (and ſo the Syriack ܥܒܝܕܘܗܝ) but the learned *Caſtellio* moſt fully to the ſenſe of the place in *Exodus*, *naturam ſuam*, *his nature*. The Jewiſh *Arab* שמאילה *his nature* or *properties* in the plural (for ſo the word here is.)

d. עַל V. 11. *Toward*] Though עַל ſignifie *on*, and *toward*, as well as *above*, or *over*, and be fitly ſo rendred v. 13. and 17. where (as here) God's *mercy* is ſaid to be עַל *upon his children*, and עַל *upon them that fear him*; yet the compariſon that is here made between *the heaven* and *the earth*, and the *height* or excellence of one עַל (not *upon*, but) *above* the other, being anſwered, in the ἀνταπόδοσις, by the *greatneſs* or *ſtrength* (ſo גְּבֶר ſignifies) of God's *mercy* עַל יְרֵאָיו, that phraſe muſt by analogy be rendred, *above*, not *upon*, or *toward them that fear him*. And then the meaning muſt needs be this, that whatſoever our *fear* or *obedience* to God be, his *mercy* toward us is as far *above* the ſize or proportion of that, as *the heaven* is *above the earth*, *i. e.* there is no proportion between them, the one is as a point to that other vaſt circumference; nay the difference far greater, as God's *mercy* is infinite, like himſelf, and ſo infinitely exceeding the pitifull imperfect degree of our obedience. The other expreſſion that follows v. 12. taken from the diſtance of the *Eaſt from Weſt*, is pitcht on, ſaith *Kimchi*, becauſe *thoſe two quarters of the world are of greateſt extent*, being all known and inhabited. From whence it is that Geographers reckon that way their Longitudes, as from North to South their Latitudes.

e. לִשְׁמֹעַ V. 20. *Hearkning*] The notation of לִשְׁמֹעַ in this place ſeems beſt expreſt by the Arabick, *ſtatim atque audiunt, as ſoon as they hear*, for that is the character of the *Angels obedience*, that *as ſoon as they hear the voice of God's word, as ſoon as his will is revealed to them, they promptly and preſently obey it*. The Chaldee render it לְמִשְׁמַע קָל *at his voices being heard*, the LXXII. τῇ ἀκοῇ *as they hear*, or *as ſoon as they hear*.

The

The Hundred and Fourth PSALM.

The hundred and fourth Psalm is a most elegant pious meditation on the power and wisedom of God, in framing and preserving all the creatures in the world. Tis uncertain by whom it was composed, though in ‖ some Translations it hath David's *name in the inscription of it.*

‖ Greek, Latin, Syriack, Arabick, Æthiopick.

1. BLess the Lord, O my soul: O Lord my God, thou art very great, thou art clothed with † honour and majesty;

† glory and beauty, הוֹד וְהָדָר

Paraphrase.

1. There is no more consonant imployment or exercise for the soul of man, whose chief end and hope it is to come to the vision of God, than to ponder and meditate on his glorious essence and attributes, his power and providence or wisedom, the greatness and vastness of the one, and the infinite goodness and excellence of the other, such as cannot but be liked and admired by all that consider it. To which if I add his grace and mercy, wherein he hath revealed himself to me, not onely as a Lord and Prince of the whole creation, but withall as my most gracious God, and Father, and Preserver and Redeemer, I shall be obliged to acknowledge my self under innumerable ingagements to bless and magnifie him with my very soul, and all the faculties thereof.

2. Who covereſt thy self with light as with a garment, who stretchest out the heavens like a [a] * curtain;

* tent. 8.

2. He hath set up his throne and palace in the highest heavens, that place of the greatest splendor, which was at first all light, the chief work which is mentioned of the first days creation, Gen. 1. 3. In this he afterwards on the fourth day placed those glorious luminaries, the Sun, Moon, and multitudes of Starrs, Gen. 1. 14. and on that glorious spangled robe, the great Jehovah seems to shroud himself from humane view; and whensoever he appears, or exhibits himself to his servants (being in himself an infinite spirit, and so invisible to the eye of flesh) he doth it in a bright shining cloud, a weak image of that immense splendor and glory, thereby to challenge that admiration and reverence which is most due to him. Then under that pure luminous body of the heavens, he framed on the second day the regions of the air, Gen. 1. 6. erected them as a spacious Tent or Tabernacle or Pavilion, expanded and extended round about, so as to incompass the earth, which was placed in the midst of that great globe, as the centre of it, and by his secret power he hath ever since susteined it in this posture.

‖ upper roome

3. Who layeth the beams of his ‖ [b] chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the [c] wind;

b. c.

3. In the middle region of this element of air he placed also vast receptacles of waters, Gen. 1. 6. which he dispenseth to things below, as he sees convenient for them, and so also a multitude of clouds; and if at any time he will evidence his special presence, come down in judgment, or in mercy, among us men, those clouds are his high triumphant chariot, as it were, wherein he sits, and the wind as it were the wheels of that chariot, on which as on the wings of Cherubims in the Ark, overshadowing the mercy-seat (i. e. by the ministery of Angels) he is pleased to descend toward us.

† winds, *see note c.*

4. Who maketh his Angels † Spirits, his ministers a flaming fire;

4. For though he be able to doe all things by himself, to administer the whole world, as he first created it, by a word, by saying, and it was done, yet is he pleased to make use of the ministery of Angels, who some of them in subtil bodies of air, others of fire, come down, and execute his commands here upon the earth.

* hath built the earth upon her bases. יָסַד אֶרֶץ עַל מְכוֹנֶיהָ

5. Who * laid the foundations of the earth, that it should not be removed for ever.

5. As for the globe of the earth, which is incompassed with the regions of air and celestial spheres, and hath no visible support to sustain so heavy a body, hanging in the midst of such an expansion, yet hath God settled and established it as firm as if it rested on the most solid basis or foundations, fitted so strange a place for it, that being an heavy body, one would think it should fall every minute, and yet which way soever we would imagin it to stir, it must contrary to the nature of such a body fall upwards, and so can have no possible ruine but by tumbling into heaven. Thus hath God provided for its sustentation, and so shall it be sure to continue till the end of the world.

6. Thou coveredst it with the deep as with a garment, the waters stood above the mountains.

7. At thy rebuke they fled, at the voice of thy thunder they hasted away.

6, 7. At the first creation, the earth was covered all over, and as it were clothed with the great deep, that vast expansion of air and waters; those that are now the highest mountains, were then all under that liquid element: But in the second day a division was made, and the Firmament placed between the upper and lower waters, Gen. 1. 7. And then as at God's command v. 9. these inferiour waters were all gathered together into one place, and dry land appeared, and in the cavities of the earth large room was made for an ocean of waters, and for many lesser streams and lakes, and so the earth became habitable by this means, and a bare word of God did all this; so the other portion of those waters were made to float aloft in the air, and when they are ready to discharge themselves, thereby to drown what is beneath them, at the blast of an unseen wind, as at a rebuke of God's, they disperse and hide themselves, and at the voice of thunder which purifies the air, they immediately vanish, and are so far from overflowing the earth, which their posture seemed to threaten, that they are not discerned to be at all, save onely to refresh us sometimes with their seasonable showers.

‖ climb the-- יַעֲלוּ

† fall down on יֵרְדוּ

* prepared, provided יָסַדְתָּ

8. [d] They ‖ go up by the mountains, they † go down by the valleys, unto the place which thou hast * founded for them.

d.

8. This great body of waters being thus disposed, and withall the earth distributed into mountains and valleys, some parts much higher than the other, it pleased God that the water which was thus placed in the lower abyss or ocean, should by secret passages through the bowels of the earth, where it meets with an advantage to rise by, ascend far above its level, and so break forth and spring in those mountains, and from thence tumble down into the valleys, and so again by a perpetual alternation return unto the Ocean;

9. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth.

9. And being there inclosed, though it be perpetually tumultuous, foaming and swelling and tossing it self, labouring to overswell and overflow them by its waves, and billows, and surges, daily threatning to recover its old position of incompassing the face of the whole earth, yet hath God set such boundaries and banks to it, and by his own power so wonderfully restrained it, and promised always to doe so, that it observes a regularity in its

its disorder, a temper in its madness, keeps still a just return of ebbing and flowing, seldom transgresses the known water-marks, and so frees us from all fear that it shall ever be able to prevail to drown the earth (see Jer. 5. 22.)

10, 11, 12. But on the other side, the water thereof God dispenseth through veins of the earth, which (weetens and takes off all the brackishness of it, and then pours it out in springs, and those fill the hollow or low places, set by him for receptacles of waters; and having from the hills, as they pass, still fresh supplies, they grow at length into deep and navigable rivers, from which all the wants of men and beasts and fowls of the air (that feed on flyes and insects, and fishes generated there, and are sheltered with the thickets which that moisture plentifully produces, and fill the woods with variety of sounds) are sufficiently provided for.

e. 10. He sendeth the springs into the ‖ valleys, which run † among the hills. ‖ brooks נחלים
11. They give drink to every beast of the field, the wild Asses [e] quench their thirst. † between בין
f. 12. By them shall the fowls of the air have their habitations, [f] which * sing among the branches. *see* note e. * send out their voice from between the boughs or leaves.

13, 14, 15. As for those superiour parts of the earth which are not thus furnished, the clouds are a store-house for them, and those God by his special care and providence empties out upon the earth, when he sees fit, and gives it its fill of moisture, whereby it is inabled to bring forth grass for the beasts, all manner of plants and grain for men, bread and wine and oile, all manner of provision both for necessity and delight, for daily food and festivities; all which are by this means demonstrated to be the special productions of God's all-wise and gracious providence.

13. He watereth the hills from his ‖ chambers: the earth is satisfied with the fruit of thy works. ‖ or upper rooms, *see* note b.
14. He causeth the grass to grow for the cattel, and herb for the service of men, that he may bring forth food out of the earth,
15. And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengthneth mans heart.

16, 17, 18. And the same wise providence extends to the trees of the forrest, affords maintenance even to the tallest and goodliest of them, the Cedar and the Firr; and that in the most improbable soil, the tops of the barrenneſt mountains, never manured nor planted by humane industry, in the midst of rock and flint, where no grass can grow to any height, and where 'tis hardly imaginable how the roots of such trees should fasten: This sure is an act of no less than a divine power and wisedom, designed for some more than common end. The Cedars are of such excellent use for buildings, that they seem to have been planted and nourished by God on Lebanon on purpose for the most magnificent structure of the Temple; and both that and the firr-tree grow to a vast height, so as to secure the birds that build in them, as the tops of the steepest hills secure the goats (that have the peculiar faculty of climbing them, where no hunter can follow them) and as the holes in the rocks are a safe retreat for the rabbets, passing a mine and building themselves an house, where no crows of iron could make entry.

16. The trees of the Lord ‖ are full of sap, the Cedars of Lebanon which he hath planted; ‖ shall be satisfied שבע
g. 17. Where the birds make their nests: as for the stork, the [g] firr-trees are her house.
h. 18. The high hills are a refuge for the wild goats, and the rocks for the [h] conies.

19. A special work of the same providence it is, that by the motion and influences of the moon, the fit seasons of husbandry and other humane actions are measured and directed, according to the different quarters thereof; on this depend the stationary returns of tides, the growth of plants, the increase and decrease of humours in the body even of man, and peculiarly his brain, the seat of his understanding, is much concerned in it. In all which respects it is, that the sun, which hath so much to do in the governing and blessing every part of the world, doth not always keep up in any horizon, but leaves some part of every natural day to that other luminary to manage.

19. He appointed the moon for seasons, the sun knoweth his going down.

20, 21. And as between these the day and the night are divided, so there are evidences of God's wisedom in each of these, special uses for each. The dark of the night is useful to beasts of prey, which are pursued by mankind, and are fain to keep in their holes and caverns all day, when if they should come abroad, they would much disturb the quiet of men, but then by advantage of the darkness of night are inabled to ravage, and feed, and sustein themselves; and though the Lions for want both of swiftness and of scent be ill qualified to provide for themselves, yet hath divine providence taken care of them, directed them to make use of another creature which is swift, and of a quick scent, and that joyns in league with them, and having seised the prey, stands by, till they have filled themselves: A wonderfull dispensation, to which, and to the hand of God in it, they owe their food as discernibly as they would do, if God in answer to their roaring, as by way of return to our prayers, immediately power'd down, or bestowed their food upon them.

20. Thou makest darkness, and it is night, wherein all the beasts of the forrest † creep forth. † treal or move, *see* note k.
i. 21. The young Lions * roar after their prey, and seek their [i] meat from God. * roaring for prey, and to seek. שאגים לטרף ולבקש

22, 23. And the day is more eminently useful for other offices, the doing all the works incumbent on us, for the culture of the earth, &c. and for this a fair space is assigned from sun-rise till sun-set, all which space those beasts of prey lie close in their dens, to which they gather themselves in companies, though by the same providence it is ordered that they go not out in herds, (if they did there would be no resisting them) and thither they betake themselves at the same time that men rise to their labour, i. e. constantly every morning.

22. The sun ariseth, they gather themselves together, and lay them down in their dens.
23. Man goeth forth to his work, and to his labour untill the evening.

24, 25, 26. Thus hath God created and disposed not onely these, but all things else, in all variety of excellencies; his wisedom and his bounty is seen in all things; and not onely in the earthly part of the globe, but in the other as to appearance barren and destructive element, that most vast and spacious ocean, furnished with such a multitude of fishes of all sorts and sizes, useful also to the benefit of men by navigation, and famous for the great sea-dragon, the whale, which is fortified against all force and art, so as to contemn all assaults of men.

24. O Lord, how manifold are thy works? in wisedom hast thou made them all; the earth is full of thy riches.
k. 25. So is ‖ this great and [k] wide sea, wherein are [l] things † creeping innumerable, both small and great * beasts. ‖ the sea, great and wide in space † swimming * living creatures, *see* note k.
l. 26. There go the ships, there is that [l] Leviathan, whom thou hast ‖ made to
m. [m] play therein. ‖ formed to scorn, or triumph, or contemn.

27, 28. And for all these hath God made abundant provision of food, to support

27. These wait all upon thee, that thou mayest give them their meat in due season.

28. ‖ That

‖ Thou giveſt [תתן]

28. ‖ That thou giveſt them, they gather; thou openeſt thy hand, they are filled with ᵃ good.

and refreſh them when they ſtand in need of it, and that by ways of his own wiſe diſpenſing, without any care or ſolicitude of theirs, requiring no more of them than to partake of that feſtival entertainment which he hath prepared for them. n.

29. Thou hideſt thy face, they are troubled: thou takeſt away their breath, they die, and return to their duſt.

30. Thou ſendeſt forth thy ſpirit, they are created, and thou reneweſt the face of the earth.

29, 30. And from him their very life, and all the joys and comforts thereof every minute depend. The withdrawing his favour and benign aſpect and concurrence, and ſuſtentation, is the cauſe of all their miſery, of all the ſtrokes and judgments that light upon any part of this lower world, and of their preſent death, and return to the elements whereof they are compounded, when he ſees fit to ſummon them. And as at firſt by his bare will and command, as by a breath and word of his mouth, all theſe were created out of nothing; ſo by the ſame omnipotent creative power and wiſe diſpoſal, of his own meer will and pleaſure, he continues the ſpecies of each by ſeed and ſucceſſion, by which, as by a natural ſtock of ſupply to all that decays and departs, he doth yearly and daily renew the world, and keep it up as full as if nothing ever periſhed in it, (an emblem of his future dealing with us men in the reſurrection.)

31. The glory of the Lord ſhall endure for ever; the Lord ſhall rejoyce in his works.

31. This method and courſe of Gods, for the ſetting out and illuſtrating the glory of his infinite power and providence, ſhall thus laſt as long as this world continues; and as God in the firſt creation, had his reſt and ſabbath, took delight in his own work, lookt on it altogether, and behold it was exceeding good; the ſame complacency hath he in the continuance, and managery of it ever ſince. (O let not us men be the onely ungratefull part of his creation; let us for ever praiſe and glorifie his name, tranſcribe that feſtival Sabbath of his, and return him the tribute of our obedience and our moſt pious acknowledgments for theſe and all his abundant mercies, afford him that equitable content and delight, of not pouring out his benefits on ſuch unworthy receivers as we men moſt frequently are, and as we ſhall be, if we live not in uniform obedience, in all works of piety before him.)

32. He looketh on the earth, and it trembleth; he toucheth the hills, and they ſmoak.

32. And as his providence, ſo his ſovereign power and dominion is continued over all the creatures in the world. As one breath or act of his will created all, ſo one look of his, one leaſt expreſſion of his diſpleaſure, is enough to ſet the whole earth a trembling, and the loftieſt parts of it, the mountains, a ſmoaking (and ſo to caſt the ſtouteſt proudeſt ſinner into an agony of horrour and dread. 'Tis a moſt formidable thing to fall into the hands of the living Lord. As the Law was given on Sinai with thundrings and lightnings and earthquakes; ſo ſhall our obedience be exacted of us, and our diſobedience avenged in a moſt fearfull manner. And the foreſight of all that may very reaſonably charm us to all duty and obſervance.)

33. I will ſing unto the Lord as long as I live; I will ſing praiſe to my God while I have my being.

34. My meditation ° † of him ſhall be ſweet; I will be glad in the Lord.

33, 34. On both theſe accounts every faithfull ſervant of his having a rational ſoul to apprehend, a ſpirit inflamed and enlightned to obſerve, and a tongue and voice to ſpeak theſe wonders, will find very frequent occaſions of continuing to bleſs and praiſe his name as long as God allows them life and faculties to doe it: They will take care to be conſtantly and diligently exerciſed in performing this moſt acceptable duty to him, and take more pleaſure in it, than in all the moſt delectable divertiſments or tranſporting ſenſualities in the world, and never be fully cheared but in ſome exerciſes of piety or vertue, which they are aſſured is gratefull to him, and will be it ſelf a reward to him that is thus exerciſed; and yet hath aſſurance of much more, God himſelf will be to all ſuch their joy and gladneſs. † ſhall be ſweet to him. o.

35. Let the ſinners be conſumed out of the earth, and let the wicked be no more. Bleſs thou the Lord, O my ſoul. Praiſe ye the Lord.

35. As for thoſe that will ſtill ſtand out againſt his ſo juſt, ſo reaſonable, ſo honourable, ſo joyous an imployment, and in ſpight of all conviction and obligation maintain their ſtubborn diſobedience againſt the all-wiſe, all-powerfull, all mercifull Creatour, and force him to the exerciſe of his juſtice, they can look for nothing but periſhing and utter deſtruction. O let my lot be among them that praiſe him here, and ſhall for ever praiſe him hereafter, I will therefore make haſte to joyn with the bleſſed Saints and Angels in heaven, and now early beforehand practice that which I hope to chant out for ever, and end, as I began, by calling all men to joyn with me in an Hallelujah. Bleſſed be the name of the Lord now and to all eternity.

Annotations on Pſal. CIV.

a. יְרִיעָה

V. 2. *Curtain*] What יְרִיעָה properly ſignifies, will appear by *Exod.* 36. there we find *ten* יְרִיעֹת *of fine twined linen* — v. 8. and thoſe being *coupled one unto another became one Tabernacle*, v. 13. Over theſe *he made* יְרִיעֹת *of goats hair for the tent* or *covering over the Tabernacle*. Here 'tis evident that both the ſides of the *Tabernacle*, ſuch as we uſually call *curtains*, and the top, which in a Bed we call a Teſter, in a Tent the *covering*, were indifferently called יְרִיעָה; which concludes it to be an *expanſum*, whether of linen or skin, of which tents were wont to be made, and from thence the tent it ſelf, which conſiſted of ſuch. So 2 *Sam.* 7. 2. *the Ark of God* which was then *in the Tabernacle* or *Tent*, was ſaid to dwell בְּתוֹךְ הַיְרִיעָה *in the midſt of the curtain*, ſay the LXXII. *in the midſt of the Tent* or *Tabernacle*, as that is there oppoſed to an *houſe of Cedar*. So *Cant.* 1. 5. the יְרִיעוֹת *of Solomon* are to be underſtood by analogy with the *tents of Kedar* precedent, from which they differed as *fair* from *black*, thoſe being plain and *black*, but *Solomon*'s (as all the reſt of his furniture) ſumptuous and magnificent, but ſtill both of them of the ſame common nature of *Tents*, though one much finer than the other. From hence it is that *Jer.* 4. 20. *dwellings* are expreſt as by *tents*, ſo by יְרִיעוֹת, which the Chaldee there renders מְדוֹרַי *my towns* or *cities*. So that ſtill the word ſignifies *a Tent* or *Tabernacle*, or the materials whereof ſuch were made, which being ordinarily *skins*, the LXXII. here render it διφθέρ, the Latin *pellem a skin*, the Syriack and Chaldee reteining the Hebrew word. And being here applied to the *heavens* or body of the *air* (which is oft expreſt in the Scripture by this word שָׁמַיִם *heavens*) it muſt probably ſignifie not the uppermoſt part of the *tent*, the teſter or canopy onely, but the whole *tent*, canopy and *curtains* both, for by that the air which incompaſſes the earth is moſt fitly reſembled, in reſpect of us

here

here below, for whoſe uſe it is that God hath thus *extended* or *ſtretcht* it *out*. Agreeable to this it is that *Gen.* 1. 6. the *air*, *which there divideth* or *ſeparateth*, (as אוּרץ from ורץ in Arabick is to *ſeparate* as a *curtain* doth) *betwixt the waters*, is called רָקִיעַ, which we render *firmament*, but coming from רָקַע *expandit*, is better rendred *expanſum*, *expanſion*, being thus *extended* over all the earth, as a *tent* about it; ſo that the earth is placed (as it was ſaid of the *Ark*, 2 *Sam.* 7.) בְּתוֹךְ הַיְרִיעָה *in the midſt of a Tent* or *Tabernacle*. This *Tent* God is ſaid to *ſtretch out*, by his ſecret inviſible virtue doing that which in *Tents* here below is wont to be done with cords.

b. עֲלִיּוֹתָיו V. 3. *Chambers*] עֲלִיָּה from עָלָה *aſcendit*, ſignifies any *upper room*, to which they aſcend. So 2 *Sam.* 18. 32. he *went up to* עֲלִיַּת הַשָּׁעַר *the chamber over the gate*. Accordingly the LXXII. here render it ὑπερῶον *an upper room*, and the Latin *ſuperiora ejus*, *his upper ſtories*. By עֲלִיּוֹתָיו therefore muſt be meant, though not the ſupreme, yet the ſuperiour or middle region of the air, which is here deſcribed as an *upper ſtory* in an houſe, *laid* firm with *beams* (accounting the earth and the region of air about that as the lower room) and this floor is here ſaid poetically to be *laid in the waters*, thoſe *waters* which *Gen.* 1. are *above the expanſum*. This is moſt evident by v. 13. where God is ſaid to *water the mountains* מֵעֲלִיּוֹתָיו *from* theſe *his upper rooms*, theſe clouds, whence the rain deſcends: the Chaldee calls them בֵּית גִּנְזֵי עִלָּאֵי *the houſe of his ſuperiour treaſuries*, where plenty is *ſtored* up, and from whence it is rained down upon us. And ſo as v. 2. the higheſt *heavens* are in the firſt place ſet down, expreſt by *light covering* God, (a luminous palace where he dwells eſpecially, who is every where preſent, and next after that, the element of *air*, as a *Tent* or *Tabernacle* for the earth; ſo here in the third place we find the *waters*, that part of them which remained in the middle region of the air (when the lower region of the air called רָקִיעַ *the expanſion*, *Gen.* 1. 6. *divided the waters from the waters*, the ſuperiour *waters* kept in the air from the inferiour which now fill the Ocean) in which, ſaith the Pſalmiſt, *the beams of theſe upper rooms* were *laid*; (ſee note [a] on *Pſalm* 148.) i. e. whereas in the building of an *upper ſtory*, there muſt be ſome walls or pillars to ſupport the weight of it, and on that the *beams* are laid, God here by his own miraculous immediate power *laid*, and ever ſince ſupported theſe *upper rooms*, there being nothing there but *waters* to ſupport them, and thoſe, we know, the moſt fluid tottering body, not able to ſupport it ſelf: and therefore that is another work of his divine power, that the *waters*, which are ſo fluid, and unable to contein themſelves within their own bounds, ſhould yet hang in the middle of the air, and be as walls or pillars to ſupport that region of air, which is it ſelf another fluid body.

c. רוּחַ *Ibid. Wind.*] What רוּחַ, which ſometimes ſignifies *ſpirit*, ſometimes *wind*, which is nothing but air moved, is ſet to import here, might be ſomewhat uncertain, were it not for the next verſe, where 'tis ſaid of the *Angels*, *He maketh his Angels* רוּחוֹת, *and his miniſters a flaming fire*, (which the Apoſtle *Heb.* 1. 7. expreſly expounds of the *Angels*.) There as *Angels* and *Miniſters* are but ſeveral names of the ſame divine creatures, ſo רוּחוֹת and *fire* are but expreſſions of the ſeveral appearances of them, ſometimes in *airy*, ſometimes in *flaming* clouds. In this part of v. 3. is deſcribed the uſe of *clouds* for God's appearing to us here below, expreſt by mention of his *chariot* and *walking*. He is we know an infinite Spirit, and ſo inviſible to any material, created, finite faculty; yet he is ſaid to come down to us, to preſentiate and exhibit himſelf to us at ſome times more than others, then eſpecially when the *Angels*, who are the attendants and officers of his Court, the *ſatellitium* or *guard* that wait upon him, † *mentemque profundam circumeunt*, and *incompaſs this profound Mind* (as the *Platoniſts* ſtyled God) do viſibly appear unto us. And theſe again being in their own nature either ſpiritual, and ſo inviſible ſubſtances, or elſe, if bodies, of a moſt ſubtile, indiſcernible nature, are wont (when they purpoſe to appear) to come in *clouds*, either *airy*, or (that air being aſcended) *fiery* and *flaming*. In which reſpect that *airy* or *fiery cloud*, when it is in motion eſpecially, is fitly reſembled to an *Eagle with wings*, in which thoſe *Angels* deſcend, and overſhadow firſt, then perhaps light on us, as an *Eagle*, or Dove doth firſt hover over, then light on any thing, and then God is agreeably ſaid to *come*, or *fly*, or *walk on* thoſe *wings of the wind*, or *moved air*, or white *cloud*, i. e. to be eminently preſent, where the *Angels* thus appear. From hence therefore it may be reſolved that as רוּחוֹת in the plural in the next verſe are *the winds*, i. e. *agitated air*, or *clouds*, wherein the *Angels* appear, and thoſe defined (by their oppoſition to *flaming fire*) to be *clouds* of *pure air*, white not *fiery* clouds; ſo the רוּחַ here is the generical word, belonging to both thoſe ſorts of *clouds*, which the *Angels* make uſe of to deſcend and appear in, and thoſe *clouds* of ſuch a breadth, as to reſemble the wings of an Eagle or great Bird: and then God who *makes the clouds his chariot*, his *vehiculum* to bring him down, may fitly be ſaid to *walk on* theſe *wings* toward us. Thus *Pſal.* 18. 10. God's *riding on the Cherub*, is again expreſt by *flying on the wings* of רוּחַ which we there alſo render *the wind*. There the Angels are ſure meant by the *Cherub*, and thoſe (as in the Ark) pictured with *wings*. Now in the Ark the wings of the *Cherubim* were ſo placed one toward the other, that they made over the Propitiatory a kind of Seat, and that was looked on as the ſeat of God; and accordingly the רוּחַ or *ſpirit*, there and here, on whoſe *wings* God is ſaid to *fly* there, and *walk* here, muſt be thoſe agitated *clouds*, whereby, as with *wings*, the *Angels* fly down to us; and ſo God is ſaid to *walk*, or be preſent on them. This makes it neceſſary to render רוּחַ in the ſame ſenſe in both verſes, and that (according to the original notion of it) *air*, or *wind*, which are exactly all one, ſave that the latter intimates motion, and ſo is the fitter to expreſs theſe *clouds* by which the *Angels* deſcend, moſt frequently with ſome incitation, πνεῦμα σφοδρὸν βιαῖον, a *violent ruſhing blaſt*, *Act.* 2. 2. *Aben Ezra* and *Kimchi* in this fourth verſe are willing to take the word רוּחוֹת *winds* in the genuine notion, and *Angels* in a metaphorical, interpreting it by *Pſal.* 148. 8. *wind and ſtorm fulfilling his word*, where the *wind* is deſcribed as a kind of *miniſter*, and ſo *Angel* of God. But the Apoſtle *Heb.* 1. 7. expreſly applying the words of this fourth verſe to the *Angels*, obligeth us thus to interpret them.

† Boeth.

רוּחוֹת

d. הָרִים בְּקָעוֹת V. 8. *They go up by the mountains*—] It is not here certain whether הָרִים *mountains*, and בְּקָעוֹת *valleys* or *plains*, be to be read as in the nominative, or as in the accuſative caſe. If they be in the nominative, then we muſt reade as in a parentheſis (*the mountains aſcend*, *the plains* or *valleys ſink down*) joyning the end of the verſe, *unto the place*—to *haſte away*, v. 7. thus, *The waters* once *ſtood above the moun-*

mountains, thoſe places which now are ſuch, but at the uttering God's *voice*, they *fled* and *haſted away* (the *mountains aſcending, and the valleys deſcending*) *unto the place which thou haſt prepared for them.* Thus the LXXII. and Latin underſtood it, ἀναβαίνουν ὄρη, καταβαίνουν πεδία, *aſcendunt montes, & deſcendunt campi, the mountains aſcend, and the plains deſcend*, referring to the change that was made in the *earth*, from being perfectly round and incompaſſed with *waters*, into that inequality wherein now it is, great *mountains* in ſome parts, and great *cavities* in other parts, wherein the *waters* were diſpoſed, which before *covered* the face of the *earth*. But they may be more probably in the accuſative caſe, and then מַיִם the *waters* v. 6. which were underſtood v. 7. though not mentioned (for it was the *waters* that there *fled* and *haſted away*) muſt be here continued alſo, *viz.* that *the waters* יַעֲלוּ *aſcend* or *climb the mountains*, and יֵרְדוּ *deſcend* or *fall down upon the valleys* or *fiſſures*, or *hollow places*, ditches and the like receptacles of *waters* (for ſo בִּקְוָע now ſignifies among the Rabbins.) And this ſenſe the Chaldee follow, *they aſcend from the abyſs* לְטוּרַיָּא *to the mountains*, and *they deſcend* בְּבִקְעָתָא *into the valleys, to the place*— And this is the cleareſt expoſition of it, rendring an account of the courſe of *waters*, ſince the gathering them together in the Ocean, that from thence they are by the power of God directed to paſs through ſubterranean *meatus* to the uppermoſt parts of the earth, the *hills* and *mountains*, where they break forth in *ſprings*, and then by their natural weight *deſcend*, and either find or make channels, by which they run into the Ocean again, that מָקוֹם *place* which God hath hewed out as a receptacle for them; and by their thus paſſing they are profitable for the uſe of men, in *watering* the *cattel*, and the *fruits* that grow on the *earth*, v. 10. &c.

מַיִם

יַעֲלוּ

מָקוֹם

e. יִשְׁבְּרוּ

V. 11. *Quench*] יִשְׁבְּרוּ from שָׁבַר *to break*, and applied to hunger, or (as here) to thirſt, muſt ſignifie to *allay*, or *quench*, to debilitate, and take off the keenneſs of the appetite. The phraſe is communicated to other languages, and is uſual among us, who take *breaking* of *faſt*, for *eating*. The LXXII. here reade ἀπεκδέχονται εἰς δίψαν, *they expect* or *wait for* their *thirſt*; and ſo the Latin *expectabunt*, reading no doubt יִשְׁבְּרוּ from שָׁבַר with שׁ (not שׂ) which ſignifies *to expect* or *wait*: ſo v. 27. *all theſe wait on thee* יְשַׂבְּרוּן, the LXXII. there, as here, reade, ἀπεκδέχονται *expect*. So *Pſal.* 145. 15. *the eyes of all* יְשַׂבֵּרוּ *wait on thee*. But (as the Chaldee, ſo) the Syriack aſſures us of the other reading of it, who render it ܢܬܪܘܝܘܢ *are filled* or *ſatisfied*, when they *thirſt*. This is here peculiarly remarkt of the *aſſes* in the dry remote and ſandy deſarts, which though a dull and ſtupid creature, are by providence taught the way to the waters, and there is no ſuch way for the thirſty traveller, as to obſerve the herds of them deſcending to the ſtreams.

יִשַּׁבְּרוּ

f. עָפְאִים

V. 12. *Sing*] The word עָפְאִים is not elſewhere uſed in the Bible, but onely in the Chaldee *Dan.* 4. 12, 14, 21. There 'tis interpreted by the LXXII. φύλλα *leaves*, as here by the Chaldee וְאַנְוָיָא *boughs* or *leaves* (from נוע being *moved* or *ſhaken*) becauſe the *boughs* or *leaves* are agitated by the wind. There it is diſtinguiſhed from κλάδοι *branches*, which are there expreſt by another word, עֲנָפוֹהִי *his branches*. It is therefore moſt reaſonable to render it here either *boughs* or *leaves*, and מִבֵּין muſt be in ſtrict rendring *from between* (ſo בֵּין muſt be rendred v. 10. not *among* but *between*, ἀναμέσον ſay the LXXII. to denote the hollow receptacles for *waters betwixt* the *hills*, or riſings of the ground on both ſides.) *From between theſe boughs* or *leaves* then *the fowls of the air* יִתְּנוּ קוֹל *ſend out their voice*, not by *ſinging* onely (for that is peculiar to few) but by making any noiſe that is proper to them. It is here hard to divine upon what ground, or by what underſtanding of the word, the LXXII. ſhould render it πετρῶν *rocks*, and yet the Latin follow them in the reading, and the Syriack by ܛܘܪܐ *mountains*, or *rocks*, ſeem to conſent to them, the context inclining it to the notion of *boughs* or *leaves*, and the uſe of the word in *Daniel* confirming it. 'Tis poſſible they might apply it to the *ſprings* precedent, v. 10. which coming out of *rocks* or *mines*, they might think thoſe *rocks* poetically expreſt by *branches* of thoſe *ſprings*. But it is moſt probable that for עָפְאִים they reade כְּפָאִים, and ſo render it *rocks*, for ſo we know *Cepha* ſignifies.

מִבֵּין

בֵּין

יִתְּנוּ קוֹל

g. בְּרוֹשִׁים

V. 17. *Firr-trees*] For בְּרוֹשִׁים *firr-trees*, ſo underſtood both by the Chaldee and Syriack, the LXXII. reade ἡγεῖται αὐτῶν *is the captain of them*, the Latin, *dux eſt eorum*, reading, 'tis probable, בְּרֹאשָׁם *in the head of them*.

h. שְׁפַנִּים

V. 18. *Coneys*] For שְׁפַנִּים *rabbets* or *coneys* (ſo uſed *Lev.* 11. 5. *Deut.* 14. 7.) ſome copies of the LXXII. now reade χοιρογρυλλίοις *hedghoggs*, others λαγωοῖς *hares*, and the Latin follows the former; reading *herinaceis hedghoggs*; and that moſt probably is the right reading of the LXXII. becauſe both in *Leviticus* and *Deuteronomy* they ſo render שְׁפַנִּים. That the word cannot ſignifie *hares*, is certain both from *Deut.* 14. 7. where הָאַרְנֶבֶת *the hare* is ſet down diſtinct from it, and from the context here, which makes the *rocks* their *refuge*, as to *coneys* they are, but not to *hares*: and the ſame prejudice lies againſt the other; and therefore the Chaldee render it טַפְוְיָא *coneys*, and ſo *Abu Walid*, ſaying, 'tis a *creature not ſo common in the Eaſt, but in the Weſtern parts frequent*, and *call'd* אלקנליה, *Alconilie*, the corruption of *Cuniculi*; and ſo the Jewiſh *Arab*, ללובר *to the Coneys*; and the Syriack ܠܫܦܢܐ (not as the Latin Tranſlator *Leporibus*, but) *to coneys*.

i. מָאכָל אָכְלָם

V. 21. *Meat from God*] What is here ſaid of the *Lions* peculiarly, that they *roar after their prey, and ſeek their meat from God*, may be illuſtrated by what is obſerved of thoſe creatures, that to their great ſtrength, and greedineſs, and rapacity, they are not proportionably provided with ſwiftneſs of body to purſue thoſe beaſts in the deſart on which they prey, nor yet ſo quick-ſcented, as to be able to follow and trace them to their places of repoſe. It hath therefore been neceſſary to the providing for theſe, that ſome ſupply ſhould be made to theſe defects by ſome other way. And it hath been affirmed by ſome, that their very *roaring* is uſefull to them for this end, and that when they cannot overtake their prey, they do by that fierce noiſe ſo aſtoniſh and amaze the poor beaſts, that they fall down before them. But it is more credible, what is reported of the Jackales, a ſort of larger Foxes, that being provided of thoſe abilities which the *Lion* wants, is joyned to him, firſt by intereſt (as wanting that ſtrength which the *Lion* hath) but more by the great Law of Nature, into a league and ſtrict confederacy, and ſo conſtantly hunts for the Lion, and when he hath ſeized the prey, ſtands by, till the Lion hath ſufficiently gorged himſelf, and then contents himſelf with the remainder. If this have that truth, which

it

it professes to have, it gives a clear account both of the phrase of *roaring after the prey*, and of *seeking it from God*: of *roaring*, as being able to doe nothing else toward the getting it, but onely thus to frighten the hearers, and express his own hunger and want, in which respects the Devil, in *seeking whom he may devour*, is exprest in this style of a *roaring Lion*, 1. as very greedy of his prey, 2. very unable to get it, unless we voluntarily yield to his loud noises, beside which he hath no other means to prevail upon us, and if we resist or not give our consent to his temptations, we have conquered, and he, as worsted, will *fly from us*. Of his *seeking his meat from God*, who by this extraordinary dispensation bestows it on him, as it were in answer to his call, the *roaring* here being proportionable to the *crying*, or *gaping* of the *young Ravens*, *Psal.* 147. 9. and so this, as that, interpreted to be a natural way of calling on God, which he that relieves the destitute, obliges himself to answer.

k. רַב יָדַיִם

V. 25. *Wide sea*] One Epithet of the *sea* here is, that 'tis רַחַב יָדַיִם, which the Latin renders *spacioſum manibus*, *wide in hands*, by *hands* signifying the extent of the *branches* thereof both ways, on this side and on that side; but the Chaldee פְּתֵי תְחוֹמִין *wide* or *spacious in the bounds*; the Jewish *Arab*, *wide of banks* or *shores*; and the LXXII. very properly εὐρύχωρος *of wide extent*. The Syriack reteins the Hebrew, ܝܕ̈ܝܡ from ܝܕ, which as it signifies *hand*; so it is used also for *space* or *place*, because those are wont to be distinguished by the right and left *hand*. So *Deut.* 23. 12. וְיָד *and thou shalt have a place without the camp*, where the LXXII. reade τόπος *place*. So 2 *Sam.* 8. 3. יָדוֹ *his place*, we render *his border*; and so many times more in the Old Testament.

l. רֶמֶשׂ

Ibid. Things creeping] רֶמֶשׂ (from רָמַשׂ *to tread* or *go*) signifies any kind of *incessus* or *motion*, whether on the earth or water, and must be rendred as the context directs it. v. 20. 'tis used of *the beasts* חַיְתַ֥ת חָרֹֽשׂ *of the forrest*, חָרֹשׂ, and then must be interpreted not *creep*, but *go*, or *move*, or *walk*; and here being applied to the fishes of the *sea*, it must be rendred *swimming*; and so *Gen.* 1. 21. where in the *waters* God is said to *bring forth Whales and every living soul* רֶמֶשׂ הַנֶּפֶשׁ *that moves* as things *move* in the *waters*, i. e. *that swims*. In proportion wherewith חַיּוֹת the חַיּוֹת that follows, are not to be rendred *beasts* (which we use not to apply to fishes) but by some more general word or phrase, *living creatures*, which is exactly answerable both to the original חַיּוֹת from חָיָה *vixit*, and the Greek ζῶα.

m. לִוְיָתָן

V. 26. *Leviathan*] Of *Leviathan*, the Whale, or vast bulk of fish, we have a large description *Job* 41. 1. &c. The sum of it is, that he is of too great a size to be taken with hooks and lines, as other fishes are, to be brought to hand, or managed, as beasts of the land oft are, and so made useful and serviceable either to our sports or business, to be slaughtered for food, and either eaten or sold, as others, or any ways to be assaulted and taken. He is so fortified by nature, that there is little hope to combate with him, and prevail; consequently all care and sollicitude is removed from him, as long as he hath his guide, the Ἡγεμὼν or *Musculus*, by whose conduct he steers, but being deprived of that (which 'tis the fishers first design to procure) he runs himself a ground, and so perisheth. And this may give us the notion of לְשַׂחֵק here, which is applied to *Leviathan*. The word signifies *to deride*, *scoff*, or *contemn*, and is applied to God *Psal.* 2. 4. speaking of the oppositions and tumults of the people, *He that sitteth in heaven* יִשְׂחָק *shall laugh at them*, *contemn them*, as those that are not able to doe any thing against him. So *Job* 39. 7. יִשְׂחַק *he shall laugh at the tumult of the city*; and in the description of *Leviathan* ch. 41. 29. וַיִּשְׂחַק *and he shall laugh at the shaking of the spear*, i. e. *contemn* all the weapons that can be brought against him. And this certainly is the meaning of it in this place, that the *Whale* is so fortified with his scales, which are so near one to another, that no air can come betwixt them, they are so joyned and stick together, that they cannot be sundred, *Job* 41. 16, 17. (and from thence the word *Leviathan* seems be fetcht, from לָוָה *to be joyned* and *stick fast together*) that he *scorns* and *laughs at*, and triumphs over all opposition or assaults which can be made upon him in the sea. The LXXII. well render it ἐμπαίζειν, *to mock*, or *scoff*, or *laugh at*.

לְשַׂחֵק

יִשְׂחָק

n. טוֹב

V. 28. *Good*] טוֹב hath the notion of *goodness* onely, not of *benignity* also; which we accordingly in vulgar style call Bounty or Bonity. The LXXII. here reade χρηστότης *benignity*, and other copies πιότης *fatness*: and it is here applied to the great plenty that God provides for all creatures, even to *saturity* (so יִשְׂבָּעוּן signifies) a kind of *festival diet*, according to the notion of יוֹם טוֹב *a good day*, i. e. a *festival*. The word is also used sometimes to signifie *a great degree*, as when in our language we use a *good* deal, for a *great* deal, and *well* done, for *throughly* done; and so the LXXII. oft renders it σφόδρα *very much*, and ἀκριβῶς *exactly*; and so here יִשְׂבָּעוּן טוֹב may signifie *well*, i. e. *plentifully filled*, and that returns to the same sense.

יִשְׂבָּעוּן

o. עָלָיו

V. 34. *Of him*] It may be thought dubious whether עָלָיו *to*, or *on him*, belongs to the *meditation*, or the *sweet*. If to the first, then our English is right, *My meditation of*, or *on*, *him shall be sweet*, *viz.* to him that *meditates*; and to that the consequents well accord, *I will be glad*, (which is an effect of *sweetness* in him to whom it is such.) But all the ancients joyn in the second way of understanding it, *My meditation shall be sweet to him*, or as the Jewish *Arab*, עִנְדָה *with him*, according to that of the Psalmist, *Psal.* 19. 14. *Let the meditation of my heart be always acceptable in thy sight.* Thus the Chaldee here קֳדָמוֹי *before him*, the LXXII. Ἡδυνθείη αὐτῷ, *Let it be sweet to him*, the Syriack ܥܠ̈ *to him*, and so the others also. And so עַל signifies *to*, as well as *on*.

The

The Hundred and Fifth P S A L M.

The hundred and fifth Pſalm is a thankfull pious commemoration of all God's mercies, and providences, and fidelities to his people, the firſt of thoſe three that David *delivered to the hand of* Aſaph *and his Brethren,* 1 Chron. 16. 8. *to be uſed in the daily miniſtery before the Ark, to record and bleſs the name of God.*

1. O Give thanks unto the Lord, call upon his name, make known his deeds among the people.

Paraphraſe.

1. O let us all, in our daily prayers to God, confeſs and acknowledge, and proclaim to all the world, the great and gracious works which he hath wrought for his people.

2. Sing unto him, ſing Pſalms unto him, talk ye of all his wondrous works.

Praiſe ye the name of his holineſs.

3. [a] || Glory ye in his holy name: let the heart of them rejoyce that ſeek the Lord.

2, 3. Let us both in his publick ſervice, and in our more private diſcourſes and converſation, indeavour to promulgate his miracles of mercy, and ſo bring all other men, that worſhip God, to do it with all delight and joy, as to him that hath moſt abundantly obliged and ingaged them. a.

4. Seek the Lord and [b] his ſtrength; ſeek his face evermore.

4. And ſo in like manner let our prayers be conſtantly addreſt to him in his ſanctuary, and all the relief and deliverance we at any time want be begged from his omnipotence. b.

5. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth,

6. O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.

5, 6. To both theſe conſtant duties of prayer and praiſe, the people of the Jews, and all that tranſcribe the copy of Abraham's or Jacob's fidelity, are eternally obliged by the great and miraculous mercies afforded them by God, and the portentous judgments and puniſhments on their enemies, which he, by a word of his mouth, by the exerciſe of his immediate power, hath wrought for them.

7. He is the Lord our God: his judgments are in all the earth.

7. By his mercy and providence, and the exerciſe of his omnipotence, it is, that we have been conducted and ſupported, and our heathen enemies, whereſoever we came, ſubdued under us.

8. He hath remembred his covenant for ever, the word which he commanded to a thouſand generations:

9. Which covenant he made with Abraham, and his oath unto Iſaac;

10. And confirmed the ſame unto Jacob for a Law, and to Iſrael for an everlaſting Covenant,

8, 9, 10. And all this as the exact performance of his part of that Covenant and Law, which he ſolemnly and by oath eſtabliſhed with Abraham and Iſaac and Jacob, and their poſterity after them, that not to them onely, but to all their ſucceſſors to the end of the world, he would be a moſt conſtant protector and rewarder, in caſe they adhered faithfully to him; (and in caſe of their apoſtaſie and rebellion, he would yet make good that promiſe to all others that ſhould come in, and tranſcribe that copy of fidelity performed by thoſe Patriarchs, receive the faith of Chriſt, and perform ſincere uniform conſtant obedience to him.)

11. Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

|| ſcarce a number of perſons, and they ſtrangers—

12. When they were || but a [c] few men in number, yea very few, and ſtrangers in it;

13. When they went from one nation to another, from one kingdom to another people.

11, 12, 13. The ſumm of this Covenant, as it concerned Abraham and his ſeed according to the fleſh, was, the bringing them into a moſt fruitfull and deſirable land, the land of Canaan (a type and image of the ſtate of the Goſpel, and joys of heaven) diſpoſſeſſing the inhabitants thereof, and conducting them to a quiet ſecure injoyment of it, as of an inheritance bequeathed to them by God himſelf, and not to be acquired by any ſtrength of their own. In which reſpect it was, that as God choſe to make this promiſe to him, Gen. 12. 6, 7. at a time when he had none but his wife, and ſo could hardly make up a number, a pitifull weak family, and thoſe but in a journey, admitted but as ſtrangers to lodge in their paſſage to Sichem, v. 6. ſo, that they might be obliged to acknowledge the whole work to be wrought by God in relation to his promiſe, he ſo diſpoſed it, that they ſhould no: now reſt, but be removed out of Canaan, and paſs from one nation and kingdom to another, from Sichem, where he built one Altar to God, v. 7. to a mountain on the Eaſt of Bethel, where he built another, v. 8. and from thence to Ægypt, v. 10. c.

14. He ſuffered no man to doe them wrong, yea he reproved Kings for their ſakes,

15. Saying, Touch not [d] mine anointed, and doe my Prophets no harm.

14, 15. When they were there, God was pleaſed to afford them one ſpecial inſtance and pledge of his favour to them, and protection over them; when the King of Ægypt took Sarah into his houſe, Gen. 12. 15. and was in danger to have defiled her, and ſo again ch. 20. in Gerar, when Abimelech King of Gerar took Sarah v. 2. (a like paſſage there was afterward betwixt Abimelech King of the Philiſtims and Rebecca Iſaac's wife, Gen. 26. 8.) God plagued that King, Gen. 12. 17. and ſeverely threatned the other, Gen. 20. 3. and ſuffered neither of them to violate her chaſtity, v. 6. but told Abimelech, that Abraham was a Prophet, v. 7. and one very highly valued by him (deſigned to be the root of a potent Kingdom, and the ſtock from whom the Meſſias ſhould come) and therefore commanded him by a moſt ſevere interdict not to doe any harm to him, or his wife. d.

16. Moreover he called for a famine upon the land; he brake the whole ſtaff of bread.

16. After this, in Jacob's time, the ſeaſon being not yet come of performing this promiſe unto Abraham's ſeed, and that God's work of poſſeſſing them of Canaan might be the more remarkable, and wholly imputable

imputable to him, and not to any ſtrength of their own, or to natural proceedings, or caſual event, God thought fit ſo to diſpoſe of it, that all the poſterity of Abraham ſhould be removed out of this land, where yet they were but as ſojourners. And thus it was, There fell out to be a very ſore famine in all that land of Canaan, ſo that they had not corn for the neceſſities of life; and ſo Jacob was forced to ſend his ſons down into Ægypt to buy corn for his family.

17. And herein a wonderfull act of providence was diſcernible. Joſeph, one of Jacob's ſons, being envied and hated by the reſt of his brethren, had been firſt taken and caſt into a pit, then by occaſion of ſome Iſmaelite merchants coming by in that nick of time, Gen. 37. 25. taken out, and ſold to them, and carried into Ægypt, and there bought by Potipher for a ſervant.

17. He ſent a man before them, even Joſeph who was ſold for a ſervant:

e. 18. Where being falſely accuſed by his miſtreſs, he was caſt into priſon, and fetters, and extremely injured and afflicted by this calumny;

18. Whoſe feet they hurt with fetters, [e] || he was laid in irons,

|| the iron entred his ſoul

f. 19. And ſo continued till God, by revealing to him the interpretation of Pharaoh's butlers and Pharaoh's bakers dreams, which accordingly came to paſs, brought him to the knowledge of Pharaoh, and then the interpretation of Pharaoh's dream alſo, revealed unto him by God, perfectly purged him from the crime of incontinence falſely charged againſt him, this being an evidence of his integrity and perfect innocence, that God would vouchſafe thus to inſpire him.

19. Untill the time that his † word [f] came, the word of the Lord * tried him.

† ſaying came to paſs
* purged

20,21,22. Hereupon therefore Pharaoh not onely ſet him free from his reſtraint, but withall advanced him to be next himſelf, in a moſt ſupereminent power over the whole nation, to controll and do whatſoever he pleaſed.

20. The King ſent and looſed him, even the ruler of the people, and let him go free.

21. He made him Lord of his houſe, and ruler of all his ſubſtance,

g. 22. To || bind his Princes * at his pleaſure, and † teach his ſenators wiſedom.

|| command
† judge

23. By this means, joyned with the occaſion forementioned v. 16. the famine in Canaan, upon which Jacob ſent down his ſons unto Ægypt (where alone by Joſeph's providence it was to be had) to buy food, Joſeph by degrees made himſelf known to his brethren, and at length invited his father Jacob to come and bring all his family with him into Ægypt, providing him a part of the countrey, where they might live by themſelves, and uſe their own rites and cuſtoms, as they pleaſed; and accordingly Jacob, overjoyed to hear that his beloved ſon, whom he thought devoured by wild beaſts, was yet alive, accepted the offer, and came, and dwelt in Ægypt, Gen. 46.

23. Iſrael alſo came into Ægypt, and Jacob ſojourned in the land of Ham.

24. And in his journey at Beerſheba, God appeared to him, Gen. 46. 1. and incouraged him in his journey to Ægypt, and promiſed to make of him a great nation there, v. 3. And according to that promiſe ſo it was. For there being but a ſmall number of perſons in this family when they came down, but ſeventy reckoned in all, Gen. 46. 27. whereof ſome alſo were born after their coming into Ægypt (ſee note on Act. 7. b.) they were within few years increaſed to a multitude, and waxed exceeding mighty, and the land was filled with them, Exod. 1. 7. and the King of Ægypt entred into conſultation about them, taking notice to his people, v. 9. that the children of Iſrael were more and mightier than the Ægyptians.

24. And he increaſed his people greatly, and made them ſtronger than their enemies.

25. This great and ſignal goodneſs of God to the poſterity of Jacob, in multiplying them ſo exceedingly, was a means to provoke the Ægyptians jealouſie; and from fear they turned ſoon to hatred, and miſchievous machinations againſt them, giving order firſt for the oppreſſing them by burthens and hard labour, Exod. 1. 11. and when that did not prevail to the leſſening, but increaſing of them, v. 12. then inhanſing the rigor of their ſervitude, v. 13, 14. and at length appointing all their male children to be killed as ſoon as they were born.

25. He turned their heart to hate his people, to deal ſubtily with his ſervants.

26. In this point of time was Moſes ſeaſonably born, and preſerved by Gods providence miraculouſly: and when he was 40 years old, it came into his heart to viſit his brethren in Ægypt, but he was ſoon forced to fly thence, and ſojourn in Madian, Act. 7. 23, 29. and about fourty years after, v. 30. he was called by God, and ſent as his impowred commiſſioner to Pharaoh, his brother Aaron being joyned with him, to negotiate the delivery and departure of this whole people out of the bondage of Ægypt:

26. He ſent Moſes his ſervant, and Aaron whom he had choſen.

h. 27. To that end God gave them power of working miracles, to gain belief both from the Iſraelites themſelves, that they were ſent from God to deliver them, and from Pharaoh alſo, and particularly directed them from time to time what miracles they ſhould work, and they performed exactly according to direction.

27. They ſhewed || his [h] ſigns among them, and wonders in the land of Ham.

|| the words of his ſigns

i. 28. For example, when many of the miracles preſcribed by God had been ſucceſsleſs, and but inraged, and not melted or perſwaded Pharaoh, and withall now after the time that God had told Moſes that he would ſend all his plagues upon Pharaoh's heart, ch. 9. 14. and that he is ſaid expreſly to have hardened Pharaoh's heart, v. 12. after which Moſes was in reaſon to expect he would be more inraged by his ſigns, yet putting off all fear of Pharaoh's wrath and cruelty, as ſoon as God, Exod. 10. 21. commanded Moſes to ſtretch out his hand to heaven, that there might be darkneſs over the land of Ægypt, even darkneſs that might be felt, Moſes immediately obeyed, ſtretched forth his hand to heaven, and there was a thick darkneſs in all the land of Ægypt three days, v. 23.

28. He ſent darkneſs and † made it dark, [i] and they rebelled not againſt his word.

† he made

29. Before this, God had begun with Pharaoh with variety of other plagues; by Aaron's ſtriking his rod upon the waters, the waters of all the land of Ægypt were preſently turned into blood, Exod. 7. 20. and the fiſh that was in the river died, v. 21.

29. He turned their waters into blood, and ſlew their fiſh.

k. 30. Then after that, he ſmote all their borders with frogs, Exod. 8. 2. upon Aaron's ſtretching out his rod over the ſtreams, v. 5. and the frogs came and covered the whole land of Ægypt, and came into Pharaoh's houſe, and into his bed-chamber, and upon his bed, v. 3.

30. * The land || [k] brought forth frogs in abundance, in the chambers of their Kings.

* thole land
|| ſwarmed with frogs

31. He

31. He ſpake, and there came divers ſorts of flyes, and lice in all their coaſts.

31. After this at Gods appointment, Aaron with his rod ſmote the duſt of the earth, and it became lice in man and beaſt, Exod. 8. 17. a judgment wherein the Magicians themſelves acknowledged the finger of God, all their skill in ſorcery being not able to arrive to this: Then, when that would not work, great ſwarms of flyes, Exod. 8. 24. came upon Pharaoh, and all the Ægyptians, the Iſraelites onely being free from them.

32. He gave them hail for rain, and flaming fire in the land.

33. † He ſmote their vines alſo and their figg-trees, and * brake the trees of their coaſts.

† and ſmote their vines and—

* ſhiverd

32, 33. Then after two other plagues, the murrein and the blains, Exod. 9. 3. and 9. God ſent a moſt grievous hail, v. 18. and with it thunder, and fire running along upon the ground, v. 23. and theſe brake to ſmall pieces all ſorts of trees in the field, and ſmote all ſorts of plants, v. 25.

34. He ſpake, and the locuſts came, and caterpillars and that without number,

35. And did eat up all the herbs in their land, and devoured the fruit of their ground.

34, 35. Then what was left undeſtroyed by the hail, of their plants and corn and trees, an innumerable multitude of locuſts, Exod. 10. 4. came and ſwept utterly away, v. 5.

36. He ſmote alſo the firſt-born in their land, the chief of all their ſtrength.

36. In the laſt place, he ſent his deſtroying Angels, in the depth of the night, to kill every firſt-born, the prime, and ſtouteſt, and moſt valued both of man and beaſt, through all the land, from Pharaoh to the meaneſt perſon in Ægypt, ch. 11. 5. and 12. 29.

37. He brought them forth alſo with ſilver and gold, and there was not one feeble perſon among their tribes.

37. And upon this laſt judgment they were urgent and importunate to have them gone, Exod. 12. 31, 33. And the children of Iſrael took all the houſhold-ſtuff that they had, and God gave them favour in the ſight of the Ægyptians, Exod. 11. 3. and 12. 36. ſo that they lent them many rich jewels, and denied them nothing that they required, Exod. 12. 35, 36. And one circumſtance more there was very conſiderable, that at this time of their going out in this haſte, there was not one ſick or weak perſon among all the people of Iſrael, not one by impotence or ſickneſs diſabled for the march, but all together, and in one hoſt or army, went out from the land of Ægypt (which ſtrange remark of Gods providence, though it be not expreſt in the ſtory, is yet intimated, Exod. 12. 41.)

38. Ægypt was glad when they departed, for the fear of them fell upon them.

38. And now the Ægyptians were inſtructed by their plagues, not onely to be content to loſe theſe their ſo profitable ſervants, but even rejoyced, and lookt upon it as a deliverance to themſelves, that they were thus rid of them, and ſo, as they hoped, of the ſufferings, which the deteining them againſt Gods command had brought upon them. So terribly were they amated at the death of their firſt-born, that they cryed out, they were all but dead men, if they did not preſently atone God by diſmiſſing them, Exod. 12. 33.

39. He ſpread a cloud for a covering, and fire to give light in the night.

39. In their march God conducted them in a moſt eminent manner, by his Angels in a cloud encompaſſing their hoſts, and that cloud ſo bright and ſhining, that in the dark of the night it lighted them, and gave them an eaſie paſſage, Exod. 13. 21, 22.

40. The people asked, and he brought quails, and ſatisfied them with the bread of heaven.

40. As they paſt through the wilderneſs of Sin, and wanted food, and murmured, God pardoned their murmuring, and furniſhed them with quails, a moſt delicious ſort of fleſh; and inſtead of corn for bread, he ſent them down, in a ſhowre from heaven bread ready dreſt or prepared (and thence called Manna) and that in ſuch plenty that every man had enough, Exod. 16. 16.

41. He opened the rock, and the waters guſhed out; || they ran in the dry places like a river.

|| they went along a river in— הָלְכוּ נָהָר

41. At Rephidim, when they murmured for water, Exod. 17. God appointed, Moſes to ſtrike the rock in Horeb, v. 6. and there came out water in ſuch plenty, that it ran along (ſee Pſal. 78. 20.) and as the Jews relate, attended them in a current or ſtream through the drought of the deſart, (ſo that we hear no more of their want of water till they came to Cadeſh (ſee note on Cor. 10. b.) and then took a contrary way in their journeying.)

42. For he remembred † his holy promiſe, [k] and Abraham his ſervant.

† the word of his holineſs with Abr—

42. And all this an effect of his own free mercy, in diſcharge of his promiſe made to Abraham, whoſe fidelity to him God was pleaſed thus to reward upon his poſterity. k.

43. And he brought forth his people with joy, and his choſen with gladneſs,

44. And gave them the lands of the heathen, and they inherited the labour of the people,

43, 44. And ſo at length having brought out his people with ſo much glory, victorious and triumphant, out of Ægypt, he poſſeſt them of the promiſed Canaan, caſt out the old inhabitants before them for their pollutions and idolatries, and planted this his peculiar people in their ſtead.

45. That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the Lord.

45. And all this, not that they ſhould indulge to riot, and imploy their plenty in luſts and pleaſures, or grow fat and wanton, but that being thus richly ſupplied, wanting no manner of thing that is good, having nothing of encumbrance or diverſion, but on the contrary, all kinds of encouragements to piety, they ſhould therein conſtantly exerciſe themſelves, according to the ingagements and obligations incumbent on thoſe that had received ſuch a ſucceſſion of miracles of mercies from God, (a type of that duty now incumbent on us Chriſtians, upon far greater and more conſiderable obligations, that eſpecially of our redemption by Chriſt from the power, as well as the guilt of ſin) and return him the tribute of ſincere obedience for ever after, approve themſelves an holy peculiar people to him, zealous of good works. And in ſo doing, let us all indeavour uniformly to praiſe, and magnifie, and glorifie the name of God. Hallelujah.

Annotations on Pſal. CV.

a. הִתְהַלְלוּ

V. 3. *Glory ye*—] That הִתְהַלְלוּ in the reciprocal conjugation, is yet to be here rendred in the active ſenſe, is agreed on both by the Chaldee and Syriack; שַׁבְּחוּ בְּשֵׁם ſaith the former, *praiſe in his name*, and the other ܫܒܚܘ ܒܫܡܗ *praiſe to his name*, where as ב *in*, ſo ל *to* is certainly a Pleonaſme (as v. 15. both ב and ל are, in בִּמְשִׁיחָי and לִנְבִיאָי, *his anointed* and *his prophets:*) and the whole phraſe ſignifies no more than the Latin of the Syriack expreſſes, *Laudate nomen ſanctitatis ejus, praiſe the name of his holineſs*, juſt as ܫܒܚܘ ܫܡܗ and ܒܐ ܐܠܗܐ, *believing God* and *in God*, are all one, the prepoſition being abundant very frequently. The LXXII. indeed and the Latin reade it in the paſſive ſenſe, ἐπαινεῖσθε ἐν, *Laudamini in nomine ſancto, be ye praiſed in his holy name:* but this certainly without any propriety of expreſſion, the *praiſes* of God, and not of our ſelves, being the duty to which we are invited in this Pſalm.

ב
ל

b. עֻזּוֹ

V. 4. *His ſtrength*] For עֻזּוֹ *his ſtrength*, the LXXII. ſeem to have read עֻזּוּ *be ſtrengthened*, and accordingly render it κραταιώθητε, the Latin *confirmamini*, *be confirmed*, and ſo the Syriack ܬܬܬܩܦܘ *be ſtrengthened*; and ſo the ſenſe would well bear, *ſeek the Lord, and be confirmed*, let all your *ſtrength* be ſought from him; ſo the Jewiſh *Arab*, *Seek the Lord*, and *ſeek that he would ſtrengthen you*, or *ſtrength from him*, or, *you ſhall certainly be ſtrengthened*, if by prayer you diligently *ſeek* him. But we need not change the reading, for the gaining this ſenſe. This Pſalm was compoſed for the conſtant uſe of the Sanctuary; and then עֹז may moſt properly here denote *the Sanctuary*, as it doth not unuſually in ſeveral places; and ſo 'tis beſt joyned with פָּנָיו *his face*, the appearance and exhibition of himſelf in the *Sanctuary:* And ſo *ſeeking his Sanctuary*, is offering up our prayers to him there, as the means of obtaining all aſſiſtance and *ſtrength* from him. The Chaldee reade אוֹרַיְתֵיהּ *his law*, which we know was kept in the *Sanctuary*, and which all were obliged to obey that addreſt unto him there, and in obedience to that all their *ſtrength* conſiſted.

c. כִּמְעַט
מְתֵי
מִסְפָּר

V. 12. *Few men in number*] The phraſe כִּמְעַט *almoſt*, which is here added to מְתֵי מִסְפָּר *perſons of a number*, or *plurality*, muſt needs be a reſtraint and leſſening to it. A *number* or *plurality* we know is of no leſs than three in the Hebrew and other languages, and ſo perſons of a *number almoſt*, cannot ſignifie either more or leſs than two. And this a moſt exact and commodious expreſſion to ſignifie *Abraham*'s ſtate when the promiſe of *Canaan* was firſt made to him, *Gen.* 12. 7. for then before the birth of *Iſaac*, nay of *Iſhmael*, he had certainly no other but his wife *Sarai*, unleſs perhaps ſome ſervant, which was not here to be numbred. This therefore will be the beſt rendring of the phraſe בִּהְיוֹתָם מְתֵי מִסְפָּר כִּמְעָט, *in their being*, or *when they were ſcarce*, or *almoſt*, or *not ſo much as perſons of a number*, or *a number of perſons*, i. e. diſtinctly but two of them, *Abraham* and his wife.

בִּהְיוֹתָם

d. V. 15. *Mine anointed*] That unction was a ceremony of inauguration, or advancing to any great office among the *Jews*, is ſufficiently known: Hence it is that the Chaldee oft renders it by *making great*, *Pſal.* 45. 7. מְשָׁחֲךָ *God hath anointed thee*, they render רַבִּיךְ *hath advanced* or *dignified thee*. And as there were three offices to which unction was uſed, the Regal, the Sacerdotal, the Prophetical; ſo each of theſe may not unfitly be ſtyled מְשִׁיחִי *my* (*i. e.* God's) *anointed*; but eſpecially the King is thus ſtyled. So 1 *Sam.* 24. 6. *If I ſhall do this* לִמְשִׁיחַ יְהוָה *to the Lord's anointed*, i. e. to King *Saul*. So of *Cyrus*, *Iſa.* 45. 1. *thus ſaith the Lord* לִמְשִׁיחוֹ *to his anointed*. And ſo the *Meſſias*, *Dan.* 9. 25. was by all that from that text expected him, looked upon as a King that ſhould come among them. And thus in this place, where of the Patriarchs *Abraham* and *Iſaac* God uſeth this double ſtyle, *mine anointed, and my prophets*, theſe two offices are in all reaſon to be underſtood, that as they were *Prophets* by God inſpired, *Abraham* having ſignal revelations made unto him, particularly of the captivity of his poſterity in *Ægypt*, and their *coming out in their fourth generation*, *Gen.* 15. 16. and again c. 17. 6. of the great dignity that ſhould befall his ſeed (and ſo *Iſaac* prophecyed alſo of the future eſtates of the poſterity of *Jacob* and *Eſau*, *Gen.* 27. 40.) ſo they were deſigned by God as the foundation of a moſt illuſtrious Monarchy, that ſhould ſpring out of their loins, *I will make nations of thee*, *Kings ſhall come out of thee*, *Gen.* 17. 6.) and being thus great, advanced to this dignity in God's decree, they are juſtly to be equalled to the greateſt Kings, *anointed* with oyle, being particularly owned by God, and warning given by him in an extraordinary manner to other *Kings*, *Abimelech*, &c. that they ſhould not dare to doe them the leaſt *injury*.

מְשִׁיחִי

V. 18. *He was laid in irons*] The phraſe בַּרְזֶל בָּאָה נַפְשׁוֹ is capable of two rendrings; either *the iron entred his ſoul*, or *his ſoul entred the iron*. The LXXII. take it in the latter ſenſe, οὗ ἦλθεν σίδηρος ἡ ψυχὴ αὐτοῦ, *his ſoul paſt through iron*, and ſo the Syriack ܥܒܪܬ ܢܦܫܗ &c. *his ſoul went into iron*, and the Jewiſh *Arab*, *his ſoul came into iron:* but the Chaldee follow the former rendring, שִׁיר דְּפַרְזֶל עָלַת בְּנַפְשֵׁהּ *the chain of iron went into his ſoul*. The difference of theſe is not great, as long as by the *iron* is underſtood, with the Chaldee, *the iron chain* (and to that the foregoing mention of the גֶּבֶל a *gyve* or *chain* inclines it: and if there be no mention of *Joſeph*'s being put in *chains* in the ſtory, *Gen.* 39. yet the manner of ſecuring priſoners, being ordinary by *chains*, and the crime objected to *Joſeph* ſo great, of attempting his Miſtreſs's chaſtity, there can be no cauſe to doubt of that, eſpecially when the former part of the verſe mentions a *chain* expreſly) for as נַפְשׁוֹ *his ſoul*, frequently ſignifies no more than *he*, and ſo *his ſoul entring into iron*, is no more than that he was *fettered*; ſo נֶפֶשׁ oft ſignifies the *ſenſitive faculty*, that which is capable of pain and grief, and then the *irons entring his ſoul*, is no more than being painfull to him. And in this ſenſe בַּרְזֶל *iron* is certainly uſed, *Pſal.* 107. of priſoners *bound* in affliction וּבַרְזֶל *and iron*, i. e. *chains* or *fetters*. But there is another poſſible notion of the phraſe, as בַּרְזֶל *iron* may ſignifie a *ſword* or *dart*, other ſharp weapon made of that metal, by which in this book of Pſalms Calumny is oft poetically expreſt. So *Pſal.* 55. 21. *their words were drawn ſwords*, and *Pſal.* 57. 4. *their teeth are ſpears and arrows, and their tongue a ſharp ſword*. Thus have ſome learned men underſtood the

e. בַּרְזֶל
בָּאָה
נַפְשׁוֹ

נֶפֶשׁ

וּבַרְזֶל

the phraſe of *Mary*, *Chriſt*'s mother, *Luk.* 2. 35. σοῦ τὴν ψυχὴν διελεύσεται ῥομφαία, *a ſword ſhall paſs through thy ſoul*, of the ſcandal and reproach of the Croſs of *Chriſt*, or ſome other great affliction. And the metaphor is very eaſie, and as vulgar as the phraſe of *wounding ones reputation*, which is conſtantly uſed of the calumniator, ſuch as *Joſeph*'s miſtreſs certainly was, and the calumny of ſo foul a nature, that it muſt needs *pierce his ſoul*, *grieve* him more than *fetters* of *iron* could do. If this be the notion, then the former rendring muſt be reteined, *the iron* (that *ſword* of the miſtreſs's tongue) *entred* or *pierced his ſoul*. And if not this but the other be the meaning of it, *iron* properly taken for *fetters* or *gyves*, yet that may moſt fitly be the rendring ſtill, *the ſhackles*, both the pain of them, and eſpecially the reproach of them to a perſon of approved piety and chaſtity, muſt needs *pierce his ſoul*, and grieve him exceedingly: and ſo this may either in the literal or metaphorical ſenſe be beſt reſolved on for the rendring of it.

f. בּוֹא V. 19. *His word came*] Among the many uſes of בּוֹא or בָּא *to come*, there is one peculiar to *words*, or *ſayings*, or *promiſes*, which muſt therefore belong to דְּבָרוֹ *his word* here, *viz. to come to paſs*, to be performed. So *Jer.* 17. 15. *where is the word of the Lord* יָבֹא *let it come to paſs*, 1 *Sam.* 9. 6. *there is a man of God, all that he ſaith* בֹּא יָבֹא *cometh certainly to paſs*. *Gen.* 18. 19. לְמַעַן הָבִיא *that the Lord may make come*, i. e. *bring to paſs, all that he hath ſpoken to him*. So *Ezek.* 24. 24. בְּבוֹאָהּ *when it ſhall come to paſs*. And ſo here unqueſtionably, *Joſeph* was kept in priſon under that ſlander, *untill his word came to paſs*, i. e. till he interpreted the dreams of *Pharaoh*'s Officers, and his prædictions *came to paſs* to each of them, that being the peculiar means of making him known to *Pharaoh*, and fetching him out of the priſon, *Gen.* 41. 14. And then his interpreting of *Pharaoh*'s dream following it, which *Pharaoh* looked on as an evidence that *the ſpirit of God* was *in him*, v. 38. and upon which he ſaid to *Joſeph*, *For as much as God hath ſhewed thee all this, there is none ſo diſcreet and wiſe as thou art*, v. 39. this in all reaſon may be reſolved to be that which was reſpected here in the next words, אִמְרַת יְהוָה צְרָפָתְהוּ *the word of the Lord* (*i. e.* God's ſhewing him the meaning of thoſe dreams, *Gen.* 41. 39. God's telling him, or revealing to him the interpretation of them, τὸ λόγιον τοῦ Κυρίου, *the oracle of the Lord*, ſay the LXXII.) *purged him* (ſo צָרַף properly ſignifies *to purge*) as ſilver is purged in the fire, and ſo approved to be pure when it comes out thence, that which is not pure being deſtroyed there, or evidently diſcovered what metal 'tis. And in this ſenſe it moſt exactly belonged to the paſſage of *Joſeph*, under the calumny and ſcandal of having attempted his miſtreſſes purity, for which he was impriſoned (which by the way makes it more probable, that that calumny was meant by the *iron entring his ſoul*) this interpretation of *Pharaoh*'s dream being clearly from God, who had ſent the dream, and ſo an evidence that *Joſeph* was a pure and pious perſon, it being not imaginable that God would vouchſafe to reveal ſuch ſecrets to an impure perſon, or to any, but a *pious* and truly *vertuous* man. And ſo this is the full importance of this verſe.

אִמְרַת יְהוָה צְרָפָתְהוּ

g. בְּנַפְשׁוֹ V. 22. *At his pleaſure*] בְּנַפְשׁוֹ in the notion of נֶפֶשׁ for *will* or *pleaſure*, is no more than *at his will*: The Chaldee render it with little change הֵידְ בְּנַפְשֵׁיהּ, *ſo as to* (*i. e.* as was agreeable to) *his will* or *pleaſure*; but the Syriack moſt expreſly לְרָצֹנוֹ, *as he would*. So the Jewiſh *Arab* בראיה, *as he ſaw fit, ex ſententiâ ſuâ*; and the Jewiſh *Arab* Gloſſary citing the place expounds נפש by ראי *conſilium, ſententia*, &c. But the LXXII. reading it ſeems בְּנַפְשׁוֹ *as his ſoul*, reade ὡς ἑαυτὸν, *as himſelf*, and ſo the Latin, *ſicut ſemetipſum*, without any great ſenſe in it. As for the phraſe לֶאְסֹר שָׂרָיו *to*, or *that he might bind his Princes*, the meaning of it is clear, that he might have power over the greateſt men in his Kingdom, to command or forbid the doing of any thing (ſo אָסַר alſo ſignifies) to *puniſh* them that doe contrary (and accordingly the LXXII. render it παιδεῦσαι, *to chaſtiſe*) and ſo to *bind*, that no body could reverſe what he did, according to the uſe of that phraſe in the inſcription of *Iſis*, * Ἐγὼ ἡ βασίλεια τῆς χώρας —— κἂ ὅσα ἐγὼ δήσω, οὐδεὶς δυνήσεται λῦσαι, *Iſis Queen of the region* —— and *whatſoever I ſhall bind, no man hath power to looſe*; making this power of *binding* to be an evidence of authority, and then power of *binding the Sirs*, or *Lords*, or *Princes* of *Pharaoh*, muſt ſignifie *Joſeph*'s having next to the King himſelf, a ſupreme uncontrollable power. And ſo the word אָסַר generally ſignifies to *oblige to obedience*, and to *puniſhment*, *to command*, (ſo *Dan.* 6. 7, 8, 9. אֱסָרָא is rendred ῥῆγμα and διατροὸς a *decree* or *law*) and to *inflict puniſhment* on the diſobedient. Of this word ſee *Power of the Keys*, *Ch.* 4. §. 6, 7, 8, *&c.* And in the ſame ſenſe muſt the next phraſe be underſtood, וְזִקְנָיו יְחַכֵּם *and he ſhall* (not *teach wiſedom*, but, in the notion of the word now found in the Arabick dialect) *judge his Senators*. The word is ſo uſed, *Pſal.* 10. 18. ליכתם *to judge the fatherleſs*, and *Act.* 23. 3. תחאכמני *judge me according to law*, and frequently elſewhere in that dialect; which ſhews that this was anciently a notion of the word. And ſo ſtill that denotes the ſupereminent power that was given *Joſeph*, as to command the Nobles, ſo to judge the Judges, or *Senators*. According to what we find in the ſtory, *Gen.* 41. 40. *Thou ſhalt be over my houſe, and according to thy word ſhall all my people be ruled, onely in the throne will I be greater than thou*; and again, v. 41. *ſee, I have ſet thee over all the land of Ægypt: And Pharaoh took off his ring* —— v. 24. and *made him ride in the ſecond chariot*, v. 43. *and without thee ſhall no man lift up his hand* —— v. 44.

לֶאְסֹר שָׂרָיו

וְזִקְנָיו יְחַכֵּם

* Diodor. Sicul. *lib.* 1. p. 16.

k. דִּבְרֵי אֹתוֹתָיו V. 27. *His ſigns*] דִּבְרֵי אֹתוֹתָיו *the words of his ſigns* or *prodigies*, דִּבְרֵי *words* ſeems to be ſomewhat more than a pleonaſme. God had told them what *ſigns* they ſhould uſe, to convince the people firſt, and then *Pharaoh*, of their *miſſion*; and ſo in each judgment God commands, and they *ſhew* the *ſign*: and God's thus telling, or ſpeaking to them, is properly דִּבְרֵי *words*, and the matter of theſe words expreſt by אֹתוֹתָיו *ſigns* or *prodigies* of *his*, *viz.* which as he directed, he would alſo inable them to doe among them. Accordingly not onely the LXXII. retein λόγους τῶν σημείων αὐτοῦ, *the words of his ſigns*, but the Chaldee alſo פִּתְגָמֵי *the words of his ſigns*. And v. 28. it follows, that *they diſobeyed not his word*, i. e. *Moſes* and *Aaron* (ſee note h.) *diſobeyed not* the direction of God for the ſhewing that particular miracle of the three days *darkneſs upon the Ægyptians*. The Jewiſh *Arab* ſo expreſſeth it, as may be rendred either the *thing*, i. e. *matter*, or *the command of his ſigns*.

l. וְלֹא מָרוּ V. 28. *And they rebelled not*] The Hebrew in all copies is acknowledged to reade וְלֹא מָרוּ *and they provoked not, rebelled not*, i. e. *diſobeyed not his word*. So the Chaldee, וְלָא סָרִיבוּ עַל פִּתְגָמֵיהּ *and they rebelled*

rebelled not, reſiſted not his word. Which paſſage is to be underſtood of *Moſes* and *Aaron*, that how little hope ſoever they had of doing good on *Pharaoh*, yea after God had given him up to obduration, and they were to expect all rage and ill uſage from him, yet as God commanded them, or according to the דִּבְרֵי אֹתוֹתָיו *the words of his ſigns*, v. 27. (ſee note g.) they did couragiouſly proceed from one *ſign* to another (not fearing the wrath of the King or people) to ſhew all God's *miracles* upon the *Ægyptians*. The Latin reads, *non exacerbavit, he did not provoke*, in the ſingular, but to the ſame ſenſe, referring it I ſuppoſe to *Moſes*. But neither ſingular nor plural can probably refer to *Pharaoh* or the people of *Ægypt*, that he or they *reſiſted not* God's *word:* for though upon that plague of darkneſs *Exod.* 10. 24. *Pharaoh called unto Moſes and ſaid, Goe ye, ſerve the Lord*, yet that is attended with an *onely let your flocks and your herds be ſtayed*; and then it follows v. 27. *he would not let them goe.* The importance therefore of לֹא מָרוּ *they reſiſted not*, ſeems no more than what is affirmed in the ſtory v. 21, 22. *The Lord ſaid unto Moſes, ſtretch out thy hand — And Moſes ſtretched forth his hand* — i. e. readily obeyed, and did what God directed, and that at a time when *Pharaoh* was likely to be incenſed, and vehemently offended with them. For which conſideration the ſtory there gives us this farther ground; For as v. 10. he had before expreſſed ſome anger and threats, *Look to it, for evil is before you*, and *they were driven from his preſence* v. 11. ſo now upon the hardening his heart, which follows this plague of *darkneß*, he ſaid to *Moſes*, *Get thee from me, take heed to thy ſelf, ſee my face no more, for in that day thou ſeeſt my face thou ſhalt die the death*, v. 28. This rage of *Pharaoh Moſes* in reaſon might well foreſee, but he dreaded it not, but boldly did as God directed, and that is the meaning of לֹא מָרוּ *they reſiſted not* God's *words*. The LXXII now reade it without the negation; ſome copies, καὶ παρεπίκραναν, *and they exaſperated*, others, ὅτι παρεπίκραναν *becauſe they exaſperated his words*. And the Syriack (and Arabick and Æthiopick) follow them, ܘܡܪܪܘ, وعصوا, ወአመፁ, *and they murmured* (ſo that word ſeems to be tranſlated into other languages) or *reſiſted his word*. And thus it might have truth in it, being applied to *Pharaoh* and the *Ægyptians*, who could not yet be brought to be content to let the *Iſraelites* go free, and carry their goods with them out of their Kingdom, *Exod.* 10. 24, 27. But 'tis more probable that the true original reading of the LXXII. was οὐκ *neither*, which as it is the exact rendring of וְלֹא *and not*, ſo it is very near to אִם which ſome copies now have. And from this light, but very ancient, corruption of their copy, the other tranſlations have it, which conſequently muſt be reformed by the Original.

V. 30. *Brought forth*] The word שָׁרַץ properly belongs to water breaking or ſpringing out of the earth, and is applied to any plentifull production, *Exod.* 1. 7. *the children of Iſrael grew* וַיִּשְׁרְצוּ *and procreated abundantly*, and, as it there follows, *the land was filled with them.* The noun שֶׁרֶץ from hence is uſed for all ſorts of creatures of the earth or water that goe not on legs, Locuſts, Ants, Worms, Hornets, Fiſhes, *&c.* becauſe they *procreate* ſo exceedingly. It cannot therefore more fitly be rendred, both according to the force of the verb and noun, than by *ſwarming*, and that in ſuch a degree over all the *land*, that the *palace*, which may be ſuppoſed to be moſt carefully kept, was not free from them. The Chaldee render it רִחְיֵשׁ, which ſignifies among them *ſcaturivit*, any *copious production* alſo. But the LXXII. ἐξήνεγκεν, from the notion of the word for *creeping*, What is here ſaid of אַרְצָם *their land*, that that *produced* theſe ſwarms of *frogs*, is *Exod.* 8. 3. ſaid of the *river*, and ſo 5. and 6. *ſtretch forth thy hand over the ſtreams, the rivers, the ponds, and cauſe frogs to come:* and as this makes more for the propriety of שָׁרַץ according to that of *Gen.* 1. ſpeaking of the *waters*, יִשְׁרְצוּ הַמַּיִם *let them ſwarm* or *produce abundantly the ſwimming thing*; ſo the earth and the waters being now but one globe the earth may be ſaid to *bring forth* that which the waters *produce*; or 2. אַרְצָם *their land* may ſignify *their country* of which their *rivers* were a part; or 3. though the *rivers produced* the *frogs*, yet the *land* ſwarmed with them, as appears by the conſequents, *they went up into the King's chambers.*

k. שָׁרַץ

אַרְצָם

V. 42. *Holy promiſe*] That אֵת joyned to a verb intranſitive ſignifies *with*, is acknowledged by Lexicographers, and here ſuch a verb is underſtood, after דְּבַר קָדְשׁוֹ *the word of his holineß* (which he *ſpake* or *had*) אֵת אַבְרָהָם *with Abraham:* ſo the Chaldee underſtood it, and read דִּי עִם *which with* (i. e. *which he had with*) or *to Abraham*; and ſo the LXXII. ᾧ πρὸς —— *which he had*, or *which was made to Abraham.*

k. אֵת

The Hundred and Sixth PSALM.

a. [2] *Praiſe ye the Lord.*

The hundred and ſixth Pſalm, the laſt of the fourth partition, intitled Hallelujah, is chiefly ſpent in confeſſing the ſins and provocations of the Children of Iſrael, *but begun and concluded with the praiſing and magnifying of God's mercies, and by the beginning and two laſt verſes of it, ſet down* 1 Chron. 16. 34, 35, 36. *appears to be one of thoſe Pſalms which* David *delivered into the hand of* Aſaph *and his Brethren, v. 7. to record, and thank, and praiſe the Lord, in their continual or daily miniſtring before the Ark, v.* 4.

Paraphraſe.

1. Let us all joyn in proclaiming the abundant goodneſs and continued mercies of God, which from time to time he hath vouchſafed, and will never fail to reach out unto us.

1. O Give thanks unto the Lord, for he is || good, for his mercy endureth for ever.

|| *or gracious* טוֹב *χρηστὸς* LXXII.

2. Who

2. Who can utter the mighty acts of the Lord? who can shew forth all his praise?

2. His miraculous works of power and grace are far beyond our describing or expressing.

3. Blessed are they that keep judgment, and he that doth righteousness at all times.

3. O 'tis a blessed thing to be always engaged and exercised in the service of so gracious a master, and by the continual practice of all duties of justice and mercy, to be qualified for those mercies and protections, which he never fails to make good to those which are thus fitted to expect or receive them.

‖ of the favour to thy— בִּרְצוֹן עַמֶּךָ

4. Remember me, O Lord, ‖ with the favour which thou beareſt unto thy people: O visit me with thy salvation.

4. O blessed Lord, of thy great abundant goodness to all thy faithfull servants, be thou pleased to look favourably upon me, though most unworthy: O do thou afford me that pardon and that grace which I stand in need of, and can hope for from none but thee.

† sing praises *see* Psal. 105. note a.

5. That I may see the good of thy chosen, that I may rejoyce in the gladness of thy nation, that I may † glory with thine inheritance.

5. That I may experimentally feel and taste the incomparable felicity of being in the number of thy favourites, that I may have my part of that joyous blissfull state, that all which sincerely serve thee enjoy even in this world, (as the present reward or result of their conscientious obedience) and so for ever make one in that quire which sings Hosannahs and Hallelujahs to thee.

6. We have sinned with our Fathers, we have committed iniquity, we have done wickedly.

6. Meanwhile it is the present duty of every one of us, to cast our selves down in all humility before this thy throne of grace, to confess before thee the many great and crying sins, transgressions and provocations, that either every one of us, or together this whole nation, from our first rise and growth into a people, have been most sadly guilty of.

7. Our Fathers understood not thy wonders in Ægypt, they remembred not the multitude of thy mercies, but provoked him [b] at the sea, even at the red sea.

7. When thou hadst shewed so many signs and wonders in the sight of our forefathers in Ægypt, which were abundantly sufficient to convince them of thy power, and purpose to bring them safe out of those tyrannical masters hands, yet in the very beginning of their march, before they were out of the land, as soon as the least danger approacht, when they discerned the Ægyptians to follow and overtake them, they were presently amated, and faint-hearted, and sore afraid, Exod. 14. 10. and in that fit of fear and infidelity, reproached Moses (and in him God himself) for looking upon them in their oppressions, for offering to disquiet them in their slavery, deemed it much better to have served the Ægyptians, than now to adventure themselves under God's protection. (And how many provocations have we severally been guilty of, in not laying to heart the signal mercies bestowed on us by God, evidences of his goodness and his power, and in despight of all fallen off, on occasion of every worldly terrour, into murmurings at his providence, and satiety of his service, into infidelity and Practical Atheism?) b.

8. Nevertheless he saved them for his names sake, that he might make his mighty power to be known.

8. But though they thus provoked God, and so well deserved to be forsaken by him, though he had so little incouragement to shew miracles of mercy among those whom neither miracles could convince, nor mercies provoke to obedience; yet that he might glorify himself, and give more evidences of his omnipotence to them, and the heathen people about them, he was now also pleased to interpose his hand in a most eminent manner for these unthankfull murmurers, and by a new miracle of mercy to secure and deliver them.

* And rebuked וַיִּגְעַר

9. * He rebuked the red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

11. And the waters covered their enemies, there was not one of them left.

9, 10, 11. For being now at the shore of the red sea, and close pursued by the Ægyptians, when there was no visible means of their rescue from the rage of Pharaoh on one side, or the sea on the other, God then shewed forth his power, divided the sea, Exod. 14. 16. caused it to retire, and give passage to the Israelites, who marcht through the midst of the sea in part of the channel, as upon the driest firmest ground; and when the Ægyptians assayed to follow them, and were ingaged in the midst of the sea so far that they could not retire, even the whole host of Pharaoh, v. 23. first God encompassed his own people with a cloud, that the enemy came not near them all night, v. 20. secondly, he troubled the Ægyptians host, and took off their chariot wheels, v. 24, 25. so that they could neither pursue the Israelites, nor fly out of the sea, and thirdly he caused the sea to return to his strength, and overwhelmed their chariots, horsemen, and whole army, there remained not so much as one of them, v. 28. Thus the Lord saved Israel that day out of the hand of the Ægyptians, v. 30.

12. Then believed they his words, they sang his praise.

12. And this so visible a prodigie of mercy so seasonably and undeservedly afforded them, did indeed at the time work upon them, convinced them of the power and mercy of God; they saw that great work, and feared the Lord, and believed the Lord, and his servant Moses, Exod. 14. 31. and joyned with Moses in the anthem, or song of victory that he composed on this occasion, Exod. 15. blessing God for the wonders of this deliverance.

‖ made haste, they forgat מִהֲרוּ שָׁכְחוּ

13. ς They ‖ soon forgat his works, they waited not for his counsel;

14. But lusted exceedingly in the wilderness, and tempted God in the desert.

13, 14. But after this, when they came into the wilderness, they fell a murmuring again, first on occasion of the bitterness of the water at Marah, Exod. 15. 24. then in the wilderness of Sin, ch. 16. upon remembrance of their flesh-pots in Ægypt; and when they had these so many convictions of God's power and providence over them, which should in reason have charmed them into a full, chearfull resignation, and dependance on him, they on the contrary, without any consideration of any thing that God had wrought for them, without ever addressing themselves humbly to God, or his servant Moses, to learn his pleasure and purposes concerning them, were transported præcipitously by their own luxurious appetites, and because they had not that festival plenty which could not be expected in the wilderness, they again reproached Moses for having brought them out of Ægypt, to die, as they called it, in the wilderness, v. 3. and now forsooth God must shew more miracles, not for the supply of their wants, but to pamper and satisfy their lust, (Psal. 78. 18.) he must give them fine festival diet in the wilderness, (Psal. 79. 19.) or else they would no longer believe his power, or serve him. c.

15. And

d. 15. And at this time alſo God was pleaſed to magnify his power and providence among them: at Marah he directed Moſes to a tree, which ſweetned the waters, Exod. 15. 25. and ſoon after brought them to Elim, where there were twelve wells, &c. and he rained down bread (as it were ready baked) from heaven, a full proportion for all of them every day, Exod. 16. 4. and not onely ſo, but in anſwer to their importunity for fleſh, he ſent them whole ſholes of quails, which covered the camp, Exod. 16. 13. Num. 11. 31. as thick as duſt, Pſal. 78. 27. But then when they had gathered great plenty of theſe, at leaſt ten homers to a man, juſt as they were ready to eat them, the wrath of God came out againſt them, and puniſhed their murmuring with a terrible plague: And ſo this (as all other inordinate deſires) coſt them full dear, and brought them not any the leaſt benefit.

15. And he gave them their requeſt, but ſent [d] leanneſs into their ſoul.

16, 17, 18. After this they brake out in a mutiny againſt Moſes and Aaron, Num. 16. not allowing them to have any commiſſion of preeminence, or authority, more than any other of the people had, every one pretending to be holy, and, upon that account, free from ſubjection to any other. But for the repreſſing and refuting of this vain plea, and vindicating the authority of thoſe that God had ſet over them, both in the Church and State, two terrible eſſays of God's wrath were here ſhewed; the opening of the earth, and ſwallowing up all that belonged to Dathan and Abiram, v. 32. and a fire from heaven, coming down upon them that preſumed without miſſion from God to offer incenſe, to aſſume the Prieſt's office, v. 35. And when both theſe did but make the people murmur the more at Moſes and Aaron, v. 41. God avenged this yet more ſeverely with a plague, that ſwept away fourteen thouſand and ſeven hundred of them.

16. They envied Moſes alſo in the camp, and Aaron the ſaint of the Lord.
17. The earth opened, and ſwallowed up Dathan, and covered the company of Abiram:
18. And a fire was kindled in their company, the flame burnt up the wicked.

19, 20. After this, when God was delivering the Law to Moſes on Mount Sinai, and therein made a ſtrict prohibition of making them any graven image, or ſimilitude of any creature in the world, in order to worſhip, God exhibiting himſelf to them in a thick cloud, and they ſeeing no ſimilitude, but only hearing a voice, yet, while Moſes was abſent from them, they made them a molten calf, calling it their Gods, and that it might go before them in God's ſtead, and accordingly worſhipt it, and made a ſacrifical feaſt unto it, Exod. 32. 6. and committed great abominations (ſee note on 1 Cor. 10. c.)

19. They made a calf in Horeb, and worſhipped the molten image.
e. 20. Thus they changed their [e] glory into the ſimilitude of an oxe that eateth graſs.

21, 22. Such haſte they made to caſt off the ſervice of that God which had ſo lately delivered them out of their Ægyptian ſlavery, and in order to that ſhewed forth ſuch prodigies of his power, and vengeance on Pharaoh and the Ægyptians, both before he diſmiſt them, and when he purſued them in their march out of the land.

21. They forgat God their Saviour, which had done great things in Ægypt.
22. Wondrous works in the land of Ham, and terrible things by the red ſea.

23. Upon this provocation of theirs, God communed with Moſes, Exod. 32. 10. about deſtroying this whole people that thus rebelled, promiſing to make of him a great nation. But Moſes moſt earneſtly beſought him, v. 11. to turn from his fierce wrath, v. 12. and repent of this evil againſt his people; and God was attoned by his importunity, and repented of the evil, v. 14. and he deſtroyed them not.

f. 23. ‖ Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the [f] breach, to turn away his wrath leſt he ſhould deſtroy them.

‖ And he ſpake of deſtroying them וַיֹּאמֶר

24, 25. After this, when they came near their Canaan, that moſt fruitfull poſſeſſion promiſed them by God, and when Moſes had ſent out ſpies to deſcry the land, and they brought back word as of the great fertility of the land, ſo of the giantly ſtrength and ſtature of the men, their fortifications, and their eating up the inhabitants, Num. 13. 26, 27, &c. they fell into a great paſſion of fear, ch. 14. 9. and ſorrow, v. 1. and murmured againſt Moſes and Aaron, and God himſelf, v. 2, 3. and reſolved to give over the purſuit of Canaan, and make them a Captain, and return back to Ægypt, v. 4. and ſo utterly to forſake the ſervice of God.

24. Yea they deſpiſed the pleaſant land, they believed not his word;
25. But murmured in their tents, and hearkened not unto the voice of the Lord.

g. 26, 27. This again moſt juſtly provoked God to that degree of wrath againſt them, that he ſaid, he would ſmite them with peſtilence, and diſinherit them, deſtroy the whole people, and make of Moſes a greater nation, v. 12. ſee Ezech. 20. 23. But Moſes again interceding for them, and urging that argument, formerly uſed by him with ſucceſs, that the Ægyptians and other nations would ſay, that God was not able to bring them into the land which he had ſworn to them, v. 16. he again prevail'd for their pardon, v. 20. but that with this reſerve, which he bound with an oath, v. 21, 28. that all they that having ſeen his miracles in Ægypt, had now tempted him ten times, ſhould die before they came to this good land, v. 23, 29. And accordingly after this the Amalekites came down, and the Canaanites, and ſmote them and diſcomfited them, v. 45. and Arad King of Canaan fought againſt them and took ſome of them priſoners, ch. 21. 1. (to this Kimchi applies the ſcattering both here and in Ezekiel.)

26. Therefore he [g] lifted up his hand † againſt them to deſtroy them in the wilderneſs;
27. To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.

† about, or, becauſe of them.

h. 28. After this they mixed themſelves with the Moabitiſh women, Numb. 25. 3. and by them were ſeduced to their Idol-worſhip, partaking and communicating in their ſacrifices offered to the Moabitiſh Gods, which were but dead men.

28. They joyned themſelves alſo to [h] Baal-peor, and ate the ſacrifices of the dead.

29. On this foul provocation of Idolatry and uncleanneſs, God's judgments fell heavily upon them, a terrible plague, that ſwept away four and twenty thouſand of them.

29. Thus they provoked him to anger with their inventions, and the plague brake in upon them.

i. 30. Onely in the very point of time, Phinees the ſon of Eleazer did an act of ſpecial zeal, took a javelin, and killed an Iſraelitiſh man and Midianitiſh woman in the very act of their uncleanneſs; And this zeal of his propitiated God, and ſo the plague ceaſed.

30. Then ſtood up Phinees and [i] * executed judgment, and ſo the plague was ſtayed.

* made an atonement

31. And

31. And [k] that was counted to him for righteouſneſs unto all generations for evermore.

31. And this act of his was ſo acceptable to God, that, beſide the dignity of being k.

an inſtrument of appeaſing God's wrath toward the people, God thought fit to reward it with the honour of the High-prieſt's office, to be annexed to his family for ever, if they walked not unworthy of it.

32. They angred him alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes.

32, 33. Before this, is ſet down (Num. 20.) another murmuring of our Fathers againſt God, occaſioned by ſome want of water at Meri-

33. Becauſe they provoked his ſpirit, ‖ ſo that he [l] ſpake unadviſedly with his lips.

‖ and he ſpake with-

l.

bah, a place ſo called from their chiding and contending with Moſes, where in their rage they wiſhed they had died in that former plague, Numb. 11. 13. And this their peeviſhneſs was a provocation to Moſes, who, though he were a meek man, brake out into a paſſionate ſpeech, v. 10. Hear ye now, ye rebels, ſhall we fetch you water out of this rock? Wherein as he ſpake with ſome diffidence, as if it were impoſſible to fetch water out of the rock, when God had aſſured him, v. 8. that at his ſpeaking to the rock, it ſhould bring forth water ſufficient for them all, and is accordingly challenged of unbelief, v. 12. ſo he ſeems to have aſſumed ſomewhat to themſelves, [ſhall we?] and ſo did not ſanctifie God in the eyes of the people of Iſrael, v. 12. did not endeavour, as he ought, to ſet forth God's power and glory, and attribute all to him. And this paſſionate ſpeech coſt Moſes very dear, and was puniſhed with his excluſion out of Canaan, v. 12. Deut. 1. 35. and 3. 26. and 4. 21. and 34. 4.

34. They did not deſtroy the nations concerning whom the Lord commanded them:

35. But were mingled among the heathen, and learned their works.

36. And they ſerved their idols, which were a ſnare to them.

37. Yea they ſacrificed their ſons and daughters unto devils;

38. And ſhed innocent blood, even the blood of their ſons and of their daughters, whom they ſacrificed to the idols of Canaan, and the land was polluted with blood.

39. Thus were they defiled with their own works, and went a whoring with their own inventions.

34, 35, 36, 37, 38, 39. After all this, when at length they were come into the promiſed land, and had received particular command, Deut. 7. 2. that they ſhould utterly deſtroy all the idolatrous inhabitants thereof, for fear they ſhould be inveigled by them, and drawn away to their idol-worſhip, and thoſe abominable pollutions they were infamouſly guilty of; yet con-

trary to this expreſs command of God's, they did not execute this ſeverity, they ſpared them, and drave them not out, but permitted them to live amongſt them, Jud. 1. 21. (and ſo 'tis oft mentioned through that book) and by this means they were corrupted, and brought into their heathen ſins, ſee Jud. 3. 6. 7. worſhipt their Idols and falſe Gods, and obſerved thoſe abominable rites which infernal ſpirits had exacted of their worſhippers, the ſlaying and ſacrificing of men, innocent perſons, yea their own deareſt children; and ſo to idolatry and worſhip of the Devil they added blood-guiltineſs, of the higheſt degree, the deepeſt dye, even the moſt barbarous and unnatural, and to all theſe yet farther adding fornication, and thoſe abominable ſins that thoſe nations were guilty of, and for which the land ſpued them out, Lev. 18. 28.

40. Therefore was the wrath of God kindled againſt his people, in ſo much that he abhorred his own inheritance.

40. This great ſin adding to all the former provocations, moſt juſtly inflamed the

vehement anger and diſpleaſure of God againſt this people, of which he had before reſolved, and promiſed Abraham, that he would own them for ever as his peculiar; and ſo a long while he did, and bare with them very indulgently, but they growing ſtill worſe and worſe, 'twas but reaſonable, and according to the contents of his (not abſolute, but) conditionate covenant, at length to reject and caſt them off, or withdraw his protection from them.

41. And he gave them into the hands of the heathen, and they that hated them ruled over them.

42. Their enemies alſo oppreſſed them, and they were brought in ſubjection under their hand.

41, 42. And accordingly ſo he did, he ſuffered the heathen nations about them to invade and overcome them, the King of Meſopotamia,

Jud. 3. 8. who had dominion over them eight years, the Midianites and Amalekites, Jud. 6. 3. the Philiſtims and Amorites, Jud. 10. 6. the Philiſtims, Jud. 13. 1.

43. Many times did he deliver them; but they provoked him with their counſel, and were brought low for their iniquity.

43. In each of theſe deſtitutions and oppreſſions, God ſtill reteined his wonted

reſpect to them ſo far as from time to time to raiſe them up Captains to undertake their battels, and to reſcue them out of their oppreſſors hands; but then ſtill again they fell to their ſinfull idolatrous courſes, and again forfeited and deveſted themſelves of God's protection, and were again ſubdued by the ſame or ſome other of their heathen neighbours.

† And he beheld when diſtreſs was upon them וַיַּרְא בְּצֻרָם

44. † Nevertheleſs he regarded their affliction, when he heard their cry.

45. And he remembred for them his Covenant, and repented according to the multitude of his mercies.

46. He made them alſo to be pitied of all thoſe that carried them captives.

44, 45, 46. And yet then alſo he did not utterly deſtitute them, but in their times of diſtreſs, and flying to him for ſuccour, he looked upon them with pity again, remembred the covenant made

with their Fathers, and in infinite mercy returned from his fierce wrath, and ſo inclined the hearts of thoſe that had conquered them, that inſtead of increaſing, they compaſſionated their miſeries;

47. Save us, O Lord our God, and gather us from among the heathen, to give thanks to thy holy name, and to triumph in thy praiſe.

47. O bleſſed Lord, be thou now pleaſed to return our captivity, to reduce us

from the hands of our heathen enemies, that we may live to enjoy thoſe bleſſed opportunities of making our moſt ſolemn acknowledgments to thee, and bleſſing and magnifying thy holy name in this or the like form.

48. Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting; and let all the people ſay, Amen. Praiſe ye the Lord.

48. To the almighty Lord of heaven and earth, that hath made good his covenant of

mercy to all his faithfull ſervants, be all honour and glory from all and to all eternity; And let all the world join in this joyfull acclamation, adding every one his moſt affectionate Amen, and Hallelujah.

Annotations on Pſal. CVI.

a. הַלְלוּ יָהּ

Tit. Praiſe the Lord] הַלְלוּ יָהּ is here no part, but onely the title of this Pſalm. This appears by two competent evidences: 1. By the joint ſuffrage of all the ancient Tranſlators, of which the Syriack renders it not at all, but in ſtead of it gives (as their uſe is) a large *ſyllabus*, or contents of the Pſalm; but the Chaldee retein it as a title, and the LXXII. and Latin retein the Hebrew words, putting them into one, in the direct form of a title, Ἀλληλούια, *Alleluja*, and the Arabick more expreſly, ſuch a *Pſalm, noted with the title of Alleluja.* 2. By expreſs teſtimony of Scripture, 1 *Chron.* 16. There we reade, v. 7. *On that day David delivered firſt* (not *this Pſalm*, as we reade, but) *theſe*, viz. *three Pſalms to thank the Lord, into the hands of Aſaph and his brethren.* The firſt of theſe *Pſalms* is the 105. recited there in the firſt thirteen verſes, the ſecond *Pſal.* 96. the laſt is that which we have before us. And as the firſt begins v. 8. the ſecond v. 23. ſo doth this third follow v. 34. *Give thanks unto the Lord, for he is good, for his mercy endureth for ever*, (and then as in a breviate, v. 35, 36. the two laſt verſes of it) and ſo 'tis evident, the *Alleluja* in the front was not uſed, but left out, as being no part, but onely the title of the Pſalm: which by the way teacheth us, that in the offices of the Church, the titles of the Pſalms were not wont to be uſed in the Jewiſh Church, but deſigned for other purpoſes, either to ſignifie the Authour, or Occaſion, or Matter, or Kind of the Pſalm. This being thus cleared of this preſent Pſalm, will be in all reaſon applicable to all thoſe other Pſalms which have this form of *Alleluja, Praiſe the Lord*, in the front of them, as the Title in every of them, and not any part of the Pſalm.

b. עַל יָם

V. 7. *At the Sea*] For עַל יָם *by the Sea*, the LXXII. ſeem to have read עֹלִים, the participle preſent from עָלָה *to aſcend*, rendring it ἀναβαίνοντες, *aſcending*; but that not very fit to be accorded to the context, which ſpeaks of their *murmuring at the red ſea*, into which they could not with any propriety be ſaid to *aſcend*. And yet herein the Latin (and Arabick) follow them, though they do alſo truly render עַל יָם *in mare, aſcendentes in mare, mare rubrum, aſcending into the ſea, the red ſea.* But the Syriack departs from them, (as the Chaldee) and reads ܥܠ ܝܡ̈ *near the waters.*

c. מִהֲרוּ

V. 13. *They ſoon forgat*] מִהֲרוּ doth queſtionleſs ſignifie *making haſte*; and if here it did ſo, there is no neceſſity it ſhould be joyned with the following verb, and ſignifie adverbially, for all the ancient Interpreters reade it as a verb; ἐποίησαν, *they made haſte*, ſay the LXXII. *citò fecerunt, they did ſuddenly*, the Latin, סַרְהִבוּ the Chaldee, ܥܒܕܘ ܘܐܫܬܕܘ the Syriack, both uſed for *making haſte*, from the Syriack רְהַב *being in commotion* and *perturbation.* And ſo the ſenſe will beſt bear, *they made haſte*, i. e. took it ill, that they were not preſently brought into the plenty they were promiſed (ſo after this we ſee, *Numb.* 20. 5. that this was their form of expoſtulation with *Moſes, Wherefore have ye made us to come up out of Ægypt to bring us to this evil place? it is no place of ſeed, or figgs, or vines, or pomegranates*, the plenty promiſed them in *Canaan:*) and then thus to *make haſte*, was to be impatient to ſtay God's time of giving them this inheritance; but becauſe they had it not ſtreight, wiſhing themſelves back again in *Ægypt.* And this well agrees to the context, *they made haſte, they forgat his works, they waited not for his counſel*, making an oppoſition betwixt the firſt and the two laſt of theſe; *they made haſte*, i. e. weighed not, conſidered not what God's purpoſes or promiſes concerning them were, could not attend the performance of God's promiſe in his own time, went on paſſionately in purſuit of their plenty which they lookt for, and as ſoon as they deſcried any difficulty (want of water, a deſart place) concluded preſently, that they were betrayed, and ſhould be utterly undone, and loſt, neither remembring what God had formerly done for them, by interpoſition of his power, nor *waiting* with patience till God's time, or till concerning their preſent exigence he ſhould make known his *purpoſes* to them. This is very agreeable to the notion of this word in Kal for *making haſte*, and in Niphal, applied to the mind, for doing all things *raſhly, inconſiderately, præcipitouſly*, and ſo fooliſhly. So *Job* 5. 13. *the counſel of the froward* נִמְהָרָה *is haſty, inconſiderate*; we render it, *is carried headlong.* So *Hab.* 1. 6. the *Chaldeans* are called a *bitter nation*, וְהַנִּמְהָר and *paſſionate, inconſiderate.* And ſo for that other paſſion of *fear*, moſt oppoſite to faith, or truſt in God (in which ſenſe that is moſt true, *Iſa.* 28. 16. *he that believeth will not make haſte*) 'tis uſed *Iſa.* 35. 4. *ſay unto the* נִמְהֲרֵי לֵב *haſty* or *præcipitous in heart*, i. e. thoſe which becauſe they had not preſently what they hoped, *feared* they ſhould never have it, for ſo it follows, *be ſtrong*, have ſome conſtancy of mind, *fear not.* And this ſeems to be the full importance of the word here, their paſſionate *fear* and *diſtruſt* of God's promiſes, becauſe they were not inſtantly performed, made them *haſty, præcipitous, inconſiderate:* and in that fit of paſſion, *they forgat his works* —

d. רִזּוֹן

V. 15. *Leanneſs*] For רִזּוֹן *maciem, leanneſs*, the LXXII. are deemed by ſome to have read רָצוֹן *pleaſure*, or *deſire*, becauſe they render it πλησμονὴν, *ſaturity*, as if that were ſet to ſignifie as much as they could, or did deſire; and this not diſagreeable to the ſtory, which mentions it in this ſtyle, *Exod.* 16. 8. *The Lord ſhall give you in the evening fleſh to eat, and in the morning bread to the full*, and *Pſal.* 78. 25. *he ſent them meat to the full*, and v. 29. *they ate and were well filled, for he gave them their own deſire, they were not eſtranged from their luſts.* In this rendring of the LXXII. the Syriack and Latin, *&c.* agree: the Syriack reads ܣܒܥܐ, and ſo the Latin, *ſaturitatem, ſaturity*; And without changing the Hebrew word רִזּוֹן into any other, this probable account may be given of their rendring. 'Tis known in Phyſick, that upon the ingeſtion of meats in their quality unwholſome, or of two much of thoſe which are healthfull, Nature with much violence ſeeks to diſcharge it ſelf by the ſeveral evacuations, upon which follows a ſuddain and almoſt incredible dejection of ſtrength, and falling away in fleſh. To this the ſtory, *Num.* 11. 20. ſeems to refer, where 'tis ſaid, that the Quails ſhould *come out at their noſtrils*, for that is a ſymptome not unuſual in violent vomitings, ſuch as accompany great and dangerous ſurfeits; ſo that the

the plague which then befell the *Israelites*, seems to be that affection which Physicians name *cholera*, and is then properly styled πλησμονὴ, *saturity*, or *surfeit* by the LXXII. and those translators that follow, or accord with them, and so not very unfitly set to express that *emaciation* which was an effect of this πλησμονὴ, or *saturity*. But the Chaldee render it more to the letter פְּרַנְעָנָא *leanness*. The passage visibly belongs to the immediate consequents in the story of Quails, set down *Num.* 11. 33. and *Psal.* 78. 30. (though not in *Exodus*) viz. that *while the flesh was yet between their teeth*, e're it was chewed, the Lord *smote* the people with a very great plague, (the judgment whereof was never the less discernible, that it was an effect of their diet, when even miracles admit the subserviency of usual means) whereupon the place was called *Kibroth hataavah*, because there they *buried the people that lusted*. By this means they were deprived of the fruit of this their festival table, even when *he gave them what they lusted for*. The word רָזָה *to attenuate, emaciate*, is used also for *destroying*, *Zeph.* 2. 11. when God threatens that he will *emaciate*, i. e. *destroy all the Gods*—— And then רָזוֹן may be rendred more generally *destruction* or *plague*, and so *R. Tanchum* on *Zeph.* 11. renders it *destruction*. The Hebrew Arabick Glossary interprets רָזוֹן by נקץ *defect*; The Jewish *Arab* version hath *leanness into their body*, as נפש is sometimes taken for *the body*. Accordingly for *sending leanness* here, the Psalmist, *Psal.* 78. 31. useth this plainer style, of *slaying the fattest of them, and smiting the chosen men in Israel*.

V. 20. *Glory*] For כְּבוֹדָם *their glory*, which we now reade, and so is followed by some copies of the LXXII. δόξαν αὐτῶν, *their glory*, (and though others have ἀυτὸν, *his*, yet from the former both the Syriack have ܝܩܪܗ̈ and the Latin *gloriam suam*, *their glory*) the original copies are by the *Jews* said to have read כְּבוֹרוֹ *his glory*. What heed is to be given to the *Jews* herein I shall not now define, but onely observe, that the notion of כָּבוֹד here being that of a *thick cloud*, wherein God was pleased to exhibit or presentiate himself, כְּבוֹדָם *their glory* may well enough have been the original word, meaning by it God's presentiating himself to them, that when God had *spoken to* them *out of the midst of the fire* with *darkness*, *clouds* and *thick darkness*, *Deut.* 4. 11. and they saw *no similitude*, *onely they heard a voice*, v. 12. *they turned* this majestatick presence afforded to them, i. e. *their glory*, *into the similitude of a calf* —— the image of one of their Ægyptian Gods. Thus the word may be interpreted as we now have it, כְּבוֹדָם *their glory*, for which the Chaldee reade יַת אֵיקָר רְבוֹנְהוֹן *the glory of their Lord*; it being yet clear, that this very thing is elsewhere in Scripture frequently styled כְּבוֹדוֹ *his glory*, *Deut.* 5. 24. *the Lord hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire*. So *Exod.* 24. 16. *the glory of the Lord abode upon the mount*, and v. 17. *the sight of the glory of the Lord was like devouring fire on the top of the mount in the sight of the children of Israel*. So *Exod.* 33. 18. *shew me thy glory*, and ch. 40. 34. *a cloud covered the tent, and the glory of the Lord* (this bright cloud) *filled the Tabernacle*; and *Numb.* 14. 10. *the glory of the Lord*—— Thus *Rom.* 1. 23. in the like matter and style as here, *they changed the glory of the incorruptible God into an image*—— by כָּבוֹד *glory* here meaning the *glorious* presence and exhibitions of God, which he was wont to afford them, which being in radient fiery clouds, wherein Angels appeared, God himself remaining perfectly invisible, *Deut.* 4. 15. the *making* and setting up any figure or *image* of an *axe* or *calf*, (whether to signifie *Apis* an Ægyptian false God, or the *image* or *similitude* of the true God, whose *voice they heard*, but *saw no kind of similitude*) and the proclaiming before it, *These be thy God's, O Israel, which brought thee out of Ægypt*, *Exod.* 32. 4. and these to *go before* them and conduct them, in stead of *Moses*, v. 1. was a great abomination and provocation. That this is the meaning of God's *glory*, see 2 *Pet.* 1. 17. where the *voice* from heaven [*This is my beloved son*—] is said to have *come from the magnificent glory*, which the text tells us, *Mar.* 9. 7. came out of the *cloud*, *that overshadowed them*. So in those places of *Exodus* præmised, where the *glory of the Lord* is certainly the *thick cloud*, &c. on the mount, by which God exhibited himself, called in the Targum and among the Jewish writers so frequently *the majestick presence* or שְׁכִינָה *inhabitation of God* (of which see more *Annot.* on *Matt.* 3. k. and *Rom.* 1. f.) one text there is that useth the word *glory* of the visible throne of God the Father in heaven, *Act.* 7. 55. *he looked into heaven, and saw the glory of God, and Jesus standing at the right hand of God*, by *glory* meaning that visible *satellitium* of Angels, which appearing to him in a radiant manner were an evidence of God's special presence there, according to which it is that among us the raies about the name יְהוָה are ordinarily styled *a glory*.

V. 23. *The breach*] What פֶּרֶץ *the breach* or *rupture* here signifies, must be resolved by the use of both verb and noun in other places, *Eccl.* 3. 3. לִפְרוֹץ *to break*, is applied to an house, and opposed to the building of it, and so evidently signifies the *pulling down*, or ruinating it; so the Chaldee renders it, לְפַנָּרָא *to pull it down*. So 2 *Sam.* 5. 20. פָּרַץ *the Lord hath broken*, i. e. destroyed, *mine enemies before me*, פֶּרֶץ מַיִם *according to the breaking*, *i. e.* destruction, *of waters*, which carry all away before them, a sweeping destruction; upon which that place was called בַּעַל פְּרָצִים *the place of ruptures*, i. e. ruines or destructions. So *Exod.* 19. 24. פֶּן יִפְרֹץ בָּם *lest he break on them*, i. e. destroy them, יִקְטֹל *kill them*, saith the Chaldee, ἀπολέσῃ, *destroy*, the LXXII. Thus is the verb frequently rendred καταφθορὰν, *destroying*, by the LXXII. and the noun πτῶσις, *ruine*, *Job* 16. 14. *he breaketh me with breach upon breach*, one *ruine* and destruction on the heels of another. So *Jud.* 21. 15. God's *making* פֶּרֶץ *a breach in the tribes of Israel*, is his having destroyed *one* of the *tribes*, that of *Benjamin* being *lacking*, v. 3. and *cut off*, v. 6. So *Ezech.* 22. 30. *standing*, as that oft signifies praying, interceding with God, *in the* פֶּרֶץ *rupture*, is explained by that which follows, *that I should not destroy it*, *i. e.* saving or rescuing it from *destruction*. So 2 *Sam.* 6. God's *smiting* of *Uzzah that he died*, v. 8. is called פֶּרֶץ בְּעֻזָּה God's *breaking a breach upon Uzzah*; and from thence the place is called *Perez Uzzah*, *the breaking of Uzzah*, i. e. his destruction. And thus is the word here to be understood, *He said he would destroy them*, or spake of *destroying them*, *had not Moses stood before him*, i. e. prayed, בְּפֶרֶץ *in*, or *about the rupture* or *ruine*, in that very point of time, *lest he should destroy them*. The Chaldee expres it paraphrastically, *if Moses had not stood before him*, וְאִתְקְרִי *and prevailed in prayer*, i. e. thereby averted the destruction. So here again, v. 29. וַתִּפְרָץ בָּם *brake in upon them*, *i. e.* destroyed a multitude of them. And v. 30. where the Hebrew reads *the plague ceased*, the LXXII. read διέστη, the same word which here they use to render פָּרַץ.

g. וישא ידו להם

V. 26. *Lifted up his hand*] What וישא ידו להם *and lifted up his hand because of them*, here signifies, is best understood by the Chaldee, who render it ואתים ידיה בשבועה *and he lifted up his hand with an oath* על דילהון *because of them*; so the Jewish *Arab*, *And he sware by his power to them, that he would*, &c. Thus we know the *lifting up the hand* is the sign of *swearing*, and thus the story to which this refers, exacts. For though it is at first *said* onely, (and not under oath) *Numb.* 14. 12. *I will smite them with pestilence* — and that again retracted by God, as to the whole people, v. 20. yet it follows, v. 21. (in form of oath, when it is used by God) *As truly as I live, all these men that have seen my glory* — v. 22. *shall not see the land*, v. 23. and again, v. 28. *As truly as I live, your carcasses shall fall in this wilderness, ye shall not come into the land*, v. 29. and *your children shall wander in the wilderness fourty years, and bear your whoredoms untill your carcasses be destroyed in the wilderness*, v. 33. which is the full interpretation of what is here said of *destroying them in the wilderness, overthrowing their seed among the nations, and scattering them in the lands*. This being the very same passage which is referred to, *Psal.* 95. *Unto whom I sware in my wrath, that they should not enter into my rest*, that land where God had provided a *rest* for his people.

h. בעל פעור

V. 28. *Baal-Peor*] That בעל פעור *Baal-Peor* both here and *Numb.* 25. 3. is the *Moabites* false Idol-God, there can be no question. *Peor*, which the LXXII. expressing ע by γ, translate Φογώρ, was a mountain of *Moab*, *Numb.* 23. 28. and *Deut.* 34. 6. and בעל signifying *Lord*, must be that *Idol-God* peculiarly which the *Moabites* worshipt. The Jewish *Arab* renders it *Peor the Idol*, making *Peor*, the name of that mountain, the name of their Idol also, as well it might be, the mountain taking its denomination from the God that was worshipt there. Of this saith the story in *Numbers*, *the people bowed down to their Gods*, v. 2. which is here called *joyning to* that *God Peor*, or of *Peor* or *Moab*; ἐτελέσθησαν, say the LXXII. *were initiated* to the rites of that Idol. And as it is there said, *They called the people to the sacrifices of their Gods*, so here, *they ate the sacrifices of the dead*, (where again the Jewish *Arab* reads *of Idols*) these their *Baalim* being some *dead* Heroes, whom they had deified, and continued to offer *sacrifice* to them.

i. ויפלל

V. 30. *Executed judgment*] The notion of ויפלל in this place is much questioned. That פלל the Radix signifies to *judge*, or *separate*, *discern*, or *divide*, or *take audience* of a cause, there is no doubt: 1 *Sam.* 2. 25. ויפללו *and God shall judge him*, *Ezek.* 28. 23. נפלל *shall be judged in the midst of thee*, *Ezek.* 16. 51. פללת *thou hast judged thy sister*. But all the ancient interpreters take it here in another sense, for praying, or interceding, atoning; ויצלי *and prayed*, saith the *Targum*, and the Syriack in the same word; the LXXII. have ἐξιλάσατο, *propitiated*, the Latin, *placavit*, *appeased*. And the use of the Hebrew word in Hithpael in this sense for *appeasing* or *propitiating*, is an argument that the theme originally had some such notion. Thus in that 1 *Sam.* 2. 25. it follows, *If a man sin against God*, מי יתפלל לו *who shall intercede for him?* the Targum reads מן קדמוי יבעי *from whom shall he request that it may be remitted him?* Hence תפלה is the ordinary word for *prayer*, and among the Rabbins for a *proseucha* or *oratory*. And if we look into the story, we shall find two things said of *Phinees*, one, v. 7. *that he took the javeline, and thrust them through*; for which, if he was one of the Judges of *Israel*, as 'tis not unlikely he was being the son of *Eleazar* the son of *Aaron*, then he had a clear commission from *Moses* for what he did, *Numb.* 25. 5. *Moses said to the Judges of Israel, slay you every one his men*, and then the *Jus zelotarum* among the *Jews*, which is thought to take its rise from *Phinees*, is a great deviation from the pattern. The like sharp proceeding, upon express warrant, wee see *Exod.* 32. 27. *Slay every man his companion*. *Secondly*, that *God* saith of him, v. 11. *he hath turned my wrath away from the children of Israel, that I consumed them not*. Both these are again set down, and joyned together, v. 13. *he was zealous for his God, and made an atonement for the children of Israel*. And the latter of these, that of *turning away* God's *wrath*, *making the atonement*, doth better answer the acception of פלל, than the *zeal for God*, as that signifies *running through Zimri and Cosbi* with the *javelin*. And therefore the best and fullest rendring of the word seems to be, neither he *executed judgment*, nor he *prayed*, but (which is the work of prayer ordinarily, but here also of zeal to God in killing the malefactours) *made an atonement*, *appeased*, or *propitiated God*. The Jewish *Arab* reads ואנצף, *and did what was just and right*.

k. ותחשב לו לצדקה

V. 31. *Counted to him*] The phrase ותחשב לו לצדקה *and it was accounted to him for righteousness*, may here deserve to be briefly noted, that it signifies much more than *justification*, as in the forinseck sense that is opposite to *condemning*: for thus it should note no more than *acquitting* or *pardoning* him to whom it was here so *accounted*; whereas by the story it is evident, that as God was *atoned* to to the people by this act of his, and not to him, so God thought fit to reward him and his posterity for this, *Behold*, saith God, *Numb.* 25. 12. *I give him my Covenant of peace*: *And he shall have it and his seed after him, even the Covenant of an everlasting Priesthood, because he was zealous for God* — Here his *zeal*'s being *accounted to him for righteousness*, is bringing this high reward upon him. The Chaldee therefore renders it זכו *it was counted unto him* either *for righteousness*, or *for merit*, i. e. for a very rewardable act. So זכה in Chaldee signifies both *just*, and *worthy*, and *meritorious*; not speaking of perfect *righteousness*, or sinless *merit*, but such as God in his goodness is pleased to reward: and the LXXII. reade ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, *it was reputed to him for righteousness*, the phrase so frequently used in the New Testament for rewarding men richly and infinitely above their *merit*, yet this as the reward of somewhat performed by his faithfull servants, which he looks upon with special favour in the Second Covenant.

l. ויבטא בשפתיו

V. 33. *Spake unadvisedly*] How *Moses*'s fault, which was so great as to be punished by God with exclusion from *Canaan*, is here expresst by these words, ויבטא בשפתיו *he spake* or *pronounced with his lips*, is not easily resolved. The word בטא is used, *Lev.* 5. 4. and there signifies *to declare*, *to pronounce*, *to speak*. Now if it were that he *spake with his lips* onely, but doubted in his heart, when he *struck the rock*, and said, *Shall we fetch you water out of this rock?* then this will note his Infidelity; and perhaps the LXXII. may refer to that, reading διστάσας ἐν τοῖς χείλεσιν, *he doubted in his lips*, *i. e.* did by his *words* signifie his *diffidence*. But there is no reason that when in the Hebrew here it is onely said, that he *spake with his lips*, we should thence conclude his hearts disagreeing with his tongue. 'Tis therefore most reasonable, that *speaking with his lips* being in it self indifferent and innocent, should onely be concluded ill from the influence

influence that the words precedent seem to have on it, *They provoked his spirit, and he spake with his lips*, i. e. *he spake* passionately as one *provoked*. And then as S. *James* saith, *the wrath of man worketh not the righteousness of God*, ch. 1. 20. so here we may conclude of *Moses*; *God* had appointed him to *speak to the rock, and it should bring forth water*. And he being *exasperated* in his spirit, put into a passion by the people, goes and *strikes the rock twice, and saith, Hear ye rebels, shall we fetch you water out of this rock?* This passion of his was it self a fault, and disturb'd him so, that it is not to be believed that he could discharge that duty now incumbent on him from *God*, in that manner as he ought to do, with that faith and affiance in *God*, with that care of setting out the power and mercy of *God* to these provokers; and these two are the crimes charged on him by *God*, *Numb.* 20. 12. his *unbelief*, and his *not sanctifying God in the sight of the people*. This therefore is *Moses* his crime here, briefly intimated, not largely set down in this verse, that *they provoked his spirit, and he spake*, i. e. *he spake* in a *provocation*, not as a meek and faithfull servant of the Lord, that desired to *glorifie God before the people*, ought to have done. And this being here but imperfectly toucht, was left to be explicated by the story where the fact was recorded, and from thence, more than by the words, we may conclude this to be the meaning of this verse. The Jewish *Arab* here, differently from all others, hath it, *because they contradicted his prophecy* [which] *he spake to them in his saying*.

The End of the Fourth Book.

The

THE FIFTH BOOK OF PSALMS.

The Hundred and Seventh PSALM.

The hundred and seventh the first of the last Book of Psalms, is an invitation to all sorts of men to take notice of, and acknowledge God's special mercies in rescuing them from the several dangers that every part of their lives is subject to, peculiarly from hunger, prison, disease, and danger by Sea. It seems probably to have been written presently after the Captivity, when the Nation had been exercised by siege and famine, by deportation, and imprisonment, and the land had been made desolate, for want of cultivation, yet withall so contrived as to have respect to the deliverance out of Ægypt. *'Twas a Psalm of Answering or parts to be sung alternately, having a double burthen, or intercalary verse oft recurring.*

Paraphrase.

1. The great and daily bounty of God is such, his mercies and preservations so constant and perpetual, in all the turns and varieties of our lives, that we are most strictly obliged to take notice of them, and pay the tribute of most gratefull hearts, and the obedience of our whole lives in acknowledgment thereof.

1. O Give thanks unto the Lord, for he is good, for his mercy endureth for ever.

2, 3. This is in a most eminent manner incumbent on those that have been taken, and carried captive by oppressing invaders, and by the good providence of God again.

2. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.

3. And gathered them out of the lands, from the East, and from the West, from the North, and from the [a] South.

a. reduced and recollected from their dispersions, and brought home safe to their own countrey

4, 5, 6, 7. So is it on all them which when they have been permitted by God for some time to a state of seeming destitution, deprived of all the necessaries of life, harbour, and all kind of food, &c. have yet upon their devout addresses to heaven in prayer, found present relief, and deliverance from their pressures, God by his gracious providence directing them to some auspicious successfull means of supplying their wants, and either returning them to their old, or bringing them to some new more fruitfull possession.

b.

4. They wandered in the wilderness, in a ‖ solitary [b] way, They found no city to dwell in,

5. Hungry and thirsty, their soul fainted in them,

6. Then they cryed unto the Lord † in their trouble, and he delivered them out of their distresses.

7. And he led them forth by the right way, that they might goe to a city of habitation.

‖ solitude, they found not the way to an inhabited city, † when distress was upon them *see* Psal. 106. 44.

8, 9. This certainly is an act as of a special and undeserved bounty, so of an overruling omnipotent providence, to provide so liberally for those that are so thirsty, and hungry, v. 5. i. e. altogether destitute, and that both these should be thus exercised and employed for the onely benefit of us unworthy sinfull sons of Adam, is matter of infinite comfort to us, and acknowledgment and thanksgiving to God.

8. * O that men would praise the Lord for his goodness, and for his wonderfull works to the children of men.

9. For he satisfieth the longing soul, and filleth the hungry soul with goodness.

* Let them acknowledge to the Lord, his mercy, יודו ליהוה חסדו

10. Such

10. Such as ſit in darkneſs and in the ſhadow of death, being bound in affliction and iron,
11. Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt high,
12. Therefore he brought down their heart with labour, they fell down, and there was none to help;
† See v. 6. 13. Then they cried unto the Lord † in their trouble, and he ſaved them out of their diſtreſs.
14. He brought them out of darkneſs and the ſhadow of death, and brake their bands in ſunder.

10, 11, 12, 13, 14. In like manner is he pleaſed to deal for thoſe that are in priſon, and expectation of preſent death, when in this valley of Achor they fly to him for reſcue: 'Tis moſt juſt and ſo moſt ordinary with God to deliver men up to be chaſtiſed for their ſins, when they are ſo proud and ſtout, as to reſiſt, or neglect the commands of God, 'tis but ſeaſonable diſcipline, to exerciſe them with afflictions, to bring diſtreſſes upon them, perſecution, impriſonment, &c. thereby to teach them that neceſſary leſſon of humility. And if then they ſhall ſpeedily return to him that ſtrikes, and with obedient penitent hearts, and fervent devotions indeavour to attone him, he will certainly be propitiated by them, and deliver them out of their diſtreſſes, be they never ſo ſharp, and in the eye of man irremediable.

* See v. 8. 15. * O that men would praiſe the Lord for his goodneſs, and for his wonderfull works to the children of men,
16. For he hath broken the gates of braſs, and cut the bars of iron in ſunder.

15, 16. This certainly is another act of his ſpecial and undeſerved bounty, and withall an inſtance of his omnipotence, thus to rid them of thoſe gyves that none elſe can looſe, to preſerve thoſe that in humane judgment are moſt deſperately loſt, and abundantly deſerves to be acknowledged and commemorated by us.

‖ from or becauſe of the way of 17. Fools, ‖ [c] becauſe of their tranſgreſſion, and becauſe of their iniquity, are afflicted.
18. Their ſoul abhorreth all manner of meat, and they draw near unto the gates of death.
† See v. 6. 19. Then they cry unto the Lord † in their trouble, he ſaveth them out of their diſtreſſes.
20. He ſent his word and healed them, and delivered them out of their deſtructions.

17, 18, 19, 20. So again when the follies and ſtupidities of men betray them to wilfull ſins, and God puniſheth thoſe with ſickneſs and weakneſs, brings them ſo low that nature is almoſt wholly exhauſted in them, and preſent death is expected, if from their languiſhing bed they ſhall apply themſelves to the great and ſovereign Phyſician, forſake the ſins that brought this infliction upon them, and thus timely make their ſolid peace with heaven, and then pray, themſelves and others (ſee Jam. 5. 14, 15, 16. Eccluſ 38. 9.) imploring his gracious hand for their recovery, there is nothing more frequently experimented, than that, when all other means fail, the immediate bleſſing of God interpoſeth for them, and reſtores them to life and health again. c.

* See v. 8. 21. * O that men would praiſe the Lord for his goodneſs, and for his wonderfull works to the children of men.
22. And let them ſacrifice the ſacrifice of thankſgiving, and declare his works with rejoycing.

21, 22. And this certainly is a third inſtance of God's infinite power and goodneſs, this of unhoped, unexpected cures of the feebleſt patients, which exacts the moſt ſolemn gratefull acknowledgments from thoſe that have received them from his hand.

23. They that go down to the ſea in ſhips, and doe buſineſs in great waters,
24. Theſe ſee the works of the Lord, and his wonders in the deep.
25. For he commandeth and raiſeth the ſtormy wind, which lifteth up the waves thereof:
26. They mount up to the heaven, they goe down again to the depths, their ſoul is melted becauſe of trouble:
‖ are giddy, or turned round 27. [d] They ‖ reel to and fro, they ſtagger like a drunken man, and are at their wits end.
† See v. 6. 28. Then they cry unto the Lord † in their trouble, and he bringeth them out of their diſtreſs.
* ſtilled the ſtorms into a calm, 29. He [e] * maketh the ſtorms a calm, ſo that the waves thereof are ſtill.
30. Then are they glad, becauſe they be quiet, ſo he bringeth them unto their deſired haven.

23, 24, 25, 26, 27, 28, 29, 30. So again the great navigators, traffickers and merchants of the world, when in their voyages by ſea, they meet with terrible amazing tempeſts, waves that toſs their ſhips with that violence, as if they would mount them into the air, and at another turn, douſe them deep into the vaſt Ocean, as if they would preſently overwhelm them, and the paſſengers are hereby ſtricken into ſad trembling fits of conſternation and amazement, and expectation of preſent drowning; in this point of their greateſt danger they oft experiment the ſovereign mercy and power of God, and receive ſuch ſeaſonable returns to their devout prayers, that they find the ſtorm preſently turned into the perfecteſt calm, and by the friendlieſt gales are ſafely wafted to that port which they deſigned to ſail to. d. e.

‖ See v. 8. 31. ‖ O that men would praiſe the Lord for his goodneſs, and for his wonderfull works toward the children of men.

31. And this certainly is a fourth moſt eminent inſtance of God's infinite power and goodneſs, which exacts our moſt fervent offerings of praiſe and thankſgiving.

32. Let them exalt him alſo in the congregation of the [f] people, and praiſe him in the aſſembly of the Elders.

32. And not onely ſuch as are ſent up to God from our ſingle breaſts or cloſets, but it deſerves the moſt ſolemn publick commemorations in the Temple, in the united lauds of the whole congregation, Elders and people anſwering one the other. f.

33. He turneth rivers into a wilderneſs, and the water-ſprings into dry ground:

33. The ſame act of his power and providence it is to convert the greateſt abundance of waters into perfect drought:

† ſaltneſs מְלֵחָה 34. A fruitfull land into † barrenneſs, for the wickedneſs of them that dwell therein.

34. Thereby to puniſh thoſe with after ſterility and fruitleſneſs (after the manner of his judgments on Sodom) whoſe plenty had been infamouſly abuſed, and miſpent on their luſts.

35. He

35, 36, 37, 38. And the same act again it is of his bounty and power together to improve the barrenneſt deſart into the fruitfulleſt paſtures, moſt commodious for habitation and plantations, and thither to bring thoſe who had formerly lived in the greateſt penury, and by his auſpicious providence onely, without any other obſervable means, to advance them to the greateſt height of wealth, and proſperity of all kinds, making them a numerous and powerfull nation, remarkable for the bleſſings of God upon them.

35. He turneth the wilderneſs into a ſtanding water, and dry ground into water-ſprings:

36. And there he maketh the hungry to dwell, that they may prepare a city for habitation,

37. And ſow the fields and plant vineyards which may yield fruits of increaſe.

38. He bleſſeth them alſo ſo that they are multiplied greatly, and * ſuffereth not their cattel to decreaſe. * diminiſhed not לֹא יִמְעָט

39, 40, 41. And when they are thus ſignally favoured by him, 'tis yet in the power of their ſins to diſſipate all this their proſperity: Upon their forſaking God, and falling to any courſe of evil (ſee the Chaldee, and v. 11. 17.) 'tis moſt juſt, and ſo to be expected from God, that he ſhould give them up into the hands of wicked men (which are always ready for ſuch offices) to oppreſs and afflict them ſadly, to ſubdue their Governours, eject them out of their dominions, bring them to the ſtate of greateſt deſtitutions, without any viſible means or way of evading; and juſt when they are brought to the loweſt, ‖ upon their humiliation, contrition, and ſincere reformation, to reſcue them out of this deplored condition, and immediately advance them to the greateſt height of plenty, order, and peace.

39. Again they are miniſhed, and brought low through ‖ oppreſſion, affliction and ſorrow. ‖ evil oppreſſion רָעָה וְיָגוֹן

40. He poureth contempt upon Princes, and cauſeth them to wander in the † wilderneſs, where there is no way. † ſolitude תֹהוּ

41. Yet ſetteth he the poor on high from affliction, and maketh him families like a flock.

וְכַר חַבְּרוּ ‖ לְאוֹרַיְתָא and when they return to the Law, *Chald.*

42, 43. By theſe ſo wiſe, ſo juſt, and ſo gracious diſpenſations of God, 'tis but reaſonable that all ſorts of men ſhould be effectually wrought on. All pious and good men have here matter of infinite joy, that they are under the protection of ſo gracious a father, who if they adhere to him, will never be wanting to them. All wicked men will here diſcern the cauſe of all the calamities that overtake them in this world, as prognoſticks of their far greater ſufferings to come in another world, if God's ſcourge here be not permitted to rouſe, and awake, and work reformations upon them, and in all their ſufferings will have nothing to object, or quarrel at, the ſole original of all being from themſelves. And ſo as the wicked will have incomparable advantages from this meditation, if they be but wiſe to their own greateſt intereſts and concernments; ſo all the true ſervants of God will here learn how gracious a maſter, how liberal a rewarder it is, to whom they perform their ſervices.

42. The righteous ſhall ſee it, and rejoyce, and all iniquity ſhall ſtop her mouth.

g. 43. * Whoſo is wiſe ‖ and will obſerve theſe things, even they ſhall underſtand the ‖ loving kindneſs of the Lord. * Who is wiſe? he will lay up theſe things, and they— ‖ bounties

Annotations on Pſal. CVII.

a. מִיָּם V. 3. *The ſouth*] The Hebrew here readeth מִיָּם *from the ſea*, for which the Chaldee reads מִן יַמָּא דָּרוֹמָא *from the ſouth ſea*. The word is moſt frequently taken for the great or mediterranean *ſea*, which is *weſt* to *Judæa*, and generally when יָם *the ſea* is put for any of the Cardinal points, it then ſignifies the *Weſt*; and accordingly *Gen.* 12. 8. *Bethel* מִיָּם is *Bethel on the weſt*, מַעַרְבָּא *on the weſt*, ſaith the Targum, and *Exod.* 10. 19. רוּחַ יָם *a wind of the ſea*, we duly render it *a weſt wind*. But 'tis elſewhere taken for the Red *ſea*, *Pſal.* 114. 3. and 72. 8. which is on the *ſouth* of *Judæa*, and ſo in reſpect to that, *the ſea* here ſignifies *the ſouth ſea*, as both the enumeration of the other three, *Eaſt*, *Weſt*, and *North*, demonſtrates, and the conſideration of the matter in hand, the quarters whither they were diſperſed, or carried captive, *Eaſt*, *Weſt*, and *North*, and *Ægypt*, whither they ſhall goe *in ſhips*, *Deut.* 28. 68. *by the way* that they came, *i. e.* by the Red *ſea*.

b. דֶּרֶךְ עִיר V. 4. *Solitary way*] The Hebrew here may beſt be rendred, *they wandred* בַּמִּדְבָּר בִּישִׁימוֹן *in the deſolate wilderneſs*, or, as the Syriack, ܒܡܕܒܪܐ ܕܐܫܡܘܢ *in the deſert Aſſimon*, (for the word is uſed appellatively) the Jewiſh *Arab* accordingly, פִּי טְרִיק אלסמאוה *in the way of Alſamawa*, (tranſpoſing the words) as likewiſe *Pſal.* 68. 8. and 78. 40. and 107. 14. And ſo *Saadias* in his verſion of the Law, *Num.* 21. 21. and 23. 28. and *Deut.* 32. 10. uſeth the ſame word, as alſo *Abu Walid* in the root ילל, and the Jewiſh Tranſlators of the Hiſtorical books 1 *Sam.* 23. 24. Then follows, דֶּרֶךְ עִיר בּוֹשֶׁב לֹא מָצָאוּ *they found not the way to an inhabited city*. Thus the Chaldee may be rendred alſo, אֻרְחָא קָרְחָא *the way to the city*, and not בְּצָדֵי אֻרְחָא *in a deſolate way*, as their Latin render it. Thus 'tis evident the LXXII. reade, ὁδὸν πόλεως κατοικουμένης οὐχ εὗρον *they found not the way of an habitable city*, and ſo the Syriack, and Latin, and Arabick. And ſo the ſenſe very well bears, their paſſage through the wilderneſs being not a journeying, ſuch as when men paſs on in a road to ſome inhabited place, and though at the preſent they be in the *wilderneſs*, yet if they have proviſion for a while, they will ſoon and ſafely come to their journeys end; but a *wandring* up and down from all path and road, and ſo in an endleſs maze of deſolation. In oppoſition to which we have v. 7. *He led them by the right way*, *that they might goe to a city of habitation*, or *habitable city*; the *going to* which there correſponds with the *way to* it here.

c. אִוִּילִים V. 17. *Fools*] For אִוִּילִים *fools*, which the Chaldee retains, and renders שְׁטָיָן *fools*, the LXXII. ſeems to have read ſome other word, הַצִּילָם, or the like, for they render it ἐῤῥύσατο αὐτούς *he helped them*; and ſo the Syriack, ܫܙܒ *he helped them*, and the Latin, and Arabick, and Æthiopick. But there is no reaſon to miſdoubt our Hebrew reading, which the Chaldee hath adhered to. In the next place מִדַּרְכָּם, which we render *becauſe*, literally ſignifies, as the LXXII. render it, ἐξ ὁδοῦ *from*, or *becauſe of the way of their wickedneſs*, as elſewhere the *way of wickedneſs* ſignifies their *ſinfull courſe*, or *actions*. And the word דֶּרֶךְ *way* ſeems deſignedly to allude to the ſame word ſet twice before, v. 4. *they wandred in a ſolitary way*, or as the LXXII. and all other Interpreters have it, ὁδὸν πόλεως κατοικουμένης οὐχ εὗρον *they found not the way to an inhabited city*, (ſee

מִדַּרְכָּם

(ſee note b.) and v. 7. *He (God) led them by the right way.* The like correſpondence is obſervable in other parts of the Pſalm, as between v. 4. *they found no city*, and v. 7. *to goe to a city*, and v. 36. *a city for habitation*; between *ſit in darkneſs*, v. 40. *and he brought them out of darkneſs*, 14. between *bound in affliction and iron*, v. 10. and *he cut the barrs of iron*, v. 16. between the *longing ſoul*, v. 9. and *their ſoul abhorring*, &c. v. 18. between *gathering from the ſea*, v. 3. (ſee note a.) and *going down into the ſea*, v. 23.

d. יָחוֹגּוּ

V. 27. *They reel*] יָחוֹגּוּ from חָגַג *circumgyratus eſt*, being *whirled* or *turned round*, may here fitly be applied to the toſſing of the ſhip in the tempeſt, and ſo of the paſſengers that are in it, to ſignifie their uncertain and dangerous ſtate, ſometimes *whirled round*, ſometimes tottering and ready to overturn, which is here called *ſtaggering*, &c. But it may alſo be underſtood of the men, and not of the ſhip, and ſo ſignifie (by the metonymy of the Cauſe for the Effect) *they were giddy*, which is the natural effect of ſuch *turning*. The Chaldee reade יִרְתָּחוּן *trembled*, and the Syryack ܙܥܘ to the ſame ſenſe, *were moved*, or *trembled*, and ſo the LXXII. ἐταράχθησαν *were troubled*; all joyning to denote the effect of this their danger on the men, their fear, perturbation, aſtoniſhment, giddineſs, (not knowing which way to turn in this condition) and not onely the danger it ſelf, which had been poetically expreſt, v. 26. The Jewiſh *Arab* reads ויגולין *and they go up and down*; ſo *Abu Walid*, *they go and paſs up and down, hither and thither, as a drunken man*: and he compares the word in this notion to the ſame root in the Arabick, where it ſignifies *coming* or *going*. And then the word will not be fitly appliable to the ſhip, or any inanimate thing, in his judgment.

e. יָקֵם

V. 29. *Maketh the ſtorms calm*] The Hebrew, יָקֵם, from קוּם *ſtetit, ſtabilis eſt*, cannot be better rendred here than by *quieted*, or *ſtilled*, becauſe of the לְדָמָּה that follows, which muſt literally be rendred *into a ſilence*, or *calm*. The LXXII. reade ἐπέταξε καὶ ἔστη εἰς αὔραν, *he commanded the tempeſt, and it ſtood*, or *was ſtilled into a calm*, taking in ſomewhat of the notion of קוּם *to command* or *decree*; but the Syriack ܐܫܪܐ *he diſmiſt*, or *quieted it*; the Jewiſh *Arab* ויוקף מכאן לעאצף גלוניה, *he maketh to ſtand in the place of a tempeſt a calm*, uſing גלוניה a word taken up from the Greek γαλήνη, *by thoſe that live near the ſea*, as he notes.

לְדָמָּה

f. עָם

V. 32. *People*] עָם *the people* is here evidently oppoſed to וְקִנִּים *Elders*, and both ſignifie the whole aſſembly or congregation. For among the *Jews*, the Doctors, Rulers of the Synagogue and *Elders*, had a diſtinct apartment from the *people*, and the ſervice being much in *Antiphona* or reſponſe, part was ſpoken by them that officiated in the ſeat of the *Elders*, and the reſt by the multitude of common men, the ἰδιῶται that anſwered *Amen* at leaſt, at their giving of thanks.

g. מִי חָכָם

V. 43. *Who is wiſe, and will*] The Hebrew here is by way of interrogation מִי חָכָם *who is wiſe?* ſo the Chaldee, מַן חַכִּימָא *who is wiſe?* and the LXXII. τίς σοφός; And then וְיִשְׁמָר muſt be rendred not, *and*, but, *he ſhall keep, lay up, obſerve*; the ו in this ſcheme of ſpeaking being either an expletive redundant, or of ſuch ſignificancy as will be beſt expreſt by *alſo*, thus, *who is wiſe? he that is ſo* if he be but *wiſe* for the world, *wiſe* in this generation, *will* adde to his former notions of humane *wiſedom* this conſideration of theſe providences of God, in the foregoing Pſalm. The Syriack have beſt rendred this according to ſenſe, ܡܢ ܕܚܟܝܡ ܗܘ ܢܛܪ ܠܗܠܝܢ, *he that is wiſe will obſerve theſe things.* And then follows וְיִתְבּוֹנְנוּ *and they ſhall underſtand*, in the plural, ſome copies of the LXXII. reade συνήσει, *he*, in the ſingular; and from thence the Syriack hath ܢܬܒܘܢܢ, and the Vulgar *intelliget*; which if the right reading, muſt apply it to the *wiſe* man. But as the Hebrew and Chaldee reade this ſecond clauſe in the plural, ſo do the moſt emendate copies of the LXXII. συνήσουσι, *they*— And then it will not be amiſs to remember one part of the Scripture-ſtyle frequently exemplified (ſee note on *Mat.* 7. 6.) called ἀναστροφή, *reverting* or *going back*, when, two things being ſaid, the diſcourſe inlarged upon both ſpeaks firſt of the latter, and then laſt of the former of them. This is taken notice of by the *Jews* as an idiome of their language. *Aben Ezra* on *Pſal.* 43. ſaith, החזיר האזנים בראשונה *He ſpeaks of the ear before he does of the eye, becauſe in the ſeventh verſe he ſpake laſt of the ear, and according to cuſtom therefore begins with it.* Thus it may well be here: the concernments both of the *righteous* and the *wicked* in the matter of this Pſalm being mentioned v. 42. *The righteous ſhall rejoyce, and iniquity ſhall ſtop her mouth*; the latter of theſe is probably returned to firſt, *who is wiſe? wiſe* in any the loweſt degree, *he ſhall obſerve*, or *lay up, ponder, conſider theſe things*; either learn by God's judgments on other men, or elſe being awaked by his own ſmart, and having nothing to object againſt the juſtice of his ſufferings, he will think fit, if he be not a moſt inſenſate fool, to reform, and ſo benefit by them, and prevent the yet future evils, which will certainly attend theſe, if he repent not. And then the diſcourſe reverts to the former part, the ſubject of which was the *righteous*, in the plural, יְשָׁרִים, v. 42. and concludes of them what is moſt obvious, *and they ſhall underſtand* חַסְדֵי *the mercies* or *graciouſneſſes* or *bounties of the Lord*; thoſe ſo oft mentioned in the former part of the Pſalm, *Praiſe the Lord for* חַסְדּוֹ *his goodneſs*, and here by way of recapitulation Emphatically referred to, *the righteous ſhall obſerve theſe wonders*, and experimentally *know* this *his goodneſs*. It is true, the *wiſe* in Scripture-ſtyle doth moſt frequently ſignifie the Godly; and 'tis no news to paſs from the ſingular to the plural number, without varying the ſubject, when the context ſhews this to be neceſſary; and where it is not neceſſary, 'tis yet poſſible. But it is as certain, that *wiſedom* is ſometimes to be taken in a greater width, for humane *wiſedom*, underſtanding, conſidering, to which wicked men are frequently called (*O conſider this ye that forget God*, and many the like:) Secondly, that *iniquity* (as that ſignifieth all wicked men) is ſpoken of v. 42. as well as *the righteous*: Thirdly, that not onely the Hebrew letter, but the Paraphraſe of the Chaldee (as the LXXII. alſo) varies the number; which if it do not without cauſe, then there is a place here for the ordinary figure of ἀναστροφή, and then the *wiſe* will be the *wicked* man, that is not utterly a fool to his worldly intereſts. But this only as a conjecture. The Jewiſh *Arab* reads, *And he that is wiſe let him obſerve theſe ſayings, that he may underſtand the bounty of the Lord, the goodneſs*, as that is taken for the ſame with *bounty*.

וְיִשְׁמָר אֵלֶּה ו.

יְשָׁרִים

חַסְדֵי

The Hundred and Eighth PSALM.

Paraphraſe. The hundred and eighth Pſalm is compiled and very little changed from two branches of two former Pſalms, Pſal. 57. v. 8, 9, 10, 11. and Pſal. 60. v. 5, 6, 7, 8, 9, 10, 11, 12. and is a ſolemn commemoration of God's mercies to David in the victories obtained by him over his enemies round about, particularly at the taking of Rabba, 2 Sam. 12. 29. together with a prayer for continuance of all God's mercies.

A Song or Pſalm of David.

1, 2. Bleſſed Lord, how am I ingaged to bleſs and praiſe thy holy name, to imploy my tongue and all the inſtruments of muſick, and every faculty of my ſoul, in commemorating thy goodneſs and ſignal mercies to me? This is the leaſt that can be deemed incumbent on me; and this I ſhall moſt readily, heartily and chearfully perform (ſee Pſal. 57. 7, 8.)

1. O God, my heart is ‖ fixed; I will ſing and give praiſe, even with my glory. ‖ prepared, נָכוֹן ſee Pſal. 57. 7.

2. Awake Pſaltery and Harp; † I my ſelf will awake early. † I will אָעִירָה

3. And 'tis not fit that ſo great dignations ſhould be acknowledged in the cloſet or privacy onely; 'tis moſt decent that our tribute of praiſe for them ſhould be in the midſt of the aſſembly, with the greateſt poſſible ſolemnity, calling all others to take part in ſo important an office (Pſal. 57. 9.)

3. I will praiſe thee, O Lord, among the people, and I will ſing praiſes to thee among the nations.

a. 4. For thy mercy and fidelity have been magnified toward me in a moſt eminent manner, and are each of them infinitely great (ſee Pſal. 57. 10.)

4. For thy mercy is great [a] ‖ above the heavens, and thy truth † reacheth unto the * clouds. ‖ from above † unto עַד * skyes: ſee note on Pſal. 57. c.

5. For which therefore bleſſed be for ever thy glorious majeſty in the higheſt degree that is poſſible for us finite and infirm creatures, (ſee Pſal. 57. 11.)

5. Be thou exalted, O God, above the heavens, and thy glory ‖ above all the earth. ‖ or, upon

6. Who have received ſuch ſignal aſſiſtances from thee, evidences of thy ſpecial favour, and interpoſition of thine own right hand, in return and anſwer to the prayers which we have addreſt to thee. (See Pſal. 60. 5.)

6. That thy beloved may be delivered, ſave with thy right hand and anſwer me.

7, 8. God made me a moſt ſure promiſe, which he hath now moſt ſignally performed, and ſo given me matter of all triumph, and rejoycing and thankſgiving, that I am not onely fully and quietly poſſeſt of all the kingdom both of Iſrael and Judah, and delivered from the aſſaults which were made againſt me by my malicious neighbours (ſee Pſal. 60. 6, 7. note d.)

7. God hath ſpoken in his holineſs, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth.

8. Gilead is mine, Manaſſeh is mine: Ephraim alſo is the ſtrength of my head, Judah is my lawgiver.

b. 9. But even that they that thus aſſaulted me are themſelves brought down in ſubjection to me; by name the Moabites, the Idumæans, and the Philiſtims, (ſee Pſal. 60. 8. and note d.)

9. Moab is my waſhpot, over Edom will I † caſt out my ſhooe, over Philiſtia [b] will I * triumph. † caſt my- * ſhout

10. And now let the Ammonites caſt us in the teeth, reproach us as if we ſhould doe nothing of all this, as if their cities were impregnable, or our armies utterly unſufficient to vanquiſh and ſubdue them;

10. Who will bring me into the ſtrong city? who will lead me into Edom?

c. 11. That God which for our ſins had formerly withdrawn his aſſiſtance (and ſo long we muſt needs be improſperous, having no means left to accompliſh any victories) hath now been graciouſly pleaſed to return to us, and aſſiſt us, and manage the whole buſineſs for us, to give us this laſt victory over the Regal City and King of the Ammonites, and ſo to teſtifie by this happy ſucceſs his ſignal preſence with us.

11. [c] Wilt not thou, O God, who ‖ haſt caſt us off? and wilt not thou, O God, go forth with our hoſts? ‖ Hadſt

12. To him therefore alone is our reſort in the greateſt diſtreſs, from him muſt come the relief, or we ſhall be loſt; all other aſſiſtances, beſide that of heaven, being utterly unſufficient, (ſee Pſal. 60. 11.)

12. Give us help from † trouble, for vain is the help of man. † diſtreſs מִצָּר

13. If he interpoſe his power on our ſide, no enemy ſhall be able to ſtand before us. It is he, and not any ſtrength of ours, that ſhall work all our victories for us (ſee Pſal. 60. 12.) And on this we will confidently depend, through his goodneſs and mercy to us.

13. Through God we ſhall doe valiantly, for it is he that ſhall tread down our enemies.

Annotations on Pſal. CVIII.

a. V. 4. *Above the heavens*] Among the few variations which are made in this Pſalm from the ſeveral parcels of *Pſal.* 57. and 60. of which it is compoſed, it may be obſerved, that inſtead of עַד שְׁחָקִים *to the heavens*, *Pſal.* 57. 10. 'tis here מֵעַל שְׁמַיִם *from above the heavens*; which being deſigned as an expreſſion to ſet out the greatneſs of the extent of *God's mercies*, Firſt, it doth that very מֵעַל שְׁמַיִם

very perfectly, and ſignifies the infiniteneſs of it, not onely *above the heavens*, but *from* thence continuedly down to us, מֵעַל *from above*, to the loweſt and meaneſt of us, and to all betwixt: and Secondly, it confirms our rendring שְׁחָקִים both there and here, not *clouds*, but *skyes*, meaning the bodies of the heavens, thoſe pure æthereal orbs, where the Sun and Moon and Stars are (ſee note on *Pſal.* 57. c.) for taking שְׁמַיִם for the *regions* of the *air*, and שְׁחָקִים for the *celeſtial bodies*, theſe two phraſes will perfectly accord, מֵעַל *from above* the lower of them, the aiery regions, and עַד *to*, or the higher of them, the celeſtial orbs; onely with this difference, that the former phraſe notes the deſcent from thence hither (not עַל *above*, but מֵעַל *from above*) and the latter the aſcent from us עַד *to*, or *as far as to* that: the former notes the βάθος or *depth*, the latter the ὕψος or *height* of it.

ב עָלַי פְּלֶשֶׁת אִתְרוֹעָע

V. 9. *Will I triumph*] Here is another variation betwixt this Pſalm and the copy whence 'tis tranſcribed, *Pſal.* 60. 8. Here 'tis עָלַי פְּלֶשֶׁת אִתְרוֹעָע *over the Philiſtims I will ſhout*, אֶתְגֹּבָב *I will jubulate*, ſaith the Chaldee, אֶסְהֵי *I will cry* or *make a noiſe*, *give a ſhout*, ſaith the Syriack, but the LXXII. by way of paraphraſe, ἐμοὶ ἀλλόφυλοι ὑποτάγησαν, *the Philiſtims are ſubjected unto me*, the full intimation of that *ſhouting* over them. But *Pſal.* 60. 8. 'tis עָלַי פְּלֶשֶׁת הִתְרוֹעֲעִי. Of that place we have already ſhewed (ſee *Pſal.* 60. note c.) that עָלַי is not to be rendred *over me*, but ſimply *over*, viz. (joyned with that which next follows) *over the Philiſtims*; and that הִתְרוֹעֲעִי *ſhout thou*, was to be applied either as ſpeaking to himſelf, *ſhout thou*, my ſoul, or to the congregation of *Iſrael*, *ſhout thou*, ye *Iſraelites*, *over Philiſtia*. And then, as that was there according to ſenſe rendred by the Syriack, *over the Philiſtims* אֶסְהֵי *will I ſhout*, ſo here the Hebrew hath it moſt expreſly, to ſecure us of the truth of that interpretation there, in both thoſe particulars; there being as little difference betwixt אִתְרוֹעָע *I will ſhout*, and הִתְרוֹעֲעִי *ſhout thou, my ſoul*, as betwixt עָלַי, which is acknowledged to ſignifie no more than *over* (a bare preposition) and עָלַי which hath the ſame letters, though it be otherwiſe pointed. The Jewiſh *Arab*, *Pſal.* 60. reads ומני ירתרע *the Philiſtims ſhall be ſmitten down by me*, and here ארדעהם *I will ſmite down the Philiſtims*, as if he took the Hebrew אִתְרוֹעָע in the notion of *breaking*, in theſe places. *R. Solomon* here takes it in the notion of *ſhouting*, but in the other Pſalm in a different, expounding it, *joyn thy ſelf to my kingdom, by becoming ſubject to me*.

ג חֲלָא

V. 11. *Wilt not thou, O God,*] This paſſage though in words (all but אַתָּה *thou*) the very ſame with *Pſal.* 60. 10. muſt yet be underſtood in ſomewhat a diſtant ſenſe. And 'tis no news in ſacred compoſitions, eſpecially thoſe that are poetical, to apply words ſpoken upon one ſubject to another, to which however they were not at firſt deſigned, yet they may be commodiouſly referred. The occaſion of this Pſalm ſeems to be the taking of *Rabba*, 2 *Sam.* 12. 30. as the ſubject of *Pſal.* 60. was the atchievements of *Joab*, mentioned in the title of it, which all were *præludia* and preparative to this great ſucceſs, the taking a fortified *Metropolis*, and therewith the King, and poſſeſſing the Crown of the conquered nation. So that now all that was ſaid *Pſal.* 60. but in vote, by way of addreſs to God in prayer for his relief and aſſiſtance, is here repeated by way of juſt and ſolemn triumph, and religious boaſting: *God hath ſpoken*, v. 7. yea and hath now ſignally performed; *Who will bring me*, v. 10. Let them now ask that queſtion, which formerly they did ask by way of ſcorn, but now have little reaſon for; *Wilt not thou, O God, who hadſt caſt us off?* It is now apparent by the event, that though for a time God withheld his proſpering hand, *went not out with our armies*, yet he is now graciouſly pleaſed to eſpouſe our cauſe, to give us this great and ſignal victory. And herein the word יְדִידֶיךָ *thy beloved*, v. 6. may poſſibly glance on the name of *Solomon*, who by the Prophets direction was at this time ſtyled *Jedidiah*, 2 *Sam.* 12. 25. *the beloved of the Lord, becauſe of the Lord*, or becauſe God was now graciouſly pleaſed to be propitiated to *David*, for his ſin with *Bathſhebah*, *Solomon*'s mother, and to proſper his military attempts. The fifty ſeventh Pſalm, from which the former part of this Pſalm was taken, was compoſed by him in the time of his greateſt exigence, his flight from *Saul*; and therefore he being now in a ſtate quite contrary to that, in his higheſt exaltation, 'twill be moſt reaſonable to underſtand thoſe words here, ver. 5. that were then petition and prayer, *Pſal.* 57. 5. and 11. in the notion of lauds and gratefull retribution. *Kimchi* and *Jarchi* refer it to the days of the *Meſſiah*.

יְדִידֶיךָ

The Hundred and Ninth PSALM.

TO the chief Muſician, a Pſalm of David.

Paraphraſe.

The hundred and ninth Pſalm, (compoſed on occaſion whether of Abſalom's rebellion, and aſſuming the government, as the Syriack takes it, or of David's flight from Saul, as Kimchi and Aben Ezra reſolve) is a direfull prediction of God's judgments that ſhould fall upon his enemies, whether Abſalom and his Counſellor Achitophel, or Saul and Doeg: and by Act. 1. 20. where v. 8. of this Pſalm is ſaid to be fulfilled in Judas, it appears to have had a more eminent completion in thoſe that oppoſed and conſulted againſt, and crucified Chriſt, the Phariſees, and the Rulers of the Jews, who with Judas, that betrayed him into their hands, and was their counſellor and guide at the apprehenſion of him, Act. 1. 16. met with ſad and direfull ends. It was compoſed by David, and committed to the Præfect of his Muſick.

for my praiſe תְּהִלָּתִי

1. Hold not thy peace, [a] O God || of my praiſe.

1. Thou, O God, art the onely joy and comfort and refuge of my life, from thee all the good things flow that ever I received, to thee all the glory and praiſe is due: Be thou now pleaſed to interpoſe for my aid and relief. a.

2. For now I have ſpecial need of it, wicked men having moſt falſely and treacherouſly and cunningly infuſed into mens minds moſt ſlanderous reports of me.

2. For the mouth of the wicked and the mouth of the deceitfull are opened againſt me, they have ſpoken againſt me with a lying tongue.

3. Their ſlanders and falſe ſuggeſtions have been their ſpecial peſtilent weapons againſt me; with them they have beſieged, as it were, and girt me cloſe, and then ſhot out theſe poiſonous darts againſt me, ſharpned the ſwords of their tongues, and with them moſt maliciouſly aſſaulted me.

3. They compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

4, 5. I never did any act of hoſtility or unkindneſs to them, but contrariwiſe obliged them with all acts of love and greateſt charity; they had no other provocation but this from me; and for this they have moſt unhumanely returned all the effects of the bittereſt malice. Yet hath not this moved me to act any revenge; but on the contrary, I have heartily prayed to God * for them, beſought his pardon, and the averting his judgments from them, and his grace for their timely reformation. And all this hath produced no other effect from them but their moſt malignant hatred, and miſchievous practices, in return to my greateſt charity.

4. For my love they are my adverſaries: but I give my ſelf to prayer.

5. And they have rewarded me evil for good, and hatred for my good will.

* לְנַפְשָׁם for them, Syr. Deum pro ipſis comprecatus. *Caſtel.*

b. c. d. 6, 7, 8, 9, 10. This will certainly bring down upon the chief actors, and all the partners in this wickedneſs (whether Achitophel and Abſalom and their followers, or Saul and Doeg, in the firſt literal ſenſe, or Judas and the Jewiſh Sanhedrim, and all that nation that oppoſed and crucified Chriſt, in the prophetick ſenſe) moſt unavoidable ſad executions, judgments, and vengeances, as on ſo many accurſed Malefactors, whoſe lives and eſtates being forfeited to the law, their widow'd wives and orphan children ſhall become vagabonds over the face of the earth, covetous and griping and beggerly for ever.

6. Set thou a wicked man [b] over him, and let || ſatan ſtand at his right hand.

7. When he ſhall be judged, let him † be condemned; and let his prayer become [c] ſin.

8. Let his days be [d] few, and let another take his office.

9. Let his children be fatherleſs, and his wife a widom.

10. Let his children be continually vagabonds and beg; let them ſeek their bread alſo out of their deſolate places.

|| the adverſary † or, go out wicked.

e. 11, 12. And as they corrade and indeavour to get together the wealth of others, ſo ſhall others when they have any thing to be ſeis'd on, plunder and rifle and pillage them, in their ſufferings, be they never ſo cruel.

11. Let the * extortioner [e] catch all that he hath, and let the ſtranger ſpoil his labour.

12. Let there be none to extend mercy to him, neither let there be any to favour his fatherleſs children.

* uſurer ſeiſe on

f. 13, 14, 15. As for the principal inſtruments in theſe wicked rebellions and treaſons (againſt David and the ſon of David) they ſhall certainly come to untimely deaths (ſo did Achitophel, 2 Sam. 17. 23. and Abſalom, c. 18. 14. and Saul, 1 Sam. 31. 5. and Doeg, Pſal. 52. 5. and ſo Judas, Matth. 27.) and their poſterity ſhall not laſt beyond the next age. They ſhall be curſed by God, and all the puniſhments due to their fathers ſins ſhall be ſo viſited on this their wicked progeny, that they ſhall ſoon come to utter eradication and extirpation.

13. Let || his [f] poſterity be cut off, and in the generation following let their name be blotted out.

14. Let the iniquity of his fathers be remembred with the Lord, and let not the ſin of his mother be blotted out.

15. Let them be before the Lord continually, that he may cut off the memory of them from the earth.

|| his end be to deſtruction, and in the next generation

16. And this a moſt juſt reward for their uncharitable and cruel dealing with him, whoſe diſtreſſes might juſtly have extorted their greateſt kindneſs and aſſiſtance, but found nothing but bloody purſuits from them. (This ſeems eſpecially to refer to David at Nob, and Ahimelech and the prieſts ſlain by Doeg.)

16. Becauſe that he remembred not to ſhew mercy, but perſecuted the poor and needy man, || that he might even ſlay the broken in heart.

|| and broken in heart to ſlay him וְנִכְאֵה לֵבָב לְמוֹתֵת

17, 18, 19. 'Tis to be expected from the all-juſt retributions of heaven, that as they were willing to mete to others it ſhould be meted back to them. They were for nothing but miſchief and cruelty, and they are to expect no leaſt mixture of compaſſion or mercy: They delighted in ſlandering and curſing, wiſhing and ſpeaking ill of them that leaſt deſerved it; and the bitter water that cauſeth the curſe, Numb. 5. 21. that maketh the thigh to rot and the belly to ſwell, ſhall enter, as water is wont into one that is overwhelmed with it, into his ſtomach, belly, bowels, and make them, as the bitter water did, to ſwell and burſt (ſo it happened literally to Judas, Act. 1. 28. and probably to Achitophel, ſee note on Matt. 27. a. and in effect to the others alſo, in their untimely exciſion.) And as oile, which is more piercing than water, penetrates the very fleſh, veins, nerves and bones; ſo ſhall this the moſt inward parts of them, ſeiſe upon their very ſpirits and ſouls, (ſo it did remarkably on thoſe two, Achitophel and Judas, and the ſame every ſuch wicked man is to expect) and never be gotten out again, but within afflict, and without incompaſs them, and cleave to them for ever.

17. As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be far from him.

18. As he clothed himſelf with curſing, like as with his garment, ſo let it come into his bowels like water, and like oile into his bones.

19. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20. Thus will God certainly puniſh them that either ſo rebelliouſly or ſo bloodily and cruelly ſet themſelves againſt me (and ſo thoſe hereafter that oppoſe and crucifie the Meſſias.)

20. † Let this be the reward of mine adverſaries from the Lord, and of them that ſpeak evil againſt my ſoul.

† This is, or ſhall be זֹאת

21. As for me, I have no other ſolicitude than to repoſe my ſelf in God's hands: he is a God of moſt abundant goodneſs and mercy, and his honour is ingaged in vindicating my cauſe, in maintaining me, whom he hath ſet on the throne, againſt all oppoſers. He is alſo an omnipotent Lord, whoſe power can ſoon overrule and calme all theſe tempeſts. To him therefore I humbly addreſs my ſelf for his ſeaſonable interpoſition and relief, referring the way and means to his all-wiſe diſpoſal.

21. But doe thou for me, O God the Lord, for thy names ſake: becauſe thy mercy is good, deliver thou me.

22. For

22. For I am poor and needy, and my heart is wounded within me.
23. I * am gone like the shadow, ‖ when it declineth; I am [g] tossed up and down as the locust.

22, 23. And of this his mercy I am very confident, being a most seasonable object of it at this time, brought to great want, to a sorrowfull deplorable condition, every day growing lower and lower, like the shadow about sun-set; driven from my home, and by the same danger that drove me thence, removed from place to place, like the silly impotent locusts, that are carried without any aim, design or conduct, whithersoever the tempest drives them.

* walk or go, נָהַלְכְתִּי
‖ about its declining בְּנָטוֹתוֹ

g.

24. My knees are weak through fasting, and my flesh † faileth of [h] fatness.
25. I am become also a reproach unto them: when they looked upon me they shaked their heads.

24, 25. We are now quite wearied out, ready to faint and fail, and accordingly are looked on by our enemies with scorn and derision, making no question, but we shall soon fall into their hands, to be destroyed and devoured by them.

† is emaciated from

h.

26. Help me, O Lord my God; O save me according to thy mercy:
27. That they may know that * it is thy hand, and that thou Lord hast done it.

26, 27. To thee therefore, O God of all power, which hast obliged and insured thy particular mercy to me. I humbly address my self: be thou pleased seasonably to relieve and rescue me, that it may be visible to all, that this so opportune interposition of thine hath wrought the deliverance for us.

* this וְאֵדַע

28. ‖ Let them curse, but bless thou: † when they arise, * let them be ashamed, but let thy servant rejoyce.

28. Though they rail and defame and rise up against me, yet I shall be secure of thy benediction; and this shall be sure to give me the victory, when they are put to flight and dissipated.

‖ They will curse יְקַלְלוּ
† they have risen up קָמוּ
* and shall be put to shame וְיִבָּשׁוּ

29. Let my adversaries be cloathed with shame, and let them cover themselves with their own confusion as with a mantle.

29. And this shall certainly be their portion, and consequently nothing but shame and confusion of face for all their malicious successless enterprises.

30. I will greatly praise the Lord with my mouth, yea I will praise him among the multitude.
31. For he shall stand at the right hand of the poor, to save him from them that [i] ‖ condemn his soul.

30, 31. Of this I am so confident, that I have nothing to doe but to provide for my thanksgiving: and this will I perform in the most solemn and publick manner, and proclaim his abundant constant mercies to me, in taking my part most signally when I am at the lowest, espousing my cause, rescuing me from all the assaults of those that resolved and verily hoped to take away my life. And in the same manner will he certainly deal for all those, who in their greatest distresses shall faithfully adhere to him, and repose their full confidence in him.

‖ oppose, pursue

i.

Annotations on Psal. CIX.

V. 1. *O God of my praise*] That תְּהִלָּתִי *my praise*, is to be joyned with אֱלֹהִים *God*, is agreed on both by the Chaldee and Syriack. The onely question is, whether it be to be joyned by apposition, and rendred, *O God my praise*; or as a genitive case, following another substantive, *O God of my praise*. Of either of these the word is equally capable, and the sense is either way the same, being but a compellation of *God*, as of him whom he is bound continually to *praise* and magnifie, for espousing his cause and defending him. The LXXII. have joyned it to the verb, and so reade, ὁ θεὸς, μὴ παρασιωπήσῃς, and the Latin, *Deus, laudem meam ne tacueris*—— But again those words are capable of a double sense; for, *my praise* may either be *God*'s praising of *David*, or it may be *David*'s praising of *God*. In the first sense 'twill be, *O God, be not thou silent of my praise*; whilst others reproach me, v. 2. be thou my advocate, plead my cause, proclaim and justifie my innocence. In the latter 'tis, *be not silent to my praising of thee*, or *silence* not, refuse not, neglect not *my praising of thee*; and the Æthiopick have put *prayer* for *praising*, and then 'tis evidently, *be not silent to*, but answer *my prayer*. But the former is the most probable way of rendring, putting it by it self, *hold not thy peace*, in the notion wherein *God's holding his peace, keeping silence*, is opposed to his interposing for the aid and defense of any. So *Psal.* 28. 1. in the very same words אַל תֶּחֱרַשׁ *be not silent from me (lest if thou be, I become like them that go down into the pit)* *i.e.* interpose thine aid and strength for me. So *Psal.* 35. 22. אַל תֶּחֱרַשׁ *be not silent, remove not thy self from me, O God:* and *Psal.* 50. 3. *The Lord shall come,* וְאַל יֶחֱרַשׁ *and shall not be silent:* and 83. 1. in three phrases all to the same importance, אַל דֳּמִי לְךָ *Let not stillness or silence be to thee,* אַל תֶּחֱרַשׁ *be not silent,* וְאַל תִּשְׁקֹט *and do not thou be quiet.* And so here, *O God my glory,* אֱלֹהִים שִׁבְחִי say the Chaldee; or ܐܠܗܐ ܬܫܒܚܬܝ say the Syriack, *O God of my glory*, my singing, my rejoycing, to the very same sense: Thou who art the onely authour of all the good or joyfull news that I ever receive, of all the mercies, in whom I *glory*, rejoyce and take comfort, to whom all my *praises* are due, do thou interpose for my rescue and relief. The Jewish *Arab* reads, *Withhold not*, or *refrein not from my oppressor*; *Refrein* not to oppose thy self against him that *oppresseth* and injureth me.

a.

אֵלֹהֵי תְהִלָּתִי

אַל תֶּחֱרַשׁ

V. 6. *Set thou a wicked man over him*] The Latin translator of the Syriack suggests here another rendring, *Præcipe adversus eos iniquo, give the wicked man charge against them*; and so the עָלָיו would well enough bear, *against*, as well as *over him*. But the notion of הִפְקֵד in Hiphil will not accord, being in the Scripture used onely in these two notions, either of *disposing unto* as a *trust*, or *setting over* as a *præfect*: and accordingly the Chaldee reade אַסְעַר עֲלוֹי, *set over him*, and the LXXII. κατάστησον ἐπ' αὐτὸν, *constitute over him a wicked man*; and so the Syriack ܩܝܡ ܥܠܘܗܝ will as readily bear, *set a wicked man over him*. The onely difficulty will be, what 'tis to *set the wicked over him*: and that will best be fetcht from the forementioned notion of הִפְקֵד, explicated by the context: That signifies to *set over* as a *Præfect*, and the context determins that *Præfect* to be a Judge, being the description of a Judicature, in which the person here spoken of is to be condemned and cut off. And that will sure be done, if a *wicked man*

b.

עָלָיו

הַפְקֵד

man be *ſet* on the tribunal, before which he is accuſed and arraigned. In accordance with this follows, וְשָׂטָן *and let the adverſary* or ἀντίδικος, he that maintains the accuſation againſt him, διάβολος *the accuſer*, ſay the LXXII. *ſtand at his right hand*, according to the Jewiſh manner in judicature, where the accuſer, he that managed the plea, was ſet at the *right hand* of the accuſed. And then it follows, בְּהִשָּׁפְטוֹ, *when he ſhall come* to receive his *ſentence*, יֵצֵא רָשָׁע *let him go out wicked*; ἐξιὼν κατακριθήσεται, ſay the LXXII. (and ſo the Chaldee and Syriack alſo) *let him go out condemned*, in the notion of *going out* as that is oppoſed to *ſtanding in judgment*, *Pſal.* 1. and of *wicked*, as that is oppoſed to *juſt in foro* (juſtified or acquitted) for ſo that muſt ſignify condemned. Now it may next be demanded who this perſon is that is thus to be arraigned and condemned. And the ſtory and firſt literal ſenſe referring it to *Achitophel* or to *Doeg* principally, and in an inferiour degree to all others, the parties whether in *Saul*'s oppreſſion, or in *Abſolom*'s rebellion, and the prophetick ſenſe to *Judas* principally, and together with him to the *Jews* the crucifiers; 'tis yet manifeſt that none of theſe were arraigned before any humane tribunal. The reſolution therefore muſt be, that the ſtyle is here poetick as well as prophetical, and ſignifies their ruine as certain, and as formidable, as the arraignment, condemnation and execution of a malefactor upon earth. The tribunal alſo before which they are ſentenced, being firſt that of their own conſcience, remarkable both in *Achitophel* and *Judas*, which died the ſame death (probably that of ſuffocation of melancholy, ſee note on *Matth.* 27. a.) inflicted on them by their own accuſing conſcience; and ſecondly, that of God's juſt judicature, before which they are ſure to be caſt, and *go out condemned*. And from thence it was, that theſe ſignal judgments fell both upon *Saul* and *Doeg*, and on *Abſolom* and his followers, in the ſtory, and on the bloudy crucifiers in the New Teſtament.

V. 7. *His prayer become ſin*] The meaning of this phraſe may moſt probably be taken from the cuſtom of the *Jews*, who at their death did out of courſe make this prayer, תהי מיתתי כפרה על כל עבירותי *let my death be an expiation for all my offences.* This was likewiſe ſaid by thoſe that fell not by the hand of juſtice, but died natural deaths. Now he that dies in the midſt of an ill attempt, and much more he that makes away himſelf, as *Judas* in a fit of ſuffocation probably did, by throwing himſelf down a precipice, his death will be ſo far from an expiation, that it will be ſin, and a great accumulation of the other crimes. And this is an expreſſion of a moſt ſad deplorable condition, when (as it is *Prov.* 1. 28. *then ſhall they call upon me, but I will not anſwer*) their prayers for averting their judgment ſhall be of no more force than their ſins would be. The Jewiſh *Arab* hath here a ſenſe ſtrangely different from others, *And let his prayer for him be deſtruction to him*; underſtanding it of the *prayer* of the oppreſſed, which he putteth up to God for good to his oppreſſor, but God turneth it for *deſtruction* to him.

V. 8. *Days be few*] מְעַטִּים *few*, or *ſhort*, or *little*, doth here ſignifie the cutting him off before the natural period of his life comes. To this all the following words to the end of v. 10. belong. For when he is thus cut off, his *office* is void, and ſo ready for *another*; his *children* have loſt their *father*, and his *wife* an husband, v. 9. and his eſtate being forfeited to the Law as well as his life, his *children* and poſterity are ejected out of their inheritance, and ſo muſt provide for themſelves, either by *wandering* and *begging* from place to place (this is meant by נוֹעַ יָנוּעוּ *by moving let them move*, i. e. be in perpetual motion; σαλευόμενοι μεταναστάσται, ſay the LXXII. *let them be ſhaken, toſt*, and *removed from place to place*) or by *ſeeking* out ſome unhabited *place* where they may reſt and plant. The former of theſe is here expreſt by וְשָׁאֲלוּ *let them ask* or *beg*. And perhaps the latter may be the meaning of דָּרְשׁוּ מֵחָרְבוֹתֵיהֶם *let them ſeek* (i. e. get their ſubſiſtence, maintenance) *out of places* which being *deſolate*, in no other owners hands, are alone fit to entertain and receive them. But the Chaldee interprets it of their own dwellings, מֵחֲרָבוּת צְדוּתְהוֹן *when their deſolation is come.* The LXXII. reade ἐκβληθήσονται ἐκ τῆς οἰκουμένης αὐτῶν, *let them be caſt out of their ruinous dwellings*, and ſeem to have read not דָּרְשׁוּ *let them ſeek*, but גָּרְשׁוּ *let them be caſt out*, from גָּרַשׁ which ſignifies *to eject*. And ſo 'tis very applicable to the *Jews*, whoſe Temple, and *Jeruſalem* was demoliſhed, and they driven out from the very ruines, not permitted to rebuild or inhabit there. But the common Hebrew reading is to be preferred, being witneſt to by the Chaldee, וְיִתְבְּעוּן *and ſhall ſeek*; and very agreeable to the context alſo, which ſpeaks of their unſettled motions from place to place, their *begging* and not knowing where to dwell. For by this alſo is very lively deſcribed the condition of the Jewiſh poſterity, ever ſince their anceſtors fell under that ſignal vengeance for the crucifying of *Chriſt*. Firſt, their *deſolations* and vaſtations in their own Countrey; and being ejected thence, Secondly, their continual *wandrings* from place to place, ſcattered over the face of the earth; and Thirdly, their remarkable covetouſneſs, keeping them always poor and *beggerly*, be they never ſo rich, and continually labouring and moiling for gain, as the pooreſt are wont to doe; and this is continually the conſtant courſe attending this people, whereſoever they are ſcattered. The Jewiſh *Arab* reads, *Make few his days, and turn over of his age to another.* *Abu Walid* alſo renders the פְּקֻדָּתוֹ *his office*, ſtrangely, *his treaſure*, or *wealth*. *Kimchi* interprets it *that* which is *under his command*, as his wealth, Wife, &c.

V. 11. *Catch*] The Hebrew here reads יְנַקֵּשׁ from נָקַשׁ which in Piel ſignifies *concuſſit, exegit*, and applied here to the grating creditor and uſurer toward the debtors goods, is beſt rendred *to exact*, or *ſeiſe on*; ſo the Chaldee, יְנַבֵּב *ſhall levy, exact, take away, gather*, as the publican doth the taxes, or as the πράκτωρ *Luk.* 12.58. doth πράσσειν *exact*, *Luk.* 3.13. and 19.23. or as the βασανιστὴς *tormentor*, *Matth.* 18.34. (directly anſwerable to the Chaldee נַבָּב *exactor*) to whom the debtor there being *delivered*, is racked to the utmoſt, *till he pay the laſt farthing*. The LXXII. here reade ἐξερευνησάτω, the Latin, *ſcrutetur, let him ſearch*; either paraphraſtically to expreſs it, for ſo he that ſeiſes on anothers goods, *ſearches*, and takes all that he can find; or elſe becauſe of the affinity of יְנַקֵּשׁ *exact* with יְבַקֵּשׁ *enquire* or *ſearch*. The Interlinear, that reads *illaqueet, let him inſnare* or *catch*, ſeems to have lookt on יָקֹשׁ *to inſnare*, in which ſenſe the Chaldee took it *Pſ.* 38. 13. rendring וְיְנַקְּשׁוּ by וְעַבְדוּ פְּחִין *and they made ſnares*. And thus the Jewiſh *Arab*, *Let the enemy inſnare all his wealth*, as a creditor or uſurer, (*Abu Walid*, *let the creditor conſume or deſtroy all his wealth*) *let ſtrangers ſpoil* or *make prey of his gain*. And ſo 'tis ordinary for words of that affinity to have the ſame ſignification. To the ſenſe of *levying*, or *ſeiſing on*, the latter part of this verſe agrees well,

וְיבזּוּ זָרִים well, וְיבזּוּ זָרִים *let the ſtrangers ſpoil, ſnatch* away, *prey upon his labours* (from בָּזַז *to ſnatch* or *prey upon*) *the ſtranger* being no other than נוֹשֶׁה *the uſurer* in the beginning of the verſe, who being none of his family, to whom by inheritance his goods may come, is fitly called a *ſtranger*, eſpecially when no *Jew* being permitted to lend on uſury to a *Jew*, the uſurer that lent a *Jew* muſt needs be a *ſtranger*, i. e. no *Jew*.

f. אַחֲרִיתוֹ V. 13. *Poſterity*] אַחֲרִית is here beſt rendred, *his end*, or *noviſſimum*, as the Interlinear hath it, *the laſt of him*. So the Chaldee reade סוֹפֵיהּ *his end*, and the Syriack, being the ſame with the Hebrew, put only in the plural, ܣܘܦܗܘܢ is rendred, *finis eorum, their end*. So the *learned Caſtellio, exitus eorum, their end*. The LXXII. reade τέκνα *ſuos his children*, from another ſuppoſed notion of אַחֲרִית for *children*, becauſe they come *after* a man. But the context inclines to the former notion, the next words affirming that בְּדוֹר אַחֵר *in another*, i. e. *in the next generation*, in the age of thoſe that live *after* him (the LXXII. again reads μιᾷ *one generation*, as from אַחַד *one*, not אַחֵר *another*) *his name ſhall be blotted out*, i. e. all thoſe that bear his *name*, his children: and ſo the verſe comprehends his own and his childrens deſtruction, which is much more reaſonable than his childrens deſtruction, and his childrens *blotting out*, which is no more than the former.

בְּדוֹר אַחֵר

g. נְנֻעַרְתִּי V. 23. *Toſſed up and down like the Locuſts*] From נָעַר *to move to and fro, to drive* or *agitate*, is נְנֻעַרְתִּי here *I am toſt* or *driven*; אֲטַלְטְלִית ſaith the Chaldee, *I am carried, removed*; the Syriack ܐܬܢܥܥ *I am ſhaken*, or *driven*, or *caſt out*, in accordance with the LXXII. who reade ἐξετινάχθην, *I am ſhaken out*. The full notion of it here will be gueſt by the adjoyning reſemblance כְּאַרְבֶּה *as the Locuſt*. That creature hath its name from רָבָה *multiplying*, becauſe they fly in great *multitudes* (ſee *Jud.* 6. 5. *Pſal.* 105. 34. *Prov.* 30. 27.) and being weak and feeble creatures, they are driven by the wind, whole ſholes of them together. So *Exod.* 10. 13. the *Eaſt wind brought the* army of *Locuſts* into *Ægypt*, and ſo v. 19. *a mighty ſtrong Weſt wind took away the Locuſts, and caſt them into the Red ſea*. And to this the ſimilitude here ſeems to refer. *David* was in his flight from *Abſalom*, he and all that were with him; and this flight from this rebellion is poetically deſcribed by being *driven as the Locuſts* are driven by the wind or tempeſt. Another poſſible way there is of underſtanding the reſemblance. The *Locuſt* is but a large ſort of Graſhopper, which hath no ſet abiding place or neſt, but leaps to and fro, roves about the field: ſo we have the *running to and fro of Locuſts*, *Iſa.* 33. 4. And this uncertain unſettled condition of thoſe creatures may be proper alſo to expreſs *David*'s condition in his flight, when he had not where to lay his head, but wandred from place to place uncertainly. But the former, that is founded in the bands of *Locuſts*, is fitter to expreſs *David* and the company with him, his weak fugitive army (the LXXII. reads ἀκρίδας in the plural, and the Hebrew word in the ſingular may import a plurality of them) than that which is founded in the manner of the ſingle *Locuſt*, or Graſhopper; and ſo that of being *toſſed to and fro* by a tempeſt, is the moſt probable importance of the verb נְנֻעַרְתִּי.

נְנֻעַרְתִּי

כְּאַרְבֶּה

h. כָּחַשׁ V. 24. *Faileth of fatneſs*] From כָּחַשׁ *to deny, to lye*, there is alſo a metaphorical uſe of it for any kind of *change* or *fruſtration* or *deſtitution*. And being here applied to the *fleſh*, it ſignifies a change of that (ἠλλοιώθη ſay the LXXII. *was changed*) attenuation, emaciation, decay from the ſtate that before he was in, or wherein healthy men are wont to be. It is here expreſt by מִשְּׁמֶן *from oile* or *from fatneſs*. The word שֶׁמֶן ſignifies both *fat* and *oile*, and the LXXII. render it in the ſecond notion δι' ἔλαιον, *changed for oile*; either by the confuſed uſe of prepoſitions ordinarily obſerved among them, and then *for oile* may be inſtead of *from oile*, or elſe *for oile*, i. e. for the loſs of *oile*, *viz.* that radical moiſture which reſembleth *oile*. The plaineſt rendring will be, *my fleſh is emaciated from fatneſs*, that which was before full and corpulent, is now fallen away, grown lean, extremely attenuated. And this very conſonant to the beginning of the verſe, his *knees* being *weak through faſting*: the *feeble knees* being proverbially taken notice of in Scripture, as the parts which in any weakneſs are moſt ſenſible of the weight that lies upon them, and in any great laſſitude or other infirmity are the firſt that are wont to fail.

מִשְּׁמֶן

i נַפְשִׁי V. 31. *That condemn his ſoul*] Some difficulty there is here whether נַפְשִׁי *his ſoul*, be to be joyned with לְהוֹשִׁיעַ *to ſave*, and ſo rendred *to ſave his ſoul*, or *life*, or elſe with מְשֹׁפְטֵי as our Engliſh reads, *from thoſe that condemn his ſoul*. But this is ſoon ſalved by leaving it indifferent to either, or both of them; it being certain, that he that *delivers* from the *condemners of ſoul* or *life*, doth thereby *deliver the ſoul* or *life*, the *deliverance* being of neceſſity proportioned to the aſſault. The greater queſtion will be, what is the adequate notion of שֹׁפְטֵי in this place. The word שָׁפַט is ordinarily uſed for *judging* or *condemning*; but it ſignifies alſo *to implead, accuſe*, or *bring to judgment*, to lay any crime to ones charge; for thus מִשְׁפָּט oft ſignifies *a controverſie* or *queſtion*, *a crime* or *fault*, as well as *puniſhment* or *judgment*, or *ſentence in judicature*. The Chaldee here expreſſes it by מְסָרְנֵי from רִיב, which is indifferent to theſe two, *judging*, and *contending in judgment*; from whence the Greek κρίνεσθαι is ordinarily uſed among the Helleniſts for *ſuing* or *impleading*, 1 *Cor.* 6. 1. (ſee *note* on *Rom.* 3. b.) And to this notion of שָׁפַט in this place the ſenſe directs: For *David* ſpeaking of himſelf and thoſe that eſpouſed his cauſe, under the notion of *the poor*, and conſequently of his adverſaries under the notion of שֹׁפְטֵי, 'tis moſt agreeable that the word ſhould be here taken in that notion of *oppoſing* or *purſuing*. Thus they are formerly expreſt v. 20. by שִׂטְנִי, *my* i. e. *David's adverſaries, plaintiffs, accuſers* (ſo that word properly ſignifies, ἀντίδικον *an adverſary in judgment*, i. e. *an accuſer*) and by הַדֹּבְרִים רָע עַל נַפְשִׁי *thoſe that ſpeak evil againſt his ſoul*. And this verſe is thus far parallel with that, in deſcribing the perſons, *viz.* thoſe that deſign and wage *evil* (for ſo *ſpeaking* is oft taken for *doing*) *againſt his life*; and then that exactly agrees with this notion of שֹׁפְטֵי נַפְשִׁי *oppoſers of his ſoul*, thoſe that *contend, fight againſt his ſoul*. For though it was in war, and not in judicature, that they thus *contended* with him, yet one of theſe is poetically expreſt by the other, their hoſtile oppoſition by words which are only forenſick. Thus the Jewiſh *Arab* reads, *and will help him from thoſe that implead him*, or *contend with him for his ſoul*. And in this ſcheme this whole verſe runs. *He ſhall ſtand at the right hand of the poor*, i. e. to defend and plead for him: as *the accuſer ſtood at the right hand* (ſee v. 6. note b.) ſo *ſhall he ſtand*, as his advocate, to maintain him againſt his injurious charge, and that is to *ſave* him from thoſe that *oppoſe* or *implead his ſoul*, that aſſault him and call his *life* in queſtion. The LXXII. here moſt fully expreſs the ſenſe by ἐκ τῶν καταδιωκόντων τὴν ψυχήν μου *from thoſe that purſue my ſoul*.

שֹׁפְטֵי

מִשְׁפָּט

שִׂטְנַי

הַדֹּבְרִים רָע עַל נַפְשִׁי

The

The Hundred and Tenth PSALM.

A Pſalm of David.

The hundred and tenth Pſalm was certainly compoſed by David, *(ſee Matt. 22. 43.) not concerning himſelf, and God's promiſing the Kingdom to him after* Saul, *as the Chaldee ſuppoſe, but by way of propheſie of the exaltation of the Meſſias (ſee* Matt. 22. 44. Act. 2. 34. 1 Cor. 15. 25. Heb. 1. 13. *) to his Regal and (which never belonged to* David *) Sacerdotal office; both which are by him exerciſed at the right hand of his Father, and ſettled on him as the reward of his humiliation and paſſion, (ſee* Phil. 2. 8, 9. *)*

Paraphraſe.

1. THE Lord ſaid [a] unto my Lord, ſit thou on my right hand untill I make thine enemies thy footſtool.

a. 1. The Meſſias which is to come into the world is to be looked on by all men with adoration, as being, though born in the mean eſtate of humane fleſh, and of King David's ſeed, yet really much higher than David (which he could not be if he were not God himſelf, the King of Kings and Lord of lords.) And of him, Jehovah, the one ſupreme God, Creator of heaven and earth, hath decreed, that having been for ſome time oppoſed, and at length crucified, by thoſe whom he was ſent to call powerfully to repentance, he ſhould be exalted in that humane nature which here he aſſumed, to the higheſt pitch of glory and majeſty and authority in heaven, there to exerciſe all power over this inferior world, to reign 1 Cor. 15. 25. till he hath ſubdued all that oppoſeth this his kingdom; 1. his crucifiers, by converting ſome, and deſtroying others, 2. the Idolatrous heathen world, by ſubjecting them to the Goſpel, 3. the power of ſin, and 4. Satan in mens hearts, and at laſt 5. death it ſelf, 1 Cor. 15. 26. And when all this is done at the concluſion of this world, then ſhall he give up his power into his Father's hand from which he had it, and himſelf be ſubject to him that put all things under him, 1 Cor. 15. 27.

2. The Lord ſhall ſend the rod of thy ſtrength out of Sion: rule thou in the midſt of thine enemies.

2. This kingdom of his is to be a ſpiritual kingdom, exerciſed by the ſword or ſcepter of his ſweet but powerfull ſpirit, the Goſpel of Chriſt, the power of God unto ſalvation to all that believe and obey it. And this ſhall firſt be preached (after his reſurrection and aſcenſion) by his Apoſtles at Jeruſalem (ſee Pſal. 2. 6.) to thoſe that crucified him, and from thence it ſhall be propagated to all Judæa, and then to all parts of the habitable world, on purpoſe deſigned to bring home ſinners to repentance and change of life. And the ſucceſs thereof ſhall be admirable, a Church of humble obedient Chriſtians gathered from amongſt his greateſt enemies, ſome of the rebellious Jews, and great multitudes of heathen Idolaters.

b. Thy [b] people ſhall be ‖ willing in the day of thy † power, in the beauties of * holineſs, ‖ from the womb of the morning, thou haſt the dew of thy youth.

‖ a people of voluntary oblations
† army or forces
* the ſanctuary.
‖ thy children ſhall be to thee the dew from the womb of the morning.

3. At the going out of the Apoſtles upon their great expedition, their ſacred warfare, to conquer the obdurate world, all that have any thing of humility or piety wrought in their hearts by the efficacy of his preventing grace, ſhall come in and receive the faith of Chriſt moſt willingly, forſake and leave all to follow him, and attend him in his Church, and the multitude of diſciples ſhall be as (the ſtars of heaven, the ſands on the ſea-ſhore, or) the dew that in the morning covers the face of the whole earth.

4. The Lord hath ſworn and will not repent, Thou art a prieſt for ever after the order of Melchizedek.

4. And as he is to be a King, ſo is he to be a Prieſt alſo. At his exaltation and aſcending to heaven, God his Father hath firmly decreed that he ſhall be advanced to ſuch a ſort of Prieſthood as that of Melchizedek was (ſee Heb. v. 6. and 7. 17.) who had thoſe two great offices of King and Prieſt united in him; ſo ſhall Chriſt be inſtated * at the right hand of his Father, in the full power of entertaining and bleſſing his faithfull ſervants, ſuch as Abraham was, when he was entertained and treated by Melchizedek, and bleſſed by him. And the interpretation of this his benediction is, his giving them grace to turn away every man from his iniquities, Act. 3. 26. to aid them againſt all their ſpiritual enemies, and ſupport them in all their neceſſities. And this office, commencing at his aſcenſion, is never to have an end, never to be ſucceeded in by any, as the Aaronical prieſthood deſcended from father to ſon, but to continue in his hands, and to be moſt ſucceſsfully exerciſed, till it be at the end of this world delivered up to God the Father.

לעלמא * דאתי
in the world to come *Chald.*

c. 5. [c] The Lord at thy right hand ſhall ſtrike through Kings in the day of his wrath.

5. But as he ſhall be a moſt mercifull High Prieſt to all that humbly receive, and obey, and addreſs themſelves to him; ſo to all obdurate ſinners, that ſtand out, and oppoſe his power in their hearts, that will not ſuffer this Prieſt to bleſs, this King to reign over them, he ſhall manifeſt himſelf a moſt terrible Judge, and deſtroy the mightieſt grandeur and proweſs upon earth, that doth not come in unto the faith.

6. He ſhall judge among the † heathen, he ſhall fill the places with the dead bodies, he ſhall * wound the heads over many countreys.

† nations, he ſhall fill them מָלֵא גּוֹיִם
* ſtrike through (*ſee v.* 5.) the head cover much land מָחַץ רֹאשׁ עַל אֶרֶץ רַבָּה

6. All the impenitent wicked world, both of Jews and Heathens, he ſhall moſt illuſtriouſly deſtroy, make them a kind of Akeldama; and the greateſt Antichriſtian Monarchy in the world, moſt eminently that of heathen Rome (which ſo bloodily perſecutes the Chriſtians) ſhall be demoliſhed (ſee Rev. 18. 2.) and Chriſtian profeſſion ſet up in the place of it.

d. 7. He ſhall drink of the [d] brook in the way, therefore ſhall he lift up the head.

7. Thus ſhall the Meſſias and his Kingdom be advanced. And all this but a proportionable reward deſigned by his Father to his great humiliation, and patience, and fidelity and conſtancy in the purſuit and diſcharge of the office prophetick aſſigned him here on earth, the calling home ſinners to repentance: In this he ſhall be ſo diligent and induſtrious, ſo vigilant and intent on all opportunities of advancing this end, of doing the will of his Father, the work for which he was ſent, that he ſhall wholly neglect himſelf, his own will, his own eaſe, his own ordinary food, take that which comes next, and is moſt mean and vile, like a General in his keeneſt purſuit of his enemies, that ſatisfies the neceſſities of nature with water out of the next brook, &c. (and with the ſame alacrity he ſhall at laſt undergo the moſt contumelious death) and for this eſpouſing of God's will, and deſpiſing and contemning himſelf, God ſhall highly exalt him, and poſſeſs him of that both Regal and Sacerdotal power, to continue to him, and by his hands, in that humane nature wherein he thus ſerved his Father, to be adminiſtred for ever.

Annota-

Annotations on Psal. CX.

a. V. 1. *My Lord*] That לאדני *to my Lord* here, denotes the *Messiah*, will appear not only by our Saviour and his Apostles, who insist on this Psalm above any Text in the *Old Testament*, (as the late *Jews*, and some others who are willing to be lookt on as very good Christians, are most industrious to evade it) but even by the testimonies of the ancient *Jews* themselves, the evidence of truth breaking forth in despite of the most partial and resolved interest. *Moses Haddarsan* on *Gen.* 37. 12. saith, הגואל אשר אקים &c. *The Redeemer whom I will raise up from among you, shall not have a father, according to that of* Zach. 6. 12. *behold the man whose name is the branch, and* Isa. 53. *he shall come up*, &c. *So also David saith of him* Psal. 110. 3. *out of the womb*, &c. *lastly the Scripture saith of him, This day have I begotten thee*, Psal. 2. So on Gen. 18. *Hereafter God holy and blessed shall set the King Messias* לימינו *on his right hand, as 'tis written Psal.* 110. *The Lord said*, &c. And to the same purpose again on *Gen.* 14. 18. So *Midrash Tehillim*, on occasion of these words, *I will declare the Law*, &c. *Psal.* 2. saith, מסופרים הם ענינו של המשיח, &c. *the affairs of the Messiah are set forth in the scripture of the Law, of the Prophets, and of the Hagiographa: In the Law* Exod. 4. 22. *In the Prophets*, Isa. 52. 13. and 42. 1. *In the Hagiographa* Psal. 110. *The Lord said, and the dew of thy birth*, &c. So again *Midr. Tehil.* on *Psal.* 18. 35. *thy right hand shall uphold me*, saith, ר יודן אמר &c. *R. Joden said that in the age of the Messiah the blessed God will set the King Messiah at his right hand, as it is written, The Lord said to my Lord. R. Saad Gaon* on *Dan.* 7. 13. *he came with the clouds of heaven*, saith, *And this is* צדקנו משיח *Messiah our righteousness, as 'tis written, The Lord said*, &c. So the *Jerusalem* Talmud *tract. Berachoth* c. 5. saith, this verse, *the dew of thy birth*, &c. is to be explained by *Mich.* 5. 7.

b. V. 3. *Thy power*] For the explicating this very obscure verse, the first thing to be taken notice of is the importance of חֵילֶךָ from חַיִל *power* or *strength*, as that signifies an army, or military forces, as we call them. The *Messias* in the former verses is set upon his throne for the exercise of his regal power, with a sword or scepter in his hand; and as such he is supposed to rule in the world, to go out to conquer and subdue all before him. The army which he makes use of to this end, is the college of Apostles, sent out to *preach to all nations*: and the time of their thus preaching is here called יוֹם חֵילֹה *the day of his power*, or *forces*, or *army*; בְּיוֹם אֲנָחוֹתָא קְרָבָא *in the day that he shall wage war* or *joyn battel*, saith the Chaldee. In which day, saith the Psalmist, the *people* that belong to God, עַמְּךָ *thy people*, those that are at all affected to piety, εὐθετοι εἰς βασιλειαν τοῦ θεοῦ, *fit for the Kingdom of God*, *Luk.* 9. 16. τετυγμένοι εἰς ζωὴν αἰώνιον, *disposed, arrayed, ordered*, on file for the *kingdom of heaven*, *Act.* 13. 48. all that are any way listed among God's souldiers, all these shall become נְדִבֹת i. e. (repeating עַם again) *a people of voluntary oblations* (so נְדָבָה signifies *liberal, voluntary, spontaneous oblation*, or contribution to the service of God) such as shall willingly offer up and consecrate themselves, and all that they have, to God's service, *forsake all and follow Christ, bring their estates, and lay them at the Apostles feet*, as we know the believers did. *Act.* 2. an essay of the great charity and liberality which the faith of *Christ* brought into the world. This they shall do בְּהַדְרֵי קֹדֶשׁ *in the beauties of holiness*, or of the *Sanctuary*, i. e. I suppose, mystically in the Christian Church, beautified with all those graces which the spirit of *Christ* works in the hearts of believers. קֹדֶשׁ 1 *King.* 7. 18. signifies the *Ark of the Covenant* or *Sanctuary*, and from thence the place in the Temple where the *Ark* was placed was called the קֹדֶשׁ קָדָשִׁים *holy of holies*; and so I suppose the LXXII. understood it here, when they rendred קֹדֶשׁ ἁγίων *of thy holies*, for so the plural ἅγια every where signifies the *Sanctuary*; and *the beauties of the Sanctuary* are literally the ornaments of the *Priests* and *Levites*, their Urim and Thummim, which they have on when they carry the Ark (see note on *Psal.* 29. b.) But mystically these are the graces of *Christ*, the inward *beauty* or glory which shines in the Christian *Sanctuary* or Church, which is as it were the *arena* or place where these forces of God are mustered: Or perhaps *in the beauties of holiness*, as that signifies no more than God's sacred Majesty, in whose service they are listed, and on whose expedition ingaged, according to *Castellio*'s reading, *quo die expeditionem sacrâ cum majestate facies, in the day when thou shalt with thy sacred majesty make thine expedition.* Another sense the words may be capable of, which the comparing the mention of *Sion* v. 2. and *beauty of holiness* here suggesteth, by taking חיל *power*, or *host*, or *army*, in the sense that frequently belongs to צבא, which signifies *an host* in scripture, *viz.* the attendance on the *Sanctuary*, the Priests στρατεια *warring* his *warfare*, i. e. officiating. And then נְדָבֹת will simply import *free-will offerings*, and the sense run thus, *Thy people will be a free-will offering in the day of thy Assemblies in the Sanctuary*, shall offer (in stead of any thing else) *themselves lively sacrifices, holy and acceptable.* And this, if accepted, need not be deemed to exclude the other rendring, but the priestly and kingly offices of *Christ* being both here set down in this Psalm, the words (as is frequent in these compositions) may have been purposely contrived to fit both. Then follows מֶרֶחֶם מִשְׁחַר לְךָ טַל יַלְדֻתֶךָ, which may perhaps be thus most literally rendred, יַלְדֻתֶךָ *thy children* or *progeny* (so the Chaldee must understand it, when they joyn it with יִתְבְּנוֹן *shall sit*) לָךְ *to thee*, i. e. shall be to thee, טַל *dew* מֶרֶחֶם מִשְׁחַר *from the womb of the morning*: i. e. according to the proportion of *the dew* which *the morning* brings forth (as it were out of its *womb*) in such plenty as to cover the face of the whole earth, so shall thy *children* be, so numerous, the multitudes of those that receive the faith of *Christ*, this *dew* on the face of the earth, being like the sand of the sea and stars of heaven; by which two expressions is set out elsewhere the spiritual seed of *Abraham*, the multitude of believers. i. e. Over all the face of the earth, through all nations shall the Christian faith be propagated by this the Apostles στρατεια *expedition* or *warfare*, their preaching and promulgating of the Gospel. Another possible rendring the words are capable of, thus; מֶרֶחֶם, used ten times in scripture, in all the other places expresses an *immediately preceding birth*, and is equivalent to *as soon as born.* So *Psal.* 58. 3. *the wicked are estranged* מֶרֶחֶם *from the womb*, or *birth*; *Psal.* 22. 10. *I have been cast on thee from the womb*, i. e. ever since my birth. Then,

מִשְׁחָר though מִשְׁחָר be by many construed, *from the morning*, as if מ were a Præfix; yet seeing the ש hath no *dageſch*, others conceive it a Noun, though not elſewhere found, yet guidable by the ſignification of its neighbouring words, and then it will note either *morning* or *youth*. Next יַלְדוּת is twice uſed, beſide this place, and ſignifies not *children* but *childhood*, or the firſt age of *youth*. So *Eccl.* 11. 9. & 10. הַיַּלְדוּת וְהַשַּׁחֲרוּת *childhood and youth are vanity*. Where שַׁחֲרוּת being joyned with it 'tis made more probable that here, where מִשְׁחָר is joyned with it, they ſhould both be taken in this ſenſe, wherein there confeſtly they are. If this be accepted, then the Hebrew will be thus literally rendred, מֵרֶחֶם מִשְׁחָר לְךָ *From the womb youth is to thee*, i. e. as ſoon as thou art born, thou enjoyeſt a firm and vigorous *youth (increaſing* ſuddenly *in wiſedom and ſtature and favour with God and man)* טַל יַלְדֻתֶךָ *thy infancy the dew*, i. e. is as *the dew* upon the face of the earth, in a moment ſpreads it ſelf over all, is ſeen fall'n rather than falling, is ſprightly and aerial, and makes all things elſe ſo too. And then in accordance with it will be rendred what follows, *Thou art a Prieſt for ever*, art never ſuperannuated for the ſervice of the tabernacle, like the Levitical Prieſts, nor ever removed from it by death. In the following words the ' in דִּבְרָתִי is by the Jewiſh writers, *Kimchi* and *Aben Ezra*, allowed to be paragogical, and ſo עַל מנהג דִּבְרָתִי to ſignifie עַל *according to the manner* or *order*; which is exactly the LXXII. their rendring, κατὰ τάξιν, that is inſiſted on by the Apoſtle in the New Teſtament, to which alſo the Syriack accords, ܥܠ ܕܡܠܟܝ̈ܕܩ *according to the likeneſs*. And then it is ſtrange the Interlinear ſhould make it a ſuffix, and render it *ſecundum verbum meum, according to my word:* and yet herein ſome other learned men have imitated them. The Jewiſh *Arab* interpreting this whole Pſalm of *Abraham*, as a relation of his victory over the Kings, and telling us that he was made a *Prieſt* in the place of *Melchizedek*, for his miſcarriage in his bleſſing, becauſe in it he made mention of *Abraham*'s name before *God*'s, renders the latter part of this third verſe thus, *and from the deep of the black ſea, that thou mayeſt caſt for thee the portions of thy children*, explaining it by a Note to this purpoſe, *he teacheth him, that they* (*viz.* his children or poſterity) *ſhall divide the countreys from the black ſea to the utmoſt of regions*, ſaying that he takes טל from יוטל *Prov.* 16. 33. and הטיל *to caſt*. *Abu Walid* expounds thoſe words מרחם משחר by *from the belly or womb of the darkneſs*, i. e. ſaith he, *from the time that thou wert in the dark of the womb*; that the meaning might be, *Proſperity hath accompanied thee from the time that thou wert in the dark of the womb*, i. e. from thy firſt forming or creation, that is it that he ſaith, לך טל ילדותך, *from thy firſt ortus* or *original*. And ſo he would have both thoſe paſſages joyned in their ſignification. In this verſe the LXXII. have made many changes. Firſt for עַמְּךָ *thy people*, they appear to have read עִמְּךָ *with thee*, and ſo render it μετὰ σοῦ. For נְדָבֹת *voluntary oblations*, they reade ἡ ἀρχὴ, *government* (not as the Latin renders them, *principium, beginning*) as from נָדִיב *an* Ἡγούμενος or *Prince*, *Pſal.* 113. 8. Then for מִשְׁחָר *of the morning*, they reade πρὸ ἑωσφόρου, *before the morning-ſtar*, omitting the word טַל *dew*, and for יַלְדֻתֶךָ *thy progeny*, they reade יεγέννηκά σε, *I begat thee*; and ſo the Syriack, ܡܢ ܩܕܡ *from ancient time I begat thee my ſon*. And to this as the Latin exactly accords, *ex utero ante Luciferum genui te*, and the Arabick in like manner, ſo doth the Syriack alſo (ſave that for πρὸ ἑωσφόρου, *before the morning-ſtar*, they reade ܡܢ ܩܕܡ *from of old*) and many of the ancient Fathers have followed them, eſpecially * *Tertullian*, l. v. *contra Marcion.* c. ix. who applies it to the nativity of *Chriſt* in the night, and that of a Virgin without the knowledge of any man, and refutes the *Jews*, who applied the Pſalm to *Hezekiah*. That the *Jews* after Chriſt's time did thus apply it to *Hezekiah*, as the Chaldee Paraphraſes underſtand it of *David*, appears evident from that Father. But before their hatred of *Chriſt* did thus ingage them, ſome of the ancient Jews (ſee note a.) applied it to the *Meſſias*; and they are followed by *Iſaac Benarama* on *Gen.* 47. and the paſſage next following of this King being a *Prieſt*, makes it impoſſible, according to their own principles, to be applied to any King of the *Jews*, the *Prieſthood* among them being peculiar to the *Aaronical* tribe. And therefore the Chaldee, which applies it to *David*, interprets this of his exaltation to greatneſs in the world to come, by way of reward to his having been an immaculate King here,

* Edit. Pamel. P. 586. G.

V. 5. *The Lord at thy right hand*] In this Pſalm it is evident v. 1. that יְהוָה is the title of God the Father, and ſo again v. 4. and אֲדֹנָי of the *Meſſias* God the Son, in reſpect of that dignity, and dominion, and regal power to which he was to be exalted at his aſcenſion, that *at the name of Jeſus every knee ſhould bow*—— This is expreſſed v. 1. by his *ſitting at God's right hand*, for which the Apoſtle, 1 *Cor.* 15. 25. reads, ἂν δεῖ βασιλεύειν, *It muſt be that he reign*—— By this 'tis evident that in this verſe אֲדֹנִי עַל יְמִינְךָ *The Lord at thy right hand*, muſt be underſtood of the *Meſſias* inſtated in his regal power at the *right hand* of his Father, and not of the Father, as his ὑπερασπίσεως to back and help him, as *Pſal.* 16. 8. and elſewhere the phraſe is uſed. For of the *Son* thus exalted we know it is that we reade *Joh.* 5. 22. that *the Father hath committed all judgment to the Son.* Agreeable to which it is that this *Adonai* or *Lord* at *Jehovah's right hand* here, ſhall *ſtrike through Kings in the day of his wrath*, i. e. ſhall act revenges moſt ſeverely on the oppoſers of his Kingdom; which revenges in the New Teſtament are peculiarly attributed to *Chriſt*, and called *the coming of the Son of man, coming in the clouds, coming with his Angels*, and the *approaching*, or *coming of his Kingdom.*

c. יְהוָה אֲדֹנָי

V. 7. *Brook of the way*] נַחַל ſignifies any *hollow place* or *vale*, a receptacle of *waters*, and from thence *a ſmall river* or *brook*, which hath not its original from any ſpring, but is filled with rain-waters, and ſo is full in the winter, but in the ſummer dried up. So *Gen.* 26. 17. בְּנַחַל *in the valley of Gerar*; *Joel* 3. 18. a *fountain ſhall come forth and water* נַחַל *the valley of Shittim:* and 2 *King* 3. 16. *make this valley full of ditches*; and v. 17. *ye ſhall not ſee rain, yet that valley ſhall be filled with water.* And being here joyned with בַּדֶּרֶךְ *in the way*, it ſeems to ſignifie no more than thoſe plaſhes of water, which in the winter are frequent in *highways*, from the fall of much rain. Theſe firſt from the places where they are collected, (no pools on purpoſe provided for the receit of waters, but every little cavity in the way, which is thus filled by rain,) and ſecondly, by the ſtagnancy or ſtanding ſtill of theſe waters, and thirdly, by the frequency of paſſengers fouling them, are to be concluded very

d. נַחַל

בַּדֶּרֶךְ

very unfit for the use of men, very inconvenient for *drinking*, and would never be used for that purpose, were it not by him that hath no other, or that so far intends the haste of his way, and so far despises or neglects himself, as to content himself with the worst and meanest sort of accommodation, that which will just satisfie the necessities of nature. This is most observable of souldiers in an hasty march, that are thirsty, but will not make stay at an Inn to refresh themselves with wine, or so much as go out of their way to make choice of or seek out for wholsome water, but insist on their pursuit, and satisfie their thirst at the next receptacle of waters, the next puddle or trench, or ditch, or *brook* they meet with. This is a sign of great alacrity in a souldier, and withall of great humility, and contempt of hardship and difficulties, of submitting to any the meanest and most servile condition: and may well here be used poetically to express the great humiliation and exinanition of the *Messias*, assuming the real form and all the mean offices of a servant, pursuing the work to which he was sent with all alacrity, counting it his *meat* (and *drink*) *to doe the will of him that sent him*, and finish his work, *Joh.* 4. 34. and in fine laying down his life, suffering as willingly a most bitter contumelious death; which being by him expresst by *drinking of* a *cup*, and that a special sort of *cup*, such as others would not probably be content with, (*Are ye able to drink of the cup that I shall drink of?* *Matt.* 20. 22.) and that an insupportable *bitter cup*, *Matt.* 26. 39, 42. (*Father if it be possible, let this cup pass from me*) it may very fitly be extended to his death, as well as to all that was preparative and *in the way* to it. And to this the *lifting up his head*, reigning victoriously over all his enemies, being constituted Judge of quick and dead, is here justly apportioned, according to that of *Phil.* 2. 8, 9. *He made himself of no reputation, but humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him*— Another notion there is of נַחַל for *a torrent* or *river*, *Prov.* 18. 4. *a flowing* נַחַל *torrent*, or *river*, and so *Am.* 6. 14. *unto the* נַחַל we render it *river of the wilderness*. If it be here taken in that notion, then *drinking of* it may be a proverbial speech to express victory, as *Isa.* 37. 25. when *Sennacherib* is boasting of his conquests, he thus speaks, *I will enter into the height of his border, and the forrest of his Carmel: I have digged and drunk water, and with the sole of my feet I have dried up all the rivers of the besieged places.* Where the former part being an expression of victory and forcible seisure; and so the latter also of blocking up and close siege, the middlemost may probably be to the same sense; and the rather because of the custom of Eastern Princes, who in token of dedition exacted from subjugated Provinces *Earth and Water*, *Judith* 2. 7. In reference to which, the digging up Earth and drinking Water will signifie a forcible entry, a method of battery (where the milder summons have not prevailed) thereby to take livery and seisin of an hostile Countrey. And if that be the notion here, then the phrase signifies *Christ*'s victory atchieved by his death over Satan, Sin and Hell. Which being wrought upon the Cross, is fitly precedaneous and preparative to the *lifting up of his head.*

The Hundred and Eleventh PSALM.

[a] *Praise ye the Lord.* a.

The Hundred and eleventh Psalm is one of those whose Title (see Note a. *on* Psal. 106.*) is Hallelujah, and is accordingly spent in praising and magnifying the name of God for all his works of power and mercy. It is composed in twenty two short Metres, each beginning with the several Letters of the Hebrew Alphabet.*

1. I Will praise the Lord with my whole heart, in the ‖ assembly of the [b] upright, and in the congregation. b.

‖ secret or counsel בְּסוֹד

Paraphrase.

1. From the bottom of my soul, and with the full quire of all the faculties thereof, I will acknowledge and bless the name of God. This I will doe more privately in counsel of all pious men, the true Israelites, when ever any transaction of concernment is to be advised on by those that make strict conscience of their duty; and this will I doe in the most publick and solemn assembly. No junco is too close, no congregation too wide, for such a most due performance.

2. The works of the Lord are great, † [c] sought out of all them that have pleasure therein. c.

† studied by or found by, or in all their purposes, or designs.

2. Marvellous are the works of God, and of all other sorts of study most worthy to be the exercise and imployment of all pious men, who can entertain themselves with more pleasure in such meditations, than in all other the most sensual divertisements, and receive great profit and advantage by it.

3. His work is * honourable and glorious, and his righteousness endureth for ever.

* honour and glory הוֹד וְהָדָר

3. All that he doth is infinitely magnificent and beautifull, the works of his creation most admirable and stupendious, and so the works of his preservation and providence full of omnipotent greatness and wisedom. But above all, his justice and purity, his detestation of all sin and exact fidelity in all his promises is infinitely to be magnified, as that which goes through all his other works.

4. He hath made ‖ his wonderfull works to be [d] remembred: The Lord † is gracious and full of compassion. d.

‖ his name or memorial by or of his wonderfull— † gracious

4. The great miraculous works of his providence among us have made such impressions on men as will never be forgotten, but recorded and reported for ever: and indeed God hath made special ordinances, the Passeover, &c. to that purpose: Yea they have given him a title whereby he is known by all, the same that he

once proclaimed of himself to Moses, when he desired to know and discern his nature more perfectly, The Lord, gracious—— i. e. a most gracious and mercifull Lord, not forward to punish every sin that out of frailty is committed against him, but abundant in mercy and loving kindness to all that faithfully adhere to him.

5. He never fails to provide for them that serve and obey him, all things that they stand in need of; he hath promised never to leave nor forsake such: and whatsoever he hath thus by Covenant obliged himself to, he will be certain duly to perform. Thus did he promise Abraham concerning his posterity in Ægypt, Gen. 15. 13. and accordingly it was signally performed.

5. He hath given * meat unto them that fear him; he will ever be mindfull of his Covenant.

* or food, see note d.

6. His providence hath most effectually and eminently been discernible in his dealing with his people the Jews, before whom he hath cast out the Canaanites and other inhabitants of seven very fruitfull nations, who had exceedingly provoked him with their unnatural sins, and given to this his people the quiet possession of them, to which they had not the least right or title but from his immediate donation.

6. He hath shewed his people the || power of his works, that he may give them the heritage of the heathen.

|| virtue כֹּחַ

e. 7. And herein, as in all things else, his actions have been most just and righteous, just vengeance to obdurate sinners, as perfect fidelity and performance of his promise to Abraham his servant. And so all his appointments both for the rooting out and planting in, his menaces and promises, are most assuredly performed, there is no frustrating of any of them.

7. The works of his hands are † verity and judgment, all his [e] commandments are sure.

† fidelity

8. Being once ratified and confirmed by him, they are sure to have that exact uprightness in them that they remain steady and immutable.

8. They stand fast for ever and ever, and are done in truth and righteousness.

9. And the like wonderfull act of power and mercy and fidelity was it in God, that he rescued and brought out the seed of Abraham, to whom his promises were made, from the slavery of Ægypt (an emblem of our greater redemprion from the bondage of Sin and Satan wrought by his own Son) and by a mighty hand made good his promises to them of bringing them into Canaan. Thus firm and inviolable are all God's pacts and agreements made with his people, to whom as his mercies are most admirably firm, and for ever to be acknowledged with thanksgiving, so his judgments are most dreadfull and formidable to all that provoke them to fall upon them.

9. He sent redemption to his people, he hath commanded his covenant for ever; holy and reverend is his name.

f. 10. There is therefore no such excellent prudential course as the preserving in our breasts a just and due reverence of God, an awe to his laws, and a dread to his judgments; and when all is considered, this will be found the prime wisedom. And the reason is clear; The Law of God is the declaration of those things which are most our concernments to know, his commandments bring all profitable knowledge and judgment to them that carefully set themselves to, and are daily exercised in the practising of them. They that constantly guide their lives according to those divine directions, will soon discern experimentally what others at a distance never dream of, that the practice of his precepts is of all other things most for their turns, most agreeable to all their interests both in this and another world. And so for that most eminent mercy of such his divine and most excellent precepts (as well as for other parts of his Covenant, his grace and mercies) all possible praise is for ever due to his most holy name.

10. The fear of the Lord is the [f] beginning of wisedom; a good understanding * have all they that doe his commandments: his praise endureth for ever.

* are they to all that do them לְכָל עֹשֵׂיהֶם

Annotations on Psal. CXI.

a. הַלְלוּ יָהּ V. 1. *Praise ye the Lord*] What was observed, and competently proved, note [a] on *Psal.* 106. that *Hallelujah* was no part, but onely the Title of the Psalm, is applicable to this also and more that follow, and is here most clearly demonstrable. For this Psalm (as also the next) is one of those that are composed with exact respect to the order of the letters of the Alphabet. And it is S. *Hierom*'s true observation, that this Psalm is the first which is purely Alphabetical, the 25th. and others, which are well-nigh such, failing or abounding in some Letter, whereas this, leaving הַלְלוּ יָהּ for the Title, begins with אוֹדֶה, as the 112. doth with אַשְׁרֵי, and in very short metre goes on exactly according to the letters of the Alphabet, which it could not be imagined to do, if it began with הַלְלוּ יָהּ *Hallelujah*.

b. יְשָׁרִים V. 1. *Vright*] Of the word יְשָׁרִים *upright*, 'tis *Kimchi*'s observation, וזהם ישראל *it is an appellative of Israel*, as *Numb.* 23. 10. *Let me die* מות ישר *the death of the upright*. And so they are called by a name of much affinity with this, *Jesurun*, in the notion, and by analogy as in the New Testament the Christians are called *Saints*.

c. דְּרוּשִׁים V. 2. *Sought out*] דָּרַשׁ *to seek, investigate, search*, is used for *meditating, studying, and from thence* בֵּית מִדְרָשָׁא *a school*, or place for *study* of the *Law*, and in Arabick مَدْرَسَة *an Academy*, or *University*; and accordingly 1 *Cor.* 1. 20. συζητητὴς, *the inquirer*, is *the student*, he that spends his time in *searching* and finding out difficulties (see Note [f]. on that place:) and then דְּרוּשִׁים here applied to the great works of God, may be rendred *are studied*, or *meditated on*, לְכָל חֶפְצֵיהֶם *by all that have delight or pleasure in* such *study* or *meditation*, *sought of all that desire them*, saith the Jewish *Arab*. But the word also signifies to be found, *Isa.* 65. 1. *I am found by them that sought me not*. And then this will bear an excellent sense, frequently met with in other places, that *the secret of the Lord is with them that fear him, his way is plain unto the righteous*, (so *Abu Walid*, *they are evident or plain to all that delight in them, or love them*) though the *wicked shall fall* therein, and the like. The next words, לְכָל חֶפְצֵיהֶם, are capable also of another rendring, in the notion of חפץ *Eccl.* 3. 1. where we render it *purpose*, and *Eccl.* 5. 7. where we render it *matter*, and the LXXII. πρᾶγμα, *thing*, in both places. And by analogy with those the phrase may here signifie *in all their parts, designs*, or *purposes*, or *in all their several concernments*. חֶפְצֵיהֶם

V. 4. *Made*

d. וְכָר עָשָׂה

V. 4. *Made his wonderfull works to be remembred*] The moſt proper rendring of this verſe will be pitcht on by obſerving the notion of זֵכֶר for *a memorial*, any thing by which a man may be *remembred*, any name or title attributed to any for any notable action or excellency. So the LXXII. *Exod.* 17. 14. render זֵכֶר by ὄνομα, *name*, and *Hoſ.* 12. 5. *The Lord God of hoſts*, יְהוָה זִכְרוֹ *the Lord is his memorial*; that ſure is, *the Lord is his name.* And accordingly the Mazorites call God's *name* אַזְכָּרָא *memorial.* Accordingly עָשָׂה זֵכֶר *he made a memorial*, is no more than *he hath made him a name*; either by common way of ſpeaking, he hath left *remembrances* of himſelf which will continue (as *Gen.* 11. 4. *Let us make us a name*, and 2 *Sam.* 7. 9. *I have made thee a great name*, and v. 23. of God himſelf, that he *went to make him a name, and to doe for you great things*, very agreeable to the ſtyle here, *he hath made a memorial* or *name* לְנִפְלְאֹתָיו *by his wondrous works*, and ſo the Chaldee underſtand it here, דְּכַרָן טָב עֲבַד *he hath made him a good memorial) Kimchi* reads it, *a memorial of his wonders in Ægypt*, *in giving us the Sabbath*, *Paſſeover*, and *other feaſts*; accordingly *Aben Ezra* renders טֶרֶף v. 5. the *ſpoil* of the *Ægyptians*, according to the promiſe of *God*, *Gen.* 15. 13. But it may be alſo interpreted more minutely and critically, he hath made him *a title*, *a name*, by which he expects to be called, *viz.* this which here follows, as the breviate of that by which he was pleaſed to proclaim himſelf, *Exod.* 34. 6. חַנּוּן וְרַחוּם יְהוָה *The Lord mercifull and gracious*, not making this a diſtinct ſentence from the former, but affixing it as that *name* which he hath *made himſelf by his works.*

e. נֶאֱמָנִים

V. 7. *Commandments are ſure*] From אָמַן which ſignifies *true* and *ſure* and *faithfull*, is the Epithet of God's *Commandments* here נֶאֱמָנִים. How it is to be rendred, will be beſt gueſt by conſidering the context, and the peculiar importance of the *Commandments* here. The former verſe ſpeaks of the heathen nations, the *Canaanites*, &c. who were by God's appointment rooted out of their land, and the *Iſraelites* planted in their ſtead. In this, ſaith the Pſalmiſt, there was אֱמֶת וּמִשְׁפָּט *fidelity and judgment: fidelity* in performing the promiſe made to *Abraham* many years before, and juſt vengeance on thoſe nations for their ſins, the meaſure of which they had now filled up. And as the ground of both theſe, 'tis here added כָּל פִּקּוּדָיו *all his commandments* — The word which we render *commandments*, comes from פָּקַד *to viſit* either for good or evil, which ſignifies alſo *to command*, or *give order.* So of *Cyrus*, *Ezr.* 1. 2. פָּקַד עָלַי *he hath charged me*, and 2 *Chron.* 36. 23. פָּקַד עָלַי *the Lord hath charged me*, (the ſame *Cyrus*) *to build him an houſe at Jeruſalem.* In this ſenſe of the word it may here be fitly uſed for God's appointments and *commands* to the children of *Iſrael* to root out the *Canaanites*, and to take poſſeſſion of their land, (not underſtanding it of the *Commandments* or *Law* of God written in their hearts, againſt which theſe nations had ſo unnaturally offended.) So when *Joſhua*, *Joſ.* 8. 29. *commanded* to cut *down the carcaſſe* of the *King of Ai*, &c. the Chaldee render it by פְּקַד, and frequently in the like ſenſe. And then of theſe *commands* of God, theſe *appointments* of his, for the good of the one ſort, and the puniſhment of the other (the LXXII. fitly render it ἐντολαὶ αὐτοῦ, *commands* or *expreſſes* given by *him*) the Pſalmiſt ſaith, they are נֶאֱמָנִים *ſure*, *firm*, *faithfull*, i. e. are moſt certainly performed: whenſoever he gives order for the deſtroying of a nation, it ſhall certainly be performed, unleſs by their ſpeedy repentance they avert it, *Jer.* 18. 8. and ſo for his command of *building* and *planting*, v. 9. And this in both parts is the probableſt meaning of the place, as will be gueſt by the inſuing verſe, *They ſtand faſt for ever and ever* —

f. רֵאשִׁית

V. 10. *Beginning of wiſedom*] The word *beginning* is of uncertain ſenſe. It may ſignifie the *firſt* in *time* onely, and ſo the rudiments, firſt foundation or ground-work, and ſo though the moſt neceſſary, yet the moſt imperfect part of the work. And if it ſhould thus be underſtood here and in other places, the ſenſe would be no more but this, that there were no true *wiſedom*, which had not its foundation in piety and *fear of God.* But the word רֵאשִׁית (as רֹאשׁ *head*) ſignifies the *firſt* in *dignity* as well as in order or time, and is frequently uſed for the chief or principle of any kind. So *Deut.* 18. 4. רֵאשִׁית (the Chaldee reade רֵישׁ *the head*) *the prime*, *the principal*, i. e. the beſt, of thy *corn and wine and oile, and of the fleece of thy ſheep.* So *Amos* 6. 6. that anoint themſelves רֵאשִׁית *with the chief of ointments*, the beſt and moſt precious; and 1 *Sam.* 15. 21. רֵאשִׁית הַחֵרֶם *the firſt of that which was devoted*, is interpreted v. 9. by מֵיטַב and כָּל הַטּוֹב *the goodneſs*, and, *all the good*, as that is oppoſed to the *baſe* and *vile* in that verſe. So *Numb.* 24. *Amalek* was רֵאשִׁית *firſt*, i. e. *chief*, *of the nations.* And thus it is to be underſtood here, that *the fear of the Lord* (which ſignifies all piety) *is the principal* or *chief of wiſedom*, as *ſapientia prima* in *Horace* is the *principal* or moſt excellent *wiſedom*; according to that of *Job* chap. 28. 28. *Unto man he ſaid, Behold the fear of the Lord, that is wiſedom, and to depart from evil is underſtanding, that* by way of eminence, the moſt excellent *wiſedom* and underſtanding. The Jewiſh *Arab* reads, *The firſt thing that wiſedom gives in command is the fear of the Lord*, and *a goodneſs of underſtanding is to all that doe that.*

The

The Hundred and Twelfth PSALM.

‖ *Praiſe ye the Lord.* ‖ Hallelujah: *ſee* note a. on Pſal. 111.

The hundred and twelfth Pſalm is a deſcription of the preſent employments and felicities of the truly pious man, ſuch as do much tend to the honour and praiſe of God, who is ſo exceeding gracious unto all his ſervants, that there cannot be a greater freedom and bliſs than to be in the number of them. And therefore the Pſalm, which deſcribes this, is by the Hebrews intituled Hallelujah, though there be no other expreſs praiſing of God in it. It is compoſed like the former, the ſeveral ſhort metres beginning with the letters of the Hebrew Alphabet.

Paraphraſe.

1. There is no true felicity but that which conſiſts in a moſt carefull performance of all the commandments of God, ſtrictly abſtaining from all that may diſpleaſe him, and chearfully practiſing all that he requires of us. And indeed there is no ſuch ſecurity of all true durable delight and pleaſure as this, the preſent gratefulneſs, and the ſucceeding comforts of ſuch practices to any truly vertuous mind, are a continual feaſt, of all others the moſt exceeding, and all other pleaſures in reſpect of this are nothing worth.

1. BLeſſed is the man that feareth the Lord, † that delighteth greatly in his commandments. † he delighteth חָפֵץ

2. And as this is the moſt pleaſurable, ſo is it the moſt thriving skilfull method to bring all greatneſs and flouriſhing upon any family, to advance and inrich the poſterity. For as long as God hath the diſpoſing of the good things of this world, honour and wealth, &c. 'tis unreaſonable to imagine that any ſubtleties or policies, projects or ambitions of ours, which have impiety in them, and thereby forfeit all title to God's benedictions, ſhall be near ſo ſucceſsfull toward our preſent worldly intereſts, as a ſtrict piety and conſtant adherence to the ways of God.

2. His ſeed ſhall be mighty upon the earth; the generation of the upright ſhall be bleſſed.

3. The promiſe of the greateſt abundance and confluence of earthly felicities being by God intailed on the perſons and families of ſuch men, as well as the eternal rewards in another world. (See 1 Tim. 4. 8.)

3. Wealth and riches ſhall be in his houſe, and his righteouſneſs endureth for ever.

4, 5, 6. And if any affliction at any time befall ſuch (as the promiſes of felicities in this world are always to be taken with the exception of the croſs, ſome mixtures of afflictions for gracious and wiſe ends, the puniſhing our ſins here, that they be not puniſht hereafter, the curing our ſpiritual maladies, and exerciſing our graces) yet are there ſuch allays joyned with it, ſuch ſtrengths to ſupport, and ſuch ſeaſonable and oft unexpected iſſues and deliverances out of it, that this cannot be lookt on otherwiſe than as a ſpecial work of his merciſull providence toward them. And (which is oft to be obſerved) this ſupply from God of allays and comforts in affliction, together with timely deliverances out of it, ſhall certainly be performed unto good men, not onely becauſe 'tis promiſed them, and therefore ſhall not fail them, but alſo becauſe 'tis made over to them from God's ſpecial providence, as a reward moſt fitly apportioned to ſeveral graces in them: as 1. to their charity and bounty and compaſſion to others, giving and lending to all that are in diſtreſs, God hath promiſed ſuch, by way of proportionable reward, that they ſhall receive mercy as the wages of their merciſulneſs, and not onely in another world, but in this, they ſhall be bleſſed on earth, Pſal. 37. 25. S[illegible]. to diſcreet moderation and temper both of their words and actions. Good men, if they be throughly, ſincerely ſuch, are meek, and not apt to be impatient in words or deeds, and ſo they contribute much to the allaying of their afflictions, and ſoftening their perſecutors, both which ragefull and impatient behaviour is wont to exaſperate. And then 'tis over and above, a reward of their patience and meekneſs and diſcretion, which God hath allotted them to temper and ſweeten and timely to remove their ſufferings who bear them ſo well, at leaſt to afford them ſtrength, to make them very ſupportable. By theſe means, whatever miſadventures they may for a time meet with here, God will aſſuredly provide for them, yea and for their poſterity (if they go on conſtantly in their ſteps) he will give them ſtability in the proſperities of this life; and becauſe a good name after death is as great a bleſſing as wealth or honour in this life, that proportion ſhall be ſecured to them alſo, their memory ſhall be freſh and flouriſhing among all poſterities (when their bodies are rotten in their graves) and by their example they ſhall benefit many, when by their actions they can no longer oblige them.

4. Unto the upright there ariſeth light in the darkneſs; he is gracious, and full of compaſſion, and righteous.

5. A good man ſheweth favour and lendeth; he will guide his * affairs with ‖ diſcretion. * or words דְּבָרָיו ‖ judgment מִשְׁפָּט

6. Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

7, 8. Another ſpecial privilege there is that belongs to every pious man. His adherence to God and dependence on him is an amulet againſt all worldly fears or apprehenſions; when the news of danger or miſery, the one imminent, the other already preſent, aſſaults him, it is not able to diſquiet or diſturb him. The reaſon is, he hath reſigned his whole being into God's wiſeſt diſpoſal, and is aſſuredly perſwaded that his divine choices are to be preferred, that what he ſends or permits to fall, is fitter for his turn than any thing elſe that he could chuſe for himſelf, and conſequently that if God ſees it not good for him, he will avert it before it come, or remove it ſpeedily: and by this one aſſurance he is compleatly fortified, not onely for a patient, but chearfull entertainment of all that is or ſhall come, remains unmoved, and well pleaſed with God's preſent diſpenſations, whatſoever they are, and ſo conſtantly continues, till the ſame hand that ſent them give him releaſe and deliverance out of them, which in God's good time ſhall be done alſo.

7. He ſhall not be afraid of evil tidings: his heart is fixt, truſting in the Lord.

8. His heart is eſtabliſhed, he ſhall not be afraid, untill he [a] ‖ ſee his deſire upon his enemies. ‖ look upon his oppreſſors.

[a] a.

9. As for his charity and conſtant liberality to the poor, (which is a ſpecial piece of piety, and interpreted by God as if it were done to himſelf) it never goes unrewarded. One crown is reſerved for it,

9. He hath diſperſed, he hath given to the poor, his righteouſneſs endureth for ever; his horn ſhall be exalted with honour.

it, eternal felicity in another world; which though a gift of God's free bounty, ſhall then be diſperſed with reſpect to the performances of this kind (ſee Matt. 25. 34, &c.) And another is preſently beſtowed here; wealth, and honour, and a moſt flouriſhing condition in this world, is very frequently the viſible and diſcernible, and when not ſo, yet the ſecret unobſervable reward of this one ſort of piety, being promiſed to it more peculiarly than to any other good works. Deut. 26. 11. 13. Pſal. 41. 2. 37. 26. Prov. 11. 24, 25, 26, 27. 13. 22. 14. 21. 19. 17. 22. 9. 28. 27. Mat. 10. 30.

10. The wicked ſhall ſee it, and be grieved, he ſhall gnaſh with his teeth and [b] melt away; the deſire of the wicked ſhall periſh.

10. To conclude, the felicities of piety even in this life are ſuch, as are matter of b.

real envy and trouble and indignation to the wicked, who cannot chuſe but ſee it, and ſecretly confeſs it, and repine and malign and be diſquieted at it, whilſt themſelves, be they never ſo intent and induſtrious in the getting and keeping of worldly wealth, do yet ſenſibly decay and grow hinderly, all their deſigns and indirect methods of thriving are curſt and blaſted, and purſued with a continual improſperouſneſs; yield them no kind of fruit in this world, yet coſt them full dear in another.

Annotations on Pſal. CXII.

a. יִרְאֶה

V. 8. *See his deſire*] The phraſe יִרְאֶה *ſhall ſee*, in compoſition with בְּצָרָיו *on his diſtreſſers* or *oppreſſors*, hath been already explained, Note on *Pſal.* 44. c. in reference to *David* at that time. 'Tis uſed again *Pſal.* 59. 10. יַרְאֵנִי בְשׁוּרָרָי *God ſhall let me ſee or look on mine enemies*; and *Pſal.* 92. וַתַּבֵּט עֵינִי בְּשׁוּרָרָי *Mine eye hath lookt on mine enemies, and mine ear hath heard of them that riſe up againſt me*, i. e. *ſeen* and *heard* of their deſtruction v. 10. and ſo the Chaldee reads בְּאוּבְדָנָא *on the ruine*—— So *Pſal.* 118. 7. אֶרְאֶה בְשׂנְאָי *I ſhall look upon my haters:* the LXXII. reade, ἐπόψομαι τοὺς ἐχθρούς μου, *I ſhall behold my enemies*, i. e. having God for my auxiliary, I ſhall without fear *look on* them. Here it is applied more generally to all pious men, and muſt ſtill be rendred *ſhall behold* or *look upon his oppreſſors* or *diſtreſſers*; the meaning ſtill being proportionable, he ſhall *behold* them ſecurely, confidently look in their faces, as we ſay, as being now no longer under their power, being freed from their tyranny and preſſures. The Chaldee, which rendred it *Pſal.* 44. *by ſeeing revenge*, here change it into פוּרְקָנָא *redemption, deliverance* from his diſtreſs.

b. מָסַס

V. 10. *Melt away*] וְנָמָס here, from מָסַס *to diſſolve* or *melt*, being joyned with *ſeeing*, *grieving* and *gnaſhing with the teeth*, expreſſions of the wicked man's envy, may be thought to belong to the ſame matter, *conſuming* or *melting away* with *grief*. But the word ſignifying any kind of *melting*, *conſumption*, or *diſſolution*, outward of the eſtate, as well as inward of the mind, that particularly which is cauſed by putrefaction, that may as probably be the notion of it here; and ſo it beſt agrees with that which follows, *the deſire of the wicked ſhall periſh*. Whilſt pious men thrive and proſper, wicked men decay, conſume, *melt away*, and all their covetouſneſs, worldly-mindedneſs, earneſt purſuit of wealth (ſo תַּאֲוַת *deſire* imports) comes to nought and periſheth. The Syriack therefore for *melting* reade נֶאֱבַד *ſhall be taken away* or *deſtroyed*.

The Hundred and Thirteenth PSALM.

Hallelujah

‖ *Praiſe ye the Lord.*

The hundred and thirteenth is a thankfull commemoration of the glory and condeſcenſions of God, and the great and ſignal works of his providence to the moſt afflicted abject creatures (never more diſcernible than in the work of redemption) and from the matter of it was by the Hebrews ſtyled, as the two former, Hallelujah. (See note a. on Pſal. 106. *and* 111.

1. PRaiſe, O ye ſervants of the Lord, praiſe the name of the Lord.

Paraphraſe.

1. All faithfull ſervants of God are moſt nearly concerned and obliged chearfully to celebrate and commemorate the great and glorious and gracious works of God.

2. Bleſſed be the name of the Lord from this time forth for evermore.

2. To him therefore be all poſſible praiſe and glory aſcribed both now and to all eternity.

3. From the riſing of the Sun to the going down of the ſame the Lord's name is to be praiſed.

3. From one end of the heathen world unto the other (ſee Mal. 1. 11.) his mercies and goodneſs to mankind (eſpecially that great Evangelical mercy, the gift of Chriſt) ſhall be ſolemnly proclaimed and promulgated.

4. The Lord is high above all nations, and his glory above the heavens.

4. The power and dominion of God is paramount, the greateſt Empires in the world are all ſubordinate to him; He is the one ſupreme Lord over all the world, and not onely of this one people which is called by his name: And though the higheſt heavens be the ſpecial place of his manſion, yet his glory is infinitely greater than to be incircled or comprehended by them.

5. Who

a. 5, 6. And above all other ways of expreſſion, herein is he moſt incomparable, that ſitting in the higheſt heavens in the greateſt majeſty, he is pleaſed to deſcend to this low ſtate of ours, to viſit us here below in the greateſt humility (not onely by overſeeing, overruling and governing the affairs of this lower world, but by aſſumption of our fleſh pitching his tent among us, and ſo corporally viſiting us, in the incarnation of the Son of God.)

5. Who is like unto the Lord our God, * who † dwelleth on high,
6. * Who humbleth himſelf to behold the things that are in heaven and in the earth?

† exalteth himſelf to dwell.
* Who humbleth himſelf to behold in heaven and in earth.

7, 8, 9. And as this God of heaven hath been pleaſed thus to deſcend and humble himſelf to us, ſo is he graciouſly pleaſed to exalt thoſe that are humbled, and from the loweſt pitch of worldly vileneſs and deſolation to advance ſometimes to the higheſt dignities, even to that of the royal throne, 1 Sam. 2. 8. at other times to diſpenſe other ſeaſonable mercies, children to the barren Sarah and Hannah, and many the like (but eſpecially the gift of grace, and of more grace to the humble, the glad tidings of the Goſpel to the poor.) For which we are all obliged to pay him our Hallelujahs.

b.

7. He raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghill,
8. That he may ſet him with princes, even with the princes of his people.
9. He [b] ‖ maketh the barren woman to keep houſe, to be a joyfull mother of children. Praiſe ye the Lord.

‖ ſetteth the barren in a family a—

Annotations on Pſal. CXIII.

a. V. 5. *Dwelleth on high*] The Syntaxis in this place is very poetical, and a very diſcernible ὑπέρβατον in it. הַמַּגְבִּיהִי and הַמַּשְׁפִּילִי are acknowledged to be in exact oppoſition one to the other, the firſt from גָּבַהּ *high*, is *exalting himſelf*, the latter from שָׁפֵל *lowly*, *humbling himſelf*. And proportionably בַּשָּׁמַיִם and בָּאָרֶץ *in heaven and earth* muſt be oppoſed alſo, and the one joyned with his exaltation as the term of that, and the other with his humiliation as the term of that: and then the like *decorum* being obſerved betwixt *dwelling*, and *ſeeing* or *beholding* (the *higher* being proper for the habitation, but the *lower* being accommodated to the works of his providence, ſignified by *ſeeing*) the conſtruction will be regularly thus, *who is like unto Jehovah our God, who exalteth himſelf* בַּשָּׁמַיִם *to heaven* לָשָׁבֶת *to inhabite* or *dwell there*, and yet *humbleth himſelf* (at the ſame time) בָּאָרֶץ *to the earth* לִרְאוֹת *to ſee, behold*, or *order* all things therein by his providence and his grace? An obſervation which hath always had truth in it from the beginning of the world, but then moſt ſignally, when the *Meſſias*, the ſupreme God of heaven, came to viſit us here on earth in ſo great humility. Of this kind of compoſition there want not examples: ſee *Cant.* 1. 5. *I am black, but comely, as the tents of Kedar, as the curtains of Solomon*; i. e. *black as the tents of Kedar*, but *fair as the curtains of Solomon*. So *Deut.* 32. 42. *I will make my arrows drunk with blood, and my ſword ſhall devour fleſh, with the blood of the ſlain and of the captives*: where the ſenſe exacts this other placing, *I will make my arrows drunk with blood, the blood of the ſlain, and my ſword ſhall devour the fleſh of the captives*—So *Rom.* 1. 12. *the righteouſneſs of God is revealed* ἐκ πίστεως εἰς πίστιν *from faith to faith*, i. e. *the righteouſneſs of God by faith is revealed to faith*, or *that men might believe*: ſee Note b. on that Chapter. To this ſenſe I conceive all the ancient tranſlators had reſpect, the Chaldee rendring it הַמַּגְבִּיהַּ *who exalted his habitation that he may dwell, and lets down his eyes that he may ſee in heaven and in earth*; but the LXXII. more expreſly, ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, *who dwelleth in the heights, and beholdeth the things that are below in the heaven and in the earth*; and ſo the Syriack, *who ſitteth on high, and beholdeth* or *looketh on that which is deep* or *low* (not as the Latin reads *cœlum & terram*, *the heaven and earth*; but) עמקא &c. *on heaven and earth*. In all which rendrings the *letting down the eyes*, the *beholding the things* that be *low* or *deep*, cannot be common to the *heaven* and *earth*, but is proper to the *earth* in oppoſition to *heaven*. For as for the notion of שְׁחָקִים for the *regions of the air*, it cannot probably have place here, any more than v. 4. where his *glory* is ſaid to be *above the heavens*, to expreſs the infiniteneſs of it, by its ſuperiority to the higheſt of all creatures, which conſequently muſt be reſolved to be the higheſt heavens, and not the air, which is much inferiour to them. If this ſhould ſeem to be too unuſual and violent an *hyperbaton*, then the meaning muſt be, that although God be *high* in his throne of glory, yet he condeſcends to the managery of the whole fabrick, ſtoops down to *behold the things on earth*, and by as great a condeſcenſion, *looks* on thoſe in *heaven*; his *glory* therein approving it ſelf to be *above the heavens*, becauſe his beholding the tranſactions there is a *deſcending* or *looking down*.

שָׁמַיִם

b. V. 9. *Keep houſe*] The word הַבַּיִת *houſe*, is ſometimes beſt rendred *family*: ſo *Gen.* 7. 1. *Go thou and all* בֵּיתְךָ *thy family into the Ark*. So *Exod.* 1. 21. *God made for the midwives,* בָּתִּים *families*, 2 *Sam.* 7. 11. *God ſhall make* בַּיִת *a family*, i.e. give thee children. And ſo here ſpeaking of God's mercy to the *poor* and *lowly*, and inſtancing in עֲקָרֶת the *barren, childleſs* woman, מוֹשִׁיבִי הַבַּיִת *ſettling her an houſe*, muſt be giving children, and ſo will moſt intelligibly be rendred, *ſettleth the barren in a family*, ; and then to it will beſt accord what follows, אֵם הַבָּנִים שְׂמֵחָה *a joyfull mother of children*, there being no ſuch matter of *joy* to a *barren woman*, as that of having *children*. The Jewiſh *Arab* quite leaving out הַבַּיִת in his tranſlation, renders it, *and that maketh the barren woman a joyfull mother of children*; as thinking it included in the ſenſe. A phraſe very nigh unto this we had *Pſal.* 68. 7. מוֹשִׁיב יְחִידִים בַּיְתָה, where the ſpeech being of *ſolitary* perſons, *widows*, &c. and בַּיְתָה ſignifying adverbially, *at home*, the rendring was ſomewhat to differ from this, as the ſenſe did.

b. הַבַּיִת

The

The Hundred and Fourteenth PSALM.

The hundred and fourteenth is a brief recital of the miraculous works of God to his people the Jews, in their redemption out of Ægypt, *and journey to* Canaan; *an emblem of his greater miracles of mercy in the redemption of mankind by the death of his Son.*

‖ barbarous people † *or* for his holiness * power.

1. WHEN Israel went out of Ægypt, the house of Jacob from a ‖ people of [a] strange language,
2. Judah was [b] his † sanctuary, and Israel his * dominion.

Paraphrase.

1, 2. When God was pleased to deliver his people of Israel out of the servitude they indured in Ægypt, he did in a signal manner demonstrate both the sacred and inviolate nature of all his promises, and the overruling virtue of his power and dominion over all creatures, his fidelity at once, and his omnipotence. a. b.

‖ turned יָסֹב

3. The sea saw it and fled, Jordan was ‖ driven back.

3. At his least command the Red sea departed out of the chanel, and left a dry ground for them to pass in the midst of it; as at another time the river Jordan parted asunder, and the current stopt its course, and went backward, the waters were cut off, Jos. 4. 7. whilst Joshua and the people passed over it.

4. The [c] mountains skipped like rams, and the little hills like lambs.

4. And at the giving the Law to them in the wilderness, the whole mountain on which it was, Mount Sinai, all the greater and lesser branches of it, did greatly shake, and move out of the place most terribly, Exod. 19. 18. c.

5. What ailed thee, O thou sea, that thou fleddest; thou Jordan, that thou wast driven back?
6. Ye mountains that ye skipped like rams, and ye little hills like lambs?
7. Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob,
† lake of 8. Which turned the rock [d] into a † standing water, the flint into a fountain of waters.

5, 6, 7, 8. If any man demanded what was the reason of the prodigious ebb of the Red sea, or of the standing still and parting of Jordan, of the terrible earthquake and commotion that was of the whole mountain and parts of Sinai, the account is evident, d.

God was there pleased by the ministery and guard of Angels to exhibit himself in a special manner to that people for their rescue out of Ægypt, and to bring them into Canaan, and to deliver his Law unto them; and that presence of his was the only cause of all these prodigious effects, as at another time it was of bringing such plenty of water out of a rock of flint, that it maintained a current (as if it had been a notable spring) some considerable time after.

Annotations on Psal. CXIV.

a. לַעַז

V. 1. *Of strange language*] The Hebrew לַעַז is by the Chaldee here rendred, בַּרְבָּרָא *barbarous*, and so by the Greek βαρβάρου. The word among the Greeks and Latins comes from the Hebrew בַּר *extra*, redoubled, and so signifies to a *Jew* any man of any other nation, and so fitly answers to לַעַז *a stranger* or *alien*.

b. לְקָדְשׁוֹ

V. 2. *His sanctuary*] The word לְקָדְשׁוֹ will literally be rendred *to* or *for his holiness*, and being joyned with הָיְתָה *was* will signifie, that *Judah*, the people of the Jews there spoken of, was made use of by God on, or among, them to demonstrate his *holiness*, in the notion wherein oft it is taken for the *keeping his promise sacred* or inviolate; as when *Psal.* 111. 9. speaking of the firmness and immutability of his *Covenant*, it is added, קָדוֹשׁ שְׁמוֹ *holy* (as in another respect, *reverend*) *is his name*. The meaning then is, that *Judæa* was a special instance of his *holiness*, or performing his promise made to *Abraham* long before. And then in proportion, that which follows must be understood, יִשְׂרָאֵל מַמְשְׁלוֹתָיו *Israel was his power*, i. e. *Israel* was an instance of *his power*, in his acting for *Israel* he declared his omnipotence most signally; the LXXII. literally render it ἁγιασμα αὐτου *his power*, but the Syriack ܬܫܒܚܬܗ *his praise* or *glory*, i. e. in dealing with whom he set forth his *glory*. In this, as in the former verse, the expression is poetical. In the first verse, as *Israel* and *the house of Jacob* are the same thing in several names, so is *Ægypt* and the *barbarous people*. And here, as *Judah* and *Israel* are all one (the separation being not made at that time, which is here respected) so לְקָדְשׁוֹ and מַמְשְׁלוֹתָיו *his holiness*, or *to his holiness*, and *his power*, are joyntly attributed to the same subject, *Judah* and *Israel*; not that the *holiness* of God was shewed in one, and the *power* in the other. Another interpretation the words are capable of, that as *Judah* marcht out of *Ægypt*, the cloud which went before the host abode upon them, and that presentiating Almighty God, and still consecrating and making *holy* the place of his abode, may found that speech, that *Judah was his sanctuary*, or place of his residence. And then, as *Psal.* 136. 9. *the moon* is said to be לְמֶמְשְׁלוֹת *for a dominion in the night*, i. e. in an active sense *to rule*, and *govern*; so the meaning of *Israel*'s being *his dominion* here may be, their being impowered as a Prince by God, to *go out with an high hand*, executing justice on their enemies.

c. הֶהָרִים

V. 4. *Mountains*] Though the earthquake at the giving the Law were so remarkable, that there can be no doubt of the fitness of accommodating this *skipping of the mountains* to it; yet 'tis not amiss to mention the interpretation of *Kimchi*, who applies it to the striking the *rocks* in *Rephidim* and *Cades*, which also hath this probability, that Naturalists observe that earthquakes sometimes make eruptions of *water*.

d. אֲגַם

V. 8. *Standing water*] The אֲגַם מַיִם is best rendred a *lake of water*, to note the abundance of it; accordingly the Chaldee renders it לְאֵירְחָה *into a river*, and so the Psalmist expresly describes the *gushing out of the waters from the rock*, that *they ran in dry places like a river*, *Psal.* 105. 41.

The Hundred and Fifteenth Pſalm.

The hundred and fifteenth (by the LXXII. and Syriack and Latin and Arabick and Æthiopick † annexed to the former, but diſtinguiſht in the Hebrew and Chaldee) is a rendring of all glory to the true and onely God in oppoſition to all Idol-Deities, and a calling upon all ſorts of men to place their whole affiance and truſt in him.

† So alſo the Jewiſh Arab, who having begun the former Pſalm with [even as, O Lord thou diddeſt when Iſrael went out of Ægypt, *&c.* begins this with כן even ſo, O Lord, thou doſt not, *or* do thou not to us what we deſerve but to thy name, *&c.* So *Kimchi* notes it of ſome copies.

Paraphraſe.

a. 1. O Lord, we ſinfull and vile men are moſt unable in the leaſt degree to glorify thee, we are moſt unworthy of the leaſt of all thy goodneſs, abundantly reached out unto us; no ſtrength of ours hath contributed in the leaſt to our felicities, no merit or deſert of ours hath brought them down from thee by way of due or challenge: thine holy bleſſed and moſt glorious name, that hath wrought all in us and for us, muſt in all reaſon have the intire honour and praiſe of all; there being no other motive or impellent to excite or invite thy mercies but thine own meer grace and favour, and thy fidelity and immutable conſtancy to thy Covenant and promiſes freely made to us, which thou wilt never fail to perform.

1. NOT [a] unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truths ſake.

[a] 'Tis not with us, O Lord, not with us.

2. The heathen Idolaters round about us have not ſped ſo well in their machinations or attempts againſt us, as to have any temptation to reproach us of the God we worſhip, that he is either unable or unwilling to help us.

2. Wherefore ſhould the heathen ſay, Where is now their God?

3. Though the God we worſhip be not here in any viſible ſhape among us, as their Idols are, his court of reſidence, his palace and throne being in the higheſt heavens; yet hereby is he not ſo removed from us, but that he hath been always able to perform whatſoever he hath pleaſed, as readily and effectually as if he had been always bodily preſent among us.

3. But our God is in the heavens, he hath done whatſoever he pleaſed.

b. 4, 5, 6, 7, 8. Whereas the gods falſly ſo called, which the heathens worſhip, and from whom they expect relief and aſſiſtance, are nothing but ſo many liveleſs images of wood, ſtone, or metall, conceived by them to be inſpirited by the falſe deities to whoſe names they are conſecrated, but have really not the leaſt degree of ſenſe or life in them: The materials whereof they are made are perfectly inanimate, and the artificers carving on them mouths, and eyes, and ears, and noſes, and hands, and feet, and throats, is not at all available to give them the uſe or firſt faculty of language, or ſight, or any other ſenſe, or ſo much as of breath. And then they that can carve and work them to this end, ſpecially thoſe that can offer their prayers, repoſe their confidences in ſuch inanimate ſtatues, are certainly, as to any regular uſe of their faculties, as ſenſeleſs, as irrational as any of them, act as contrary to all reaſonable or animal rules, as meer images would doe, if they were ſuppoſable to doe any thing.

4. Their [b] Idols are ſilver and gold, the work of mens hands.
5. They have mouths, but they ſpeak not; eyes have they but they ſee not;
6. They have ears, but they hear not; noſes have they, but they ſmell not;
7. They have hands, but they handle not; feet have they, but they walk not, neither [c] ‖ ſpeak they through their throats.
8. They that make them are like unto them, ſo is every one that truſteth in them.

‖ breath, *or* murmur,

d. 9. Whilſt thoſe, the beſt gods that other nations acknowledge, are thus perfectly impotent, the God of Iſrael is a God of goodneſs and of power, as able as willing to relieve them that truſt in him. O let all that are admitted to the honour of being own'd as his people, confidently rely and repoſe their truſt in him.

9. O Iſrael, [d] truſt thou in the Lord; he is their help and their ſhield.

10. And above all, thoſe eſpecially that draw nigh to him, wait on his altar, officiate in his divine ſervice, are in peculiar manner obliged to offer up their prayers, and repoſe their affiance in him, who hath promiſed to be preſent and aſſiſtent to them, as thoſe which are his proxies and commiſſioners upon earth, to intercede betwixt God and man in things belonging to God.

10. O houſe of Aaron, truſt in the Lord; he is their help and their ſhield.

11. And the ſame is the duty, or rather privilege, of all faithfull ſervants of God, to repoſe their whole truſt in him, as one that will be ſure never to fail them nor forſake them.

11. Ye that fear the Lord, truſt in the Lord; he is their help and their ſhield.

12. Of this we have had many experiences in the ſeveral acts of his power and mercy toward us, and each of thoſe is a pawn and ingagement to ſecure us of the continuance of the like both to our Church and State, Temple and People, whenſoever we have need of it.

12. The Lord hath been mindfull of us, he will bleſs us; he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

13. And the ſame will he not fail to doe to all true ſervants of his, of what condition ſoever they are in this world; the greateſt Prince ſhall not have any privilege herein above the meaneſt peaſant.

13. He will bleſs them that fear the Lord, † both ſmall and great.

† the ſmall with the— הַקְּטַנִּים עִם adde * upon you, upon you, and יוֹסֵף עֲלֵיכֶם

14. And the ſame bleſſings which he beſtoweth on ſuch, he will continue and intail upon their poſterity.

14. The Lord ſhall increaſe * you more and more, you and your children.

15. Ye

15. Ye are the bleſſed of the Lord which made heaven and earth.

15. This is a prerogative indeed, wherein the pious man infinitely exceeds and ſurpaſſes all other men in the world, that he and his family, and all that come from him, are the peculiar province and care of the Creator of all the world; and what bleſſing is there that they may not confidently expect and depend on by that tenure?

‖ heavens of heavens הַשָּׁמַיִם שָׁמָיִם

16. ‖ The heavens, even the heavens are the Lords; but the earth hath he given to the children of men.

16. The higheſt heavens hath God provided for his own palace and court of reſidence; but the other part of the Univerſe, the inferiour globe of earth and air and ſea, hath he given to man, to have the dominion and uſe of the creatures that are therein.

17. The dead praiſe not the Lord, neither any that go down into ſilence.

18. But we will bleſs the Lord from this time forth and for evermore. Praiſe the Lord.

17, 18. And to this vaſt bounty of his, what praiſes and acknowledgments of ours can ever bear any proportion? The moſt we can doe in diſcharge of this duty is, to bleſs and ſerve him conſtantly whilſt we live here; and when we are gone off from this ſcene where this ſervice is performed to him, and our bodies laid in their graves, where there is nothing but ſilence, no power or opportunities of ſerving or magnifying God any longer, to leave it as a legacy to our poſterity through all ſucceſſions unto the end of the world, that they may ſupply our defects, and ſing continual Hoſanna's and Halleluiah's to him for ever.

Annotations on Pſal. CXV.

a. לֹא לָנוּ

V. 1. *Not unto us*] לֹא לָנוּ is literally to be rendred *not with us*, in the notion wherein that is ſaid to be *with us* which we have, or is in our power: as מִי לִי בַּשָּׁמָיִם *Pſal.* 73. 25. *who is with me?* or, *whom have I in heaven?* and *Gen.* 33. 9. לִי רַב *enough with me*, or *I have enough*.

b. עֲצַבֵּיהֶם

V. 4. *Idols*] The Hebrew עֲצַבֵּיהֶם ſignifies literally *grievances*; and 'tis uſually obſerved that the *Jews* impoſed names of ill *omen* on the heathen Deities: ſo the feaſts dedicated to them in their idiome are proportionably אוֹר *mourning*, חָנֻה *fear*, and שֶׁבֶר *contrition*. But the word עָצַב which ſignifies *to be ſad and anxious*, ſignifies alſo by Metonymy, *to form* or *frame* any thing very diligently (applied to God's framing of us, *Job* 10. 8. and to enemies diſtorting and depraving others words, *Pſal.* 56. 5.) And in that notion of it alſo may be deduced עֲצַבֵּיהֶם here, the *ſimulacra*, *idols* or *Images* of the Gentiles, which being conſecrated by their Prieſts, and thereby thought to be animated by thoſe whoſe images they are, thenceforth are worſhipped as Gods. So when 2 *Sam.* 5. 21. we reade that the *Philiſtims left there* עֲצַבֵּיהֶם *their images*, 1 *Chron.* 14. 12. it is אֱלֹהֵיהֶם *their Gods*. So S. *Auguſtine De Civit. Dei l.* 8. *c.* 23. tells us of the Theology of the heathens, received from *Triſmegiſtus*, that the *ſimulacra* or ſtatues were the *bodies of their Gods*, which by ſome *magical ceremonies* or Theurgia were forced to joyn themſelves as ſouls, and ſo animate and inliven thoſe dead organs, to aſſume and inhabit them. So ſaith *Minutius*, *Iſti impuri ſpiritus ſub ſtatuis & imaginibus conſecratis deliteſcunt*, *thoſe impure ſpirits lie hid under the conſecrated ſtatues* or *images*; and again, *rapiunt ad ſe dæmonia & omnem ſpiritum immundum per conſecrationis obligamentum*, *they catch and force to them the devils, and every unclean ſpirit, by the band of conſecration* (the ſpirits are ſuppoſed to be annext and *bound* to them by their magical rites and ceremonies.) So *Arnobius* cont. Gent. l. 6. *Eos ipſos in his (ſignis) colitis, quos dedicatio infert ſacra, & fabrilibus efficit inhabitare ſimulacris*, *the heathens in the images worſhip thoſe which the dedication or conſecration brings into them, and cauſes to dwell in their graven images*. And ſo *Proclus de Sacrif. & Mag.* mentions it as their common opinion, that the *Gods* were by their *favour and help preſent in their images*. And therefore the *Tyrians* fearing that *Apollo* would forſake them, bound his image with golden chains, ſuppoſing then the God could not depart from them. The like did the *Athenians* imagine, when they clipt the wings of the image of Victory; and the *Sicilians* in *Cicero de Divin.* who complain that they had no Gods in their Iſland, becauſe *Verres* had taken away all their ſtatues: and ſo we know *Laban*, when he had loſt his Teraphim, tells *Jacob Gen.* 31. 30. *that he had ſtollen* אֶת אֱלֹהַי *his Gods*. And ſo of the *Golden calf*, after the feaſts of conſecration, proclamation is made before it, *Theſe be thy Gods, O Iſrael*. But this of the animation and inſpiriting of images by their rites of conſecration being but a deception and fiction of their Prieſts, the Pſalmiſt here diſcovers it, and aſſures all men, that they are as inanimate and ſenſeleſs after the conſecration as before, bare *ſilver and gold*, with images of *mouths* and *ears*, &c. but without any power to uſe any of them; and conſequently moſt unable to *hear*, or help their votaries.

c. יֶהֱגּוּ

V. 7. *Speak they*] What יֶהֱגּוּ here ſignifies, will be concluded by the context, which immediately before had mentioned their *having mouths and not ſpeaking*. Here therefore (as there the proper action of the *mouth* was *ſpeech*) the proper action of the *throat* or *larynx* ſeems to be intended, and that is *to breath*. So when *Pſal.* 90. 9. he ſaith, *we conſume our days*, כְּמוֹ הֶגֶה, the Targum reads, הֵיךְ הֶבֶל פּוּמָא *as a vapour*, i. e. *breath of the mouth in winter*. If it be not this, then ſure 'tis an inarticulate ſound, contradiſtinct from ſpeaking. So *Kimchi* and *Aben Ezra* ſtate it, and quote *Iſa.* 38. 14. where the word is applied to the *murmuring* of the *dove*.

d. בָּטַח

V. 9. *Truſt thou*] For בָּטַח in the imperative, *truſt thou*, the LXXII. appear to have read בָּטַח in the præter tenſe, and ſo render it ἤλπισεν *hath hoped*, and ſo in v. 9, and 10. And ſo the Syriack اطمأن *they of the houſe of Iſrael truſt*. And if that were the true reading, the ſenſe would well accord, in oppoſition to what went before. The idol-worſhippers, that hope in their gods, are moſt ſenſeleſs perſons, loſe all their prayers that are poured out to them, receive no aid or relief from them; *but the houſe of Iſrael truſt in the Lord* of heaven, make their addreſſes to him, and they receive the benefit of their truſts and prayers, עֶזְרָם וּמָגִנָּם הוּא *he is their help and their ſhield*, he actually defends and aſſiſts them, when they thus depend on him. But the Hebrew reading is to be adhered to, and the ſenſe is the ſame either way. The Jewiſh *Arab* altering the ſignification from the imperative, paraphraſeth, *and as the houſe of Iſrael hath truſted in the Lord, becauſe he*, &c. v. 12. *ſo the Lord will be mindfull of us, and will bleſs us*, &c.

The Hundred and Sixteenth PSALM.

The hundred and ſixteenth is a gratefull acknowledgment of God's ſeaſonable deliverances, and gracious returns to the prayers of his afflicted diſtreſſed ſervant, which are to be anſwered with vows of new obedience, and intire affiance in God. It is thought to have been compoſed by David *upon his delivery from the rebellion of* Abſolom, *after which he immediately had the liberty to return to the ſanctuary and publick aſſembly at* Jeruſalem, *v.* 14. *and* 18, *and* 19, *but may poſſibly, and not unfitly, belong to the return from the captivity (* ſee *note* a.

Paraphraſe.

a. 1. ‖ [a] I Love the Lord, becauſe he hath heard my voice and my ſupplications. ‖ I deſired that the Lord would hear my voice, my

2. † Becauſe he hath inclined his ear unto me, * therefore will I call upon him as long as I live. † That he would incline * and in my days I will call upon him.

1, 2. I made my prayer to the Lord the God of heaven, that he would in his good time give audience to my cryes which I daily poured out before him, that he would at length be graciouſly pleaſed to conſider my diſtreſs. When calamities approach or ſeize upon me, I have nothing to apply my ſelf to, but my prayers to heaven, and thoſe I ſhall not fail to pour out before God:

3. The ſorrows of death compaſſed me, and the pains of hell ‖ gate hold upon me: I found trouble and ſorrow. ‖ found me צָרָה וְיָגוֹן

4. Then called I upon the name of the Lord; O Lord, I beſeech thee deliver my ſoul.

3, 4. At this time my dangers were very great, I was purſued cloſe, and incompaſſed with my enemies, who were purpoſely ſent as the meſſengers of death unto me; and having no way of reſcue from any humane means, I then addreſt my ſelf to the overruling help and providence of God, and to him I humbly and importunately came, beſeeching this ſeaſonable deliverance from him.

5. Gracious is the Lord and righteous, yea our God is mercifull.

5. And thus I concluded with my ſelf, that whatever my preſſures were, yet God was both mercifull and faithfull, and would certainly make good his promiſed mercy to me;

6. The Lord preſerveth the † ſimple: I was brought low, and he helped me. † or little ones פְּתָאיִם

6. That 'twas his proper attribute to be the ſupporter of the weak, the reliever of them that are in diſtreſs: and accordingly ſo hath he dealt with me in my greateſt deſtitution.

7. Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee.

8. For thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling.

9. I will walk before the Lord in the land of the living.

7, 8, 9. And now being thus reſcued by him, and delivered out of the ſad condition that incompaſſed me, I have nothing to doe, but to ſerve God in all ſincerity and integrity of converſation, chearfully and conſtantly, all my days which God ſhall afford me in this world; at the preſent devoutly return to the Ark, the place where God is pleaſed to preſentiate himſelf, and there in great tranquility to celebrate that mercy which hath afforded me this ſignal deliverance.

10. I believed, therefore have I ſpoken: I was greatly afflicted.

11. I ſaid in my * haſte, All men are liars. * flight (*ſee* note on Pſal. 31. 5.)

10, 11. I had a full truſt and repoſe and affiance in God, and therefore I did and ſpake thus: When my afflictions were at the greateſt (ſee 2 Cor. 4. 13.) when I was in my flight, I was ſufficiently convinced that the arm of fleſh was unable to yield me any relief (Pſal. 108. 12.) men might promiſe, and either prove falſe (as thoſe now did that David had moſt reaſon to depend on, his own ſon, Achitophel, &c.) or impotent: there was, I know, but one ſure hold, to which it is tolerably prudent to reſort, the never-failing omnipotent hand of God, and to that I betook my ſelf intirely, and from that I received my deliverance.

12. What ſhall I render to the Lord for all his benefits toward me?

b. 13. I will take the [b] cup of ſalvation, and call upon the name of the Lord.

14. I will pay my vows unto the Lord now in the preſence of all his people.

c. 15. [c] Precious in the ſight of the Lord is the death of his ſaints.

12, 13, 14, 15. For this and all other the abundant mercies which I have received from God, I am now by all obligations concerned to make my moſt thankfull acknowledgments, and to doe it in the ſolemneſt manner, in the preſence of the whole aſſembly, by way of publick feſtival, bleſſing and magnifying his holy name, that he hath not permitted my enemies to have their will of me, that he hath preſerved my life, and not delivered it up into their hands, that he hath kept it as a jewel of his own cabinet, as being by me humbly depoſited with and intruſted to him. And thus he always deals with thoſe that rely and depend on him (ſee note b. on Pſal. 86.)

16. O Lord, ‖ truly I am thy ſervant, I am thy ſervant, and the ſon of thy handmaid; thou haſt looſed my bands. ‖ I pray thee אָנָּה

17. I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the Lord.

18. I will pay my vows unto the Lord now in the preſence of all his people,

19. In the courts of the Lord's houſe, in the mids of thee O Jeruſalem. Praiſe ye the Lord.

16, 17, 18, 19. O bleſſed Lord, how am I obliged to thee by all the bonds that any ingagement can lay upon me? No ſervant bought with a price or born in a man's houſe can be more cloſely bound to him, than I who have been reſcued from the utmoſt danger by thee. What remains but that I ſhould return to thee the humbleſt offerings of praiſe and prayer, ſpend my whole life as a vow'd oblation to thy ſervice, render thee all poſſible praiſe in the publick aſſembly, in thy ſanctuary, in the ſolemneſt manner that is poſſible? Bleſſed be the name of the Lord.

Annota-

Annotations on Psal. CXVI.

a. אָהַב

V. 1. *I love the Lord*] For the right understanding of the two first verses, we must observe one special use of אָהַב (when it stands by it self absolutely without any noun after it, as here it doth) for *wishing* or *desiring*. So *Amos* 4. 5. *for so* אֲהַבְתֶּם *ye have desired*. So *Jer.* 5. 31. *my people* אֹהֲבִים כֵּן *wished, desired it so*. Thus ἀγαπᾶν, by which the LXXII. render it in all these places, signifies in Greek *to desire*; ἀγαπῶ, πόθῶ, saith *Phavorinus*. Hence ἀγαπητὸν τὸ εὐκτικὸν ῥῆμα, 'tis a *verb of wishing*. And then אָהַבְתִּי כִּי יִשְׁמַע יְהוָה will be best rendred, *I wisht that the Lord would hear*; and so I suppose the LXXII. meant by ἠράσθην ὅτι εἰσακούσεταί μου, *I desired that* (not *because*) *he will* or *would hear*. Accordingly the Syriack renders it ܨܒܝܬ, and the Chaldee רְחֵמִית from רחם, which is of the same importance with אוהב, *I wisht that the Lord would hear*. So the Jewish *Arab*, *I desire not but that the Lord would hear my voice, and my supplication*, and *that he would hearken unto me when I call, in* or *by reason of what I find* (or meet with) *in my days*. And then v. 2. follows currently, כִּי הִטָּה *that he would incline his ear to me*; the Syriack reads, ܘܡܛܐ, *and that he would incline his ear to me*, in conjunction with the former verse. Then follows וּבְיָמַי אֶקְרָא *and in my days will I call*, by *days*, I suppose, signifying calamities, as *Psal.* 37. 12. *his day is coming*, i. e. his distress, יוֹמָא דְתַבְרָה *the day of his calamity*, saith the Targum. So *Obad.* 12. *the day of thy brother* is the time of their being *carried captive*, v. 11. So *the day of Jerusalem*, *Psal.* 137. 7. So *Isa.* 13. 22. יָמֶיהָ *his days shall not be removed far, his time is come*, is *the time of his contrition*, saith the Targum. The Syriack indeed leave out the ' there, as redundant, and reade ܒܝܘܡܐ ܕܩܪܝܬ *in the* (not *my*) *day wherein I call him*. In which also they depart from the Hebrew punctation of בְּיָמַי. Without either of those changes the rendring will be most facile, *I wished* or *desired that the Lord would hear* אֶת קוֹלִי *my voice*; or perhaps *the voice* (so אֶת קוֹלִי may be rendred, the ' being oft redundant, and so both the Syriack and the LXXII. understands it, ܩܠ and τῆς φωνῆς, *the voice*) תַּחֲנוּנָי *of my supplications*, in the genitive case; or by apposition, *my voice, my supplications, that he would incline his ear unto me, In my days will I invoke* or *call upon him*. The rendring these verses in the præter sense, *he hath heard, he hath inclined*, is quite contrary to the following verses, which mention the distresses as approaching, and growing still more and more upon him, v. 3, 4. To what times this refers, and what were those his days must be uncertain, and onely matter of conjecture. 'Tis ordinarily thought to be a Psalm of *David*, and then it most probably belongs to the time of his flight from *Absalom*, to which his *haste*, or *speed*, or *flight*, ver. 11. probably determins it; and then ver. 14, 18, 19. must refer to his return to the sanctuary at *Jerusalem*, after the quelling of that rebellion: and to this, as being the most received sense, I have set the paraphrase. Yet some indications there are which make it probable to have been written after the Captivity (and then the *days* here must be like the *day of thy brother*, and of *Jerusalem* forementioned, denoting the Captivity, and so their *flight* also v. 9. their being carried captive, and v. 14, 18, 19. the celebrating of their return to the service of God in the *Temple*) *viz.* the Chaldee idiome observable v. 7. in the words לְמָנוֹחֵכִי, and עֲלַיְכִי, and v. 12. in תְּגְמוֹלוֹהִי, where the Chaldee or Syriack suffix וֹהִי is visible.

b. כּוֹס יְשׁוּעוֹת

V. 13. *Cup of salvation*] כּוֹס יְשׁוּעוֹת *the cup of deliverances*, for which the Chaldee reade כָּסָּא דְּפוּרְקָנַיָּא *the cup of redemptions*. This was either more solemn in the Temple, by the Priest, or more private in the family. The former *the drink-offering*, or *strong wine poured out in the holy place*, *Numb.* 28. 7. Of this *R. Sol. Jarchi* interprets it, אביא, &c. *I will bring the drink-offering of praise which I vowed*. And to this of the Temple the *Praise* may most reasonably be applied, because, as the Jewish Doctors tell us, אין אומרים הלוים, שיר הקרבן אלא על הנסכים *the Levites repeat not the song of the oblation, but onely over the drink-offering*. Yet there was also the more private in their families, the *cup* of thanksgiving or commemoration of any deliverance received. This the master of the family was wont to begin, and was followed by all his guests. S. *Paul* calls it ποτήριον εὐλογίας, *the cup of blessing*, that which was drank as a symbol of thanksgiving and *blessing*, and had forms of commemoration and praise joyned with it; and so by the Fathers, *Justin Martyr*, &c. (used of the Sacrament) is called ὄινος εὐχαριστηθείς, *the wine that hath thanksgiving said over it*. The use of it was either daily after each meal, or more solemn at a festival. In the daily use of it, they had this form, בָּרוּךְ אֱלֹהִים הָעוֹלָם_ εὐλογητὸς ὁ θεὸς ἡμῶν Κύριος ὁ Κόσμου, ὁ κτίσας τὸ γέννημα τῆς ἀμπέλου, *Blessed be our God the Lord of the world, who hath created the fruit of the vine*. But on festival days there was joyned with it an hymn proper for the day (as upon the Passeover, for the deliverance out of *Ægypt*) as we see, *Matt.* 26. 30. where the Paschal commemoration or *postcœnium*, advanced by *Christ* into the Sacrament of his bloud, was concluded after the Jewish custom, with an hymn. And so here with the *cup of salvation* is joyned בְּשֵׁם יְהוָה אֶקְרָא, *a calling upon the name of the Lord*. And both the more private and the solemn performance of this, with all the magnificent rites of solemnity belonging to it, is called the *paying of vows to the Lord*, that thanksgiving and acknowledgment which men in distress may be supposed to promise, upon condition of deliverance, or if they promise not, are however bound to perform, as a due return or payment for their deliverance.

c. יָקָר

V. 15. *Precious*] The notion of יָקָר in this place for *rare* or *precious*, must be so taken, as not to signifie that which is spoken of to be desirable *to*, or *in the presence of the Lord*, for it is the life, not the *death* of his servants, that is *precious* in that sense to God the preserver of their lives. But for their *death* to be *precious* is in effect no more, than that it is so considered, rated at so high a price by God, as that he will not easily grant it to any one that most desires it of him. *Absalom* here hostilely pursued *David*, and desired his death, he would have been highly gratified with it, taken it for the greatest boon that could have befallen him: but God would not thus gratifie him; nor will he grant

grant this deſire eaſily to the enemies of godly men, eſpecially of thoſe that commit themſelves to his keeping, as *David* here did, and therefore is called God's חָסִיד (ſee note *b.* on *Pſal.* 86.) for to ſuch his moſt ſignal preſervations do belong peculiarly. The Jewiſh *Arab* here reads, *Precious with the Lord* אסאתה *the putting to death his ſaints*, or *giving up to death.*

The Hundred and Seventeenth PSALM.

The hundred and ſeventeenth is a ſolemn acknowledgment of God's mercy and fidelity, and an exhortation to all the world to praiſe him for it.

a. *Paraphraſe.* 1. O Praiſe the Lord, all ye [a] nations; praiſe him, all ye people.
2. For his mercifull kindneſs is great toward us; and the truth of the Lord endureth for ever. Praiſe ye the Lord.

a, 2. All the heathen nations of the world, and all the people diſperſed over the face of the earth, have a ſingular obligation, as well as the children of Iſrael (Abraham's ſeed according to the fleſh) to praiſe and magnifie the name of God (ſee Rom. 15. 11.) and that eſpecially for his great and tranſcendent mercy toward them in the work of their redemption, and the promulgation of his Goſpel to them, wherein his promiſe of mercy to Abraham and his ſeed for ever, i. e. to his true ſpiritual poſterity, to the ſons and heirs of his Faith, unto the end of the world, ſhall be moſt exactly performed, and therein his fidelity, as well as mercy, manifeſted.

Annotations on Pſal. CXVII.

a. כָּל גּוֹיִם

V. 1. *Nations*] That כָּל גּוֹיִם *all the nations* here, and in the next word, כָּל הָאֻמִּים *all people*, ſignifie in the greateſt latitude *all the nations* and *people* of the Gentile world, even πᾶσαν κτίσιν, *the whole creation*, and κόσμον ἅπαντα, *the whole world*, *Mar.* 16. 15. appears both by *Matt.* 28. 19. where parallel to thoſe phraſes in S. *Mark* is no more than πάντα τὰ ἔθνη, *all the nations* here; but eſpecially by *Rom.* 15. where for a proof of God's purpoſe that the Gentiles ſhould be received into the Church, and joyn with the believing Jews in one conſort of Chriſtian love and faith, and *praiſe* God together in the ſame congregation, the proof is brought as from ſeveral other texts, ſo from theſe words in this Pſalm. And this not onely by expreſs citing v. 11. *And again, Praiſe the Lord all ye nations, and laud him all ye people*, but alſo in the front of the teſtimonies by the phraſes ὑπὲρ ἀληθείας θεοῦ, *for the truth of God*, v. 8. ὑπὲρ ἐλέους, *for the mercy* or *pity* (*of God*) v. 9. both which are here mentioned v. 2. For thus the diſcourſe there lies, *Chriſt was a miniſter of the circumciſion*, i. e. was by God appointed an inſtrument of the *Jews* greateſt good, preaching the Goſpel firſt to them, calling them to repentance, &c. and this *for the truth of God*, *i. e.* to make good God's fidelity or performance of covenant to them, εἰς τὸ βεβαιῶσαι, *to confirm the promiſes made to the fathers*, i. e. to *Abraham*, &c. τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεὸν, *and that the Gentiles for his mercy might glorifie God*: where though this preaching the Goſpel to the Gentiles was a work of *mercy*, not ſo much as promiſed to or lookt for by them, and ſo there is nothing but ἔλεος, *pity compaſſion* toward them; yet is this an effect of that *miniſtery of Chriſt*, which was ὑπὲρ ἀληθείας θεοῦ, *for the truth of God*, i. e. a completion of that *promiſe made* to *Abraham*, that he ſhould be the *father of many nations*, which had never its perfect completion till the Gentiles came, and *ſat down with Abraham*, became ſons of this faith of *Abraham*, *in* this *kingdom of heaven*, the Church of *Chriſt*. And exactly to this ſenſe the ſecond verſe of this Pſalm is to be underſtood, as the reaſon why all the Gentile world is to *praiſe* and magnifie the name of God, כִּי גָבַר חַסְדּוֹ &c. *becauſe the mercy of God is ſtrong upon us*, ἐβεβαιώθη, *was confirmed* ſay the LXXII. and Latin, and the Syriack ܬܬܩܝܡ, from עָשַׂן *grew ſtrong*, was in full *force upon us*, i. e. all that *mercy* which is promiſed to *Abraham* for his ſpiritual as well as carnal ſeed, is fully made good עָלֵינוּ *upon us* (in which reſpect thoſe words *Rom.* 15. 8. εἰς τὸ βεβαιῶσαι — *to confirm the promiſes of the fathers*, may reaſonably be thought to refer to theſe words in this Pſalm, the making good of God's *mercy* to us, being, as in words, ſo in ſenſe, parallel to *confirming the promiſes to the Fathers*) *and the truth of the Lord endureth for ever*, i. e. God's *fidelity*, which conſiſts in an exact performance of his promiſe, *endureth to the end of the world*; becauſe though the *Jews* for their unbelief were cut off, yet the Gentiles, the ſeed of *Abraham*'s faith, were grafted in, and ſo God's *promiſe* of making him a *father of many nations* fully performed in the vocation of the Gentiles, at the time of the *Jews* obduration and apoſtaſie. Thus much is manifeſt; yet perhaps it may be farther obſervable, that the גָּבַר *ſtrong* here attributed to the *mercy* of God, is the known title of the *Meſſias*, *Iſa.* 9. 6. For though the late *Jews* have endeavoured to interpret that place of *Hezekiah*, whom they there ſtyle בעל שמונה שמות *the Lord of eight names*, Talmud, *tract. Sanhedr.* c. *Chelek*; yet the Targum and others have reſolved it to belong to the *Meſſiah*, and ſo אל, and גבור to be two of his names. And ſo indeed the myſtery of our Redemption is to be looked on as an eminent exertion of the power of God, *Act.* 2. 33. the Incarnation is *ſhewing ſtrength with* God's *arm*, *Luk.* 1. 51. and the Angel that brings the news of it, and (as the *Jews* tell us) hath his name correſpondent to the imployment he manages, is *Gabriel*, from this word גבר *ſtrong*. And ſo above all, the power was remarkable in his Reſurrection, which was wrought by *God's right hand*, *Act.* 2. 33. and v. 31. to this add that אֱמֶת, which follows, is taken notice of to be another of the names of the *Meſſiah*; and the *Midraſch Tehillim* obſerves, that that word comprehends all the letters in the Alphabet, א the firſt, מ the middlemoſt, and ת the laſt, as *Rev.* 1. 8. he is called *Alpha and Omega*, *the firſt and the laſt*, *the beginning and the end.*

The

The Hundred and Eighteenth PSALM.

The hundred and eighteenth Pſalm ſeems to be a gratulatory hymn to David *upon his full and moſt undiſturbed poſſeſſion of the Kingdom, after the Ark was brought to* Jeruſalem, *as may be conjectured from ver.* 19,20,26,27. *and was probably appointed to be ſung at the Feaſt of Tabernacles, v.* 15. *(ſome parts of it in the perſon of the people, and others, by way of alternation, in the perſon of the King himſelf) the moſt joyfull ſolemnity in the whole year, as about which time the armies returned home from the field, and Hoſanna, v.* 25. *the acclamation then uſed of courſe, though no extraordinary accident had happened. It is applied both by our Saviour,* Matt. 21. 42. *and by S.* Peter, 1 Pet. 2. 4. *to Chriſt the Son of* David, *as by his aſcenſion he was inſtalled to be the King, and ſo the head corner ſtone of the Church; and it is therefore made up of lauds and praiſes to God for all his mercies.*

1. O Give thanks unto the Lord, for he is good, becauſe his mercy endureth for ever.
2. Let Iſrael now confeſs that his mercy endureth for ever.
3. Let the houſe of Aaron now ſay that his mercy endureth for ever.
4. Let them now that fear the Lord ſay that his mercy endureth for ever.

Paraphraſe. 1, 2, 3, 4. It is now a fit ſeaſon for all, people and Prieſts, eſpecially for all truly pious men, (the moſt concerned and intereſſed perſons) to laud and magnifie the great goodneſs and conſtant mercies of God toward us, let all therefore joyn uniformly in the performance of it.

5. I called unto the Lord in diſtreſs: the Lord anſwered me, || and ſet me in a large place.

5. When I was brought into great diſtreſs, (may David now ſay) I addreſt my prayers to God for deliverance, and he preſently ſent me a moſt ſeaſonable relief. || with inlargement, בַּמֶּרְחָב

6. The Lord is on my ſide; I will not fear what man can doe unto me.

6. And having God to take my part, I have no reaſon to apprehend the power or malice of man, whatſoever it is.

7. The Lord † taketh my part with them that help me: therefore ſhall I * ſee my deſire upon them that hate me.

7. As long as he is on my ſide to ſupport and aſſiſt me, I ſhall not fear to meet an whole hoſt of enemies. † is to me among my helpers לִי בְּעֹזְרָי * look upon; *ſee note on* Pſal. 112. 8.

8. It is better to truſt in the Lord than to put any confidence in man.
9. It is better to truſt in the Lord than to put any confidence in Princes.

8, 9. He that repoſeth his whole truſt in God, hath thereby a far better ſecurity than all the Princes or men in the world can yield him.

10. All nations compaſſed me about; || but in the name of the Lord will I deſtroy them.
11. They compaſſed me about, yea they compaſſed me about; † but in the name of the Lord I will deſtroy them.

10, 11. Let all the men and nations in the world begirt me never ſo cloſe, and leave me no way in humane ſight for mine eſcape and relief, yet I have my confidence in God; and being thus fortified with ammunition and auxiliaries from heaven, I ſhall make no doubt to repell and deſtroy them all. || in the name of the Lord will I truſt, therefore I will— *ſee note 2.* † *ſee* v. 10.

a. 12. They compaſſed me about like bees, [a] they || are quenched as the fire of thorns, † for in the name of the Lord I will deſtroy them.

|| Chaff, Syr.

12. Let them ſwarm about me as thick as bees, ſeiſe on me with the ſame violence that the fire doth upon || chaff or thorns which it preſently ſets a flaming and conſumes; yet being thus armed as I am with a full truſt and reliance on the omnipotent power of God, I ſhall eſcape their fury, and cut them off, in ſtead of being deſtroyed by them. || or flamed † In the name—— *ſee* v. 10.

b. 13. Thou haſt thruſt ſore at me, [b] * that I might fall: but the Lord helped me.

13. Mine enemies violence was ſo great, that I had no power to reſiſt it, but was juſt ready to fall and ſink under it: and juſt then, when my diſtreſs was greateſt, God interpoſed for my relief. * to ruine or falling

14. The Lord is my ſtrength and my ſong, and is become my ſalvation.

14. On him have I always depended as my onely ſupport, him have I always acknowledged and praiſed, and expreſt my confidence in him; and accordingly now in time of my want he hath reſcued me, and ſet me in perfect ſafety.

15. The voice of rejoycing and ſalvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly,
c. 16. The right hand of the Lord [c] is exalted, the right hand of the Lord doeth valiantly.

15, 16. And thus it is with all that adhere ſtedfaſtly to their obedience to, and truſt in God; their whole lives are made up of receiving and celebrating mercies and deliverances from God, ſuch as his omnipotent hand worketh for them, either without the aſſiſtance of humane aids, or ſo as the ſucceſs is eminently imputable to God and not to man.

17. I ſhall not dye, but live, and declare the works of the Lord.

17. And having received this inſtance of his mercy at this time, being now ſecured from my greateſt dangers, what remains for me, but to ſpend my whole age in proclaiming the power, and mercy, and fidelity of my deliverer, and call all men off from their vain and weak truſts, the arm of fleſh, to this more skilfull and politick dependence on God?

18. The

18. God hath moſt juſtly delivered me up to be ſeverely puniſht, purſued and hunted by my enemies; but then hath ſeaſonably delivered me out of their hands, and not permitted me to be overwhelmed by them.

18. The Lord hath chaſtened me ſore; but he hath not given me over unto death.

19, 20. The ſanctuary of God, the holy place whither all good men reſort, to petition mercies, and to acknowledge them when they are received, is that to which, as I am moſt bound, I will now make my moſt ſolemn addreſs, and there commemorate God's mercies to me. Or, I will make uſe of all † occaſions as may make way for the praiſing God,

19. Open to me the gates of righteouſneſs: I will go into them, and I will praiſe the Lord.

20. This ‖ gate of the Lord into which the righteous ſhall enter.

‖ is the gate הַשַּׁעַר

† ſo the Jewiſh Arab.

21. Proclaiming to all the gracious returns I have received to my prayers, the abundant and ſeaſonable deliverances which God hath afforded me.

21. I will praiſe thee, for thou haſt heard me, and art become my ſalvation.

d. 22, 23. And now may all the aſſembly of Iſrael rejoyce, and joyn in their congratulations, that being now fallen out in King David's exaltation to the throne (and much more eminently in the reſurrection and aſcenſion of the Meſſiah) which is ordinarily ſaid, (whether by way of Hiſtory or Parable) that the ſtone which, in the laying the foundation of ſome eminent building, was oft tried by the builders, and as oft rejected by them, as unfit for their uſe to any part of the fabrick, and thereupon caſt among and covered over with rubbiſh, was at length, when they wanted a ſtone for the moſt eminent uſe, the coupling and joynting the whole fabrick together, found moſt exactly fitted for the turn, and ſo put in the moſt honourable place, the chief corner of the building. A thing ſo unexpected and ſtrange, that it was with reaſon judged as ſpecial an act of God's providence, as if it had been ſent them down immediately from heaven. As ſtrange was it, and as imputable to God's ſpecial hand, that David, of no eminent family, the ſon of Jeſſe, and withall the youngeſt and moſt deſpiſed of his brethren, ſhould be in Saul's ſtead exalted by God to the regal throne, and being for this driven by Saul from his court, and purſued as a partridge on the mountains, ſhould yet continually eſcape his hand, and be peaceably placed in his throne. And ſo yet farther in the myſtery, that the Meſſiah, the ſon of a Carpenter's wife, with him brought up in the trade, that whilſt he made known the will of God had no dwelling-place, that was rejected by the chief of the Jews, as a drunkard and glutton, and one that acted by the Devil, as a blaſphemous and ſeditious perſon, and as ſuch put to the vileſt death, the death of the Croſs, and was held ſome ſpace under the power of the grave, ſhould be raiſed the third day from death, taken up to heaven, and there ſit in his throne to rule and exerciſe regal power over his Church for ever. This certainly was a work purely divine, and ſo ought to be acknowledged and admired by us.

22. [d] The ſtone which the builders refuſed, is become the head-ſtone of the corner.

23. This † is the Lord's doing, it is marvellous in our eyes.

† was from the Lord מֵאֵת יְהוָה הָיְתָה זֹּאת

24, 25. This day is the celebrating of a mercy wrought eminently, ſignally and peculiarly by the Lord ('twas he that exalted David to the throne, and he that will advance the Meſſias to his regality in heaven) and thereby peculiarly conſecrated by God to his ſervice, and ſo for ever deſerves to be ſolemnized by us, being matter of the greateſt joy imaginable to all ſubjects, either of David's or of Chriſt's Kingdom (and ſo this Pſalm fit for a Paſchal Pſalm in the Church of Chriſt for ever.) Now it ſeaſonable to uſe Hoſannahs (ſee note on Pſal. 20. d. and Matt. 21. a.) acclamations and wiſhes of all manner of proſperity to this King exalted by God, David, the type of the Meſſiah. Let us all joyn in doing it moſt ſolemnly, crying, people and prieſt together.

24. This is the day the Lord hath made: we will rejoyce and be glad in it.

25. Save now, I beſeech thee, O Lord; O Lord, I beſeech thee, ſend now proſperity.

26. The Lord be praiſed for the great mercy of this King, ſent us ſo peculiarly by God, but eſpecially for the Meſſias, whoſe coming hath been ſo long promiſed and expected (ſee Matt. 21. 9.) All we that belong to the houſe of God, the Prieſts that wait on his ſanctuary, do heartily bleſs God for this day, and beſeech his bleſſing on him that is now crowned: and ſo ſhall all the Church of the Meſſias for ever celebrate him, bleſs God for his exaltation, and pray to God to proſper this regal office unto him, bringing in the whole world unto his ſervice.

26. Bleſſed be he that cometh in the name of the Lord: we have bleſſed you ‖ out of the houſe of the Lord.

‖ from מִבֵּית

e. 27. Thus hath God ſhewed forth himſelf as in mercy, ſo in power for us; he hath magnified himſelf, exerciſed this double act of his dominion over the world, 1. in raiſing David from ſo mean an eſtate to the regal throne, 2. in raiſing Chriſt from death to life, and then aſſuming him to an intire dominion over the world, to endure to the day of judgment. And in both theſe he hath revived us with the moſt chearfull beams of his divine goodneſs. O let us in commemoration thereof keep an anniverſary ſacrifical feaſt (ſee v. 24.) to praiſe and magnifie his name for theſe and all his mercies, every man giving thanks and ſaying,

27. God is the Lord † which hath ſhewed us light: bind the [e] ſacrifice with cords, even to the horns of the altar.

† and hath ſhined upon us וַיָּאֶר לָנוּ

28. I will laud and praiſe thy mercies, ſo eminently vouchſafed unto me, and in ſo peculiar a manner inhanſed to the benefit of my ſoul, and proclaim thy goodneſs and ſuperlative divine excellencies to all the world:

28. Thou art my God, and I will praiſe thee: thou art my God, I will exalt thee.

29. Calling unto all to confeſs and extoll thy acts of providence and divine diſpenſation, wherein thou haſt moſt graciouſly exhibited thy ſelf to us, and from time to time continued to oblige us, and ſo wilt continue for ever.

29. O give thanks unto the Lord, for he is good, for his mercy endureth for ever.

Annotations on Pſal. CXVIII.

a. V. 12. *Quenched*] דְּעֲכוּ, which from דָּעַךְ *to be extinguiſht*, or *go out*, is regularly interpreted *quenched*, is yet by the ancient interpreters far otherwiſe rendred. The Chaldee reade דְּלִקוּ *burning*, and the LXXII. ἐξεκαύθησαν *were on fire*, the Arabick *inflamed*, and the Latin *exarſerunt*, *they burnt* or *flamed*; which makes it probable, that asmany other words in the Hebrew language are uſedin contrary ſenſes (ſee Mr. *Pocock* in his Miſcellany notes cap. 2.) ſo דָּעַךְ, which ſignifies in other places paſſively *to be conſumed*

or

or *extinguiſht*, may ſignifie here, as an ἐναντίωσιν, *to flame*, or in an active ſenſe, as in Arabick 'tis uſed, *violently to break in* or *ſet upon*, as in war or contention, when men violently ruſh one on another. So *R. Solomon* on the place, notes the ſignification of דָּעַךְ to be *ſudden leaping*, uſed therefore of fire and water, for their *ſudden leaping* out of their place, and then applied to fire, it will be *flaming*. And thus it beſt agrees with that which follows, *as fire among the thorns*, for 'tis certain that flames violently: and thus it beſt connects with the antecedents, the other example of their *coming about* him *like bees*, with which 'tis joyned without any note of disjunction. This I ſay, becauſe all the ancient interpreters, except the Syriack, agree in this rendring; and the Syriack reteining the Hebrew word סְבָבוּנִי, muſt be interpreted to the ſame ſenſe that ſhall appear to belong to the Hebrew, and by the addition of the copulative *and*, doth rather incline to this ſenſe, *They came about me like bees, and they*— If this be not it, then the meaning of thoſe interpreters muſt be ſuppoſed to be, that as the *fire among thorns* is ſoon extinguiſht by the conſumption of the *thorns*, ſo for the time that it burns, it flames extremely; and ſo the ſimilitude of his enemies is ſuppoſed to hold in the burning, as well as the *extinction*, (and ſo 'tis obſerved of the *bees* that they dye, or loſe all vigor, when they ſting, *animaſque in vulnere ponunt*) and then ſtill this divolves to the ſame effect or purpoſe. But for the notation of the word it ſelf, that 'tis here uſed in the ſenſe of *flaming*, and not being *extinguiſhed*, one farther argument may be drawn from the whole contexture, ſpecially from the phraſe בְּשֵׁם יְהוָה *in the name of the Lord*, and the כִּי אַמִּילָם which follows, both thrice repeated in the ſame manner v. 10, 11, 12. thus, *All nations compaſſed me about*; בְּשֵׁם יְהוָה *in the name of the Lord*, כִּי אַמִּילָם *therefore* (ſo ſaith the Chaldee, and ſo כִּי oft ſignifies) *I will deſtroy them*. That the words are to be rendred by ſupply of an ellipſis from v. 9. *I will truſt in the name of the Lord*, rather than by reading כִּי in conſtruction before *in the name of the Lord*, and ſo rendring it *for* in the former, and *but* in this verſe, we are taught by the Chaldee, who thus render that verſe, *All people compaſſed me about*; *I truſted in the name of the word of the Lord*, אֲרוֹם *therefore I ſhall cut them off*. And ſo again v. 11. *They compaſſed me about, they compaſſed me about*; *In the name of the word of the Lord* רַחֲצִית *I truſted, therefore I ſhall cut them off*. And then in all reaſon ſo it muſt be here, v. 12. *In the name of the Lord I truſted, therefore I ſhall deſtroy them*. And if ſo it be, then the former part of the verſe, if it go on in the ſame ſcheme with the former two verſes, muſt moſt probably ſet down the enemies beſieging, and aſſaults onely, leaving their *deſtruction* to the laſt words of the verſe, as in the two former it was; and then דָּעֲכוּ muſt ſignifie *they were inflamed*, or *burnt*, *as the fire among the thorns*, or elſe it will not belong to that ſenſe. The other rendring is preſt with diverſe, but eſpecially with this inconvenience, that after he hath ſaid they are *quenched* or *extinct*, he is ſuppoſed to add, that he *will deſtroy them*, which cannot in propriety belong to thoſe that are *extinct*, i. e. *deſtroyed* already. And whereas our Engliſh endeavours to help that, by rendring כִּי *for* in this verſe, whereas it was rendred *but* v. 10. and 11. firſt there is no appearance of reaſon for that change, but to anſwer this objection, to facilitate this rendring, (of which the principal doubt is;) and ſecondly, it doth not perform what it pretends to, for it cannot be any reaſon (ſo *for* notes) of their being *extinct* already, that he *will*, or hath confidence that he ſhall *deſtroy them*. If therefore the notion of *quenching* be ſtill reteined, it muſt be by taking the præter tenſe in ſignification of the future, thus, *they compaſſed me like bees, they ſhall be extinct* — So the Jewiſh *Arab* takes it, *If* or *though they compaſs*, &c. *certainly they ſhall be extinguiſhed*— making כִּי a particle of aſſeveration, as *Abu Walid* notes.

כִּי אַמִּילָם

V. 13. *That I might fall*] The full importance of לִנְפֹּל is beſt expreſt gerundially, *ad cadendum*, *to falling*, not onely to expreſs their deſire who thus preſt and *thruſt* at him, *that* he *might fall*, for that is ſuppoſed in the violence of their impulſion, expreſt by repetition of the verb דְּחִיתַנִי *thou haſt by thruſting thruſt me*, but to ſignifie the event or ſucceſs of it, that *I was falling*, or *ready to fall*, τῦ πεσεῖν ſay the LXXII. in the infinitive mood gerundially, and ſo the Chaldee and the Syriack; and ſo the Jewiſh *Arab*, *It is a long while that thou haſt driven* or *thruſt me to falling*. And this expreſſes the greatneſs and ſeaſonableneſs of the deliverance, that when he was *falling*, *God* helped him. b. לִנְפֹּל

V. 16. *Is exalted*] For the paſſive notion of רוֹמְמָה, which the Chaldee follows, reading מְרַמְמָא *exalted*, the LXXII. reade ὕψωσέ με, *hath exalted me*, and ſo the Syriack and Latin and Arabick; either from the active notion of רָמַם *exaltavit*, *elevavit*, wherein we have it v. 28. אֲרוֹמְמֶךָּ *I will exalt thee*, from which רוֹמְמָה is the participle, and ſo literally ſignifies *exalting*; or elſe expreſſing the ſenſe by a ſhort paraphraſe, *God's right hand* being therefore ſaid to be *exalted*, as alſo to *doe valiantly*, becauſe it had *exalted him*, and given him victory over his enemy. c. רוֹמְמָה

V. 22. *The ſtone*] The author of *Hiſtoria Scholaſtica* mentions it as a Tradition, that at the building of the ſecond Temple, there was a particular *ſtone* of which that was literally true which is here parabolically rehearſed, *viz.* that it had the hap to be often taken up by the builders, and as oft rejected, and at laſt was found to be perfectly fit for the moſt honourable place, that of the *chief corner-ſtone*, which coupled the ſides of the walls together, the extraordinarineſs whereof occaſioned the ſpeech here following, *This is of the Lord, and it is marvellous in our eyes.* If there were indeed any ſuch tradition of the *Jews*, as he reporteth, and truth in the tradition, it were neceſſary to reſolve that this Pſalm was made at the ἐγκαινια or *dedication* and conſecration of the ſecond Temple, or on ſome like occaſion after that. But although theſe two verſes thus hiſtorically interpreted might incline to that date of it, (and then the *gates of righteouſneſs* v. 19. would well refer to the *gate* of the ſecond *Atrium*, the publick ſolemn way into the *Temple*, by which the *Jews* and Proſelytes of righteouſneſs entred, the Proſelytes of the gates entring onely the firſt court) yet the reſt of the Pſalm is not ſo agreeable thereto, being much more applicable to *David* in reſpect of the difficulties which he had overcome in his way to the Kingdom. And accordingly the Chaldee interpret all the verſes to the end expreſly of him, טָלְיָא, &c. *The builders deſpiſed the youth which was among the ſons of Jeſſai, and he deſerved to be conſtituted* לְמַלְכָּא וְשׁוֹלְטָן *the King and Ruler. This hath been from the Lord, ſaid the builders; this is wonderfull in our eyes, ſaid the ſons of Jeſſai. The Lord made this day, ſaid the builders; let us rejoyce and be glad in it, ſaid the ſons of Jeſſai. We pray thee, O Lord, beſtow ſalvation now, ſaid the builders;* d. אֶבֶן

we pray thee, O Lord, proſper us now, ſaid the ſons of Jeſſai. Bleſſed is he which cometh in the name of the word of the Lord, ſaid the builders; let them bleſs you from the houſe of the ſanctuary of the Lord, ſaid David. The Lord our God hath ſhined on us, ſaid the tribes of the houſe of Judah; Bind the young lamb (טָלֶיָא, the Latin abſurdly renders it *puerum*) *for a ſacrifice of ſolemnity with chains till you have ſacrificed him, and poured out his blood upon the horns of the altar, ſaid Samuel the Prophet. Thou art my God, I will confeſs before thee; thou art my God, I will praiſe thee, ſaid David. Samuel anſwered and ſaid, Praiſe ye, all ye congregation of Iſrael, confeſs before the Lord that he his good, that his mercy endureth for ever.* This makes it not unreaſonable to reſolve, that the whole Pſalm belongs to *David*, and that it was compoſed either by him, or by ſome other in commemoration of his exaltation to, and full poſſeſſion of the Kingdom; which being from a very low condition, and other the like circumſtances of improbability, it was very fitly reſembled by this of the *ſtone which the builders refuſed*, &c. whether that were a ſtory of any real paſſage, or whether onely an emblem and parabolical expreſſion of what was here done; and both that emblem and this real exaltation of *David* a moſt lively type of the humiliation and exaltation of the *Meſſiah*, and his aſcenſion, and taking poſſeſſion of heaven, and ſo is made uſe of *Matt.* 21. 42. *Mar.* 12. 10. *Luk.* 21. 17. *Act.* 4. 11. *Eph.* 2. 20. 1 *Pet.* 2. 4. and by way of Prophecy, *Iſa.* 28. 16. And to him it belongs more eminently and more compleatly, than to *David*'s perſon it could, the tribes of *Iſrael* and *Judah* being not divided before, and ſo not united by *David*; whereas *Chriſt* of *Jew* and Gentile made one Church, and ſo was moſt literally *the chief corner-ſtone*, that coupled the walls and knit the building together, which cannot ſo literally be affirmed of *David*. Of this we have the confeſſion of the *Jews* themſelves. *Sol. Jarchi* on *Mich.* v. 2. ſaith, *Out of Bethlehem ſhall come* מָשִׁיחַ בֶּן דָּוִד *Meſſiah the ſon of David*, בֶּן חוּא אוֹמֵר *ſo he* (the Pſalmiſt) *ſaith, the ſtone which the builders refuſed*, &c. (And ſo v. 15. *the voice of joy*, &c. *Kimchi* and *Jarchi* refer to the days of the *Meſſiah*, as from the *ſtones* of *Iſrael*, *Gen.* 29. 24. they fetch their dream of their ſuffering *Meſſias Ben Joſeph*, or *Ben Ephraim.*)

e. חַג

V. 27. *Sacrifice*] The Hebrew word here is חַג, which is ordinarily uſed for *a feſtival*, but ſometimes by metonymie ſignifies *the ſacrifice* uſed at ſuch times. So *Exod.* 23. 18. the fat חֲגִי, not *of my feaſt*, but נִכְסַת חֲגִא *of my feſtival ſacrifice*, ſaith the Chaldee. So *Iſa.* 29. 1. חַגִּים יִנָּקֵפוּ *behead* or *kill the ſacrifices*. So *Amos* v. 21. where we reade, *I hate, I deſpiſe* חַגֵּיכֶם, it is moſt probably to be rendred *your ſacrifices*: for as what follows, *I will not ſmell in your ſolemn aſſemblies*, muſt be underſtood of the ſmoak of their ſacrifice, or their incenſe, קוּרְבָּן *oblation* ſaith the Chaldee, and the LXXII. θυσίας *ſacrifices*, and not of the days or aſſemblies themſelves; ſo the inſuing verſe is expreſs, *Though you offer me burnt-offerings and meat-offerings, I will not accept them.* So *Mal.* 2. 3. the dung חַגֵּיכֶם (in all probability) *of their ſacrifices*. And thus have the Chaldee rendred it in this place, טָלְיָא לִנְכַסַת חֲגָא *the young lamb for a feſtival ſacrifice*. Of this 'tis here ſaid, אַסְרוּ בַּעֲבֹתִים *bind it with cords*, as the *ſacrifice* is wont to be when 'tis killed, עַד קַרְנוֹת הַמִּזְבֵּחַ *even to the horns of the altar*; i. e. after 'tis *bound*, kill it, and doe all other things preparatory to the offering it up, till at laſt you lay it upon the *altar*, and ſprinkle the blood on the *horns* of it. So *Kimchi* and *Jarchi* literally expound this of bringing the *ſacrifice bound, till he came to the altar*, עַד שֶׁהִיא קְרוֹב אֶל קַרְנוֹת הַמִּזְבֵּחַ. But the Jewiſh *Arab* will have it ſignifie the continuance or being inſtant in *ſacrificing* or *bringing ſacrifices*. *The horns of the altar* were on every corner of it, *Exod.* 27. 1. and ſo by ſprinkling the blood on the *horns of the altar*, was perhaps meant the ſprinkling it round about (ſo we know the appointment was, *Exod.* 29. 15, 16. *Thou ſhalt take the ram--- and thou ſhalt take his blood and ſprinkle it round about upon the altar*; ſo *Lev.* 1. 5. *they ſhall ſprinkle the blood round about upon the altar.*) Or elſe ſprinkling it *on the horns* was the ſhorter way (ſee *Lev.* 4. 7, 18. and c. 8. 15. and c. 9. 9. and 16. 18.) and was by interpretation the ſprinkling it round about, every *horn* repreſenting the ſide next that corner. But for *binding the ſacrifice to the horns of the altar*, whilſt it was killed, we find no ſuch cuſtom in the Law; and therefore ſure the words are to be interpreted by ſuppoſing an ellipſis in them, which is to be ſupplied as the Chaldee hath done, *bind it with bands till ye have ſacrificed it, and poured the blood thereof upon the horns of the altar.* But from the ambiguity of חַג uſed frequently for *a feaſt*, the LXXII. have far departed from this ſenſe, and reade συσσωσὸν ἑορτὴν ἐν ταῖς πυκάζουσι, *appoint the feaſt in condenſis*, (the vulgar render it) *in the thick boughs*; and ſo *Heſychius*, πυκασμὸς ἀκανθῶν γωνιαῖος. But alſo πυκάζειν ſignifies *to hide* or *cover*; πυκάζων, καλύπτων, κρύπτων, σκέπων, περιβάλλων, σκιάζων, ſaith he. And ſo the LXXII. here may have uſed it for the booths or tabernacles, of which the *Jews* had a חַג or *feaſt* yearly. However though I ſuppoſe them to have receded from the true meaning of the words already ſhewed, yet they ſeem to have had a meaning very commodious to the *Hoſanna* foregoing, v. 25. For as there was uſe of thoſe acclamations at the feaſt of tabernacles (in the notion of πυκάζων) ſo to them were adjoyned branches of trees, *&c.* as we ſee in the Goſpel, where *they cut down branches from the trees, and ſtrawed them in the way, and cried Hoſannah.* And ſo *Neh.* 8. 15. *Go forth and fetch Olive branches, and Pine branches, and Palm branches, and branches of thick trees*; the Hebrew reads עֲנַף עֲבֹת, the very word which is here uſed for *a band* or *cord*, and is there rendred by the LXXII. ξύλα δασέα *thick wood* (as here πυκάζων) perhaps it were better rendred *wood of bands*, i. e. *bundles of wood*, for ſo *Elias Levita* tells us in his *Thisbi*, that to *bind up Hoſannahs* was to bind up *bundles of willow boughs*, which were moſt uſed in the feaſt of tabernacles. And ſo by συσσωσὸν ἑορτὴν ἐν πυκάζουσι, they probably meant the *feaſt* of tabernacles, celebrated with willow boughs, with which they ſtrawed and adorned the court of the Temple, ἕως τῶν κεράτων τοῦ θυσιαστηρίου, *even to the horns of the altar*. The Syriack here reade, *Bind with chains* ܒܚܒܠܐ their Latin renders it *ſolennitates*, *ſolemnities*; but this ſure (proportionable to the notion of חַג) for the *ſacrifices* uſed at thoſe *ſolemnities*, as when eating the *feaſt* (חַמּוֹעֵד 2 *Chron.* 30. 22. a word of the ſame origination) muſt needs ſignifie the *ſacrifices of the feaſt*.

עַד קַרְנוֹת הַמִּזְבֵּחַ

The

The Hundred and Nineteenth PSALM.

The hundred and nineteenth is wholly spent in consideration of the divine Law, the excellency, the necessity, the advantages of it, descanting on the several appellations of it, with frequent reflexions on our selves, by way of exhortation to a pious life, and constant adherence to God in times of distress. It is in the Hebrew Alphabetical, the eight first verses beginning with the first letter, and therefore intitled Aleph, the next eight with the second, and so called Beth, and so throughout every of the two and twenty Hebrew letters, and styled by the Masora the great Alphabet.

ALEPH.

1. BLesſed are the undefiled in the [a] way, who walk in the law of the Lord.

Paraphraſe.

1, 2, 3. The true and onely felicity which is attainable in this life (and the forerunner withal to eternal happineſs) conſiſts in a blameleſs pious life, a ſtrict and carefull inquiry after, and diligent obſervation of the divine Law, a loving and ſeeking and ſerving God ſincerely, and not admitting any one known ſin in the whole courſe of our lives, but conſtantly and continually practiſing his commands. a.

‖ obſerve, ſee note a.

2. Bleſſed are they that ‖ keep his teſtimonies, and that ſeek him with the whole heart.

† That alſo אַף

3. † They alſo doe no iniquity, * they walk in his ways.

* that

4. Thou haſt commanded us to keep thy precepts ‖ diligently.

‖ very much מְאֹד

5. O that my ways were directed to keep thy ſtatutes.

4, 5. I know it is the will and command of God that I ſhould with all diligence and watchfulneſs and earneſt endeavour obſerve and give heed unto his Law. Bleſſed Lord, give me that grace to guide and ſet right the whole courſe of my life, that I may never fail in that vigilance.

6. Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.

6. Then ſhall I have confidence both toward God and man, and mine own ſoul, when I can pronounce of my ſelf that my obedience is impartial, and uniform, and univerſal, no ſecret ſin reſerved for my favour, no leaſt commandment knowingly or willingly neglected by me.

7. I will praiſe thee with uprightneſs of heart, when I ſhall have learnt thy righteous judgments.

7. As long as I live in any ſin indulgently, I cannot think my ſelf qualified for any pious performance either of prayer or praiſe: But when I have diligently ſtudied and practiſed thoſe precepts of thine, in obedience to which all righteouſneſs conſiſts, then may I with full peace of mind, with a clear confidence preſent my ſacrifice before thee, and not be guilty of any hypocriſie in doing it.

‖ to any great degree.

8. I will keep thy ſtatutes: O forſake me not ‖ [b] utterly. b.

8. My preſent reſolution is to keep cloſe to the commands of God, and then I have confidence that he will not ſo far withdraw his grace from me, but that I ſhall be able to perſevere. If I ſin wilfully, I cannot then promiſe my ſelf the grace to return again; but if I make uſe of the grace already afforded me, and by ſtrength thereof ſtand firm from any ſuch wilfull fall, as I pray, ſo I hope and truſt and am confident that God will never firſt forſake me in any ſuch degree as ſhall be deſtructive or hurtfull to me.

BETH.

† to obſerve, or, that he may obſerve thy word.

9. Wherewithall ſhall a young man cleanſe his way? † [c] by taking heed thereto according to thy word. c.

9. Bleſſed Lord, I humbly beg of thee that grace which may be an effectual inſtrument in thy hand to purge and cleanſe my polluted heart and actions in ſuch a degree, that I may be competently inabled for the future to obſerve and obey thy commands.

10. With my whole heart have I ſought thee: O [d] let me not wander from thy commandments. d.

10. My heart is ſincerely and intirely bent to ſerve thee diligently, to learn my duty, and to perform it: O give me that grace that may ſufficiently aſſiſt me, and withhold thoſe temptations that may be able to ſeduce me out of my courſe of obedience.

* laid up צָפַנְתִּי

11. Thy word have I * hid in my heart, that I might not ſin againſt thee.

11. Thy terrors and promiſes and commandments have I treaſured up in the depth of my ſoul, as I would do that which I am to value moſt preciouſly, and to guard moſt carefully, that ſo whatſoever the temptation be, I may have within my own breaſt ſufficient to oppoſe againſt it; to the bare ſuggeſtions of ſin, the conſideration of thy commands to the contrary; to the tenders of pleaſures or profits, &c. thy promiſes made to obedience, infinitely above the proportion of thoſe advantages; and to the additions of threats, thy terrors and denunciations againſt ſin, as much above the ſize of all thoſe dangers that the devil, or world, or mine own fleſh, or phanſie can ſuggeſt unto me.

12. Bleſſed art thou, O Lord; teach me thy ſtatutes.

12. O Lord, I praiſe and glorifie thy name for all thy mercies; and that I may do it ſo as may be accepted by thee, Lord, give me thy grace, both to know and obey thy commandments, which is the moſt noble way of glorifying thee, living worthy of ſo divine a maſter.

e. 13. I have made it one of my ſpecial exerciſes to expreſs to others the venerable opinion I have of thy laws, and that of all and every of them.

13. With my lips have I declared [e] all the judgments of thy mouth.

14. The joy that I have in performing obedience to them is ſo great, ſo much exceeding the delight that any worldly man takes in the greateſt plenty, that I cannot but expreſs the tranſportation.

14. I have rejoyced in the way of thy teſtimonies, as ‖ much as in all riches. ‖ for על 73 עַל

15, 16. And therefore if I had nothing to conſider but theſe preſent joys which reſult from the ſervice of God, I were moſt unwiſe if I ſhould change this ſtudy, this exerciſe, this felicity, for any other, if I ſhould ever forget or forſake the comforts of a pious life.

15. I will meditate in thy precepts, and † have reſpect unto thy ways.
16. I will delight my ſelf in thy ſtatutes; I will not forget thy word.

† conſider or, behold אַבִּיטָה

GIMEL.

f. 17. O Lord, I am conſtantly reſolved to obey and adhere to thy known will all the days of my life: O make me thoſe gracious returns which thou haſt promiſed to all ſuch.

17. [f] ‖ Deal bountifully with thy ſervant, † that I may live and keep thy word.

‖ Render unto † I will

18. And what are thoſe? The inlightening and removing all degrees of darkneſs remaining on my heart, quickening and enlivening my faculties, giving me a vital taſte and reliſh of the delights of that obedience which is performed to thy precepts: which when I have, I ſhall then truly diſcern thoſe admirable Divine excellencies of thy Law, thoſe pleaſures reſulting from the practice of it, which are not to be found any where elſe, and conſequently learn to love, and adore the Author of it, be raviſh't and tranſported with the thought of thee, that haſt dealt thus wonderfully with thy ſervants, given them a rule of life, and promiſed them eternal felicities as their reward for their being content to be ruled by it; when if we might have been our own chooſers, we could not have pitcht on any thing ſo advantageous and pleaſurable to our ſelves at the preſent, as this obedience to thy laws will be certainly found to be by any that will experiment it.

18. Open thou mine eyes, that I may behold wondrous things out of thy law.

19. For mine own part, I may truly ſay, though I am poſſeſt of a great ſovereignty, am by thy providence placed in a moſt proſperous condition upon earth, yet in all this ſecular greatneſs and plenty I enjoy no more than a meer ſtranger or lodger, that hath ſupply for his preſent neceſſities, but nothing more: The one true comfort of which I am capable is that of obedience to thy precepts: O let me never be deprived of this advantage and comfort, without which a Kingdom is not able to make me tolerably happy.

19. I am a ſtranger in the earth; hide not thy commandments from me.

g. 20. My deſires are vehement, languiſhing, and continual toward thee and thy judgments; I deſire to be always imployed and exerciſed in them, and when I am not, my ſoul is wholly taken up with a love and deſire of them.

20. My ſoul [g] * breaketh for the longing that it hath unto thy judgments at all times.

* is taken up in longing for, or, love to thy—

h. 21. All diſobedient obſtinate perſons, which ſtand out againſt theſe laws of thine, are ſure to be puniſht by thee, and eternally accurſed and rejected from thee: And indeed their very preſent courſe of irrational fottiſh pride and obſtinacy, is a very competent curſe unto it ſelf, robs them of all the comforts of a pious life, and ingulphs them in many ſad miſeries in this life, ſufficient to denominate them accurſed, if there were no arrear of torments and woes in another life.

21. Thou haſt rebuked the proud [h] ‖ that are curſed, which do err from thy commandments.

‖ curſed are they which

22. But I have carefully obſerved and practiſed thy precepts: Lord, do thou preſerve me from all the rebukes or puniſhments that the malice of men can deſign againſt me.

22. Remove from me reproach and contempt, for I have † kept thy teſtimonies.

† obſerved *ſee* note a.

23, 24. And this I am confident thou wilt do, and in that confidence I ſhall not ſeek out for any other ſecurity. Whatſoever conſpiracies are laid againſt me by the greateſt Potentates, whatſoever reproaches from my heathen neighbours, depending on their own ſtrength, and deriding my truſt in God, they ſhall not take me off from this one conſtant exerciſe, the ſtudy and practice of thy law; to theſe ſhall I reſort, as for all the comforts of my life, the joy and delight of my ſoul, ſo for adviſe and counſel alſo in time of difficulty and danger, and from thence take my directions how to prevent or avert them.

23. Princes alſo did ſit and ſpeak againſt me: but thy ſervant did meditate in thy ſtatutes.
24. Thy teſtimonies alſo are my delight and * my counſellers.

* or, men of my counſel

DALETH

25. Whenſoever I am caſt down in a ſight either of my unworthineſs, or my ſins, 'tis then a ſeaſon for God to interpoſe his hand for my comfort and relief: This he hath promiſed to doe for all that are truly humbled, and I doubt not he will in his good time perform it for me.

25. My ſoul cleaveth unto the duſt; quicken thou me according to thy word.

26. As ſoon as I make my confeſſion to him, and with a ſincerely contrite heart petition his pardon, he is graciouſly pleaſed to hear my prayer, and to be reconciled with me; and then I may ſeaſonably beg and hope for his grace to ſupport me for my future life, that I may no more fall off and provoke him.

26. I have declared my ways, and thou heardeſt me: teach me thy ſtatutes.

27. Then I may pray for an underſtanding heart, an experimental knowledge of

27. Make me to underſtand the way of thy precepts; ſo ſhall I ‖ talk of thy wondrous works.

‖ or, meditate אָשִׂיחָה

his

his eaſie and gracious yoke, which when I have obtained, I ſhall be for ever moſt delightfully exerciſed in the meditation and diſcovery of thy moſt admirable diſpenſations towards us, eſpecially of that tranſcendent goodneſs of thine in pardoning of ſins, giving us ſuch admirable precepts, aſſiſting us to the performance of them, accepting our imperfect obedience, and then crowning us for ever for it.

† diſſolve, weeps, * raiſe קַיְּמֵנִי

28. My ſoul [i] † melteth away for heavineſs; * ſtrengthen thou me according to thy word.

i. 28. My ſorrow and vehemency common, expreſt by the tears of my very ſoul, qualifies me for that comfort and raiſing up which thou haſt promiſed to all truly humbled ſinners.

29. Remove from me the way of lying, and grant me thy law graciouſly.

29. And then I may be a meet ſuiter for thy grace, to mortifie every wicked deſire in me, every falſe apoſtatizing or hypocritical affection, and to inliven me to a pious vertuous life, exactly regulated by thy will and word, the richeſt donative that can be beſtowed upon me.

30. I have choſen the way of truth; thy judgments have I laid before me.

30. This of obedience and fidelity and ſincere adherence to thee, is to me far more eligible and deſirable than the contrary, v. 29. I have therefore propoſed to my ſelf thy Law as the rule of my life, and ſtedfaſtly reſolved to direct all my actions by it.

31. I have ſtuck unto thy teſtimonies; O Lord, put me not to ſhame.

31. And having done ſo, if I adhere and conſtantly cleave unto them, perſevere as I have reſolved, I am ſure I ſhall never be diſappointed of my expectations, I ſhall never miſs of the comforts of this life, or the joys of a better.

|| becauſe thou haſt dilated

32. I will run the way of thy commandments, || when thou ſhalt [k] inlarge my heart.

k. 32. This is matter of infinite delight and pleaſure to me, and a ſpecial act of thy gracious dealing with us men, to bind up our preſent joys in our practice of vertue, to make us at once pious and happy. This ſhall certainly ingage me to all the ſpeed and diligence of a moſt alacrious obedience.

HE.

† obſerve it (*ſee* note a.) by way of reward.

33. Teach me, O Lord, the way of thy ſtatutes, and I ſhall † keep it [l] unto the end.

l. 33. O bleſſed Lord God, let thy holy ſpirit *direct* and guide me in performing an acceptable obedience to thee, and I ſhall by all laws of juſtice and gratitude be ingaged to continue the courſe with all poſſible care and diligence.

|| obſerve (*ſee* note a.) † watch *or* keep אֶשְׁמְרֶנָּה

34. Give me underſtanding, and I ſhall || keep thy Law; yea I ſhall † obſerve it with my whole heart.

34. Be thou pleaſed to illuminate my mind, to remove from me that darkneſs of ſpirit that my corruptions and ſins have brought upon me, and give me that practical pliableneſs, and docileneſs, and humility, that may be aſſiſtant to the work, by the continuance of thy grace, to work in me to doe as well as to will, to perform a moſt carefull, watchfull, diligent, and withall a moſt impartial uniform obedience to thee.

* leade *or* guide

35. [m] * Make me to go in the path of thy commandments, for therein is my delight.

m. 35. Lord, let me never fail of thy direction and guidance in all the obedience which by thy grace I ſhall indeavour to perform to thee. There is nothing ſo pleaſurable to me as to be thus exerciſed and imployed: O do thou conduct, and aſſiſt, and direct me in it.

36. Incline mine heart unto thy teſtimonies, and not to covetouſneſs.

36. It is much more deſirable to me to be imployed in thy laws, than in any matter of the greateſt ſecular advantage. O let thy grace ſo prevent and bend my heart, that this pleaſure may ſtill poſſeſs me, and never give place to any ſecular purſuance or carnality.

37. Turn away mine eyes from beholding vanity, and quicken thou me in thy way.

37. Lord, grant me a ſtrict guard over mine eyes, thoſe inlets of many ſins: withdraw me from all delight or complacency in wealth or worldly grandeur, on which the luſt of the eye is wont to be placed; in frail, falſe, deceitfull beauty, which is apt to accend foul flames within the breaſt; in any other vain tranſporting object; and on the contrary inliven and inflame in me all pious and vertuous deſigns and purſuits.

|| to thy ſervant thy word which is to the fearing thee.

38. Stabliſh || thy word unto thy ſervant, who is [n] devoted to thy fear.

n. 38. There are in thy word, the revelation of thy will to us, the greateſt arguments imaginable to ingage us to fear and reverence of and uniform obedience to thee, promiſes of the divineſt, and terrors of the moſt formidable ſort: To this are the oracles of God all deſigned, to bring us to the practice of true piety. O grant me that grace that I may never permit theſe to depart out of my mind, but makeuſe of them conſtantly to this end to which thou haſt deſigned them, perſevere firmly in thy obedience.

39. Turn away my reproach which I fear, for thy judgments are good.

39. O what a ſhame and reproach would it be to me, who acknowledge thy yoke to be ſo eaſie and pleaſurable, the obedience to thy commands ſo ſweet and deſirable, ever to fall off from it into any unprofitable work of darkneſs? This the ſight of my own frailty bids me to fear beyond all things, and to be for ever jealous of my ſelf in this behalf. O let thy word and thy grace give me that ſtability, v. 38. and conſtancy, that I never thus ſhamefully miſcarry.

40. Behold I have longed after thy precepts; quicken me in thy righteouſneſs.

40. All that I can ſay of my ſelf is, that I have an ardent deſire to obey thee. O let thy grace, which in mercy thou wilt not fail to give to all ſuch that in humility addreſs to thee, excite and inliven me from time to time in all works of obedience to thee, that ſo I may daily improve in all righteouſneſs.

VAV.

VAV.

41. Lord, be thou graciouſly pleaſed to compaſſionate me, to eſpouſe my cauſe, to reſcue me out of mine enemies hands, according to the promiſe thou haſt made unto me.

41. Let thy mercies come unto me, O Lord, even thy ſalvation according to thy word.

42. And then I ſhall be able to make a ſolid reply to all my deſpiteſull enemies, which are ready to inſult over me in any diſtreſs, and upbraid my truſt and reliance on thee.

42. So ſhall I † have wherewith to anſwer him that reproacheth me; for I truſt in thy word.

† return a word אֶעֱנֶה דָבָר

43. It is thy promiſe of eternal immutable truth, that thou wilt never forſake them that truſt in thee and adhere to thee: O let me never be forſaken by thee in any ſuch eminent degree, that I may doubt of applying this promiſe to my ſelf, and aſſuming on the ſtrength thereof this aſſurance, that thou wilt infallibly reſcue me.

43. And take not the word of truth ‖ utterly out of my mouth, for I have hoped in thy judgments.

‖ to any great degree (*ſee note b*)

44. This ſhall ingage and oblige the conſtancy of my obedience to thee from this time to the end of my life.

44. So ſhall I keep thy Law continually, for ever and ever.

45. And being delivered by thee, I will moſt chearfully and alacriouſly ſet to the ways of all piety, there being no courſe wherein I ſhall more delightfully exerciſe my ſelf.

45. And I will walk at liberty, for I ſeek thy precepts.

46. Yea I will proclaim and boaſt of the excellency of thy Law, and the advantages of ordering our lives by it, and recommend it with confidence to the greateſt Princes in the world, as that which will inhaunſe their crowns, and make them much more glorious and comfortable to them, if they will reſolve to guide their lives after this model.

46. I will ſpeak of thy teſtimonies alſo before Kings, and will not be aſhamed.

47. And for my ſelf, as in my love and value of thy precepts I prefer them before all other jewels in the world, ſo will I entertain and recreate and gratifie my ſelf by this exerciſe, the meditation and practice of theſe, rather than by any other way of divertiſement which the world doth moſt eſteem of.

47. And I will delight my ſelf in thy commandments, which I have loved.

48. And this pleaſure ſhall not be an aerial idle ſpeculative pleaſure, but ſuch as ſhall ſet me vigorouſly about the practice of all holy obedience to thee; and therein will I conſtantly and diligently exerciſe my ſelf, and thereby expreſs the reality of my love to them.

48. My hands alſo will I ◦ lift up unto thy commandments which I have loved, and I will meditate in thy ſtatutes.

ZAIN.

49, 50. O Lord, thou haſt made me many moſt gracious promiſes, and thereby given me grounds of the moſt unmoved hope and comfort: And theſe are able to ſupport and inliven me in the midſt of the greateſt preſſures.

49. Remember the word unto thy ſervant, on which thou haſt cauſed me to hope.

50. This is my comfort in my affliction; for thy word hath quickned me.

51, 52. Atheiſtical wicked men, when they ſee me in diſtreſs, make a mock at my relyance and truſt in God, and think it ridiculous to talk of relief from heaven, when earthly ſtrength faileth. But all their ſcoffs and bittereſt ſarcaſms ſhall not diſcourage me, or tempt me to forſake my hold. I have many notable illuſtrious examples of thy power and goodneſs, of the ſeaſonable interpoſitions of thy reliefs to thy ſervants in their greateſt diſtreſſes; and theſe being laid to heart have infinitely more force to confirm my faith, than all their Atheiſtical ſcoffs to ſhake it.

51. The proud have had me greatly in deriſion, yet have I not declined from thy law.

52. I remembred thy judgments of old, O Lord, and have comforted my ſelf.

53. Nay theſe their heathenish diſcourſes have been ſo far from working thus on me, that they are matter of great diſquiet and commotion and trembling to me, to think of the direfull condition which they are in that have utterly forſaken God and all thought of obedience, that have quite deveſted themſelves as of all hope, ſo of all dread of him.

53. † Horror hath taken hold on me, becauſe of the wicked that forſake thy law.

† A trembling זִלְעָפָה *ſee Pſ. 11. 6.*

54. For my part, what ever can befall me in this frail tranſitory life, I can take joy in the commands and promiſes of God, and make them true real ſolaces to me in whatſoever diſtreſs, as knowing that I ſuffer nothing but what God ſees to be beſt for me, and that if I faithfully wait on him, he will in his time give me a ſeaſonable deliverance.

54. Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.

55, 56. With theſe thoughts of God I have in the ſolitude and darkneſs of the night intertained and ſupported my ſelf, and thereby taken up a courage and conſtancy of reſolution never to relinquiſh this hold for any other. Thus hath God abundantly rewarded my diligence in his ſervice by a pleaſure reſulting from it, v. 54. by a ſtedfaſt unmovable hope and comfort in him, v. 50. and by a durable conſtant reſolution of a perſevering obedience, never to depart from him.

55. I have remembred thy name, O Lord, in the night, and have kept thy law.

56. This I had becauſe I ‖ kept thy precepts.

‖ obſerved *ſee note a.*

CHETH.

ÇHETH.

57. Thou art my portion, O Lord; I have ſaid that I would keep thy word.

57. Bleſſed Lord, of all the poſſeſſions and comforts of the world thou onely art worth the having; thy promiſes are precious promiſes, thy commands moſt excellent divine commands; I have by thy grace deliberately made my choice, preferred theſe before all the glories of this world, and reſolved that thy word ſhall be my treaſure, which I will moſt diligently preſerve.

† beſought thy face חִלִּיתִי פָנֶיךָ

58. I † intreated thy favour with my whole heart: be mercifull to me according to thy word.

58. To this thy grace is moſt neceſſary, for without it I can do nothing; for this therefore I make my moſt humble, ſincere, paſſionate addreſs to thee. O be thou graciouſly pleaſed to grant my requeſt, to vouchſafe me this mercy, which thou haſt promiſed never to deny to thoſe that ask, and importunately ſeek and beg it of thee.

59. I thought on my ways, and turned my feet unto thy teſtimonies.

59. But neither have I contented my ſelf with my bare prayers for ſtrength and grace; I have ſet to my part, in a diligent examination of my paſt ſins, and a carefull watch over my future actions, and ſo have forſaken my old ways, and diligently purſued that courſe which thou haſt preſcribed me.

60. I made haſte, and delayed not to keep thy commandments.

60. And to this end I did immediately ſet out, I made no one minutes ſtay in ſo neceſſary a purſuit, as knowing that the longer I ſhould dally, the more unlikely I ſhould be ever to perform ſo great a journey.

* troops

61. ℘ The * bands of the wicked have robbed me; but I have not forgotten thy law.

61. In my courſe I have oft met with diſturbances, the aſſaults and injuries of wicked men: but theſe, how ſharp ſoever they were, have been but exerciſes of my patience, have not provoked me to doe any thing but what beſt becometh thy ſervant. ℘

62. At midnight I will riſe to give thanks unto thee, becauſe of thy righteous judgments.

62. This, and the many other benefits and advantages of thy Law, and my obedience to it are ſuch, as I am bound to acknowledge all the days of my life, and even to interrupt my lawfull ſleep and repoſe, to find frequent vacancies for ſo neceſſary a duty of lauding and magnifying thy mercy.

63. I am a companion of all them that fear thee, and of them that keep thy precepts.

63. And for my days exerciſe I endeavour to aſſociate my ſelf with all thoſe that ſerve and obey thee conſcientiouſly, by that ſociety to excite one another, and to attain to ſome proficiency in ſo good a work.

64. The earth, O Lord, is full of thy mercy: teach me thy ſtatutes.

64. O Lord, thy goodneſs and mercy and grace is abundantly poured out upon the men in the world: O let me enjoy a ſpecial degree of it, for the ſanctifying my ſoul, and planting an uniform obedience to thy commandments in the depth thereof.

TETH.

65. Thou haſt dealt well with thy ſervant, O Lord, according to thy word.

65. O Lord, I cannot but acknowledge thy great bounty toward me, to the utmoſt that any promiſe of thine gave me confidence to hope.

‖ or goodneſs of inclination, or manners.

66. Teach me ‖ good ꝑ judgment and knowledge, for I have believed thy commandments.

66. I am fully reſolved to adhere to and obey thy precepts: O be thou pleaſed by thy grace to rectifie my inclinations and natural bent of mind, to work all corruption, perverſeneſs or contumacy out of it, and then to illuminate my underſtanding, to give me that knowledge of my duty, and that reſolvedneſs of mind, that I may never ſwerve from it. ꝑ

67. Before I was afflicted, I went aſtray; but now have I kept thy word.

67. To this end I muſt acknowledge the chaſtiſements and afflictions which thou haſt ſent me, to have been very advantageous and inſtrumental to me: I was out of the way, but thy rod hath reduced and brought me into it again.

68. Thou art good, and doſt good: teach me thy ſtatutes.

68. Thou art a gracious father, and all that thou doſt in acts of grace and goodneſs, even the ſharpeſt of thy adminiſtrations v. 67. (ſee Rom. 8. 28.) are ſent by thee as that which is abſolutely beſt for us. O lead and direct and aſſiſt me in thy obedience, and then I have no farther care to exerciſe me.

† obſerve ſ. note 2.

69. The proud have forged a lye againſt me; but I will † keep thy precepts with my whole heart.

69. My malicious adverſaries have contrived ſlanders againſt me: But I ſhall not be much concerned in their practices. I ſhall indeavour carefully to preſerve my conſcience upright to God, and then not fear their ſuggeſtions or machinations.

* groſs as it were with fat.

70. Their heart is * as fat as ʳ greaſe; but I delight in thy law.

70. They are obſtinately and imperſwaſibly bent upon their courſe, and pleaſe themſelves very much in it: But I ſhall not envy their felicities, but take infinitely more pleaſure in a ſtrict adherence to thy law, than they in all their impieties. ʳ

71. It was good for me that I have been afflicted, that I might learn thy ſtatutes.

71. Nay the afflictions and chaſtiſements thou haſt ſent me, are to me much more beneficial and valuable than all their proſperity can be to them, being very contributive to the reforming what was amiſs, and ſo moſt wholſome profitable diſcipline to me. V. 67.

72. The

72. And all the wealth in the world is not near ſo conſiderable to me as this.

72. The law of thy mouth is better unto me than thouſands of gold and ſilver.

JOD.

73. Lord, thou art the author of my life and being, I am a meer creature of thy forming and therefore obliged by that title to pay thee all the obedience of my life: Lord, be thou pleaſed by thy grace to inſtruct and aſſiſt me to it.

73. Thy hands have made me and faſhioned me: give me underſtanding, that I may know thy commandments.

74. By this means ſhall I be cauſe of joy to all pious men, who know that I have depended on thy promiſed aſſiſtances, when they ſee me thus anſwered and ſupported by thee.

74. They that fear thee || will be glad when they ſee me, becauſe I have hoped in thy word.

|| ſhall ſee me and be glad

75. All the diſpenſations of thy providence, O Lord, be they never ſo ſharp, are, I am confident, made up of a perfect juſtice; and not onely ſo, but it is an act of thy ſovereign mercy, which thou hadſt promiſ'd to make good to me, to ſend me ſuch afflictions as theſe. Theſe are but a neceſſary diſcipline, and ſo a mercy to me; and having promiſed not to deny me real and principal mercies, thou wert obliged in fidelity thus to ſend them.

75. I know, O Lord, that thy judgments are † right, and that thou in faithfulneſs haſt afflicted me.

† righteouſneſs צֶדֶק

76. But there is one mercy more of which I am capable, thy favour and lovingkindneſs, thy ſealing pardon and peace unto my ſoul, (and that thou haſt promiſed me alſo) and if thou affordeſt me this, it will be an allay abundantly ſufficient to all my afflictions.

76. Let, I pray thee, thy mercifull kindneſs be my comfort, according to thy word unto thy ſervant.

77. Without this favourable aſpect of thine, I am even a dead man; thy reſtoring it to me will raiſe me as it were from death to life, there being now no joy that I take in the world, but in thy favour and my obedience. And this I hope may render me capable of this mercy from thee.

77. Let thy tender mercies come unto me, that I may live; for in thy Law is my delight.

78. My malicious enemies have without all guilt of mine accuſed, defamed, and depraved my actions: this ſhall bring ſhame and miſchief as well as diſappointment to them, but ſhall never diſturb me in my courſe of obedience; by that I hope I ſhall refute all their calumnies.

78. Let the proud be aſhamed, for they * dealt perverſely with me without a cauſe: but I will meditate in thy precepts.

* have depraved, perverted me עִוְּתוּנִי

79. And as long as all that truly fear thee, and have lived conſcientiouſly in thy ſervice, continue faithfull to me, I have no reaſon to wonder at the defection of others. But if any man that is truly pious be ſeduced by their ſlanders, and ingaged againſt me, Lord, in mercy to them be thou pleaſed to diſabuſe and reduce them.

79. Let thoſe that fear thee turn unto me, and thoſe that have known thy teſtimonies.

80. As for me, I deſire and beg of thee, that if there be any degree of unſincerity in me, any ſpared ſin ſtill remaining, it may be effectually wrought out of my heart, that I may approach thee with confidence, and never be in danger of being rejected by thee.

80. Let my heart be ſound in thy ſtatutes, that I be not aſhamed.

CAPH.

|| Affectionately inclineth, Jewiſh Arab.

81, 82, 83. It is long, O Lord, that I have || waited and attended with great deſire for deliverance from thee, the expectation hath even

81. My ſoul * fainteth for thy ſalvation: || but I hope in thy word.

82. Mine eyes † fail for thy word, ſaying, When wilt thou comfort me?

83. For I am become like a bottle in the ſ ſmoak; yet do I not forget thy ſtatutes.

* or, hath longed כָּלְתָה

|| I have expected יִחָלְתִּי

† or, long תִּכְלֶינָה

* or, have are wearied

ſ. worn me out; yet have I not forſaken my hope, or permitted my ſelf to be tempted to any ſin, whether of impatience, or applying my ſelf to any indirect means for my relief, but remain ſtill confident that thou wilt in thy good time ſtill ſend me releaſe.

t. 84. How long, Lord, wilt thou permit this weight to continue upon me? and not take my part againſt my enemies,

84. t How many * are the days of thy ſervant? When wilt thou execute judgment on them that perſecute me?

puniſhing or reſtraining them, and delivering me out of their hands?

v. 85. Wicked malicious men have dealt moſt treacherouſly and injuriouſly with me.

85. v The proud have digged pits for me, which are not after thy Law.

86. Thou obligeſt us to obſerve all juſtice, charity, and fidelity one toward another, and their practices toward me are quite contrary, moſt unjuſt, treacherous, and uncharitable. This ingageth thee to own and protect me, and thereby to evidence thy fidelity not onely in thy promiſes, but in thy commands. For as thy fidelity in thy promiſes is then demonſtrated, when thoſe that depend on them are not fruſtrated in their expectations; ſo doth thy fidelity in thy commandments conſiſt in this, that no man really miſcarries that adheres and performs conſtant obedience to them: though thou permit wicked men to proſper in their oppreſſions for a while, yet in thy good time thou appeareſt for the repreſſing the wicked, and vindicating the cauſe of the oppreſſed. O let me have my part in this at this time.

86. All thy commandments are faithfull: they perſecute me wrongfully; help thou me.

87. They were very near deſtroying me, my danger was very great and imminent; Yet, bleſſed be the power of thy ſupporting grace, I have not been tempted to forſake my adherence to thee, or to doubt of thy ſeaſonable reliefs.

87. They had almoſt conſumed me upon earth; but I forſook not thy precepts.

88. Be thou now pleaſed to beſtow them on me, to make good thy wonted conſtant bounty and compaſſion toward me, and thereby to cheriſh and inliven me, and by incouraging to ingage the perſeverance of my obedience to thee.

88. Quicken me after thy loving kindneſs: ſo ſhall I keep the teſtimonies of thy mouth.

LAMED.

LAMED.

‖ Thou art for ever, O Lord.

89. ‖ For ever, O Lord, thy word is ſettled in heaven.

89. Bleſſed Lord, thou art the one eternal everlaſting God, and thy word is of eternal truth. W.

90. Thy faithfulneſs is unto all generations: thou haſt eſtabliſhed the earth, and it abideth.

91. They continue † this day according to * thine ordinance: for all are thy ſervants.

† or to this day (ſee note w.)
* thy judgments.

90,91. All thy promiſes have their conſtant completion, thou doeſt whatſoever thou pleaſeſt, and never faileſt in whatſoever thou promiſeſt. This thy promiſe and fidelity reacheth to the whole world, this lower part of it here on earth; that as well as the heavens was created by thee, ſettled in a courſe which it keeps with the ſame conſtancy that the heavens obſerve in their motion; thine appointment gives law to all, and there is not the leaſt thing done among us without thy praeſcience, providence, and wiſe diſpoſals, to which all things in the world are ſubjected.

92. Unleſs thy law had been my delight, I ſhould then have periſhed in my affliction.

92. This thy conſtant fidelity, in performing all thou promiſeſt, in ſupporting thy faithfull ſervants, and never permitting them to be tempted above what they are able to bear, and at length giving them a paſſage out of their preſſures, hath been matter of moſt pleaſant meditation to me, and ſupported me miraculouſly in my affliction, which would probably have ſunk and drowned me with the weight, if it had not been for this.

93. I will never forget thy precepts, for with them thou haſt quickned me.

93. And for this moſt precious benefit of thy Law, that it yields ſuch ſupports in our preſſures, I will remember, and priſe, and cleave faſt to it as long as I live.

94. I am thine, ſave me; for I have ſought thy precepts.

94. Theſe advantages aſſuredly belong to all thy faithfull clients, that ſincerely attend and perform obedience to thee. I can confidently place my ſelf in that number: O be thou pleaſed to reach out thy promiſed deliverance to me.

* i.

95. The wicked have waited for me to deſtroy me: * but I will conſider thy teſtimonies.

95. Meanwhile whatever miſchief is deſigned me by wicked men, my reſort ſhall be to thy word, in that I will exerciſe my ſelf, and think my ſelf moſt ſafe in thy tuition.

‖ the extent

96. I have ſeen ‖ an ᵡ end of all perfection; but thy commandment is exceeding broad.

96. There ſhall I have full ſpace to entertain my ſelf, a plentifull ſtore of ingredients to make applications to every malady, to quiet every doubt that can riſe in my ſoul: which way ſoever elſe I betake my ſelf, I ſhall ſuddenly come to a ſtand or nonplus, all other ways of ſupporting my ſelf will ſoon fail; but the width and amplitude of thy commandments is infinite, the contemplations, and aſſiſtances, and ſecurities that they yield, the promiſes that are annext to them, are ſure to continue my never-failing comforts. X.

MEM.

97. O how love I thy law! It is my meditation all the day.

97. It is an infinite, inexpreſſible delight and joy, that I take in the conſideration of the depths and various excellencies of the Law of God. There is no object on which I can ſo pleaſantly and contentedly ſpend all my thoughts and my time.

† that is עִמָּדִי

98. Thou through thy commandments haſt made me wiſer than mine enemies; for † they are ever with me.

98. And by this means, by fixing my meditation, deſigning my ſtudy thus profitably, the wiſedom which I have acquired, the skill of bearing, waiting, attending God's leiſure, of thinking that every affliction comes from God, and tends to my greateſt good, and that when releaſe is more for my turn, I ſhall be ſure to have it, the aſſurance that my adherence and conſtancy of obedience to God is the ſureſt way to my preſent eaſe and future releaſe, the ſeveral branches of that divine wiſedom, (ſee Paraph. on Jam. 1. 5.) is a far more profitable and ſecure fortification to me than all their worldly wiſedom and ſecular policy is to my enemies, which think thereby to over-reach and ruine me.

99. I have more underſtanding than all my teachers; for thy teſtimonies are my meditation.

100. I underſtand more than the ancients, becauſe I * keep thy precepts.

* obſerve (ſee note a.)

99, 100. This kind of ſpiritual wiſedom or prudence, for the managing all the actions of my life moſt advantageouſly, in whatſoever ſtate, which the Law of God inſtructs me in, is infinitely to be preferred before all other knowledge of the Scribes and Elders, the deepeſt ſages in the world.

101. I have refrained my feet from every evil way, that I may keep thy word.

102. I have not departed from thy judgments; for thou haſt taught me.

101, 102. In this I am inſtructed by God himſelf, who is ſure the moſt excellent teacher: and the excellency of this knowledge is, that it is not a bare ſpeculative, but an effective practical knowledge, that teaches me to adhere to God's precepts impartially, uniformly, univerſally, and to keep a ſtrict cloſe hand over my affections, that they lead me not into any ſinfull courſe.

103. How ſweet are thy words unto my taſte? yea ſweeter than honey to my mouth.

103. And what pleaſure or delight is there in the world, what moſt tranſporting delicacy, that moſt affects mens ſenſes at the preſent (and if it be liberally taken upon that invitation, brings ſatiety and bitterneſs and pangs after it in the ſtomach, for ſo honey doth, Prov. 25. 16, 27.) is any way comparable to this, which as in the conſequents it is moſt ſalubrious and profitable, ſo at the very inſtant of the making uſe of it is moſt extremely delectable to any man that hath a palate qualified for ſuch delicates.

104. And the advantages it brings are not inferiour to the pleaſure: He that is not thus ſtudied and inſtructed, is apt to be ſeduced and inſnared in many deceitfull and miſchievous luſts; but this inſtruction will keep men from that danger, give them a timely knowledge, and beget in them an hatred and abhorrence of all ſuch fallacious flattering pleaſures, which mean us no kindneſs, but treachery and the utmoſt malice.

104. Through thy precepts I get underſtanding: therefore I hate every falſe way.

NUN.

105. Thy law is the onely guide and directour of all my actions.

105. Thy word is a lamp unto my feet, and a light unto my paths.

106. And being inſtructed in that, both what my duty is, and what the means that may be ſafely relyed on for the performance of it, thy grace to be obteined by conſtant prayer and vigilance, diligence and indeavour to receive and make uſe of that grace, and withall being by my admiſſion into the number of thy people entred into a ſolemn ſacramental covenant to perform obedience to thoſe commands wherein God hath commanded us to walk, (and an obedience to which he hath in that covenant promiſed to juſtifie and accept us, and without which either conſtantly performed, or returned unto by a ſincere repentance, and perſevering reformation, he will neither juſtifie nor accept us) I am now moſt indiſpenſably ingaged, and moſt nearly concerned to perform this obedience uprightly.

106. I have ſworn and I will perform it, that I will keep || thy righteous judgments.

|| the judgments of thy righteouſneſs. צִדְקֶךָ

107. Lord, thou haſt promiſed to relieve, and ſupport, and refreſh the afflicted: be thou now pleaſed accordingly to reach out thy hand to me, and ſeaſonably to reſtore and revive me.

107. I am afflicted very much: quicken me, O Lord, according to thy word.

108. Lord, I have nothing to preſent to thee but my prayers and praiſes; thoſe are my richeſt oblations, which I moſt chearfully addreſs to thee, acknowledgments of thy former, and petitions for thy continued deliverances, Lord, be thou graciouſly pleaſed to accept theſe, and to add this conſtant mercy to all other, thy grace to inſtruct, and excite, and aſſiſt me in a ſincere obedience to thy commandments.

108. Accept I beſeech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments.

y. 109, 110. My malicious enemies have very treacherous deſigns againſt my life, I am in continual danger of being ſeiſed on and deſtroyed by them; yet ſhall not this fear amate, or divert me from a moſt vigilant attendance on thee, and conſtant performance of obedience to thee. My dangers, be they never ſo great, ſhall not diſcourage or ſlacken my diligence in attending to and relying on thee, from whom I am ſure (or from none) my deliverance muſt come.

109. My ſoul is continually in my ʏ hand; yet do I not forget thy Law.

110. The wicked have laid a ſnare for me; yet I erred not from thy precepts.

111,112. Whatever afflictions or diſtreſſes thou ſendeſt, or permitteſt to fall on me, I have all reaſon to take them in good part, having alſo ſo rich a portion as I have, that of thy law and covenant and promiſed mercies: Theſe are an inheritance that will never fail me, the moſt joyous and bliſsfull that can be; to which therefore by all obligations of juſtice and gratitude I am bound to perform my conſtant obedience. And this I ſhall carefully doe, and all little enough by way of return to ſo ſuperlative a mercy.

111. Thy teſtimonies have I taken as an heritage for ever: for they are the rejoycing of my heart.

112. I have inclined my heart to perform thy ſtatutes alway † even to the end.

† or, by way of return (ſee note b.)

SAMECH.

z. 113. Wicked men I deteſt and fly from and have no ſuch pleaſure and joy, as the meditation and practice of all holy duties.

113. I hate * vain ᵻ thoughts, but thy Law do I love.

* thoſe that think evil

114. When any diſtreſs approaches, to thee I betake my ſelf for relief and ſuccour: thy promiſes are my ſafe and conſtant refuge, on them I can chearfully depend, and am confident to be defended by thee.

114. Thou art my hiding place and my ſhield: I hope in thy word.

115. I have no need of the aids that wicked men can ſuggeſt unto me, and as little am I concerned in their ſcoffs, whereby they indeavour to weaken my confidence: I will admit of no other policies but thoſe of ſtudying and practiſing his commandments, who I am ſure will continue ſtedfaſt to me, if I do not forſake him.

115. Depart from me, ye evil doers, for I will || keep the commandments of my God.

|| observe *ſee note a.*

116. He hath promiſed me his ſupport, and will undoubtedly make it good unto me, and in his time reſcue me out of the ſaddeſt eſtate, he will certainly anſwer, and never diſappoint this confidence. O be thou now pleaſed to interpoſe thy hand, effectually to defend and relieve me.

116. Uphold me according to thy word, that I may live; and let me not be aſhamed of my hope.

117. Thus if thou doeſt, I am then moſt certainly provided for. What greater ſafety can I deſire, than the guard and tuition of the divine providence? There ſhall I repoſe my ſelf moſt chearfully, and account it a continued felicity of my life that I am thus part of thy care, conſidered and protected by thee.

117. Hold thou me up, and I ſhall be ſafe; and I † will have reſpect unto thy ſtatutes continually.

† ſhall delight my ſelf וְאֶשְׁתַּעֲשְׁעָה *ſee v. 16. and 47.*

118. Wicked men have no other wiſedom or policy but that of their falſhood and deceitfulneſs; their lying and treacherous impoſing on the ſimplicity and uprightneſs of honeſt men, is the onely advantage they have above others: and this being ſo contrary to all laws of God and man, to juſtice and charity and common ingenuity, but eſpecially an affront to God, a ſetting ones ſelf in oppoſition to his rules and methods, God is ingaged ſooner or later to pluck off this viſard, to bring diſappointments and ruine on thoſe that make uſe of ſuch impieties.

118. Thou haſt trodden down all them that err from thy ſtatutes; for their * deceit is falſhood.

* cunning תַּרְמִיתָם

119. Thou

‖ deſtroyeſt the droſs, all—

119. Thou ‖ putteſt away all the wicked of the earth like [&] droſs: therefore I love thy teſtimonies. [&]

119. The wicked men of the world, compared to the righteous, are but as ſo much droſs to good metal: And the judgments of God, which are as ſearching and diſcerning as fire, will certainly make this ſeparation, firſt purge out the droſs, divide it from the purer metal, and then preſerve one, and deſtroy the other. And this conſideration, if there were no other, is certainly ſufficient to ingage every wiſe man to the approbation and liking of the Law of God, as that in compliance with which our temporal as well as eternal ſafety doth conſiſt.

† is in horror

120. My fleſh † [aa] trembleth for fear of thee, and I am afraid of thy judgments. aa.

120. As on the other ſide, to ſet every man living a trembling, and to keep every pious man in that dread of God's judgments, as never to dare to doe any thing but what is perfectly acceptable in his ſight, leſt he fall juſtly under this vengeance.

A IN.

121. I have done judgment and juſtice: leave me not to mine oppreſſours.

* or interpoſe.

122. * Be [bb] ſurety to thy ſervant for good: let not the proud oppreſs me. bb.

121, 122. Lord, I have not done any wrong to them that are moſt forward to miſchief me: I have none to fly unto but thee. Be thou pleaſed to take my part, to interpoſe for me, to deliver me out of their hands.

123. Mine eyes fail for thy ſalvation, and for the [cc] word of thy righteouſneſs. cc.

124. Deal with thy ſervant according to thy mercy, and teach me thy ſtatutes.

123, 124. I have long waited and expected deliverance from thee, continually hoping that thou wouldeſt at length ſend me ſome meſſage of mercy: O be thou pleaſed to afford it me out of thy never-failing compaſſion to all that want and wait for thee, and both then and now direct me, which way I may perform to thee moſt acceptable ſervice.

125. I am thy ſervant, give me underſtanding, that I may know thy teſtimonies.

125. Lord, there is nothing that I deſign to my ſelf but the approving my obedience to thee: O give me that grace that may direct and enable me to doe it ſincerely and faithfully.

‖ to perform to the Lord

126. It [dd] is time ‖ for thee, O Lord, to work, for they have made void thy law. dd.

126. And this the more ſeaſonably now, when mine enemies deſpiſe and contemn God's Law. The more confidently they doe ſo, the more are all pious men engaged to perform exact obedience to it, if it be but to reſiſt that torrent, to hold up vertue in ſome kind of reputation among men.

† or topaz. *ſee* note on *Pſ.* 19. 6.

127. Therefore I love thy commandments above gold, yea above † fine gold.

127. And upon this account I do profeſs to prize and value the performance of obedience to thee before all the greateſt wealth in the world.

* all thy precepts, even all I have approved—

128. Therefore * I [ee] eſteem all thy precepts concerning all things to be right, and I hate every falſe way. ee.

128. And indeed I have not the leaſt exceptions to any law of thine, but moſt uniformly and impartially imbrace them all, and every one ſingle, and utterly diſlike and deteſt the courſes of all wicked men.

P E.

‖ obſerve (*ſee* note a.)

129. Thy teſtimonies are wonderfull; therefore doth my ſoul ‖ keep them.

129. The Law of God is made up all of wonderfull and excellent ingredients, preſcribes us thoſe things which are admirably the moſt deſirable of all other things to any rational man: The conſideration of which makes me ſtudy and ſearch into them, and obſerve them moſt diligently.

† opening

130. [ff] The † entrance of thy word giveth light: it giveth underſtanding to the ſimple. ff.

130. And by doing ſo I learn and diſcern many myſteries. The moſt ignorant natural man, if he will enter ſeriouſly into this ſtudy, and apply the ſeveral branches of thy Law as his rule of ordering all the actions of his life, will by this have his eyes opened and illuminated, and diſcern that there is no ſuch ſolid ſubſtantial wiſedom as this.

* gaſped פערתי

131. I opened my mouth and * panted; for I longed for thy commandments.

131. This have I ſuckt in with the greateſt appetite, the moſt inſatiable thirſt, having a moſt vehement paſſionate deſire toward it, as that which is of all things really the moſt delectable.

‖ according to the manner toward כמשפט

132. Look thou upon me, and be mercifull unto me, ‖ as thou uſeſt to doe to thoſe that love thy name.

132. Lord, it is thy conſtant wont and method, to incourage all thoſe that ſincerely love and ſerve thee, to pour on them all manner of expreſſions of thy favour and mercy: O be thou thus pleaſed to deal with me at this time, who deſire and hope to be found in that number.

133. Order my ſteps in thy word; and let not any iniquity have dominion over me.

133. Of this thy mercy I beſeech thee to grant me that conſtant aſſiſtance of thy ſpirit, which may ſupport and guide me in a regular obedience to thy commands, and reſcue me from the power of every known ſin, let not any ſuch be ever able to gain conſent from, or command over my will.

134. Deliver me from the oppreſſion of man; ſo will I keep thy precepts.

134. Wicked men are forward to oppreſs and injure me: O be thou pleaſed to interpoſe for my reſcue, and it ſhall ingage me to a conſtant obſervation of all thy commandments.

135. Make thy face to ſhine upon thy ſervant, and teach me thy ſtatutes.

135. Lord, be thou pleaſed to look favourably upon me, and by thy ſpecial grace and guidance to direct me to a conſcientious practice of all duty toward thee.

136. The great univerſal impiety of men is a moſt ſad ſpectacle, fit to be waſhed in whole floods of tears, to be matter of humiliation and lamentation to all pious beholders.

136. Rivers of waters run down mine eyes, becauſe they keep not thy law.

TSADDI.

137, 138. Thy Law, O Lord, and all thy diſpenſations are, as thou thy ſelf, moſt eminently and ſuperlatively righteous, commanding thoſe things which all moral juſtice and fidelity exacts, and forbidding thoſe which have a natural turpitude and indiſpenſable ſinfulneſs in them.

137. Righteous art thou, O Lord, and upright are thy judgments.

138. Thy teſtimonies that thou haſt commanded are ‖ exceeding righteous and faithfull.

‖ juſtice and truth exceedingly צֶדֶק וֶאֱמוּנָה מְאֹד

gg. 139. The conſideration of which puts me into a kind of indignation and vehement diſpleaſure at mine enemies at this time; not ſo much for mine own ſufferings, as that rational men ſhould ſo far depart from all obligations of piety, juſtice, common humanity, and even their own intereſts, as to neglect the practice of thoſe commands which are ſo eminently juſt, v. 138.

139. My zeal ᵍᵍ hath † conſumed me, becauſe mine enemies have forgotten thy words.

† conſtrained

140. Thy whole Law is moſt exactly formed, as metal refined from all droſs, no leaſt corruption or mean allay to be found in it: And this is the juſt ground of the extreme love and value I bear to it.

140. Thy word is * very pure; therefore thy ſervant loveth it.

* tried in the fire צְרוּפָה

141. And as mean and contemptible a perſon as I am, either really in my ſelf, or in the opinion of other men, yet am I carefull to uphold this reputation and credit with God, that I am his faithfull ſervant.

141. I am ſmall and deſpiſed; yet do I not forget thy precepts.

142. The things which thou commandeſt are of eternal truth and goodneſs; no time ſhall ever come that the Law which thou haſt given to mankind to guide their actions by (that of loving of God above all, and our neighbours as our ſelves) ſhall be out-dated or unſeaſonable.

142. Thy righteouſneſs is an everlaſting righteouſneſs, and thy law is the truth.

143, 144. And this eternal juſtice of thy precepts, as it is matter of infinite advantage in many other reſpects, ſo is it more eſpecially in this, that it yields the greateſt joy and comfort in time of afflictions, through the conſcience of duty, and the chearfull reflexions on afflicted innocency. And if God grant a man that grace of regulating his actions according to that divine rule, 'tis not then in the power of the world to make him miſerable.

143. Trouble and anguiſh have taken hold on me; but thy commandments are my delight.

144. The righteouſneſs of thy teſtimonies is everlaſting: give me underſtanding, and I ſhall live.

KOPH.

145, 146. Lord, in my diſtreſſes have I called and invoked thee, addreſt my ſelf to thee for thy ſeaſonable reſcue and deliverance: grant it me now, I beſeech thee, and I will faithfully return thee the ſincere obedience of my whole life.

145. I cried with my whole heart; hear me, O Lord; I will ‖ keep thy ſtatutes.

‖ obſerve (ſee note a.)

146. I cried unto thee: ſave me, and I ſhall keep thy teſtimonies.

147, 148. The comfort and repoſe that I take in meditating on thy word, and the hope that at length thou wilt hear my prayers, is ſuch, that I come to this double exerciſe with the greateſt appetite, get up early in the morning, and all the day long entertain my ſelf moſt delightfully therein.

147. I prevented the dawning of the morning, and cried; I hoped in thy word.

hh. 148. Mine eyes prevent ʰʰ the † night-watches, that I might meditate in thy word.

† watches

149, 150. O Lord, my enemies are maliciouſly reſolved againſt me, they forſake thee, and contrary to all juſtice approach and endeavour to miſchief me: O be thou pleaſed to confirm thy wonted goodneſs toward me, and of thy mercy reſcue me out of their hands.

149. Hear my voice according to thy loving kindneſs, O Lord: quicken me according to thy judgment.

150. They draw nigh that follow after miſchief, they are far from thy Law.

151, 152. But they cannot be ſo near to miſchief me, as thou, O Lord, art nigh and ready for my defence and ſupport. Thou art made up of mercy and fidelity; thy promiſes and decrees of caring for thoſe that adhere to thee are moſt firm, conſtant and immutable. This I am not now to learn; I have always, ſince I knew any thing of thee, reſolved of the truth of it.

151. Thou art near, O Lord, and all thy commandments are true.

152. Concerning thy teſtimonies I have known of old, that thou haſt founded them for ever.

RESH.

153, 154. Lord, my preſſures and enemies are great, but my truſt is conſtantly repoſed in thee, that thou wilt be the friend and advocate of the afflicted, as thou haſt promiſed thou wilt: O be thou now pleaſed to make good this mercy to me, and raiſe me out of this deſolate condition.

153. Conſider mine affliction, and deliver me; for I do not forget thy Law.

154. Plead my cauſe, and deliver me; quicken me according to thy word.

155. Salva-

155. Salvation is far from the wicked; for they ſeek not thy ſtatutes.
156. Great are thy tender mercies, O Lord; quicken me according to thy judgments.

155, 156. In this eſtate I am ſure to have no relief from wicked men, but on the contrary, all accumulations and increaſe of miſery; they delight in that more than in any works of juſtice or mercy. But the leſs I have to expect from men, the more I am confident to receive from God, whoſe mercies are beyond the proportion of their cruelties. O be thou now pleaſed to beſtow this thy promiſed ſeaſonable reliefe upon me.

157. Many are my perſecuters and mine enemies: yet do I not decline from thy teſtimonies.
158. I beheld the tranſgreſſours and was || grieved, becauſe they keep not thy word.

|| *or* wearied *or* troubled

157, 158. Though my enemies daily increaſe in number and malice, yet ſhall they not be able to prevail, to weary me out of my conſtancy, affiance and obedience to thee. All the paſſion they ſhall excite in me is, that of exceſſive trouble and ſorrow to ſee men ſo deſperately and obſtinately oppugne and diſobey the commands of God.

159. Conſider how I love thy precepts: quicken me, O Lord, according to thy loving kindneſs.
160. † Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever.

† The beginning of thy word is truth— ראש דברך אמת

159, 160. Lord, I appeal to thee, whether my obedience to thy commands have not been ſincere, and ſuch as to which thou haſt promiſed thy mercies: O then be pleaſed to beſtow them on me. For of this I am ſure, that thy promiſes are moſt conſtantly performed: They are faithfull, and of eternal truth, and never fail any that are qualified to receive them.

SCHIN.

161. Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

161. 'Tis not the power or malice of the world, though exerciſed never ſo virulently and cauſeleſsly againſt me, which ſhall any way provoke me to forſake my obedience to thee.

162. I rejoyce at thy word as one that findeth great ſpoil.

162. But on the contrary, my adherence to thee, and the comforts which thy Law and the promiſes annext to it afford me, are matter of as great rejoycing and triumph and exultation to me, as the richeſt and moſt gainfull victory could be to any worldly man.

163. I hate and abhor lying; but thy Law do I love.

163. The falſe, deceitfull practices of ungodly men, whereby they advance their intereſts, are moſt degenerous and unworthy of any ingenuous man; I cannot but deteſt and have an averſion to them: whereas the ways which are preſcribed by God of adherence to him, in the practice of all works of juſtice and charity, are moſt amiable and eligible.

164. Seven times a day do I praiſe thee; becauſe of thy righteous judgments.

164. I can never admire and magnifie ſufficiently the divine excellency of God's moſt righteous Law. If I had nothing but that to make matter of my lauds, I would think my ſelf obliged every day ſeven ſet times to make my ſolemn addreſſes to God, to praiſe his bleſſed name (and offer up thy prayers to him.)

165. Great peace have they which love thy Law, ii and * nothing ſhall offend them.

* there is no ſcandal to them.

165. There is no ſuch proſperity and felicity in this world, as that of thoſe who take delight in the commands of God, and the practice of all duty: They ſhall be in no danger of any of thoſe ſnares and temptations which the world is full of, and which frequently bring other men to ſin and ruine. The pleaſure they take in duty will with them infinitely out-weigh all the pitifull tranſient delights or advantages that can offer themſelves as the bait to any unlawfull commiſſion. ii.

166. Lord, I have hoped for thy ſalvation, and done thy commandments.
167. My ſoul hath kept thy teſtimonies, and loved them exceedingly.
168. I have kept thy precepts and thy teſtimonies; for all my ways are kk before thee.

166, 167, 168. Accordingly thus have I endeavoured to ſecure my ſelf from all ſuch dangers; whatſoever my preſſures have been, I have repoſed my truſt in thee, relyed on thee for deliverances, kept cloſe to thy commandments, and ſo qualified my ſelf to receive them, and withall laboured to approve the ſincerity of my obedience to thee, not onely by doing what thou commandeſt, but even by loving and liking that better than any thing elſe, by applying all my endeavours to walk piouſly and acceptably in thy ſight, laying all my actions open and naked before thee (for thee to judge whether there be any the leaſt malignity in them.) And by ſo doing, by keeping my ſelf for ever as in thy all-ſeeing preſence, I have performed an uniform faithfull obedience to thee. kk.

TAV.

169. Let my cry come near before thee, O Lord: give me underſtanding according to thy word.
170. Let my ſupplications come before thee: deliver me according to thy word.

169, 170. O Lord, I humbly addreſs my prayer unto thee in this time of my diſtreſs, and beſeech thee firſt to beſtow on me that wiſedom (ſee Jam. 1. 5.) which may ſupport me and direct me to order all my actions aright in all the preſſures thou ſhalt permit or appoint to lie upon me, and then to interpoſe thy hand, and give me a ſeaſonable deliverance out of them.

171. My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.
172. My tongue ſhall ſpeak of thy word; for all thy commandments are righteous.

171, 172. Thus ſhalt thou oblige me to bleſs and praiſe thy name, thy mercies and the perfect uprightneſs of all both thy commands and promiſes, when thoſe that thus adhere to and depend on thee are ſupported and delivered by thee.

173. Let

173. Let thine hand ‖ help me; for I have choſen thy precepts.
174. I have longed for thy ſalvation, O Lord, and thy Law is my delight.

173, 174. Lord, I beſeech thee interpoſe thy hand for my relief. And if my obedience to thy Law, and ‖ be for my help לְעָזְרֵנִי

not onely ſo, but my taking more pleaſure in it, valuing it more than all other things in the world, together with my conſtant dependance on thee for my deliverance, may give me a capacity of this mercy, thou wilt not deny it me, who am by thy grace in ſome meaſure thus qualified.

175. Let my ſoul live, and it ſhall praiſe thee: and let thy judgments help me.

175. Lord, grant me this thy mercy of ſeaſonable preſervation at this time, ſuccour me according to thy promiſed and wonted mercies; ſo ſhall my life, twice received from thee, in my birth and in this my preſervation, be, as in all juſtice it ought, for ever dedicated to thy ſervice.

176. I have gone aſtray like a loſt ſheep; ſeek thy ſervant, for I do not forget thy commandments.

176. I have been driven from place to place, in perpetual hazards and diſtreſſes, flying and deſolate, as a partridge on the mountains; thou haſt juſtly permitted me to be perſecuted by my enemies, to wander up and down, as a ſilly ſheep driven by the wolf, and ſcattered from the fold: Lord, I repent me of all my former ſins, and ſhall unfeignedly ſet my ſelf to the performance of new obedience all my days: Be thou pleaſed to conſider my afflictions, and in thy good time to relieve and reſtore me.

Annotations on Pſal. CXIX.

a. דֶּרֶךְ

V. 1. *Way*] 'Tis uſually obſerved that the compoſure of this Pſalm doth affect the frequent reflections on the *Law* of God in the ſeveral parts and appellations of it, and thoſe are obſervable to be no leſs than eleven, תורה, מצות, עדות, פקודים, חוק, אורח, משפטים, אמרות, דבר, דרך, נפלאות, *Kimchi* adventures to give the critical ſeveral importance of each of theſe words. תורה, ſaith he, is the תכונת המצות *ſetting down of duties, how they are to be done*, as 'tis ſaid *Lev.* 6. 17. *this is the Law of the ſin-offering*, &c. (*R. Gaon* ſaith 'tis *the ſpeculative part of the Law*;) דרך is תיקון, *the rule upon which the precepts are grounded*, as, *Be holy becauſe God is holy, mercifull as he is mercifull*, (referring probably to *Moſes*'s requeſt *to ſee* God's *way*;) חוקים ſignifies thoſe *precepts whoſe reaſon is not known*, as the purification of the (legally) unclean, not wearing linſey-wolſey, and משפטים, *the judgments that paſs betwixt a man and his neighbour*; עדות *the precepts that are for a teſtimony*, or *federal commemoration*, as Sabbath Feaſts, Phylacteries, *&c.* פקודים thoſe *precepts which reaſon teacheth*, that are as it were (according to the notion of פקד) *depoſited* in our *nature*. And ſo on in the reſt. But theſe without queſtion are indiſtinctly and promiſcuouſly uſed through this Pſalm. Proportionably the practice of theſe commandments is expreſt in as great variety, by *walking*, *ſeeking*, *keeping*, &c. Of the laſt of theſe it is not amiſs to add a little in this firſt place, once for all. The Hebrew נצרי v. 2. (as alſo v. 34, 69, 115, 129.) is by the LXXII. rendred ἐξερευνῶντες, by the Latin *ſcrutantur*, *ſearching* or *ſeeking out*. So again Pſal. 25. 10. they render it ἐκζητοῦσι *ſeek out*, as here v. 22. ἐξεζήτηκα *I have ſought*, and v. 33. ἐκζητήσω *I will ſeek*, and v. 100. And this the Hebrew well bears from נָצַר *cuſtodivit*, *curavit*, *watching* or *taking care of*, looking diligently after, as thoſe that *ſearch* and *ſeek* do. And ſo the Arab notion of the ſame word (which changing צ into ט they make נטר) well accords, being *to behold*, *contemplate*, *conſider*, *obſerve*; and ſo likewiſe the Chaldee and Syriack uſe נְטַר exactly to the ſame ſenſe: and ſo it here beſt accords with that which follows, *ſeeking him with the whole heart*. And this is better and with more clearneſs rendred *obſerve* (for that fitly ſignifies watching, or looking to) than *keep*, which ordinarily denotes no more than *performing* them. This is the ἐκζητεῖν αὐτὸν *diligently ſeeking of God*, *Heb.* 11. 6. and contains more than a reſolution and purpoſe to obey God, a ſtudying his precepts, ſeeking out means to facilitate the performance of them, and an exact care and diligence in the uſe of them. The word is here in the participle, and ſo agrees with the foregoing תְּמִימֵי *the perfect* (or *undefiled*, ἄμωμοι, ſay the LXXII.) and הַהֹלְכִים *the walkers*, or *they that walk*. And although what follows be in the future and preter tenſe, יִדְרְשׁוּהוּ and פָּעֲלוּ and הָלָכוּ, *ſhall ſeek*, *done*, *walked*; yet are they all to be rendred in Syntaxis with the former, *they that ſeek*, *that doe*, *that walk*, all making up the ſubject to which the *bleſſedneſs* belongs. And ſo doth the Jewiſh *Arab* take them, and therefore v. 3. repeats again, *and bleſſed he that doth not iniquity alſo, and hath gone in his ways or paths.*

חוקים

משפטים

עדות

פקודים

נצרי

V. 8. *Utterly*] The Hebrew עַד מְאֹד here and v. 43. is literally, *unto very much*. So the LXXII. render it ἕως σφόδρα, i. e. *to any high degree*, the Chaldee עַד לְחֵדָא *unto all at once*, but the Syriack ܠܥܠܡ *for ever*, both referring it to the *time*, whereas the Hebrew ſeems rather to the *degree*, from the noun that ſignifies multitude, plenty, abundance. And then God's not forſaking in any eminent *degree*, as it contains his not forſaking *altogether* or *for ever*, ſo it is ſomewhat more than that, and a greater privilege of a pious man, this, not to be forſaken in any *eminent degree*, than not to be *forſaken eternally*, whatſoever the *degree* be at preſent. v. 4. 'tis ſaid that *God* hath *commanded his precept* to be kept מְאֹד *very much*, not to be *heard*, and *talked* of, but *obeyed*; and here v. 8. having ſaid, he *hath decreed* thus to *keep them*, he begs, *keep me* in proportion, at leaſt *forſake me not* עַד מְאֹד *to any great degree.*

b. עַד מְאֹד

V. 9. *By taking heed*] Two difficulties there are in this place: firſt, how לִשְׁמֹר muſt be rendred; then how כִּדְבָרֶךָ. For the firſt, it is in all reaſon, from the force of the preposition ל, and by analogy with the uſe of it v. 4, and 5. to be rendred, *to obſerve*, or *guard*, or *keep*, i. e. as the end of his *cleanſing his ways* precedent, that he may doe it. So the Chaldee and Syriack underſtood it; the former retaining the Hebrew preposition ל, לְמִטַּר *to obſerve*; the latter expreſſing it by יִנְטַר *that he may obſerve*. And ſo the Jewiſh *Arab*, *Behold I ſeek by what a man may cleanſe his ways that he may keep them in* or *by thy precepts*, בְּאַמְרֶךָ. And though the LXXII. have ἐν τοῦ φυλάξασθαι, from whence the Latin and others have their *in cuſtodiendo*, *in* or *by keeping*; yet 'tis frequently obſervable, that their

c. לִשְׁמֹר

their ב is used for ה, and so is to be rendred not *in*, or *by*, but *to*. And so 'tis certain that every *young man* will have special need of some purgatives, the preventing grace of God, to purge and *cleanse his ways*, to work out his natural corruptions, and actual contracted pollutions (which will otherwise extremely incumber him in the course) that he may be, in any competent measure, qualified for the observing of God's commandments. For the second, 'tis very ordinary for prepositions to be redundant, and then בִּדְבָרֶךָ will be best rendred as if it were דְּבָרְךָ *thy word*: so the LXXII. reade τοῖς λόγοις σου *thy words*, and the Syriack בפתגמיך *thy commandments*; and the Latin accords with them. And so the whole verse will be best rendred as one intire question, *Wherewithall shall a young man cleanse his ways, that he may observe thy word?* To which question seeing there follows no distinct answer in the next words, it is to be understood as a poetick form of prayer poured out to God for that grace whereby *young men* may *cleanse*, and without which they have nothing in themselves to doe it.

בִּדְבָרֶךָ

d. V. 10. *Let me not wander*] The Hebrew הִשְׁגֵּנִי is here in the conjugation Hiphil, from שָׁגָה *to be ignorant*, or *erre*. Now of that conjugation the Hebrews observe, that as it signifies sometimes no more than to *permit*, so it sometimes notes to *cause*, sometimes to *occasion* that which the verb imports. Consequently the word here taken in that form is capable of these three interpretations, to *cause to erre*, to *deceive*, to *seduce*. So *Deut.* 27. 18. מַשְׁגֶּה *he that maketh the blind to wander*. And in this sense the Psalmists prayer could not probably be conceived, that God would not *cause* him to *erre*, *seduce* him, *deceive* him; for whatsoever his condition were, this would not be looked on as possible for God (to *deceive* any, in this sense of *causing to erre*,) nor consequently be so solicitously averted. For though of the false Prophet *Ezek.* 14. it be said, *if he be deceived, when he hath spoken a thing, I the Lord have deceived him*; yet the *deceiving* there is not the *causing* him to believe or foretell that false thing, but the disappointing him, doing the contrary to what he hath prophesied. He was first deceived or seduced; so the text hath it, *A prophet* כִּי יְפֻתֶּה *when he is seduced*, וְדִבֶּר דָּבָר *and speaketh a word*; i.e. prophesieth what he hath no commission from God to prophesie, *I the Lord*, saith God, פִּתִּיתִי *have deceived*, (or as the Chaldee אַטְעֵיתִי *I will make him erre*, and the Syriack ܐܛܥܝ *I will*, in the future, so the preter in prophesies is oft taken for the future) *I will deceive that Prophet*, i.e. I will falsify or frustrate him and his prediction, when he predicts peace, I will send destruction; for so it follows, *I will stretch out my hand upon him, and will destroy him from the face of the earth*: which certainly God would not doe, if he had been the cause of his error, or sin of prophesying as he did. It remains then, that the Psalmists prayer is to be understood here either in the first or in the third sense. The first, that of the non-permission, is not so probable, for it is the common state of good men here to be still left peaceable, so as not to be totally restrained and hindred, (and so not permitted) to fall into sin (if it be in this sense, it must be of not being permitted to be tempted above their strength.) 'Tis more probable to be understood in the third sense, of God's doing nothing that may *occasion* their wandering from his commandments. This God may be said to doe, when he withdraws sufficient grace, leaves a man or delivers him up to himself. But that God by the tenure of Evangelical mercy will not doe, unless we first leave him. And therefore the Psalmist that can say, as here he doth, *with my whole heart have I sought thee*, may pray in faith, found his request on God's promise, that he will not thus leave him, deliver him up to *wander from* his *commandments*. The LXXII. reade here μὴ ἀπώσῃ με, the Latin, *ne repellas*, *repell me not from thy commandments*: but they sure are to be understood in this notion of the form Hiphil, *abdicate me not* (so ἀπώσῃ were more fitly rendred) not, *drive me not away*, in that vulgar notion of *repelling*, but *repudiate me not*, *forsake me not*, deny me not that grace which is necessary to my adhering to *thy commandments*.

הִשְׁגֵּנִי

V. 13. *All the judgments*] In this place it is observable that the Jewish *Arab* for כָּל *all* reads *many*, in relation probably to that opinion of theirs, that therefore God gave many Commandments to them, that though they did not *all*, by doing others they might be saved.

e. כָּל

V. 17. *Deal bountifully*] גְּמֹל which signifies either *to doe good*, or *to render* and *return good*, is here by the ancient interpreters rendred in the latter notion, the Chaldee שְׁלֵם טַב *retribute good*, the LXXII. Ἀνταπόδος *retribute*, the Latin and Æthiopick follow them, *retribue servo tuo*, the Syriack (and with them the Arabick) حازه *hearken to thy servant*, in the notion of answering, which is all one with that of *returning*. This makes it reasonable to resolve, that what follows in the verse is in sense to precede, as that to which the *return* is begged as a reward, though not of debt, yet of pact and mercy. And then it must not be rendred, *that I may live* —— but simply, *I will live, and keep thy word*: and so indeed the Hebrew exacts, אֶחְיֶה *I shall* or *will live* —— so the Chaldee also without any addition or paraphrase, אֶחְיֵי *I will live*, and the LXXII. ζήσομαι *I will live*. Yet the Syriack have ܘܐܚܐ *that I may live*, and so the Æthiopick; the Arabick, *that he*, i.e. *thy servant*, *may live*, agreeable enough to their former rendring of גְּמֹל *hearken*. But the Latin depart from all, and reade, *vivifica me & custodiam* —— *inliven me and I shall keep thy words*, a paraphrase no doubt of the Syriacks rendring, *hear that I may live*, for that is all one with *inlivening*: And the Jewish *Arab*, *And in bounty give life to thy servant, that I may keep thy commandments*. But the rendring of the Chaldee and LXXII. I have chosen to adhere to, as being most literal, and most commodious to connect with the insuing words; and the rather, because in the next verse, where the phrase is of that scheme wherein the Syriack here taketh it, *Open* —— *that I may* —— the Hebrew scheme differs from what here it is, וְאַבִּיטָה, not *Open* —— *I shall*, but, *Open, and I shall* —— the form, we know, that every where imports as we render it, *that I may*.

f. גְּמֹל

אֶחְיֶה

V. 20. *Breaketh*] The Hebrew גָּרַס, which is but once more used in the Bible, *Lam.* 3. 16. and there signifies *to break*, hath in the Chaldee a metaphorical signification, for being *taken up*, being *imployed*, *studying*, *vehement desire*. So when *Prov.* v. 19. the Hebrew hath רָשָׁה, which we render *being ravisht with her love*, the Targum reads תְּגֵרִים *being wholly taken up with it*. From thence is גָּרִים *a student*, or *scholar*. And in this metaphorical (not that other literal) sense the word seems here to be used, גָּרְסָה נַפְשִׁי *my soul is wholly taken up*, or *imployed*, לְתַאֲבָה *with the desire* or *longing it hath* —

g. גָּרַס

hath — The Chaldee reads רְעֵנַת לְרַעֲוָתָא *my ſoul hath deſired the deſire*, i. e. *vehemently deſired*, the LXXII. ἐπιθυμεῖ τὴν ἐπιθυμίαν, and ſo the Latin, *concupivit deſiderare*, *my ſoul hath longed to deſire*, i. e. *hath had a longing deſire*; the Syriack more clearly ܢܦܫܝ ܫܬܩܬ ܘܬܝܒ *my ſoul hath longed and deſired*. All very fit and proper paraphraſes to expreſs the importance of the phraſe.

h. אֲרוּרִים V. 21. *That are curſed*] The Hebrew אֲרוּרִים is ſo placed, that it is uncertain whether it be joyned by appoſition to *the proud* foregoing, or begin the next ſenſe, thus, *Curſed are they that erre* — The former may hold, and bear this ſenſe, that *the proud*, rebellious, diſobedient, impenitent ſinners *that erre from* his *commandments*, and go on unreformed in their wandrings, are moſt unhappy and *execrable* in being ſuch, their *pride* and obſtinacy is the greateſt *curſe* to it ſelf, and yet they are rebuked, certain to be ſeverely puniſhed by God. But all the ancient interpreters ſeem to have followed the other ſenſe; דְאִשְׁתְּלִיוּ לְיָטִין ſay the Chaldee, in the ſame ſcheme as the Hebrew, and may moſt probably be rendred, as their Latin doth, *maledicti qui oberrant*, *curſed are they that erre*; but the LXXII. expreſly, ἐπετίμησας ὑπερηφάνοις, ἐπικατάρατοι οἱ ἐκκλίνοντες — *Thou haſt rebuked the proud, curſed are they that erre* — and the Syriack, *Thou haſt rebuked the nations* or *Gentiles*, ܥܡܡܐ ܕܥܠܡܐ *the Gentiles*, ܕܡܛܥܝܢ ܒܟ ܐܢܘܢ *and they are curſt which erre*; and ſo the Latin, *maledicti qui declinant*, *curſed are they that decline from thy commandments*. And then the latter part of the verſe is an *exegeſis* of the former, the *curſe* here the explication of God's *rebuke*. And though both ſenſes are very commodious, and ſo are retained in the paraphraſe, yet the authority of the interpreters will incline to the latter of them.

i וְלָפָה V. 28. *Melteth*] From דָּלַף *to deſtill* or *drop*, *Eccl.* 10. 18. or *to weep* and *pour out tears*, *Job* 10. 16, 20. the Hebrew וְלָפָה here is beſt rendred *weepeth*. The Chaldee render it by the cauſe of tears (ſorrow) אַגְמַת *my ſoul was ſorrowfull*, (אַגְמָא uſed by them in the notion of עָגָם) the Syriack to the ſame ſenſe ܥܠܬ ܢܦܫܝ *is troubled*; but the copies of the LXXII. which now we have read ἐστάξεν, and from thence the Vulgar Latins (with the Arabick) *dormitavit*, *was drowſie*. But Saint *Ambroſe*'s reading, *ſtillavit* to which *Hilarie* alſo accords) aſſures us the true reading was ἔσταξεν *diſtilled*, which was eaſily corrupted by the Scribes into ἐνύσταξεν, to which they might be tempted by the ἀκηδίας *wearineſs*, which follows, by which they rendred טַחֲוָה *for grief*, it being of the nature of ſadneſs to make one *weary* of every poſture. *Abu Walid* obſerves the proper notion of דלף to be *dropping*, as when an houſe *drops*, thence, ſaith he, to be transferr'd to denote *weeping*, and then farther in this place to denote *diſſolving*, *flowing*, or elſe the ſame with that phraſe, *Jer.* 13. 17. *my ſoul ſhall weep in ſecret places*. The Jewiſh *Arab* reads נאסת, which will ſignifie being *afraid*, or perhaps being *weak*.

k. רְחַב V. 32. *When thou ſhalt*] The notion of רָחַב when 'tis applied to the *heart*, is here critically to be obſerved. The word primarily ſignifies *to dilate*, and the *dilatation* of the *heart* is the conſtant effect of joy, as the contraction is of ſorrow, *Iſa.* 60. 5. וְרָחַב *and thy heart ſhall be dilated*, i. e. rejoyce, as being delivered from diſtreſs or fear foregoing. Accordingly God's *inlarging* the *heart* here is rejoycing it, making it glad. This he doth by the comforts of a good conſcience, that *joy in the Holy Ghoſt*, the great pleaſure that reſults from the practice of pious duties, the tranſporting delights and joys of his χρηστὸς ζυγὸς *gracious yoke*, when by his grace we come to the experience of it. This the Chaldee and LXXII. have literally expreſt by תַּפֵּחִי and ἐπλάτυνας, *thou haſt dilated my heart*; but the Syriack more clearly by ܐܦܝܬ from חֶדְוָה *to rejoyce*, *thou haſt exhilerated*, or *made me glad*. Which rendring being in all probability the moſt commodious to the place, it will be fit to follow them alſo in the rendring of כִּי, not *when* (as we reade from the LXXII. ὅταν) but *becauſe*, or *ſeeing that*, for ſo they reade ܡܛܠ *becauſe*: This being not onely the ſeaſon, but the motive of all others moſt powerfull and ingaging to expedite *running the way of* God's *commandments*, the alacrious performance of all duty, becauſe the performance of it is matter of ſuch experimental delight and joy to them that are exerciſed therein.

l. עֵקֶב V. 33. *Unto the end*] The Hebrew עֵקֶב as it ſignifies *an end*, ſo it ſignifies *a reward*. So *Pſal.* 19. 11. *in the keeping of them there is* עֵקֶב רָב *great reward*; the LXXII. reade ἀνταπόδοσις *retribution*. And ſo in this Pſalm v. 112. they render it διὰ ἀνταπόδοσιν *by way of return* to the *rejoycing* of his *heart*, which his *teſtimonies* yielded v. 111. And ſo *Aben Ezra* underſtands it here, and ſo the Interlinear, reading *mercede*, *by way of reward* or *return*; and ſo being oft turned into a prepoſition, rendred *propter*, *for*, it ſtill retains this notion, *by way of return*, or *reward*, ſee *Iſa.* v. 23. *Gen.* 22. 18. And ſo the ſenſe will beſt bear, *Teach me* — *and I will obſerve it by way of return*, or *reward*, or *gratitude* to thee, God's mercy in *teaching*, being in all reaſon to be *rewarded*, or anſwered by our *obſerving* and taking exact care of what he teaches. Or elſe, by analogy with *Pſ.* 19. 11. where the *keeping* his *commandments* brings *great reward* with it, it may here be rendred עֵקֶב (underſtanding the prepoſition לְ) *for the reward*, meaning the preſent joy of it, v. 32. not excluding the future Crown. The Chaldee here reade עַד גְּסִירָא *unto the end* (as ver. 112. עַד סוֹפָא *even to the end*;) and ſo *Abu Walid*; and the LXXII. διαπαντὸς *altogether*. The Syriack wholly omit it here, but v. 112. reade ܫܦܝ *firmly*, or *certainly*, or *in truth*, i. e. *ſincerely*: which as it is more agreeable to that place than the Chaldees *to the end*, which cannot probably follow לְעוֹלָם *for ever*, as there עֵקֶב doth; ſo it would as fitly agree with this place, *I ſhall obſerve it ſincerely* or *firmly*. But of this there is no example, nor ground in the origination of the word, which is evidently uſed for *reward Pſal.* 19. but not ſo evidently for either *an end* (unleſs as it is uſed for the heel, the laſt part of the body, in relation to which the Jewiſh *Arab* renders it עלי אתר *juxta veſtigium*, or *è veſtigio*, *inſtantly*, *without delay*, as if his *keeping* it ſhould follow on the heels, as it were, of his being *taught* it) or elſe for *truth* and *firmneſs*. And therefore ſtill that of *reward* or *return* to God is the moſt allowable rendring of it here, and v. 112.

m. הַדְרִיכֵנִי V. 35. *Make me to go*] The Hebrew הַדְרִיכֵנִי in Hiphil from דָּרַךְ *to go*, or *tread*, or *walk*, is *to lead*, or *direct*, or *conduct* in any journey. So *Pſal.* 25. 9. we render יַדְרֵךְ *ſhall guide*, and יַיְדְרִיכֵם *he led them*. And ſo the LXXII. rightly here, ὁδήγησόν με, *Lead me*, *direct me*, *conduct me*, and the Latin *deduce*, *lead*.

n. V. 38. *Who is devoted to thy fear*] It is uncertain how

אֲשֶׁר לְיִרְאָתֶךָ how אֲשֶׁר לְיִרְאָתֶךָ is to be rendred, becauſe uncertain to what אֲשֶׁר relates, whether to *thy word*, or to *thy ſervant*. The Syriack joyns it with the latter, *thy ſervant* עַבְדָּא דִּדְחִיל מִנָּךְ *which worſhips*, or *fears thee*. But the Chaldee joyns it with *thy word*, דִּי לְרַחֲלְתָךְ *which is to the fearing*, or *which concerns the fearing thee*. So the LXXII. leaving out the אֲשֶׁר *which* as redundant, reade εἰς τὸν φόβον σου, *to the fear of thee*. And to this the Hebrew poſition of the words inclines, *ſtabliſh to thy ſervant* אִמְרָתְךָ *thy word*, אֲשֶׁר *which is to the fearing thee*: and remembring that אִמְרָה *word* is one of the appellations of God's Commandments, thoſe, we know, immediately tend to the fear of God. The Jewiſh *Arab* reads it, *Make good to thy ſervant thy ſaying which is to the people of thy fear*, or *thoſe that fear thee*. But *Aben Ezra*, *Every decree of thine, which may bring me to thy fear*.

o. וְאֶשָּׂה כַפַּי V. 48. *My hands alſo will I lift up*] וְאֶשָּׂה כַפַּי *lifting up the palms*, or *hands*, is a phraſe of various uſe: 1. for *praying*, *Pſal.* 28. 2. *When I cry unto thee, when I lift up my hands toward thy holy oracle*; *Lam.* 2. 19. *Lift up thy hands toward heaven*; *Hab.* 3. 10. *the deep uttered his voice, and lift up his hands*; from whence the Apoſtle hath the phraſe of *lifting up holy hands*, 1 *Tim.* 2. 8. and ſo —*ad ſidera palmas*, in the poets: 2. for *bleſſing* others, *Lev.* 9. 22. *Aaron lift up his hands toward the people, and bleſſed them*; or for *praiſing* and *bleſſing* God, *Pſal.* 134. 2. *lift up your hands— and praiſe the Lord*, and *Pſal.* 22. 4. *I will bleſs thee, I will lift up my hands*— 3. for *ſwearing*, *Gen.* 14. 22. *I have lift up my hand to the Lord*— i.e. ſworn; *Exod.* 6. 8. *I lifted up my hand* נָשָׂאתִי אֶת יָדִי, we render it, *I ſware to give it to Abraham*— *Ezek.* 36. 7. *I have lifted up my hand, i.e.* ſworn, *ſurely*, &c. ſo *Rev.* 10. 5. *the Angel lifted up his hand to heaven and ſware*; ſo *Deut.* 32. 40. of God, *I lift up my hand to heaven, and ſay, I live for ever*, a form of God's ſwearing; *Pſal.* 106. 26. *He lifted up his hand againſt them to overthrow them in the wilderneſs*, i. e. he *ſware they ſhould not enter into* his *reſt* (ſee note g on that *Pſalm*:) 4. for *ſetting about any action*, eſpecially of weight, *Gen.* 41. 44. *without thee ſhall no man lift up his hand* — *i.e.* attempt or doe any thing; ſo *Pſal.* 10. 12. *Ariſe, O Lord, lift up thy hand, forget not the poor, i.e.* ſet to thy active hand to their aſſiſtance; ſo *Heb.* 12. 12. *lift up the hands that hang down, and the feeble knees*, i.e. ſet actively and vigorouſly about the Chriſtian task. And every of theſe might poſſibly be accommodated to this place, of *lifting up* his *hands to* God's *commandments*. For it may be 1. *praying* for God's grace to perform them: 2. *bleſſing* them as we do our daily food, or rather *praiſing* and *bleſſing* God for them, in reſpect of the great advantages we may reap by them; and to this the Syriack ſeems to have inclined, adding at the end of the verſe וְאֶתְפָּאַר בִּרְעוּתָךְ *and I will glory in thy faith or fidelity*: 3. it may be *vowing* and promiſing *under oath* a conſtant obedience to them: or 4. it may be the *ſetting vigorouſly about* them. And that is the moſt probable meaning of it, *I will lift up my hands* to the practice of them.

p. חֲבָלִים V. 61. *The bands*] The Hebrew חֶבֶל *a cord* doth alſo ſignifie *a troop* or *company*, whether of ſouldiers or of any other: ſo 1 *Sam.* 10. 5. חֶבֶל נְבִיאִים *a troop of prophets*, for ſo the Chaldee there render it, סַיְעוּ סַפְרַיָּא *a company of ſcribes*; and ſo here סַיְעַת *a company* or *troop of wicked* men; in oppoſition whereto is אֲנִי חָבֵר ver. 63. *I am a companion* engaged in another ſociety. This farther appears by the עֹדְדֵנִי that follows, men may be ſaid to *rob* or *plunder*, but *cords* or *bands* cannot.

q. טַעַם V. 66. *Good judgment*] From טָעַם *guſtavit, to taſte*, the noun is uſed for *ſapor*, *ſavour* or *taſte* of any thing; *Exod.* 16. 31. טַעְמוֹ the *taſte of the manna was as the taſte of a wafer* — And the verb being transferred from the body to the mind (*Pſal.* 34. 8. טַעֲמוּ *taſte*— *how gracious the Lord is*) the noun is ſo in like manner, and ſignifies in proportion either the outward faſhion and behaviour, *&c.* by which the mind is diſcerned, as meats by the *taſte*, as in the title of *Pſal.* 34. *when David changed* טַעְמוֹ *his behaviour*, the LXXII. reade τὸ πρόσωπον his *countenance*; or elſe the inner diſpoſition and habit of mind, rendred by them ὁ τρόπος *diſpoſition*, 1 *Sam.* 25. 33. Other uſes of the word there are for a *decree*, *Jon.* 3. 7. and *Dan.* 3. 10. but that which beſt agrees to it here, where it is joyned with *knowledge*, is either 1. as our Engliſh render it, *judgment*, in the notion of *opinion*, *counſel*; ſo the Jewiſh *Arab* and *Abu-Walid* render it by a word deduced from רָאָה *vidit to ſee*, and ſpoken of the mind, *ſenſit, judicavit, ſtatuit, to think, judge*, or *reſolve*; or elſe 2. the *habit of mind*, *genius*, *indoles*, and then טוּב טַעַם will be *goodneſs of diſpoſition*, *inclination*, to which when *knowledge* is added, it is a ſpecial gift of God, fit to be here the matter of a prayer. The Chaldee 1 *Sam.* 21. 13. and in the title of *Pſal.* 34. render it מַדְעָךְ and מַדְעֵיהּ *thy knowledge*, and *his knowledge* or *ſenſe*; and accordingly here the Interlinear reads *bonum ſenſum*, *a good ſenſe*, and the tranſlatour of the Chaldee (which here reteins the Hebrew טַעַם) *rationem*, *reaſon*. But as that notion cannot be applicable to the word in the title of that Pſalm (for ſure *David* was not really mad, and ſo 'twas not his *ſenſe*, or *knowledge*, or *reaſon*, that was ſaid to be changed there;) ſo it is not certain that it hath that ſenſe in any other place of ſcripture. The moſt probable is that of *Prov.* 11. 22. where the *fair woman* וְסָרַת טָעַם is compared to *a jewel of gold in a ſwines ſnout*. Here the Interlinear reads *declinans diſcretionem*, as from סוּר *receſſit, departing from diſcretion*, and the Vulgar Latin *fatua*, *fooliſh*; but the LXXII. κακόφρων, which cannot be better rendred than *of ill inclinations*, *diſpoſition*: and to that I ſuppoſe the Chaldee accords, and the Syriack, both reteining the original טָעַם in their dialects, and the former reading it with סְרִי as from סְרָא and סְרִי *to be corrupted or ſtink*, the latter reteining the Hebrew סָרַר, as that ſignifies *perverſe*, *contumacious*, and ſo may beſt be rendred (not as the Latin of the one, *fœtida ſenſu*, and of the other *fœtida ſapore*, but) *of a corrupt* or *perverſe diſpoſition*, or *manners*, as φθείρουσιν ἤθη, 1 *Cor.* 15. 33. *to corrupt manners* is applied to the debauching their whole habit of mind. And proportionably here טוּב טַעַם will be the χρηστὰ ἤθη the *good manners*, there mentioned, or rather χρηστότης ἠθῶν *goodneſs of manners*. The LXXII. have divided it into χρηστότητα καὶ παιδείαν *goodneſs and diſcipline*, and the Latin follow them; and the Syriack have changed the order טַעַם וְטוּב *ſavour and goodneſs*.

r. טִפַּשׁ כַּחֵלֶב V. 70. *Fat as greaſe*] The Hebrew טִפַּשׁ כַּחֵלֶב is very differently rendred by interpreters. The LXXII. reade ἐτυρώθη ὡς γάλα, *is made cheeſe like milk*; and the Syriack, Latin, and Arabick accord with them. And this undoubtedly by reading חֵלֶב *milk* for חֵלֶב *fat*; for טִפַּשׁ, confeſtly ſignifying *increaſſation*, being applied to *milk*, it muſt needs ſignifie being *coagulated*, or *made into cheeſe*. But the Chaldee,

dee, it is certain, reade חֶלֶב, and ſo render it תֶּרֶב *fat*. The word טָפַשׁ being onely here found, the *Jews* do but by gueſs give the meaning of it. *Aben Ezra* notes onely that it is without a fellow. *R. Solomon* meddles not with it. *Kimchi* renders it *to be fat*. *Abu Walid* gives three expoſitions of it; 1. rendring it by the Arabick طفس, and expounding it *is troubled*, (or corrupted, or unclean, foul, ſordid and ſtinking (or ſending up ſmells or fumes like that of *fat* ſtinking fleſh) with unclean evil thoughts *ſends up*, ſaith he, *ſtinking fumes of evil thoughts, like burnt fat*: 2. according to the Chaldee uſe of it, *to be fat* and *groſs*: 3. טנבת, or, as more probably it ſhould be written, בונבת, or כנבת, which ſignifies *to be thick* and *groſs*, or *hard*; and then the two laſt fall in as one almoſt. Now for the conſtruction, it may moſt probably be by underſtanding a prepoſition, not *their heart is incraſſate* or *groſs like fat* (for *fatneſs* can no more be ſaid to be *groſs*, than to be *fat*, being that by which other things are *incraſſate*:) but, either *their heart is groſs as fat*, i. e. as if it were a mere lump of *fat*; or, *their heart is become groſs as with fat*, as *Pſal.* 73. 7. *their eyes ſtand out* מֵחֶלֶב *with fat*; and 'tis ordinary in poeſie for the prepoſitions to be omitted. Thus the tranſlatour of the Chaldee ſupplies the prepoſition by rendring it in the ablative caſe, *incraſſatus eſt quaſi adipe, is incraſſate as with fat*, and ſo the learned *Caſtellio*, *quaſi obeſitate obtuſum eſt, is ſtufft up as with fat*. And to that the Jewiſh *Arab* agrees, *their hearts are ſtuffed up* ב *with fat*. As for the application of this to the *heart*, the *groſs* or *incraſſate heart* is all one with the dull or ſtupid, as *pinguis Minerva* among the Latines ſignifies, and this from nature, the membranous lean parts being onely ſenſitive. And thus will it ſtand in direct oppoſition to the טוב טַעַם *good genius* or *diſpoſition*, v. 66. and denote the νῦς ἀδύνατος, the *ſtupid incapable mind*, and ſo in effect (although *fat* is the ſofteſt of any fleſh) an obdurate *heart*, in the ſenſe that *Philoponus* uſeth παχυνόμενον *an incraſſate ſpirit*, and many the like expreſſions are uſed.

f. קָטַר

V. 83. *Smoak*] From קָטַר *to ſend up ſmoak*, or *incenſe*, or *burn*, *Exod.* 29. 18. is קִיטֹר *ſmoak*, *Gen.* 19. 28. and ſo here *a bottle* בְּקִיטֹר *in the ſmoak*, *a bottle* of skin (ſuch as the *Jews* uſed) *hung up in the ſmoak*, and by that means parcht and dry, and ſo fit to expreſs one worne out and dried up with long ſuſpence of expectation. The LXXII. reade ἐν παχνῇ *in the froſt*, the Latin *in pruina*, and the Syriack ܒܟܦܐ *in the froſt*, from ſome other notion of קִיטֹר, of affinity with that wherein 'tis uſed *Pſal.* 148. 8. in company with *hail and ſnow*, probably from the manner of the generation of a *froſt*, or congealed miſt, being but a *ſmoak* out of the earth. The Jewiſh *Arab* renders it ſtrangely, *as he that wandreth, noddeth, reeleth in the ſmoak being amazed*.

t. כַּמָּה יָמָי

V. 84. *How many are the days*] כַּמָּה יָמָי *how many days*, is here moſt probably to be interpreted by the context, which, from the beginning of this Octonary, ſpeaks of God's deferring his deliverance, and permitting him to wait and pray, and yet lie under his affliction. And accordingly there being an *ellipſis* in the words, it is in reaſon ſo to be ſupplied as beſt agrees with that ſenſe, *How many days of*, or *to thy ſervant* (the word עַבְדֶּךָ, without a prepoſition, is indifferent to either) i. e. *how many days* are appointed or aſſigned me for the continuance not of life (as *How many are the days* ſound,) but of the preſſures or afflictions that are upon me? and ſo it accords with *when wilt thou comfort me?* v. 82. and *when wilt thou execute judgment* (avenge or puniſh, or at leaſt reſtrein and check *my perſecutours?*) in the remainder of this verſe. Thus 'tis frequent in the Hebrew, and among the Helleniſts, for *day* to ſignifie *judgment*, *his day is coming*, *Pſal.* 37. 13. (ſee note on *Rom.* 13. [d] *Heb.* 10. [a].)

v. זֵדִים

V. 85. *Proud have digged pits*] The notion of זֵדִים *proud* in this Pſalm, for wicked, injurious men, both here, and v. 21, 51, 69, 78, 121. is here obſerved by the LXXII. which render it ἄνομοι *wicked* (and ſo the Syriack and Latin ܚܛܐ and *iniqui*, *wicked* men) as *Iſa.* 13. 11. ἄνομοι *lawleſs*, and זָדוֹן ἀσέβεια *impiety*, *Deut.* 18. 22. and frequently ὕβρις *contumely*, *Pride* being indeed the original as of all wickedneſs, ſo eſpecially of *contumely* and *injury*. For כָּרוּ לִי שִׂיחוֹת *they have digged ditches* or *pits for me*, which the Chaldee and Syriack follows, the LXXII. reade διηγήσαντό μοι ἀδολεσχίας, the Latin *narrarunt mihi fabulationes*, *they have told me vain and idle diſcourſes*; ſo ἀδολεσχίας ſignifies φλυαρίας, and the Arabick fully expreſſes it by words of *dotage* or *folly*, long impertinent diſcourſes of other mens matters. The ground of their reading is viſible: שִׂיחוֹת with שׂ from שׂוּחַ *to ſpeak* or *talk*, is elſewhere duly rendred by them ἀδολεσχία *talk*, 1 *King.* 28. 27. but being here with שׂ from שׂוּחַ *to decline*, *bend down*, &c. it ſignifies *a ditch*, or *pit*, or *declining* ground, and ſo is uſed *Pſal.* 57. 6. As for כָּרוּ from כָּרָה *to dig*, and *Pſal.* 7. 15. joyned with כּוֹר *a ditch* or *pit* (parallel to שִׂיחָה here) though it have no ſignification proportionable to that of διηγήσαντο *telling*, yet the other word being ſo rendred, *idle talks* or *diſcourſes*, for *pits*, this was by analogy to follow; the *telling* being accommodated to thoſe *talks*, as *digging* to *pits*. Meanwhile this rendring of the LXXII. is not very unagreeable to the ſenſe, their *telling* him long and *idle tales*, or talking thus impertinently with him, being eaſily ſuppoſeable (as was the *Herodians* and *Phariſees* with *Chriſt*) to have been deſigned on purpoſe to inſnare him. What here follows אֲשֶׁר לֹא כְתוֹרָתֶךָ *which are not according to thy Law*, (for which the Chaldee reads דְּלָא פַּקֵּדְתָּנוּן *which thou haſt not commanded in thy Law*, and the LXXII. οὐχ ὡς ὁ νόμος σου κύριε, *not as thy Law, O Lord*) is to be taken in the Hebrew dialect (imitated by moſt other languages) by the figure μείωσις, when that is ſaid to be not good, or not well done, which is extremely ill, when unprofitable ſignifies very wicked, and many the like (ſee note on *Matt.* 12. e.) for ſo here, *not according to Law* ſignifies extremely contrary to it, and ſo παρανόμοι, by which the LXXII. rendred *the proud* here, is literally no more than they that act *beſide the Law* (which is the ſtyle of the Syriack in this latter part of the verſe) but it ſignifies thoſe that doe moſt contrary to it.

w. לְעוֹלָם יְהוָה

V. 89. *For ever, O Lord*] The Syriack ſeem moſt fitly to have expounded theſe words לְעוֹלָם יְהוָה *For ever, O Lord*, by addition or ſupply of ܐܢܬ ܗܘ *art thou*, thus, *Thou art for ever, O Lord, and thy word indures*. This may ſuggeſt a rendring of theſe two verſes by way of correſpondence, that one may bear proportion and be directly anſwerable to the other; which will be, if we ſhall compare together the beginnings and the ends of the verſes ſeverally. The beginnings lye thus, *Thou art for ever, O Lord*, v. 89. *Thy faithfulneſs is* לְדֹר וָדֹר *to generation and generation*, i. e. *to all generations*, which are exactly parallel. Then the latter parts of the verſes lye thus, *Thy word* נִצָּב *ſtands* or *is ſettled*

ſettled in the heavens, v. 89. *i. e.* whatſoever thou commandeſt in heaven, doth certainly come to paſs, and *Thou haſt eſtabliſhed the earth*, וַתַּעֲמֹד *and it ſhall ſtand* or *abide*, i. e. the *earth* and all things in it are by thee moſt firmly *eſtabliſht*. And then as the parallel will be exact, ſo the ſenſe will flow moſt currently. The parallel will be exact, for as v. 89. his *word* is ſaid to *ſtand* or be *ſettled in heaven*, ſo v. 90. his *faithfulneſs* ſhall be ſaid to *abide* or *ſtand in the earth*, as ſtedfaſt as the *earth* it ſelf, or ever ſince the creation and *eſtabliſhment* of the *earth*. And then the ſenſe will be, that as God is eternal, ſo his *word* and *faithfulneſs* remains conſtant, and never fails in *heaven* above, or here below on *earth*, where from the afflictions of good men there is more ſhew of objection againſt God's making good his promiſe to them. Now as his *word* and *faithfulneſs*, though ſevered in place, are to be united in ſenſe, and ſignifie his faithfull performance of his word; ſo the *heaven* and *earth* are in ſenſe to be joyned alſo, and ſignifie by a frequent Hebraiſm (ſee note on 2 *Pet.* 3. e.) the whole world, in his conſtant governing of which this his *fidelity* is as illuſtriouſly viſible, as in the creation of them. Accordingly v. 91. they are joyned together, *They continue this day*, or, *They have continued to this day* עָמְדוּ הַיּוֹם, *they* in the plural, and הַיּוֹם either adverbially, as the Chaldee reade יוֹמָנָא *this day*, or underſtanding the prepoſition עַד *untill this day*; not as the LXXII. διαμένει ἡ ἡμέρα *the day continues*, but *they*, *i. e.* the *heaven* and the *earth* foregoing, and conſequently all things therein comprehended, for ſo it follows, כִּי הַכֹּל *for all things ſerve thee.*

x. קֵץ V. 96. *End of all perfection*] The word קֵץ, which we render *end*, ſignifies *limit*, or *boundary*, or *extreme part*, and is moſt ordinarily applied to places or regions; ſo the LXXII. who render it πέρας *bound*. And if in this ſenſe it be here uſed, then 'tis not amiſs to take notice of the Syriacks rendring of תִּכְלָה *perfection*, by ܣܘܦܐ, which their Latin tranſlatour *Sionita* renders, *regioni region, I have ſeen that there is a bound to every region*; for ſo סוף which ſignifies *a bound* or *end* (and is here by the Chaldee uſed to render קֵץ) is there rendred *a region*, and مسافة in Arabick is *ſpace* or *place*, χωρὰ or τόπος, the common ſtyle of a *region*. So ſaith *Sionita* in a note on this his verſion in the margin of his edition in quarto, *Propriè terminum ſignificat, ſæpe tamen pro regione ſeu parte mundi ſumitur*, *It properly ſignifies bound, limit, yet 'tis oft taken for a region or part of the world.* To this the latter part of the verſe well accords, of רְחָבָה מְאֹד the *exceeding width* or *amplitude* of God's *commandments*, not having ſuch *bounds* as each *region* hath. And to this perhaps the Chaldee lookt, which paraphraſtically expreſſeth it לְכֹל מָה דְּאִשְׁתְּדַל וְאִשְׁתְּכַח *of all that I have been ſolicitous of, or beheld.* This carries that probability with it, that it deſerved to be mentioned. And if it be not accepted, then ſtill תִּכְלָה, in the ordinary ſignification of *perfection* or *univerſality*, as a comprehenſive word, muſt denote the greateſt *latitude* or *amplitude*, whether qualitative or quantitative, of vertue, or of ſpace, and ſo ſtill קֵץ be *the bound* or utmoſt *extent* of it. The Jewiſh *Arab* renders it, *To every kind an end*; *Abu Walid*, *I have ſeen the uttermoſt of every end* [or *uttermoſt extent*] *but the extent of thy judgment*, [*commandment*, *law*, *or wiſedom*] *for that is wider and deeper, than that the uttermoſt of its extremity* [*or end*] *may be attained to.*

y. נַפְשִׁי בְכַפִּי V. 109. *My ſoul is — in my hand*] The meaning of this phraſe is obvious, *I am in danger of my life.* See *Jud.* 12. 3. *I put my life in my hands, and paſſed over againſt the children of Ammon*, i. e. I fearleſly adventured my life. So 1 *Sam.* 19. 5. *he put his life in his hand, and ſlew the Philiſtims*, i. e. by adventuring his own life he killed the other: and ch. 28. 21. *I have put my life in my hand, and hearkened to thy words*, i. e. run the hazard of my life to obey thee: and *Job* 13. 14. *Wherefore do I take my fleſh in my teeth, and put my life in my hand?* The onely difficulty is, what is the original of this proverbial ſtyle. This *Pat. Cockburne* hath propoſed as an inſtance of the interpreting ſcripture from vulgar ſpeech, making this to be the meaning of it, that he hath no aid now left him but from his own *hand*, as being left deſtitute of all other help or auxiliaries. And thus indeed the place in *Judges* ſeemed to ſuggeſt, *When I ſaw that ye delivered me not, I put my life in my hands, and paſſed over againſt the children of Ammon*; you gave me no aid, and ſo I was fain to go over my ſelf without you: and ſo likewiſe of *David*, who without any help ſmote *Goliah*, to which there *Jonathan* refers, 1 *Samuel* 19. 5. But the other places, of the witch of *Endor* and *Job*, will not bear this ſenſe; and therefore this is not to be pitcht on, but rather this. That as what is in a man's *hand* is eaſily parted with, eaſily loſt, and as eaſily taken from him, ſo a man's *life* is ſaid to be *in his hand*, when there is but little diſtance betwixt him and death: and ſo the Chaldee interprets it by way of paraphraſe, *my ſoul* מְסַתְּכְנָא *is in danger* (from סָכַן, which in Hebrew is *to profit*, but in the Chaldee language *to periclitate*) עַל גַּב יְדִי *in the back of my hand*, which conſequently he hath no hold of, it may depart at pleaſure. So the Jewiſh *Arab* thus paraphraſeth it, *Although my ſoul be as it were in my hand continually through danger.* And this is the moſt allowable original of the phraſe. The LXXII. have here varied the phraſe, and reade ἐν ταῖς χερσί σου, *my ſoul is in thy hands*, and ſo the Syriack ܒܐܝܕܟ *in thy hands*; not ſo probably miſreading the Hebrew בְּכַפִּי into בְּכַנְפֵּךְ, as expreſſing it by way of pious paraphraſe, our lives being then certainly in God's hands, to ſave if he pleaſe, when they are in humane ſight in greateſt danger, and ſo by every pious man to be depoſited in God's hands.

z. סֵעֲפִים V. 113. *Vain thoughts*] סֵעֲפִים is here to be taken not for the *thoughts* or opinions themſelves, as elſewhere, *Job* 20. 2. and 1 *King.* 18. 21. but for the *perſons* that think, and that not for *thoughts* ſimply, but for *wicked thoughts*, all the ancient interpreters agree: the LXXII. reade παρανόμους, the Syriack ܥܘܠ, the Latin *iniquos*, *tranſgreſſors*, *wicked men*; *breakers of the Law*, ſaith the Arabick. The Jewiſh *Arab* reads אלמרא ין *hypocrites*, and the Chaldee by way of paraphraſe, דְּחַשְׁבִין מַחְשְׁבָן סְרִיקָן *thoſe that think vain* or *falſe thoughts*. *Abu Walid* expounds it *thoſe that have hypocriſie, and evil counſels, and deceitfull cogitations.* And ſo *Kimchi* ſaith that others interpreted it as an Adjective, though he as a Subſtantive, for the *thoughts* themſelves. *Sol. Jarchi* interprets it of *inſtability*, hanging diſtracted between two opinions, betwixt God and *Baal*, the διαζωνίαν, or ἀνὴρ δίψυχος, *Jam.* 1. the *double-minded man unſtable in all his ways.*

&. הִשְׁבַּתָּ V. 119. *Droſs*] The Hebrew reading of this verſe is much departed from by the ancient interpreters. The words are plain in the original, הִשְׁבַּתָּ *thou haſt deſtroyed* or done away, *made to ceaſe*,

סְיָגִים (so הִשְׁבַּתִּי is uſed *Ezek.* 12. 23. in Hiphil, from שָׁבַת *to reſt* or *ceaſe*) סְיָגִים *the droſs*, ſo סִיג ſignifies all the *droſs* or *refuſe* that goes away (from סוּג *to recede*) and departs from the metal in the melting, and ſo in other things; *Midr. Tehil.* ſaith that grapes being preſt make סְיָגִים, which men throw upon the ground, (and ſo God's judgments are deciphered in ſcripture by *treading a winepreſs.*) The word ſeems to allude to שׁוֹגִים foregoing v. 118. Then follows by appoſition כָּל רִשְׁעֵי אֶרֶץ *all the wicked of the earth.* But the LXXII. render the two firſt words παραβαίνοντας ἐλογισάμην, *I have accounted prevaricators*, for סְיָגִים probably reading שׁוֹגִים *thoſe that err*, and for חִשַּׁבְתִּי, הִשְׁבַּתָּ *I have reputed.* The Chaldee reade far otherwiſe, פְּסַלְתָּא פְּסַקְתָּא *thou haſt deſtroyed the Idols, thou haſt conſumed all the wicked of the earth.* And the Syriack have quite omitted this verſe, and in a manner repeated v. 117. inſtead of it.

aa. סָמַר V. 120. *Trembleth*] For סָמַר, which notes *being in horror*, ſuch as cauſeth the hair to ſtand an end (ſee *Job* 4. 15.) the LXXII. here reade καθήλωσον (I ſuppoſe it ſhould be καθήλωσον) evidently from another old notion of the word סָמַר *to faſten with a nail*, from whence the Chaldee uſe סְמָרָא for *a nail*, as we ſee in their Targum, *Iſa.* 41. 7. Herein the Latin follows them, and reads *confige*; but the Syriack hath حفظ the verb, whence is the Arabick noun for an *hedg-hog*, whoſe prickles ſtanding up are the emblem of horror; and ſo that ſure is the meaning of the phraſe, and that fitly following the deſtroying the *droſs* v. 119. for that may well be the motive to this *horror*.

bb. עֵרֶב V. 122. *Surety*] Of the ſeveral uſages of עֵרֶב interpreters have been uncertain which to take. From the notion of *pleaſing* or *being acceptable*, the Chaldee reade בְּסִים *delight* or *make merry*. And ſo the Syriack alſo. But the LXXII. that reade ἐκδίκει and the Latin *ſuſcipe*, ſeem to refer to the other notion (that in which *arrhabo* comes from it) of a *ſurety*, or *undertaker*, for that we know is the importance of *ſuſcipere*. And this doth beſt agree with the antecedents and conſequents. *Leave me not to my oppreſſors, let not the proud oppreſs me*; for with both thoſe well accords, *undertake*, interpoſe, *be ſurety for* me *for good*, i. e. ſo as to deliver me out of their hands. *Abu Walid* takes it in the notion of *doing well to*.

cc. צִדְקָה V. 123. *Word of thy righteouſneſs*] The notion of צִדְקָה *thy righteouſneſs*, for thy kindneſs, charity and mercy, is very obvious (ſee note on *Matth.* 1. g.) and that agrees well with this place, where God's deliverance, in the beginning of the verſe, is the thing that is waited for, and *dealing with* him *according to* his *mercy*, v. 124. and then אִמְרַת *word* added to it, is no more than God's ſpeaking mercy to him, as elſewhere *ſpeaking peace*, i. e. hearing his prayers, giving him an anſwer of *mercy*. But the word *righteouſneſs* may denote the rule of *righteouſneſs*, the Law of God, his preſcript manner of dealing with men; and then the *word of thy righteouſneſs* will be the tenure of thy Law, that promiſes deliverance to the pious.

dd. עֵת לַעֲשׂוֹת V. 126. *Time for thee, O Lord, to work*] The Hebrew here reads עֵת לַעֲשׂוֹת לַיהוָה, which is literally *time to doe*, or *perform* (ſo עָשָׂה is *facere* and *perficere*) *to the Lord.* And as this is more agreeable to the ſenſe of the ancient interpreters, than the reading it *time for the Lord to work*, the Chaldee being expreſs, *time to work* רְעוּתָא דַיְיָ *the will of God*, and the Syriack لعمل الرب *time to worſhip God*, to which ſenſe alſo the LXXII. are to be underſtood, καιρὸς τοῦ ποιῆσαι τῷ κυρίῳ, *time to work or perform to the Lord*; ſo it will alſo beſt accord to the context, other mens evacuating, fruſtrating God's Law, by their neglecting and contemning it, being a fit motive to his ſervants moſt diligently to perform it.

ee. V. 128. *Eſteem all thy precepts concerning all things to be right*] The Hebrew יָשַׁר as it ſignifies to be *right*, ſo 'tis alſo to *pleaſe*, or to be *approved*, as when a thing is ſaid to be *right in the eyes of God*, i. e. to *pleaſe* him; and then by analogy with this ſenſe, it ſignifies in other *conjugations* (as to *correct* and *direct*, ſo) to *approve*. And ſo the Syriack rightly underſtands יִשַּׁרְתִּי here, and renders it by ܐܬܪܥܝܬ *I have loved all thy precepts*: and to the ſame purpoſe is the *Chaldee* תְּרַעֲתָנוּן from רָצָה to *like*, to *approve*. Onely the LXXII. and others from them adhere to the other notion of יָשַׁר, and reade κατευθύνομαι, *I was directed to all thy ways.* The reduplication of the univerſal particle כָּל is emphatical, *all, even all*, and ſo the plain rendring is moſt current, *All thy commandments, even all, have I approved* — The Jewiſh *Arab* reads, *And therefore for all thy commandments, all of them have I ſought.*

ff. פֶּתַח V. 130. *Entrance of thy word*] פֶּתַח here, from פָּתַח to *open*, doth regularly ſignifie *opening*. The onely queſtion is, whether *thy word* be the *agent*, or the *patient*, that which *opens*, or which *is opened*. If we take it in the latter ſenſe, then the *opening of God's words* is the *explaining* them; ſo the Jewiſh *Arab* renders, *Becauſe the opening of thy word inlighteneth, O thou that makeſt the ſimple to underſtand.* And ſo the LXXII. their δήλωσις is underſtood both by the Latin and the Syriack; ܦܬܰܚ ܡܶܠܰܐ *open thy word, and illuminate*, ſaith the one, and *declaratio verborum tuorum illuminat, the declaring of thy words doth illuminate*, ſaith the other. But if it be in the ſenſe of *thy word* being the *agent*, then 'tis the *opening* our eyes wrought by *thy word*; and that ſeems to be the more genuine meaning of it, that *God's word* by *opening* our minds gives *light* to them, teacheth them thoſe things which naturally they did not, could not know, till they were thus illuminated. And the Chaldee favours, who renders it גְּלִיף *the ſculpture or impreſſion of thy word illuminates*; which evidently refers to the *Urim*, whoſe name is derived from *light*, and therefore will with full propriety be ſaid to *enlighten*; which ſurely the LXXII. likewiſe reflected on, when they call it δήλωσις, the word by them uſed conſtantly to tranſlate *Urim*.

gg. צִמְּתַתְנִי V. 139. *Conſumed me*] The Hebrew צָמַת from which is צִמְּתַתְנִי here, as it ſignifies to *conſume*, and ſo is here rendred by the LXXII. ἐξέτηξέ με, *hath melted me*, or by *melting conſumed me*, and by the Syriack ܐܬܥܡܠܢܝ *cruciated me*, ſo it ſignifies alſo to *bind, preſs, conſtrain*, in the notion wherein 'tis ſaid of *Paul Act.* 18. 5. that συνείχετο τῷ λόγῳ, *he was conſtrained* or *preſt in ſpirit.* Thus the Chaldee renders it סַגְּרַת *hath conſtrained me.* And this is the moſt probable acception of it, *zeal* having that faculty of *preſſing*, and *forcing* expreſſions from one, either of *grief*, or *indignation*, or the like, as the occaſion requires.

hh. אַשְׁמֻרוֹת V. 148. *Night-watches*] The Hebrew אַשְׁמֻרוֹת from שָׁמַר to *keep, guard, watch*, ſignifies indifferently any of the *three watches* into which the *night* was divided, the *evening watch*, or beginning of the watches, or *firſt watch*, *Lam.* 2. 19. the *middle*, or

or *night watch*, *Jud.* 7. 19. and the laſt, or *morning watch*, *Exod.* 14. 24. And to the laſt of theſe the context here inclines it, ſo as it may agree with the *dawning of the morning* v. 147. and be fitly joyned with *preventing*, which ſure in both verſes ſignifies *riſing betimes*, ſo it is proper to the *morning*, not *evening watch*. The Chaldee indeed gives it a greater latitude, and reads the *watches* רְצַפֵּי וְרַמַּשׁ *of the morning and evening* both, but the LXXII. reade expreſly πρὸς ὄρθρον *early in the morning*.

ii. אֵין לָמוֹ מִכְשׁוֹל

V. 165. *Offend them*] The Hebrew here reade אֵין לָמוֹ מִכְשׁוֹל, i. e. as the LXXII. literally reade, οὐκ ἔστιν αὐτοῖς σκάνδαλον *there is no ſcandal to them*, by *ſcandal* meaning any thing that may *wound*, or *hurt*, or cauſe them to fall in their journey, in the threefold notion of the word σκάνδαλον (which the LXXII. here uſe, and is perfectly parallel to to מִכְשׁוֹל) for a *ſtumbling-block*, and a *ſnare*, and a *gall-trap*. The meaning of it will be beſt underſtood, by comparing it with the like phraſe 1 *Joh.* 2. 10. *He that loveth his brother abideth in light*, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν *and there is no ſcandal in him*, or *to him*; the *light*, wherein he abides, will ſo aſſiſt him in every part of his march, that he ſhall be free from thoſe dangers which are parallel to the *ſnares*, and *ſtumbling-blocks*, and *gall-traps*, which they that travail in the *dark* are ſubject to. There the *ſcandals* are means of betraying the ſoul into *ſin*, *temptations*; and *no ſcandal to them* ſignifies their *ſecurity* from thoſe *temptations*, that others ſo frequently are overcome by. And ſo here, as the great *peace*, in the beginning of the verſe (according to the Hebrew notion of שָׁלוֹם) notes all manner of *proſperity* and *felicity*, that eſpecially wherein the *ſoul* is concerned, ſo the *no ſcandal to them*, is the immunity from *temptations* and *ſnares*, i. e. from *ſins* to which *temptations* are deſigned to bring men: and this is the ſecurity which the *love* of *God's commandments* will give men, when nothing elſe will. The Chaldee here reade, *there is no ſcandal to them* לְעָלְמָא דְאָתֵי *in the world to come*, meaning no *miſchief*, *puniſhment* of *ſin*, but the Syriack, *there is to them no* ܚܘܠܫܐ *infirmity*, *ſickneſs*, *diſeaſe*, (the word, from כָּרָה, ſignifies *ſickneſs* either of *body* or *minde*) and ſo is moſt applicable to *ſin*, the diſeaſe of the *ſoul*.

kk. נֶגְדָּה

V. 168. *Before thee*] What is the meaning of a man's *ways being before God*, will beſt be judged by other parallel phraſes, ſuch are *walking before God*, or *in his ſight*, and that ſignifies to live *piouſly*, and ſo as is accepted by him. And then here, though it is certain all men's actions are ſeen by God, and done in his ſight, yet his *ways being before him*, will beſt be interpreted *walking*, or *living piouſly*.

The Hundred and Twentieth PSALM.

‖ aſcents. *A Song* [a] *of* ‖ *Degrees.* a.

The hundred and twentieth is a Prayer againſt calumniators and malicious perſons, and a complaint of the infelicity of ſuch companions. It ſeems to have been firſt formed by David, *in relation to* Doeg, 1 Sam. 22. *and to have been after made uſe of in relation to the* † *Captivity, and is called a Pſalm of Aſcents, becauſe it was appointed to be ſung by the Levites on ſome place of advantage, with elevation of voice.*

† ſo the Syriack (ſee note a.) and R. Kimchi (ſee note c.)

1. IN my diſtreſs I cried unto the Lord, and he heard me.

Paraphraſe.

1. Bleſſed be the name of the Lord God, for all his mercies vouchſafed unto me: I was in great diſtreſs, and accordingly addreſt my ſelf to God for his relief, and he was pleaſed to give ear unto me.

2. Deliver my ſoul, O Lord, from lying lips, and from a deceitfull tongue.

2. And this was the ſumm of my prayer; O bleſſed Lord, I am fallen into the midſt of calumniators and malicious falſe perſons, who by treachery and deceit are reſolved to deſtroy me, if thou Lord be not graciouſly pleaſed to deliver me out of their hands.

* a falſe tongue, give thee, *or* what ſhall it add to thee?

3. [b] What ſhall * be given unto thee, or what ſhall be done unto thee, thou falſe tongue? b.

3. All the good that is to be had by ſuch company, is to be wounded incurably, and miſchieved by them.

4. Sharp arrows of the mighty with coals of juniper.

4. Their tongues are as piercing as darts red hot in a ſtout ſouldiers hands, no armour of innocence is fence againſt them.

‖ long, I

5. Woe is me that I ſojourn ‖ in [c] Meſech, that I dwell in the tents of Kedar. c.

6. My ſoul hath long dwelt with him that hateth peace.

5, 6. O what an infelicity and ſad condition it is to be forced to ſpend ſo much time, as a ſtranger and ſojourner among ſuch barbarous unhumane people, which are always projecting miſchief againſt me?

7. I am for peace, but when I ſpeak, they are for war.

7. Let my actions and my words be never ſo friendly and pacificatory; their malice is rather accended than ſlackened thereby. The deceitfulneſs of their own hearts infuſeth jealouſies into them, makes them ſuſpect the meekneſs and friendlineſs of my behaviour to be but a ſtratagem of fraud and guile in me.

Annota-

Annotations on Psal. CXX.

שִׁיר הַמַּעֲלוֹת a. Tit. *Degrees*] The meaning of this title שִׁיר a *Psalm of Aſcents*, from עָלָה to *aſcend*, הַמַּעֲלוֹת will I ſuppoſe beſt be learnt from *Nehem.* 9. 4, &c. There we find מַעֲלֵה הַלְוִיִּם *the aſcent* or *ſcaffold* or *pulpit of the Levites*, ſome place of advantage, whereon they ſtood when they chaunted out the forms of *Praiſe*. Thus we find in the inſtitution that the *Levites* were to *ſtand*, by *David's laſt words*, to *thank* and *praiſe* the *Lord morning and evening*, 1 *Chron.* 23. 50. and this at the *eaſt* or *front* of the *altar*, κατέναντι τῆς θυσιαστηρίου *over againſt it*, ſay the LXXII. 2 *Chron.* v. 12. (as *before the Ark* 1 *Chron.* 16. 4.) i. e. probably at the *Eaſt gate of the Temple*, *before the courts of the people*; for ſo ſaith *Maimonides Cele Hammikdoſh*, c. 3. that at *both the gates of the mens and womens court*, there was a *ſcaffold* or *pulpit* for the *Levites*, where they *ſtood*, *twelve at leaſt*, *to make one ſound*, *to be heard in praiſing and thanking the Lord*, 2 *Chron.* 5. 13. So we ſee it practiſed in that place of *Nehemiah*, *Jeſhuah and Bani*, &c. *ſtanding up on that aſcent cried with a loud voice unto the Lord their God*, v. 4. and again *Jeſhuah and Kadmiel*, &c. ſaid, *ſtand up and bleſs the Lord your God for ever and ever*, *and bleſſed be thy glorious name*—— Here is a *double aſcent*, 1. an advantage of *ground*, whether as on a *ſcaffold*, or *desk*, or *pulpit*, ſuch as is wont to be ſet up for ſuch purpoſes of publick *reading*, *proclaiming*, or other ſervices; 2. an *elevation of voice*. From either or both of which, rather than from the 15 *ſteps* or *ſtairs* of the *Temple*, which the *Talmudiſts* have fanſied, in compliance with the number of the 15 Pſalms here ſo ſtyled, the Pſalm which is there delivered is fitly ſtyled a *Pſalm of aſcents*. Accordingly the Jewiſh *Arab* rendreth it a *Pſalm of praiſe*, *with lifting up the voice*, which *Kimchi* takes notice of, as the opinion of *R. Saadiah*. It may be here farther obſerved, that that paſſage in *Nehemiah* refers to the deliverance of that people out of the *captivity* of *Babylon*; and 'tis not improbable, this title may have ſome reſpect to that alſo, the *returning* of the *captives* to their own countrey being not unfitly ſtiled an *aſcent* or *coming up*. Of this as *Theodoret* and *Euthymius* interpret, ſo 'tis certain the Syriack underſtand it, making the contents of this Pſalm to be a *prayer of the people detained in Babel*, and intitling the next a Pſalm מַעֲלוֹת *of eduction*, or *aſcent* out of *Babel*, and ſo forward in the reſt of the fifteen: and to that the Chaldee may be interpreted alſo, when it paraphraſes it, the Pſalm which was ſaid עַל מַסִּיקֵי רְתֵיכְמָא *upon the aſcent from the abyſs*, thereby reſembling the *depth* of their bottomleſs miſery in the *captivity*, (though 'tis not improbable, they might refer to the wild *Talmudical* ſtory of the riſing up of the *abyſs* at the building of the *Temple*, which with much adoe was at laſt conjured *down*.) What is here ſaid of this, is to be applied to the reſt of the 15 Pſalms, which carry the ſame title. Not that this and all the reſt were firſt compoſed on occaſion either of the delivery out of the *captivity*, or of the *captivity* it ſelf; but that being formerly made by *David* or others, on ſome other occaſion, they were then uſed, ſome in their *thraldom*, ſome upon their *delivery*, as they were proper, and thought applicable to ſome part of this occaſion. *Aben Ezra* reſolves it poſſible that it was no more than a *Muſical tone*.

מַה יִּתֵּן b. V. 3. *Given to thee*] The Hebrew reads מַה יִּתֵּן לְךָ *what ſhall give to thee*, the nominative caſe being reſerved to the end of the verſe לָשׁוֹן רְמִיָּה *deceitfull tongue*, thus, *What ſhall a deceitfull or falſe tongue give thee?* i. e. *profit thee?* and ſo again more explicitly, וּמַה יֹּסִיף *and what ſhall the deceitfull tongue add to thee?* i. e. *what advantage* ſhall it *bring* thee? *Thee*, i. e. the perſon who converſeth with ſuch, i. e. the Pſalmiſt here. Thus the Chaldee underſtood it, מָה יְהֵיב לָךְ מַלְשִׁינָא &c. *What ſhall the detractor give thee*, or *what ſhall the delator add to thee by a falſe tongue?* The Syriack more plainly, מָה נִתֶּן לָךְ, *What ſhall deceitfull tongues give thee*, or *add to thee?* ſo the Jewiſh *Arab*, *He ſhall ſay to him that hath it*, *what is that with thee*, *or that thou haſt*, *and what ſhall a deceitfull tongue add to thee?* i.e. what ſhall a man gain by ſuch a converſation, by living among deceitfull malicious men? Even חִצֵּי גִבּוֹר *arrows of the ſtrong man*, the *military* man or *gyant*, ſuch as men uſe in war, on purpoſe to *miſchief*, and ſo are שְׁנוּנִים *very ſharp*, and not onely ſo, but to make them enter the more certainly, and pierce the deeper, and burn together as they wound, they are heat red hot, and that in the ſcorchingeſt fire, ſuch as is that which is made of the coals of Juniper, ſaith S. *Hierome*, of which ‖ others have affirmed, that being *once on fire* they will *keep the fire a year together without going out*. And ſo ſaith *Kimchi* חמים מאד ולא יכבו *they are very hot and will not be quenched*, who adds that theſe coals *keep fire in them when they appear dead*: and ſo indeed in nature, the *coal* that laſts long alive, muſt caſt *thick aſhes* about it (and then it will ſeem dead, the *life* not diſcovering it ſelf through the *aſhes*) otherwiſe the *ſulphurous* parts, wherein fire conſiſts, will preſently get out. Thus is this inſtrument of the deceitfull perſons puniſhment adapted to his ſin, and is an emblem of him, the concealing hatred being as deſtructive as the long burning of it, the *aſhes*, as the *coals* of *Juniper*. And ſo this queſtion and anſwer being a poetical deſcription of the miſchief of ſuch company, that which follows, v. 4. *Woe is me that I ſojourn*, or *dwell among ſuch*, doth exactly accord with it.

נָרְתִּי מֶשֶׁךְ c. V. 5. *Meſech*] The Hebrew phraſe נָרְתִּי מֶשֶׁךְ which we render as if *Meſech* were the name of a place, ſeems beſt to be expounded v. 6. by רַבַּת שָׁכְנָה *I have a long while dwelt*, for ſo מֶשֶׁךְ, from מָשַׁךְ *to draw* or *protract*, ſeems to ſignifie adverbially *long*. So the LXXII. ἡ παροικία μου ἐμακρύνθη, *my ſojourning is lengthened*, to which as the Latin and Arabick, ſo the Syriack accords, וּלְמַלְחָמָא אֲרִיכַת, *my perigrination is protracted*, ſo *Aquila* παροικήσασα ἐν μακρυσμῷ, *I was a ſtranger a long time*, and *Symmachus* παροικῶν παρείλκυσα, *I have protracted ſojourning*. Thus to *protract* and *prolong* are the ſame in all languages, and ſo is מֶשֶׁךְ frequently uſed in that ſenſe of *protracting*, *Prov.* 13. 12. *Pſal.* 36. 11. and 85. 6. and 109. 12. and oft elſewhere, from whence is מֶשֶׁךְ *a ſpace*, and ſo here adverbially, or for בְּמֶשֶׁךְ *for a ſpace*, i. e. a *long time*. The Chaldee indeed take it here for a *people*, rendring עִם אוּסְאֵי with the *Aſiaticks*, and from them the latter Jews underſtand it of *Tuſcany*, and ſo of *Italy* and the *Roman Empire*, as *Kedar* following they interpret of the *Saracens*, or *Turks*. But as all the other ancient Interpreters depart from the Chaldee, ſo

Kimchi

‖ *Schindler in the word* רחם

Kimchi hath receded from this invention of his fellow Jews, and renders the place, woe is me שנמשכה *that my captivity is very much lengthened*, drawn out, or protracted. Should it be otherwiſe interpreted, the conjecture of the learned *Bochart* would be worth remembring, that מסך in Chaldee and Syriack ſignifies a *ſkin*, and ſo Μοσχος in *Heſychius* out of *Nicander*, κωδιον, *Νικανδρος*, a *fleece* or *ſkin*; from whence ſaith he, *Meſech* might be the name of a *city*, ſo called not from *Meſech* the ſon of *Japhet*, but from the *ſkins* with which the *Arabes Scenitæ* covered their tents, mentioned in the end of the verſe. But it is no leſs probable, that in the notion of *ſkins*, it ſhould be here joined with אֹהֳלֵי *tents*, which were thus covered with *ſkins*; and if we deduce it from מָשַׁךְ *to draw*, it may ſignifie a *draw-wagon*, or *traha*, and the barbarous nations that were not by agriculture fixt to one place, dwelt as well in their *wagons* as *tents*: either way it well agrees with *Kedar*, i. e. the progeny of *Kedar*, the ſon of *Iſhmael*, *Gen.* 25. 13. thoſe barbarous people of *Arabia*, that were called *Scenitæ*, becauſe they continued in *tents*, without houſes, and ſo the Chaldee reads it מַשְׁכְּנֵי דַרְבָּא *the Tabernacles of the Arabians*. To whom, as being a barbarous unhumane people, the Pſalmiſt here compares thoſe malicious deceitfull men among whom he dwels. If (becauſe the time of conſigning the Canon of Scripture, ſoon after the Captivity, will not permit it to be ſpoken literally) we ſhall interpret the Pſalm prophetically to look upon *Antiochus*, the analogy would well hold, for he is in Scripture expreſt as by *Gog*, ſo by *Meſech*, and deſcribed by *Daniel* as a *flatterer*, a *ſpeaker of lies*, a *worker of deceit*, and *forecaſter of evil devices*, &c. and then the שֹׂנְאֵי שָׁלוֹם *enemies of peace*, would be thoſe *ſworn enemies of Jeruſalem*, both the inhabitants of *Aſia minor*, aud the confederate *Arabians*. The Jewiſh *Arab* reads, *a people that is after the way or ſect or manner of Meſech*. *David Kimchi*, though in his Comment, as was ſaid, he expound it of the *protraction* of his *ſojourning*, yet in his Roots ſaith, it is the name of a *nation* mentioned in the *Law*, viz. *Gen.* 10. 2.

שׂנְאֵי שָׁלוֹם

The Hundred and Twenty Firſt PSALM.

‖ Aſcents. *ſee* note on Pſal. 120. a.

A Song of ‖ *Degrees.*

The hundred twenty firſt is a repoſe in God, and a confident expectation of ſuccour and ſafety under his protection.

1. I Will lift up mine eyes unto the hills from whence cometh my help.

2. My help cometh [a] † from the Lord, which made heaven and earth.

† from before, *or* from the preſence of the Lord.

Paraphraſe.

1, 2. Whatſoever, or how great ſoever my diſtreſs or preſſure be, whether bodily or ſpiritual, I have no other ſanctuary or refuge to which to apply my ſelf, but that one ſupreme of heaven, (the image of which is the Ark on Zion, that holy hill or mount where God is pleaſed to preſentiate himſelf) even to the all-ſufficient omnipotent Creator, Ruler and Governor of the world. To him I can confidently addreſs my prayers, and chearfully expect a ſeaſonable aid, which he by his holy Angels ſhall graciouſly afford me, (by the interceſſion of his own Son, who hath aſſumed my nature.) a.

3. He will not ſuffer thy foot to be moved; and he that keepeth thee will not ſlumber.

4. Behold he that keepeth Iſrael ſhall neither ſlumber nor ſleep.

3, 4. All other guards may fail; either through the ſtrength of a more powerfull aſſailant, or being at ſome time overtaken with ſleep or wearineſs: But the watch that God affordeth us is impregnable; neither he nor his Angels, to whom he aſſigns this office of guarding, under him, all his faithfull ſervants, can ever be ſurpriſed by any ſuch advantage.

5. The Lord is thy keeper, the Lord is thy ſhade upon thy right hand.

6. The ſun ſhall not ſmite thee by day, nor the moon by night.

5, 6. The omnipotent Lord of heaven and earth ſhall be † preſent to thee, and over-rule all his creatures, and keep thee from being miſchieved by them; his protection, as the cloud to the Iſraelites, or as a faithfull ſecond in a duel, ſhall defend thee from all approach of danger: Neither the open aſſaults in the day-time from enemy or devil, nor the ſecret ambuſhes in the night from any treacherous underminer either of the temporal or ſpiritual eſtate, (the former fitly compared to the ſcorching of the Sun, the latter to the malignant influences of the Moon) ſhall be able to doe thee any hurt.

† Nigher than thy ſhadow at, or from thy right hand, *Jewiſh Arab.*

7. The Lord ſhall preſerve thee from all evil; he ſhall preſerve thy ſoul.

7. This Lord ſhall aſſuredly defend thee from any real miſchief, of what kind ſoever, that can approach thee.

8. The Lord ſhall preſerve thy [b] going out and thy coming in, from this time forth and even for evermore.

8. He ſhall keep thee under the ſhadow of his own wings, and in the beginning, progreſs, and end of thy undertakings and deſigns, when thou goeſt out to work, or comeſt home to reſt, in thy buſineſs, or in thy retirement, his guard ſhall continually attend thee, and (if thou continue to adhere to him) never forſake or deſtitute thee. b.

Annota-

Annotations on Pſal. CXXI.

a. מֵעִם יְהוָה

V. 2. *From the Lord*] The Hebrew is מֵעִם יְהוָה *from with* or *before, the Lord*; which the Jewiſh *Arab* reade מִן עִנְד *from at*, or *with the Lord*. The LXXII. reade onely παρὰ κυρίου *before the Lord*; but the Chaldee and the Syriack agree in מִן קֳדָם *from before*, or *from the ſight* or *preſence of the Lord*, referring hereby more generally to the good Angels (ſtiled the Angels of his preſence, thoſe that ſtand before the Lord, and always behold the face of God, and where they appear, there God is ſaid to be in a peculiar manner) by whoſe miniſtery mercies and deliverances are ſolemnly conveyed to godly men; or rather to *Chriſt* incarnate, with whoſe Humanity the Deity being inſeparably united, God is always preſent with him, and through him with us, for whom ſitting at God's right hand, he conſtantly maketh interceſſion: But more immediately referring to the Ark of God, where he is pleaſed to exhibit his preſence, and audience to the prayers of his ſervants, who there addreſs them to him; which being placed on mount *Zion*, that ſure is the meaning of אֶל הֶהָרִים *to the hills*, v. 1. to which as they then came when they could to offer up their prayers, ſo when they were hindred and detained from that perſonal addreſs, they yet turned their faces, and *lift up* their *eyes* that way, as here it is ſaid. See *Dan.* 6. 10. This for the full and ultimate importance of the words. But for the immediate ſenſe of them, the ſcheme ſeems to be military. The beſieged perſon daily looks to the *hills*, to ſee if any relief be coming from any quarter, any ſignal by fire or the like, giving intelligence of ſuccour approaching; *ſo* ſaith *Aben Ezra as men doe in a ſiege*, and ſo *Kimchi* alſo. And then by this ſcheme the Pſalmiſt expreſſes his own repoſe to be in God, that dwelleth above in heaven, and preſentiates himſelf to his ſervants in *Zion*; Our *help cometh from* a place higher than any earthly *hill*, from a more ſure deliverer.

אֶל הֶהָרִים

b. צֵאתְךָ וּבוֹאֶךָ

V. 8. *Going out and coming in*] צֵאתְךָ וּבוֹאֶךָ *going and coming*, or *going out and coming in*, being, as here, uſed by it ſelf, without any addition, hath a different importance from what it hath when it is uſed with לִפְנֵי הָעָם *before the people*, 1 *Sam.* 18. 13. and the like. For then it imports governing or ruling onely. So v. 16. *all Iſrael and Judah loved David, becauſe he went out and came in before them.* So *Act.* 1. 21. *all the time that Jeſus went in and out among us*, i. e. taught us, ruled us his diſciples here on earth. But in this place, without that addition, it ſignifies more generally, doing any thing of what ſort ſoever, all actions being comprehended under one of theſe two ſorts, *going out* to more publick, and *coming in* to more private affairs; or again, *going out* to begin, *coming in* at the end of the work. The Chaldee here paraphraſe it, by *going out* לְפַרְנְסוּתָא (a corruption of the Greek πραγματεία) *to affairs*, *to negotiation*, and *coming in* לְסַטְסָק בְּאוֹרַיְתָא *to the ſtudy of the Law.*

The Hundred and Twenty Second PSALM.

‖ aſcents. *ſee* note on Pſal. 120. a.

A Song of ‖ *degrees of* David.

The hundred twenty ſecond is an expreſſion of great joy for a return to the benefits of God's publick ſervice, together with a prayer for continuance of thoſe peaceable opportunities. It was firſt compoſed by David, *probably after his return from his flight from* Abſolom, *and ſolemnly ſung by the Levites upon the return from the Captivity, (ſee note on* Pſal. 120. a.)

Paraphraſe.

1, 2. Bleſſed be God for the joyfull news which he hath now afforded us, the liberty to go to Jeruſalem, and to the Ark of God's preſence which is placed there, the moſt bliſsfull prerogative of peaceable publick aſſemblies, from which we have been debarred ſo long.

1. I Was glad when they ſaid unto me, Let us go into the houſe of the Lord.

2. Our feet † ſhall ſtand in thy gates, O Jeruſalem.

† have ſtood עֹמְדוֹת הָיוּ

a. 3. Jeruſalem is a lovely place, the very buildings, being ſo uniform, are very beautifull (and an emblem of that union of minds, both in charity and united interceſſions, which is the moſt amiable graceſull thing in the Church of God.)

3. Jeruſalem is builded as a city that [a] is * compact together.

* joyned to it ſelf together

b. 4. And nothing more lovely in it, than that it is the place to which all the inhabitants of the land are thrice every year obliged to go up to commemorate the mercies of God afforded to his people.

4. Whither the tribes go up, the tribes of the Lord, [b] ‖ unto the teſtimony of Iſrael, to give thanks unto the name of the Lord.

‖ by, *or* according to the commandment, *or* teſtimony to Iſrael.

c. 5. Yet beſide this of the houſe and ſervice of God, there alſo the Sanhedrim, or ſupreme judicature of the nation ſitteth, that great court where the higheſt matters are decided; And there alſo is the palace where David, and the Kings of Judah deſcending lineally from David, do and ſhall conſtantly reſide.

5. For there † are [c] ſet thrones of judgment, the thrones of the houſe of David.

† ſit

6. From all theſe both civil and eccleſiaſtical conſiderations, it is the duty of all good men to pray for this place, and to love it moſt affectionately, to beſeech God to beſtow a quiet injoyment of all theſe advantages, and therein all manner of proſperity upon it. And they that thus love, and pray, and contribute their utmoſt to it, ſhall certainly gain to themſelves proſperity and temporal felicity by this means.

6. Pray for the peace of Jeruſalem; they ſhall proſper that love thee.

7. Let this therefore be our united prayer that God will pour down all his bleſſings upon this place.

7. Peace be within thy walls, and proſperity within thy palaces.

d. 8, 9. And as our prayers, ſo let our moſt earneſt indeavours be bent this way, to advance the proſperity and tranquility of it, and ſo both of Church and ſtate, which are equally concerned in it. And to this all obligations, both humane and divine, charity to our brethren, and piety to that God who is adored and glorified there, moſt ſtrictly engage us.

8. For my brethren and companions ſakes I will now * ſay, Peace be [d] within thee.

* ſpeak peace of, *or* on,

9. Becauſe of the houſe of the Lord our God, I will ſeek thy good.

Annota-

Annotations on Pſal. CXXII.

a. שְׁחֻבָּרָה — V. 3. *Compact*] This phraſe of שְׁחֻבָּרָה לָהּ יַחְדָּו *aſſociated* (from חבר *to joyn* or *aſſociate*) or *joyned to it ſelf together*, refers critically to that which the ſacred ſtory gives us of that city. The ſite of it was upon a very unequal ground; the low town was mean and diſmantled; the caſtle on the hill was fortified, and held as a place of ſtrength; which being taken by *Joab*, *David built* up the whole, and ſo made it one city, *aſſociated* and *joyned together*, 1 *Chron.* 11. 7, 8. *David dwelt in the caſtle, and built the city round about, and Joab repaired the reſt of the city.*

b. עֵדוּת לְיִשְׂרָאֵל — V. 4. *Unto the teſtimony of Iſrael*] doth literally ſignifie, *the teſtimonies* (as that imports commands given) *to Iſrael*. So עוד the verb, as it ſignifies *to teſtifie*, is alſo *to admoniſh*; and ſo *teſtimonies* and *ſtatutes* and *judgments*, *Deut.* 4. 45. are all uſed in the ſame ſenſe, for the commands delivered by *Moſes* from God; and ſo ch. 6. 20. *What mean the teſtimonies* — and frequently in this book of Pſalms, God's *teſtimonies*, being that which he hath revealed, and thereby *teſtified* of his will. So when we reade of the *Ark of the teſtimony*, 'tis in relation to the Decalogue which was kept in the Ark, *Exod.* 25. 16. *thou ſhalt put into the Ark the teſtimony which I ſhall give thee.* And ſo here *the teſtimony to Iſrael* is the command given to that people of going up from all parts of the land to *Jeruſalem* three times a year, to the Feaſts. That is meant in the beginning of the verſe, *Thither the tribes go up*, not *to*, but *by*, or *according to the teſtimony to Iſrael*, the law given to that purpoſe. The preposition indeed is wanting, and ſo muſt of neceſſity be ſupplied (rather than to make the *teſtimony* the notation of the place, *viz.* the Ark) the ſenſe being thus moſt current, *Whither*, i. e. to *Jeruſalem*, *the tribes go up*, *i. e.* all the *Jews* whereſoever inhabiting, *according to the teſtimony*, or law given to *Iſrael* (ſo ל imports) *to give thanks unto the name of the Lord*, which was the end of their *going up*, and of the command which required it at the feſtivals, the ſolemn times of thankſgiving. The Chaldee have another notion of it, and render it *God's teſtifying to Iſrael* שְׁכִנְתֵּיהּ &c. *that his majeſtatick preſence ſhall abide among them when they come to confeſs unto the name of the Lord.* But the former rendring is more proper and agreeable. And accordingly the learned *Caſtellio* reads it, *ex edito Iſraelitis oraculo*, *from*, or *by the oracle delivered to the Iſraelites.* The Jewiſh *Arab* reads וכאנת מחצרא *and it is the place of convention to*, or *for Iſrael*, taking it in the notion that the words derived from יעד have.

c. כִּסְאוֹת לְמִשְׁפָּט יָשְׁבוּ — V. 5. *Thrones of judgment*] That the כִּסְאוֹת לְמִשְׁפָּט *ſeats for judgment* here ſignifie the Sanhedrim, or higheſt Court of Judicature, there can be no queſtion. Theſe are ſaid to *ſit* (ſo יָשְׁבוּ literally imports) at *Jeruſalem*, as being the Metropolis of *Judea*, and ſo the ſeat of that greateſt Council, as leſſer cities are of the conſiſtories or leſſer *conſeſſus*, called *κρίσεις judgments Matt.* 5. 22. The onely difficulty is, whether כִּסְאוֹת לְבֵית דָּוִד *the thrones for the houſe of David*, be but another phraſe to expreſs the ſame thing. If it be, then the expreſſion is poetical, to ſet down the grandeur of that ſupreme Sanhedrim, that it is a royal judicature, and ſo as it were the ſeat of the King himſelf; as among us the *King's Bench* is the title of our great court of judicature, where in the King's name judgment is given to the people. But 'tis more probable, that it is added as a third argument of the glory of *Jeruſalem*, that there is the regal *throne*, where now *David*, as after him his ſucceſſours ſhould reſide. The Chaldee reade it to this ſenſe, for interpreting the latter part of the houſe of the ſanctuary, they ſay, that there are *ſeats prepared* לְמַלְכֵי &c. *for the Kings of the houſe of David.*

d. בְּךָ — V. 8. *Within thee*] The ſuffix ב is beſt rendred *with*, or *of*, or *concerning*. The Chaldee retein בְּךָ, but the Syriack reade ܒܟ *of thee*, or *on thee*, the LXXII. περὶ σοῦ *of*, or *concerning thee*; all of them joyning it with אֲדַבְּרָה נָּא *I will ſpeak peace on thee*, or *of thee*, i. e. bleſs thee, and pray for all God's bleſſings and felicities upon thee. The Jewiſh *Arab*, *I will ſpeak of thy peace* or *ſafety.*

The Hundred and Twenty Third PSALM.

A Song of ‖ *Degrees.* ‖ aſcents.

The hundred twenty third is a prayer for deliverance from proud inſulting enemies, and an act of full affiance and dependence on God for it.

1. UNto thee lift I up mine eyes, O thou that dwelleſt in the heavens.

Paraphraſe.

1. O thou ſupreme God of heaven, to thee I addreſs my prayers, on thee I wholly depend for a gracious anſwer to them in this time of diſtreſs and calamity.

2. Behold, as the eyes of ſervants [a] look unto the hand of their Maſters, and as the eyes of a maiden unto the hand of her Miſtreſs, ſo our eyes wait upon the Lord our God, untill that he have mercy upon us.

2. Whatſoever miſery is now upon us, comes certainly from thy juſt chaſtening hand; to that we look, and wait, and begg, and beſeech. As ſervants or handmaids, when they are chaſtened by their Lords or Miſtreſſes, bear it with all meekneſs, without murmuring or repining, onely look to the hand that ſmiteth them, and beſeech and importune for releaſe, and patiently expect that good time, when the offended Lord ſhall ſay, that it is enough, and ſo withdraw his ſcourge, and return to mercy: ſo have we under all the inflictions that our ſins have juſtly brought upon us from thee,

a.

thee, behaved our ſelves under the diſcipline of thy rod, acknowledging the moſt juſt original, and authour of all our miſeries, our ſelves the original, and thy juſtice, provoked by our ſins, the authour of them; not looking ſo much to the inſtruments or executioners of thy wrath, as to that ſupreme divine hand that ſmiteth, and accordingly applying our ſelves onely to thee in our prayers and petitions for releaſe, when thou ſhalt ſee it moſt expedient for us.

3, 4. Be thou therefore now pleaſed, if it may be thy will, at length to withdraw thy chaſtening hand from us, to conſider the weight of the calamity and tyranny that lies upon us from contumelious and inſolent oppreſſours, and now ſeaſonably to ſend us relief, and deliver us out of their hands.

3. Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt.

4. Our ſoul is exceedingly filled with the ſcorning of † thoſe that are [b] at eaſe, and with the contempt of the [c] * proud.

b. c.

† the inſolent, * proud oppreſſours.

Annotations on Pſal. CXXIII.

V. 2. *Look unto the hand*] What ſort of *looking* it is which is here meant, muſt be judged by the אֶל יַד *to the hand*. For indeed the original ſtyle is elliptical, and the word *look* is not there to be found, but is ſupplied by the ſenſe, *the eyes of ſervants to the hand of their lords*, or *maſters*. Now of ſuch *lords* it is certain, as alſo of the *miſtreſs* of a family over the שִׁפְחָה inferiour *maid-ſervant*, that they had power not onely of commanding, but of chaſtiſing; and the latter of theſe is more frequently expreſſed by the *hand*, the former more ſignificantly by the eye, or tongue; the one directing, the other commanding. And ſo *the eyes of the ſervant or handmaid to the hand of the lord or miſtreſs* may very fitly note the ſervant under chaſtiſement turning the *eyes* and looking to the *hand* that ſtriketh, and beſeeching, importuning mercy. And this as an argument of a meek, patient, and reforming diſpoſition. So *Iſa.* 9. 13. it is objected unto the people, that they *turned not to him that ſmiteth them, neither do they ſeek the Lord of hoſts*. And to this ſenſe the context doth wholly incline it, for in the application ſo it lies, *even ſo our eyes* אֶל יְהוָה *to the Lord our God*, i. e. look, or *wait*, or are turned *to the Lord our God, untill he have mercy upon us*: and then follows the importunate prayer, *Have mercy upon us, O Lord, have mercy upon us*, ; where the *mercy* that is *waited* for, and the mone and importunity for *mercy*, is juſt the deſcription of one that is under chaſtiſement, and ſo determins the ſenſe to that.

a. אֶל יַד

V. 4. *Thoſe that are at eaſe*] From שָׁאַן and שָׁאֲנַן *to be quiet, at eaſe*, is the noun שַׁאֲנַן uſed not onely for *quiet, ſecure*, in the original notion, but, by metonymie of the Cauſe for the Effect, for *inſolent, ſcornfull*, becauſe *eaſe* and *ſecurity* makes men ſuch: τὸ γὰρ ὑβριστὰς ποιεῖ, ſaith *Ariſtotle* in his Rhetoricks, *riches and worldly felicity makes men inſolent and contumelious deſpiſers* of others. The Syriack renders it ܡܣܟܪܢ *contemners, ſcorners, deriders*, from בּוּז *to ſcorn, to mock*.

b. שַׁאֲנַנִּים

Ibid. Proud] The Hebrew גְּאֵיוֹנִים here, ſeems to be no ſimple, but compound word, made up of גַּאִים or גַּאי *proud*, and יוֹנִים from יָנָה *to afflict*, and ſo to ſignifie *proud oppreſſours*. The Chaldee ſeem to take notice of this, rendring it by two words, סָבְרָנַיָּא *ſcorners*, from בָּסַר *to contemn*, וְגַיְוְתָנַיָּא *and proud*. The Jewiſh *Arab* reads, *of mocking with*, or *from the armies, and contempt from the ſtout*, or *from the armies*. Beſides this active notion of the *ſcorning* and *contempt*, the paſſive may alſo be conſidered, for the word נאן is the Epithet of excellent perſons. So *R. Shererah Gaon, R. Saadias Gaon*, &c. and the Talmudiſts that lived ſtreight after the cloſe of the *Gemara*, were called גאונים as a mark of honour; and if that were the word here, the *deſpight* of them muſt be *deſpight* which they ſuffered, and the *reproach of the quiet* ſo alſo, taking שַׁאֲנַן, as frequently 'tis, in a good ſenſe; but taking גְּאֵיוֹנִים as a compound, the *high* or *great oppreſſours*, it muſt be active *deſpight*, that which they doe to others.

c. גְּאֵיוֹנִים

The Hundred Twenty Fourth P S A L M.

‖ aſcents.

A Song of ‖ *Degrees of* David.

The hundred twenty fourth is an acknowledgment of God's aſſiſtance, and a thankfull commemoration of the deliverances wrought ſignally by him. It ſeems firſt to have been compoſed by David *upon his deliverances from the hands of* Saul, *and after of* Abſalom, *and being very applicable, was appointed to be ſung by the Levites after the return from the Captivity, and is very agreeable to any other eminent deliverance wrought by God for his ſervants.*

Paraphraſe.

1, 2, 3, 4, 5. It is now full time to look back with humility and thankfulneſs on the dangers and miſeries we have paſt, and devoutly to acknowledge to whom our whole deliverance is to be imputed. 'Tis now moſt evident to us, that the miſchief deſigned us was no leſs than utter ruine and deſtruction, that the power of the deſigners was equal to their malice, and that no humane means were any way able to have reſiſted or diverted them; they were ſo mightily inraged and violently bent againſt us. One onely means there was which could avail us in this condition, the ſupreme, omnipotent, irreſiſtible ſtrength of heaven; and that hath ſignally appeared for us, and reſcued us out of this ruine.

1. IF it had not been the Lord who was on our ſide, now may Iſrael ſay,
2. If it had not been the Lord who was on our ſide, when men roſe up againſt us,
3. They had ſwallowed us up quick, when their wrath was kindled againſt us.
4. Then the waters had overwhelmed us, the † ſtream had gone over our ſoul.
5. Then * the [a] proud waters had gone over our ſoul.

a.

† torrent נַחְלָה

* it had paſt over our ſoul, even ſwelling or proud waters.

6. Bleſſed

6. Bleſſed be the Lord, who hath not given us as a prey to their teeth.

6. His holy and glorious name be now and ever magnified, that he hath not permitted them to have their will, but timely delivered us from their rage.

7. Our ſoul is eſcaped, as a bird out of the ſnare of the foulers: the ſnare is broken, and we are eſcaped.

8. Our help is in the name of the Lord, who made heaven and earth.

7, 8. And now being ſafely returned from our captivity, we have leiſure to review our former ſtate, the very ſame that the ſilly bird is in, when it is caught in a gin or ſpringe; we were faſt in their hands, they had long purſued their game, and at length were poſſeſt of it, we were taken in their nets. And in this ſeaſonable point of time God came and diſappointed their malice, and reſcued us out of their hands, (David by the death of Abſalom, the Jews by the Perſians breaking the Chaldean Monarchy, to which the deliverance of the Jews was conſequent.) And ſo our deliverance is to be acknowledged as an immediate work of God's interpoſition, and as ſignal an evidence of his overruling power as the creation of the whole world was, when it was wrought by a word of his.

Annotations on Pſal. CXXIV.

a. V. 5. *The proud waters*] This verſe is from the Hebrew thus literally to be rendred, אָזַי עָבַר עַל נַפְשֵׁנוּ *Then had it paſt over our ſoul* (עָבַר in the ſingular belonging to the נַחֲלָה *torrent* in the former verſe:) then follows by oppoſition הַמַּיִם הַזֵּידוֹנִים *ſwelling, lifted up*, or *proud waters*. The word is from זוּר *to ſwell* or *boil* as *water* in a pot over the fire, and from thence 'tis applied metaphorically to other things. And by comparing the Arabick, it is probable that the ſignification of the Root is more general, for any *encreaſe*, or *ſuperabundance*. The LXXII. here render it τὸ ὕδωρ τὸ ἀνυπόστολον, by that phraſe I ſuppoſe meaning very deep waters, either *unfordable*, where there is *no ſtanding*, or elſe rapid, againſt which there is no *holding out*, no *reſiſting*. The Syriack reade ‖ מַיִם רַבִּים *copious, plentifull waters*. Thus the meaning is clear, *the torrent* (v. 4.) *had paſt over our ſoul*, and that *torrent* farther expreſt by *ſwelling* or *proud*, i. e. great plenty of waters breaking in, for ſuch is a *torrent*. The Jewiſh *Arab* tranſlates it, *Then they had drowned us as water, and had been as a torrent over our ſouls*. The LXXII. here, as in the former verſe, reade διῆλθεν ἡ ψυχὴ ἡμῶν τὸ ὕδωρ, as there χειμαῤῥουν διῆλθεν ἡ ψυχὴ, *our ſoul paſt through the water*, and *our ſoul paſt through the torrent*; but this, I ſuppoſe, as a paraphraſe, not ſo much to expreſs the condition in, or under, as the eſcape and deliverance out of the danger: but the Hebrew עַל נַפְשֵׁנוּ *over our ſoul*, will not bear that. And the Chaldee and Syriack exactly follow the Hebrew.

The Hundred and Twenty Fifth P S A L M.

A Song of ‖ *Degrees.* ‖ aſcents.

The hundred twenty fifth is a declaration of the onely true ſafety, that which conſiſts in our adherence to God, without any ſeeking to irregular indirect means for the attaining it. (Aben Ezra *applies it to the* † *days of the Meſſiah.*) † ימי המשיח

Paraphraſe.

1. THey that truſt in the Lord ſhall be as mount Sion, which cannot be removed, but ſtandeth faſt for ever.

1, 2. There is no ſuch perfect ſecurity as that of the faithfull ſervant of God, which repoſeth his intire truſt and dependence on him. He that doth ſo, ſtands as faſt as the holy mountain whereon God himſelf is pleaſed to reſide, which certainly no power of man can be able to remove out of its place. The guard of God's Angels and bleſſed protection ſurrounding him, cannot better be expreſt than by the ſituation of Jeruſalem with hills incompaſſing it; for as thoſe hills are ſure to keep that city ſafe from all incounters of winds or tempeſts, ſo doth the bleſſed protection of God ſurround all faithfull ſervants of his.

* Jeruſalem hath hills round about her

2. * a As the mountains are round about Jeruſalem, ſo the Lord is round about his people from henceforth even for ever. a.

‖ wickedneſs רִשְׁעָה

3. For the rod of ‖ the wicked ſhall not reſt on the lot of the righteous; leſt the righteous put forth their hands unto iniquity.

3. For however for a time the tyrannical oppreſſions of wicked men may proſper, to the diſturbing the peace of the pious, and ſo rob them of their promiſed portion of felicity in this life; yet will not God permit this to be laſting or durable to the one or to the other, (proſperity to the wicked, or oppreſſions to good men) leſt it ſhould be a temptation of too great force, able to ſhake the conſtancy of pious men, and perſwade them to doe as wicked men doe, when they ſee it proſper ſo well with them. (See note on Pſal. 16. f.)

4. Doe good, O Lord, unto thoſe that be good, and to them that are upright in their hearts.

4, 5. God is, and will certainly be, a gracious and bountifull God to all that continue faithfull and conſtant to him. Their ſincere indeavours of ſerving him ſhall be abundantly rewarded by him, whilſt on the other ſide all obſtinate impenitent ſinners, that in deſpight of all God's commands, and threats, and warnings, will ſtill go on to heap ſin upon ſin, one wilfull provocation upon another, God ſhall certainly inflict moſt horrid eternal puniſhments on them; which ſhall yet farther be increaſed and inhanſed to them, by ſeeing the true pious man, whom they ſcorned and oppreſt in this life, to be received into a ſtate of immarceſſible felicities.

† or pervert their * ſend or caſt

5. As for ſuch b as † turn aſide unto their crooked ways, the Lord ſhall * lead them forth with the workers of iniquity; but peace ſhall be upon Iſrael. b.

Annotations on Pſal. CXXV.

a. הָרִים סָבִיב לָהּ

V. 2. *As the mountains*] The Hebrew here is elliptical, and beſt ſupplied by adding the verb *hath*, thus, יְהוָשָׁלַם הָרִים סָבִיב לָהּ *Jeruſalem hath hills round about her*; and this a fit expreſſion of the ſafety and ſecurity of the ſituation, being thus guarded from winds and tempeſts; and this a ſeaſonable reſemblance, to expreſs the benefit and ſafety which ariſeth from God's protection, which incompaſſeth the pious man. The LXXII. have here, by varying the punctation, made this other ſenſe of the two firſt verſes, Οἱ πεποιθότες ἐπὶ Κύριον ὡς ὄρος Σιὼν, *They that truſt in the Lord are as the hill Sion*; and then in another ſentence, ὁ οικῶν ἐν Ἱερουσαλὴμ, *He that inhabits Jeruſalem ſhall not be ſhaken for ever*, Ὄρη κυκλῳ αὐτῆς—— *The mountains are round about it, and the Lord is round about his people.* In which rendring they have made no other change (beſide that of the pointing) ישֵׁב ſave that for יֹשֵׁב *ſhall ſtand*, they ſeem to have read יוֹשֵׁב the participle, *ſtanding*, or *dwelling*, which is anſwerable to κατοικῶν. But the Chaldee and Syriack accord to our ordinary reading and punctation.

b. הַמְּטִים

V. 5. *Turn aſide unto*] The Hebrew הַמְּטִים (from נָטָה *to bend, diſtort, pervert*) regularly ſignifies *perverting, diſtorting*; and being joyned here with עֲקַלְקַלּוֹתָם, which we rightly render *crooked ways*, it ſignifies a *perverting* thoſe *ways* which are already *crooked*, i. e. going on ſtill, and improving their courſe of impiety, in ſtead of reforming or ſtrengthening, growing worſe and worſe. And to ſuch obdurate ſinners, which daily accumulate ſin on ſin, the vengeance belongs which is here ſpoken of, *viz.* to be caſt out, rejected from God (ſo יוֹלִיכֵם ſignifies, *making to go*, or *walk*; either bidding them go, *Go ye curſed into everlaſting fire*, or as ἐκβάλλειν and ἀπωσασθαι, *to caſt out*, and *ſend out*, is all one, ἀπάξει ſay the LXXII. here, *he ſhall drive them out*) and that אֶת פֹּעֲלֵי הָאָוֶן *the workers of iniquity*, as when *Chriſt* ſaith, they ſhall *have their portion with hypocrites*, or unbelievers. The Chaldee here adds בְּגֵיהִנֵּם *into hell*, the place where ſuch muſt expect their payment.

The Hundred and Twenty Sixth P S A L M.

‖ aſcents. *A Song of* ‖ *Degrees.*

The hundred twenty ſixth celebrates the return from captivity, and the great joyfulneſs thereof, after their former ſorrow, and ſeems to have been firſt compiled by Eſdras, *or ſome of that Age.*

Paraphraſe.

a. 1,2. After a long and a miſerable captive ſtate, it hath at length pleaſed God to bring us back again to the injoyments of his publick ſervice in his holy place. This is a moſt joyfull bleſſing to us, to be celebrated with mirth, and feſtivals, and ſinging of Pſalms, being as it were the reſtoring of a joyfull comfortable ſtate of health to a numerous people that were long under a dolorous epidemical diſeaſe. The mercy ſo great and unexpected, and wrought ſo wonderfully for us, that the very heathens themſelves could not but acknowledge it a work of God's great power, and ſpecial favour to us.

1. WHen the Lord turned again the captivity of Zion, we were like them that [a] † dream.

2. Then was our mouth filled with laughter, and our tongue with ſinging. Then ſaid they among the heathen, The Lord hath done great things for them.

† are recovered to health.

3. And ſo indeed 'tis true, The Lord hath magnified his mercy toward us, reſtored to us health and joy.

3. The Lord hath done great things for us, * whereof we are glad.

* we have been made glad

b. 4. As for thoſe that are yet behind, unreduced (for ſo 'tis certain ſome came back before others, ſome with Eſdras, others after, with Nehemiah) Lord be thou pleaſed to haſten their delivery. That mercy will come as ſeaſonable to them, as water to the moſt parched dry ſoil.

4. Turn again our captivity, O Lord, as the ſtreams [b] in the ‖ ſouth.

נְגָבִים

‖ dry land

5. And this wilt thou doe in thy good time, give them (as us) a joyfull return, after ſo ſad a time of captivity.

5. They that ſow in tears ſhall reap in joy.

c. 6. And the poor man that carries out his handfull or ſmall proportion of ſeed, (and looks upon it with ſome ſadneſs, as a melancholy thing, to caſt that away to rot in the earth, which coſt him much labour to get into his granary, to bury that in the clods which was prepared for his ſuſtenance, and ſo takes his leave of it with wet eyes, ſends his tears and prayers after it) cannot be more joy'd to bring home in time of harveſt full loads of ſheaves into his barn, as the reward from heaven of his faith and patience, than we have all reaſon to be at this time, having ſo unexpected a return from God to all the prayers and tears which we have long poured out to him.

6. He that goeth forth, and weepeth, bearing [c] † precious ſeed, ſhall doubtleſs come again with rejoycing, bringing his ſheaves with him.

† little

Annotations on Pſal. CXXVI.

a. חֲלֹמִים

V. 1. *Dream*] The Hebrew חֲלֹמִים ſeems to be beſt rendred by the Chaldee הֵוִוּ מְרַעְיָא דְּאִתְחַיָּן *as thoſe that are recovered from ſickneſs*, for 'tis but a figurative ſignification of חֲלוֹם, wherein 'tis uſed for *dreaming*, *Jer.* 23. 25. and elſewhere. The word ſignifies originally *fat* or *groſs*, and thence

healthy

healthy and *ſtrong*, and recovered to a firm Athletick habit of body. So *Iſa.* 38. 16. וְתְחַיֵּנִי *thou wilt recover me*, as appears by what follows, *and make me to live.* To this ſenſe, and not to that of *dreaming*, all the ancient interpreters ſeem to have underſtood it: the LXXII. reade ὅτι ἐβοηθήθημεν, the Latin *conſolati*, and ſo the Arabick and Æthiopick, *as men comforted*, i. e. reſtored to ſtrength again (as in the place of *Iſaiah* παρακληθεὶς ἔζησεν, *having recovered made to live*;) not miſreading it חֹסָלִים from חָמַל *to ſpare* (as ſome fanſie) but by this of *comfort*, expreſſing health of mind, which is oppoſite to ſorrow, and expreſt by *laughter* and *ſinging*, v. 2. In this ſenſe the Syriack alſo reade ܐܝܟ ܕܚܕܝ ܠܒܝ *as they that rejoyce.* And this is moſt probably the meaning of it.

b. נֶגֶב

V. 4. *South*] The Hebrew נֶגֶב ſignifies *a dry* and *deſart place*, *Jud.* 1. 15. *Thou haſt given me the land* חַנֶּגֶב *of drineſs*, a dry and a barren land, *give me ſprings of waters.* So *Iſa.* 21. 1. *As whirlwinds in the dry ground.* The LXXII. both there and here render it νότον *the ſouth*: and ſo by a metonymie the word ſignifies, becauſe the *ſouthern* parts, by reaſon of the heat of the ſun, are *dry*. But in this place the adjunct *rivers* doth ſufficiently evidence how 'tis to be underſtood queſtionleſs for a *dry ground*, which wants אֲפִיקִים *torrents*, *floods* to inrich it: for to thoſe *floods* on a *dry ground* is this *return* to *captives* fitly compared. And thus the Chaldee at large paraphraſes it, *Lord, return our captivity as the earth is turned* כַּד נַבְּעִין *when the ſprings* or *goings out of water break out in time of drineſs.* Yet if by the *ſouth* we underſtand a *ſouthern* countrey, as *Ægypt* and the like, which being very *dry*, makes uſe of overflowings to inrich the grounds, and in its greateſt exigence, in the heat of ſummer, when parcht and dried up, to all humane expectation utterly hopeleſs; the melted ſnow of *Æthiopia* ſends down plenty of water to it, and thence the whole countrey is fully irrigated, the ſenſe will be ſtill the ſame; for then the *ſouth*, and *dry ground*, will be the ſame thing. To which purpoſe 'tis obſervable that *Æthiopia* in Scripture is called the *ſouth*, βασίλισσα νότου, *Matt.* 12. 42. *the Queen of the South*, i. e. of *Sheba*, or *Meroe*. And therefore *Abu Walid* rendring it *the South*, gives the reaſon of mentioning that eſpecially, *becauſe*, ſaith he, *of the drineſs of the region, and probability of dearth therein, did not God, when they even deſpair, cauſe waters to flow on their ground.* So *R. Tanchum* makes either meaning to be indifferent. The Jewiſh *Arab* renders the place, *Lord, turn our captivity, as pools which return to the deſart.*

c. מָשְׁךְ

V. 6. *Precious*] The Hebrew here reads מָשֶׁךְ הַזָּרַע. Now מָשֶׁךְ from מָשַׁךְ *to draw*, ſignifies a *ſmall meaſure*, ſuch as may readily be *drawn* without any aſſiſtance of wheels, *&c.* So the Chaldee render it, נַגָּרָא ‖ *traham*, a *ſledge*, or a *dray* uſed for ſlighter purpoſes, and ſo a cart to carry *ſeed* to the fields. This is of a ſmall ſiſe, containing little; and accordingly *Job* 38. 18. מָשְׁךְ חָכְמָה moſt probably ſignifies a *little of wiſedom*. The copies of the LXXII. there reade ἔλαχιστον σοφίας; it ſhould be ſure ἐλαχιστον σοφίας, *a ſmall carriage of wiſedom*, which is there preferred *before the richeſt jewels.* In like manner the מָשֶׁךְ or *ſmall carriage of ſeed* is oppoſed to the *ſheaves* in the plural, the (perhaps) many wagon-loads of thoſe which are brought home in the harveſt. And thus no queſtion it is to be underſtood, not of *precious ſeed*, which is not ſo fitly oppoſed to the *ſheaves*, but of the *ſmall* contemptible quantity of *ſeed* that is ſown, and comes back multiplied in the harveſt. The LXXII. and the Syriack and Arabick and Latin and Æthiopick do not at all interpret the word, but onely reade βάλλοντες τὰ σπέρματα αὐτῶν, *caſting* or *carrying out their ſeed*; and the reſt to the ſame ſenſe. But the Jewiſh *Arab* reads expreſly, וירסל &c. *and carrieth a baſket of ſeed*, or *ſeed-lip*: and ſo *Abu Walid* interprets מַשָּׁךְ for ſuch a *veſſel* in which the ſower carrieth his *ſeed*.

‖—*plauſtra, Tribulaque, Trabeaque, & iniquo pondere raſtri.* Virg. Georg. 1.

The Hundred and Twenty Seventh PSALM.

A Song of Degrees † *for* Solomon.

† of לַמַּעֲלוֹת

The hundred twenty ſeventh is thought to have been firſt compoſed by Solomon, *(whoſe name being* Jedidiah *may be referred to v. 2.) and then is his compendium of* Eccleſiaſtes, *to ſet down the vanity of worldly ſolicitude without God's bleſſing, as in all things, ſo in that of children, the greateſt bleſſing of life. It was one of thoſe that were by the Levites ſung aloud in commemoration of God's mercy in the return from the captivity.*

1. EXcept the Lord [a] build the houſe, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

2. * It is vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows; ‖ for ſo he giveth his beloved ſleep.

3. Lo, children are an heritage of the Lord; and the fruit of the womb is his reward.

a.

Paraphraſe.

1, 2, 3. There is no way in the world to attain any ſecular wealth or ſafety, ſave onely from the bleſſing of God, the authour and diſpenſer of all good things. Without his ſpecial protection, 'tis not all the guards of men which can ſecure or preſerve a city. And as little is it in the power of humane ſolicitude, or of a multitude of wives and concubines (ſuch as Solomon had in greateſt abundance) to have children to inherit it, when 'tis gathered. For as to the former of theſe, wicked men that inceſſantly moil, and cark, and drudge for the acquiring it, and never injoy any part of the comforts of this life, through the vehement purſuit of riches, are generally fruſtrated and diſappointed in their aims: whereas on the contrary, thoſe that have God's bleſſing, thrive inſenſibly, become very proſperous, and yet never looſe any ſleep in the purſuit of it. And for the latter, that of children, it is a particular bleſſing of God's, from whom all increaſe comes, and he diſpenſeth it as he ſees good, as a preſent reward to the piety and other vertues of men.

* *or*, you do vainly that are haſting to riſe, *&c.*
‖ when, *or* whereas, *or* ſince

4. As

4. As arrows are in the hand of a mighty man, ſo are children [b] of the youth.
5. Happy is the man that hath his quiver full of them: they ſhall not be aſhamed, ‖ but they ſhall ſpeak with the enemies in [c] the gate.

‖ when כִּי

b. 4, 5. And indeed of all bleſſings, this of a numerous progeny is the greateſt: every child is an addition of

c. ſtrength and ſafety to the father. As the military man guards himſelf with weapons, arrows and darts, &c. ſo the maſter of a family is fortified both from hoſtile invaſions, and all other inſolencies and moleſtations, by the multitude and ſtrength of his children, who are ready ſtill to back him and defend him at all turns, from the injuries, of any kind, which the open violence or more ſecret fraud of men can deſign againſt him, in the field, or in any court of judicature.

Annotations on Pſal. CXXVII.

a. V. 1. *Build*] The right underſtanding of this Pſalm, the connexion ſpecially of the three firſt verſes of it, depends on obſerving the notion of יִבְנֶה בַּיִת *building an houſe*, as that is the work not of the Architect, but the Father. For ſo to *build* (from whence is the name בֵּן *a ſon*) is to procreate and bring up children, by which *houſes*, i. e. families, are *built* up, begun, ſupported, and continued. So *Gen.* 16. 2. 'tis *Sarah*'s ſaying to *Abraham*, *Go in unto my maid, it may be that* אִבָּנֶה *I ſhall be built by her*, i. e. I ſhall have children to *build* up a ſolitary childleſs family. To this appertains that of the midwives, *Exod.* 1. 21. that *becauſe they feared God, he built them houſes*, gave them children to ſupport their families. So *Ruth.* 4. 11. of *Rachel* and *Leah* 'tis ſaid, that they *two* בָּנוּ *built the houſe of Iſrael*, i. e. brought all that number of children to *Jacob*, by which that nation (more than family) was repleniſhed. So *Deut.* 25. 9. of him that would not take his brother's wife, and raiſe up ſeed to him, the phraſe is, he *would not build up the houſe*, (יִבְנֶה אֶת בֵּית) *of his brother*. So 1 *Chron.* 17. 10. when *Nathan* tells *David*, that the *Lord will build him an houſe*, it is explained v. 11. *I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdom.* So again v. 23, and 24, and 25. And thus I ſuppoſe it is to be taken in this place, *building an houſe*, for raiſing a family, begetting children, and providing riches, inheritance for them. For of theſe two things the erecting a family conſiſts; 1. gathering of wealth and riches, then 2. begetting ſome body to inherit it: and of both theſe the Pſalmiſt here ſpeaks diſtinctly in the two following verſes; firſt of gathering the wealth, v. 2. *riſing early, ſitting up late, eating the bread of ſorrows*, all which is certainly deſigned to that end; then of *children*, that *they are an heritage* and reward *of the Lord*, v. 3. and ſo cannot be acquired by man's ſolicitude, but are wholly imputable to God's bleſſing. As for the other branch of the firſt verſe, that of *guarding the city*, it ſeems to be inſerted as an inſtance to the ſame purpoſe, vulgarly underſtood among men: 'Tis God muſt *guard*, or elſe *watchmen* will do little good; and ſo unleſs God *build*, all the induſtry of men will not be ſucceſsfull to it. The LXXII. in the copies we now have for *riſing early*, and *ſitting up late*, reade τὸ ὀρθρίζειν, ἐγείρεσθε μ῀ τὸ καθῆσθαι, but this probably in the former part is a corruption of the copy, to be mended thus, τὸ ὀρθρίζειν ἐγείρεσθαι: for thus מַשְׁכִּימֵי קוּם מַשְׁכִּימֵי קוּם *haſtening in the morning to riſe*, will be exactly rendred ὀρθρίζειν ἐγείρεσθαι. As for מְאַחֲרֵי שָׁבֶת, which in ſenſe we duly render, *ſitting up late*, or literally, being *late to reſt*, foreſlowing of going to bed, they reade μ῀ τὸ καθῆσθαι, as if it were אַחֲרֵי the adverb, with an affix. In both theſe miſtakes the Latin follow the Greek copies, and reade, *vanum eſt vobis ante lucem ſurgere, ſurgite poſtquam ſederitis, It is vain for you to riſe before light, riſe after you have ſate.* But the Syriack leave them, and reade moſt clearly, *vain are they* לְמַקְדְּמִים לְמַסְפְּסִים *that are early to riſe, and late to ſit down* or *reſt, eating bread with ſorrows*—— which is the fitteſt rendring of the participles in *regimine*. It follows בֵּן יִתֵּן, we render, בֵּן יִתֵּן *ſo he gives his beloved ſleep*; but the LXXII. more ſignificantly, ὅταν δῶ, *when*, or *whereas*, or *ſince he*, i. e. God, *gives his beloved ſleep*, freely beſtows and affords them reſt and comfort of life, and withall provides as much wealth for them and their families, and indeed much more, than they that moil inceſſantly, and deny themſelves the enjoyment of all worldly comforts moſt, by ſo doing to inrich their poſterity. And that thus בֵּן ſignifies, not onely *ſo* (as the Jewiſh *Arab* reads כדל *ſo*) but *when*, may appear by the frequent uſe of עַד בֵּן for *hucuſque* or, *hactenus*, for in that phraſe בֵּן muſt needs have the notation of time.

V. 4. *Youth*] בְּנֵי הַנְּעוּרִים are queſtionleſs *children of the youth*, as thoſe are oppoſed to children of the old age, *Gen.* 37. 3. Of theſe it is frequently obſerved, that they are the ſtrongeſt, being, as *Jacob* ſaith of *Reuben*, his *might, the beginning of* his *ſtrength*. And of ſuch it is here ſaid, that they are like *arrows in the hand of a mighty man*, defend him from hoſtile invaſions as well as weapons can. The Chaldee reads דְּעוֹלֵימָא *of the young man*; *Symmachus* (with the Syriack) τῶν νεόντων, *of the youth*; the Jewiſh *Arab* either *children of youth*, or *children of young men*, the word both ſignifying *youth*, and being likewiſe the plural of שָׁאב a *young man*; but the LXXII. and the Latin, ἐκτιναγμάτων *excuſſorum*, from the original uſe of נָעַר *excuſſit*, from whence indeed comes both נַעַר *an infant*, and נְעוּרִים *the age from childhood* to twenty five years old. So for אַשְׁפָּתוֹ *his quiver*, v. 5. they reade ἐπιθυμίαν αὐτῶν, *his deſire*; but that probably by way of paraphraſe, *filling his quiver with children* being but a poetical expreſſion for having as many as he deſires.

b. בְּנֵי נְעוּרִים

V. 5. *The gate*] שַׁעַר *the gate* of the city is the place of Judicature, their courts being there kept, *Deut.* 25. 7. (and the places of execution a little without the gates, *Heb.* 13. 12.) So *Deut.* 21. 19. *Zach.* 8. 16. And ſo the Chaldee interprets here בְּתָרַע בֵּית דִּינָא *in the gate of the houſe of judgment*. There contentions and ſuits are heard and determined, and by way of preparation to that are pleaded; and that is here meant by כִּי יְדַבְּרוּ אֶת אוֹיְבִים *when they ſpeak with their enemies*, their accuſers or plaintiffs, there. The Chaldee reads אֲרוּם יִנָּצוּן *when they contend*, or *manage any ſuit*. For to thoſe uſes mens children, as friends and aſſiſtants, are uſefull to their parents, as well as to repel open force or violence. The Jewiſh *Arab* reads *in places of convention.*

c. שַׁעַר

The

The Hundred and Twenty Eighth Pſalm.

A Song of Degrees.

The hundred and twenty eighth is a ſhort enumeration of the preſent felicities which from God's ſpecial bleſſing are aſcertain'd to every pious man. It was on that account thought fit to be ſolemnly pronounced by the Levites, and ſung after the return from the captivity, as a ſpecial eminent bleſſing of God to his people.

1. BLeſſed is every one that feareth the Lord, that walketh in his ways.

Paraphraſe.

1. There is no ſuch aſſurance of the comforts and felicities of this life, as that which is made over by God to all pious obedient ſervants of his.

2. For thou ſhalt eat the labour of thine hands: happy ſhalt thou be, and it ſhall be well with thee.

2. Such men ſhall not fail of a bleſſing on all their honeſt labours, but have plenty here, and, which is much more, take comfort in injoying that plenty, which covetous worldly men never doe; and after an age of felicity and proſperity here continued (ſave onely when God ſees fit to give his mixture of the croſs) ſhall be tranſplanted to † eternal immarceſcible joys.

טֹב לְךָ † לְעַלְמָא דְּאָתֵי
Good ſhall be to thee in the world to come. *Chal.*

a. 3. Thy wife ſhall be as the * fruitfull vine by the ſides of thine houſe; thy children like Olive plants round about thy table.
4. Behold thus ſhall the man be bleſſed that feareth the Lord.

3, 4. One prime and ſpecial bleſſing of heaven it is, that he ſhall have a fruitfull wife, and a plentifull and proſperous family of children. Of the former of which the cluſters of ſuch a vine as may for its fertility be ſtiled the great bearer, (hanging ſo thick, that they even cover the walls of the houſe where they were wont to be planted) is the fitteſt reſemblance; and of the latter, the verdure of the Olive is a proper emblem, with which as the tables without doors were wont to be ſurrounded, ſo ſhall his table be adorned and incompaſſed with a multitude of flouriſhing children. All true temporal felicity is compriſed in this, and this ſhall be the pious man's portion.

5. The Lord ſhall bleſs thee out of Zion, and thou ſhalt ſee the good of Jeruſalem all the days of thy life.
6. Yea thou ſhalt ſee thy childrens children, and peace upon Iſrael.

5, 6. And whatever elſe he can ſtand in need of, it ſhall be performed to him by God, in anſwer to his prayers which he offers up in his holy place: and as an accompliſhment of felicity to him, his interceſſions ſhall be heard for others, even for the publick of the nation; he ſhall be an inſtrument and a witneſs of good to the whole land; God ſhall be atoned by ſuch as he, and turn the captivity of his people by way of return to his prayers and faith and patience. God ſhall inlarge his days, and crown them with that double bleſſing of old age, firſt, the ſight of a numerous poſterity, and ſecondly, the reſtoring of peace and proſperity to the Kingdom.

Annotations on Pſal. CXXVIII.

a. נֶפֶן פֹּרִיָּה

V. 3. *Fruitfull vine*] In all countreys the ſeveral ſorts of *vines* have ſeveral names and appellations, among the Jews שׂרֵקָה and בָּסֹר &c. and one ſort ſeems here to be known by the title of נֶפֶן פֹּרִיָּה *the fruit-bearing vine*, as among us tis ordinarily to ſtyle ſuch a kind of fruit the *great bearer*. *Vines*, it ſeems, were then planted on the *ſides of houſes*, as now they are among us, and not onely in vineyards, to ſtand by themſelves; and to that alſo the Pſalmiſt here refers. So likewiſe of *Olive-plants* 'tis obſervable, not onely that tables were dreſt up with the boughs of them, *ramis felicis Olivæ*, but that in the Eaſtern countries they were uſually planted (as in arbours) to ſhade the *table*, entertainments being made without doors, in gardens, under that umbrage, which gave all the liberty of the cool winds and refreſhing blaſts. An image whereof we have *Gen.* 18. 4. *waſh your feet, and reſt your ſelves under the tree*; and a full expreſſion, *Heſt.* 1. 5. *the King made a feaſt in the court of the garden of the King's palace.*

The Hundred and Twenty Ninth P S A L M.

A Song of Degrees.

The hundred twenty ninth is the recounting of the many dangers of God's people, and the many wonderfull deliverances which God hath afforded them, and foretelleth the utter deſtruction of all the enemies thereof. It ſeemeth to have been compoſed by Ezra, *or ſome of that time, at the return from the captivity.*

1. ‖ MAny a time have they afflicted me from my youth, may Iſrael now ſay:
2. Many a time have they afflicted me from my youth; yet they have not prevailed againſt me.

Paraphraſe.

1, 2. 'Tis now a moſt proper vacant ſeaſon to recount the very many invaſions and diſtreſſes which the people of Iſrael have met with, from the beginning of their being a nation, from all which God hath wonderfully aſſiſted and defended them.

‖ They have very much *or* ſorely — רַבַּת ſee Pſal. 123. 3.

3. The

3, 4. We have now for some length of years been severely chastised by oppressing tyrants: but God hath at last in his great mercy delivered us out of their hands.

3. The [a] plowers plowed upon my back, they made long their furrows.
4. The Lord is righteous: he hath cut asunder the cords of the wicked.

5, 6, 7, 8. And now their turns shall come of affliction and discomfiture. All our enemies, oppressors of the Church of God, shall be disappointed of their prey, and pursued with the curse of God, a blasting from heaven; their pride and flourishing condition shall without any arms of ours be speedily brought to nought. In stead of a prosperous harvest of all their oppressions and injustices, they shall reap nothing but emptiness and beggery. And all that see them shall discern God's curse upon them, and think that they have but their deserts, and abstain from paying them those civilities which are afforded to other men, Ruth 2. 4. 2 Jo. 10. not wish them any better success than what they have. Thus hath God at length magnified his deliverances to us, and his judgments on our enemies.

5. ‖ Let them all be confounded and turned back that hate Zion.
6. Let them be as the grass upon the house tops, which withereth afore [b] it † groweth up.
7. Wherewith the * mower filleth not his hand, nor he that ‖ bindeth † sheaves his † bosom.
8. Neither do they which go by say, The blessing of the Lord be upon you; we bless you in the name of the Lord.

[b] ‖ they shall יִבָּשׁ
† be plucked up.
* meter
‖ gathers the handfulls
† or arm.

Annotations on Psal. CXXIX.

[a] חָרְשׁוּ חֹרְשִׁים

V. 3. *Plowers plowed*] The meaning of the phrase חָרְשׁוּ חֹרְשִׁים will be discerned by two circumstances in the context, גַּב *the back*, and עֲבוֹת *cords*, in the next verse. For as חָרַשׁ signifies *to dig* or *cut the ground*, and so *to plough*; so 'tis simply *to cut*, or *carve*, or *grave*. So *Jer.* 17. 1. חֲרוּשָׁה *it is graven in the table of the heart*. So *Exod.* 35. 33. 'tis *cutting of stones*. And being here applied to the *back* of captives, and *cords* being the instruments of it, in all reason it is to be understood of *scourging*, which *cuts*, and as it were *digs*, and *ploughs*, and makes *furrows* in the *flesh*, and the longer the *cords* of the *scourges* are, the *longer* are the *wounds* and *furrows*. As for the doubling of the word, that signifies the great sharpness and severity, *they scourging scourged on my back*, i. e. *scourged* me most cruelly; in proportion to רַבַּת v. 1. which belongs to the sharpness of the affliction, the soreness of the stripes, and not to the frequency of them, which is otherwise sufficiently expresst by *from my youth*. Thus certainly the Chaldee understood it, who express it by דָּרוּ (not as their Latin interpreter renders it, *araverunt*, *ploughed*, but as דְּרָה in Chaldee and Syriack signifie.) *they laid on scourging* or *chastisement on my body*. So when 1 *King.* 12. 14. the Hebrew reads, *my father* יִסַּר *chastised you with whips*, as after *with scorpions*, the Chaldee reads in both places as here וְדָא *scourged*. The Syriack also accord, reading ܩܛܠ *they smote with rods*, or inflicted stripes on *my back*, from the Syriack usage of נָגַר *to scourge*; and proportionably for עֲבוֹת *cords* v. 4. they have ܫܒܒܐ *the twigs* (from שׁוֹג *a twig* or *bough*) which is another notion of עֲבוֹת for *boughs* as well as *cords*. The LXXII. for *ploughing they ploughed*, or *scourging they scourged*, reade ἐπίκλαυγον οἱ ἁμαρτωλοὶ, *the wicked framed* or *wrought*; and *for lengthening their furrows*, ἐμάκρυναν τὴν ἀνομίαν αὐτῶν, *they lengthened their iniquity*; and for *cords*, αὐχένας *necks*; partly by way of paraphrase, and partly with reference to the Hebrew words: by ἐπίκλαυγον to חָרַשׁ, which signifies also *to frame*, as an artificer doth, and so *to work* or *machinate*; and by ἀνομίαν to לְמַעֲנוֹתָם, the Hebrew מַעֲנֶה from עָנָה signifying a *furrow*, and עֲנִי from the same root signifying *affliction*, or *oppression* also, which is oft the importance of ἀνομία *iniquity* (see *Matth.* 24. 12.) As for עֲבוֹת they are thought by some to have read גַּבּוֹת *necks* or *backs*, from גַּב *back* in the former verse. But 'tis more probable that having taken liberty to paraphrase in the former part, they should continue to doe so here also.

[b] שָׁלַף

V. 6. *Groweth up*] The Hebrew שָׁלַף signifies not *to grow up*, but *to pull up*, or take out of the place. The LXXII. rightly render it ἐκτιλθῆναι, the Latin *evellatur*, *plucked up*. It is used of *drawing a sword*, *Jud.* 8. 20. and 20. 15. of *pulling off the shooe*, *Ruth* 4. 7. and here of *pulling up the grass*, which was the fashion before sickles and sithes were used: and to that refers קֹצֵר the *meter* or *gatherer*, but especially מְעַמֵּר v. 7. not he that *bindeth* the *sheaves*, but he that *gathers the handfulls* (so as the leasers did after the reapers, *Ruth* 2. 3.) from עֳמֶר *a handfull of grass* or *corn*, which he that gathers puts into his arms and carries in his *bosome*, as here חִצְנוֹ signifies, and *Isa.* 49. 22. *they shall bring thy sons in their arms*. The meaning of the phrase then is, that the enemies of *Zion* shall *wither* and fade away of their own accord, not need the sword of enemies to destroy them, but perish without any foreign violence, as *grass on the top of an house*, where it hath no mould to take good root in, *it withers before it be plucked up*; whereas other grass is first *mowed* or *plucked up*, and then is laid a *withering*. Again, *the grass on the house top* grows very thin, he that *plucks it up* will not have an *armfull* a great while, which in the field is soon had, and accordingly is not thought capable of those εὐφημίαι, *acclamations* or *salutations* particularly accustomed to be given to reapers, *The Lord be with you*, *Ruth* 2. 4. The Jewish *Arab* renders שלף by אלציף *summer*, *by the East wind of*, or *in*, *the summer*, *is withered*. *Abu Walid* also makes mention of some who render it *before the heat*, from an use of the word in the *Rabbins*; and he likes the sense, but saith the Vowels of the word here admit it not to be taken otherwise than for a verb of the preterperfect tense, and himself interprets it, *before it perfectly appear*, or *be come forth*.

[a] חָרְשׁוּ חֹרְשִׁים

[b] מְעַמֵּר

The

The Hundred and Thirtieth PSALM.

A Pſalm of Degrees.

The hundred and thirtieth is an affectionate devout prayer to God for mercy, pardon and propitiation, together with a confident affiance and dependence on him for it, and ſeems to have been compoſed in time of the captivity, for deliverance out of it.

1. OUT of the depths have I cried unto thee, O Lord.
2. Lord, hear my voice; let thine ear be attentive to the voice of my ſupplication.

Paraphraſe.
1, 2. Lord, we are deeply implunged in an ocean of miſeries: to thee do we addreſs our prayers for our releaſe; be thou graciouſly pleaſed to hear and anſwer us.

3. If thou, Lord, ſhouldeſt mark iniquities, O Lord, who ſhall ſtand?

3. There is not a man to be found who hath not ſome fault or failing, which if thou ſhouldeſt proceed with us in thy juſt ſeveriry, would render us uncapable of thy abſolution.

4. But there is forgiveneſs with thee, that thou mayeſt [a] be feared.

4. But thou art a God of grace and mercy, which allowes place of repentance to thoſe that have offended, and wilt allow pardon to the penitent. Were it not for this, we were all in an hopeleſs deſperate condition, and that utter deſperation of mercy would ingage us for ever in our courſe of ſin, without any thought of returning or repenting. But being by thy mercy reſpited, and by thy gracious call invited, and by the attraction of thy ſpirit (if we do not reſiſt) effectually drawn to repentance, and aſſured of thy acceptance if we come, here is a full concurrence of all arguments, and motives, and aids, to bring us, and oblige and ingage us to it. a.

5. I wait for the Lord: my ſoul doth wait, and in his word do I hope.

5. In thee therefore my hope and full truſt is repoſed; thy mercies and gracious promiſes are the onely anchor and ſupport of my ſoul.

6. My ſoul || waiteth for the Lord [b] more than they that watch for the morning; I ſay more than they which watch for the morning.

6. To thee I daily betake my ſelf early in the morning; at the time that the Prieſts offer their morning-ſacrifice in the temple, I conſtantly addreſs my prayers and my very ſoul before thee. b.

|| hafteneth to the Lord from the guards in the morning, the guards in the morning.

7. Let Iſrael † hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.
8. And he ſhall redeem Iſrael from all his iniquities.

7, 8. And the ſame is the duty of all true Iſraelites: let all ſuch apply themſelves diligently and conſtantly to God, as to a God of mercy and pardon and propitiation, that will be reconciled to all truly penitent faithfull ſervants of his, not imputing to them their frailty and ſins of infirmity, if they be guilty of no other, nay nor their groſſer ſins knowingly and deliberately committed, if they be retracted and forſaken by confeſſion, contrition, and renovation of mind, and their pardon humbly ſued out by conſtant prayer. For as a remedy for all ſuch the blood of the Meſſias was moſt ſufficient, and that decreed and deſigned by God to all the world, for the obtaining of actual redemption, and pardon and reſtitution to his favour (as of captive Iſraelites to their countrey and temple) upon their ſincere change and reformation.

† to the Lord אֶל יְהוָה

Annotations on Pſal. CXXX.

a. לְמַעַן תִּוָּרֵא

V. 4. *Feared*] For לְמַעַן תִּוָּרֵא *that thou mayeſt be feared*, our copies of the LXXII. have ἕνεκεν τοῦ ὀνόματός σου, *for thy names ſake*, and that joyned with ὑπέμεινά σε *I have waited for thee, O Lord*, following. But the Hebrew no way inclining to that reading of ὀνόματος *name*, and the Latin which moſt commonly follows the LXXII. reading *propter legem tuam ſuſtinui te, Domine, for thy law I have waited for thee*, and the Hebrew תִּוָּרֵא (read without points) being eaſily miſtaken for תּוֹרָה *law*, in all probability the original reading of the LXXII. was ἕνεκεν τοῦ νόμου (not ὀνόματός) σου, *for thy laws* (not *for thy names*) *ſake*. But this, as it is evident, by a double miſtake; one in the reading of תּוֹרָה for תִּוָּרֵא, the other (whether in the Latin only, or in the LXXII. alſo, 'tis uncertain) by taking that word from the end of the former, and joyning it to the latter period. But without either of theſe, the Hebrew reading is very current, *But* (כִּי is oft to be rendred) *there is* הַסְלִיחָה *pardon*, ἱλασμὸς, ſay the LXXII. *propitiation, with thee*, לְמַעַן תִּוָּרֵא *that thou mayeſt be feared*, by the *fear* of God ſignifying obedience to his laws, to which his pardoning of the frailties and ſlips of our lives invites and draws us, when a deſperation of all mercy for ſuch would certainly avert us from it.

b. נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר

V. 6. *More than they that watch for the morning*] This verſe is very perſpicuous in the Original, נַפְשִׁי לַאדֹנָי literally *my ſoul to the Lord*, where is an Ellipſis neceſſarily to be ſupplied by *riſeth*, or *cometh*, or *haſteneth*, or the like, מִשֹּׁמְרִים לַבֹּקֶר *from the watchers* or *warders*, or *guard in the morning*, i. e. as early, from that time that they come or haſten to their *watches*: then follows again repeated שֹׁמְרִים לַבֹּקֶר *the guard* or *watchers in the morning*; which repetition in Hebrew Dialect ſignifies the daily ſeveral *watchers* of *every morning*, as אִישׁ אִישׁ *man man*, i. e. *every man* one after another, the Hebrews wanting forms of diſtribution (ſee note on *Mar.* 6. e.) And ſo this is the full importance of the verſe, *The guards every morning that haſten to their watches*, are not yet earlier than I in my daily addreſſes to God. What theſe *watchers* or *guards* of the *morning* are, the Chaldee hath beſt expreſt; *they that obſerve the morning watches*, ſay they, לְקָרְבָא קָרְבָּן צַפְרָא *that they may offer the morning oblation*; i. e. the Prieſts which in their turns officiated: or rather ſome officers of theirs, which

which were peculiarly appointed from a tower to expect the firſt appearance of break of day, the manner of which is at large deſcribed in the Talmud, *Cod. Joma.* The Chaldee for שֹׁמְרִים *from the watchers*, reade מִן נָטְרֵי, juſt to the ſame ſenſe, which yet their Latin render *plusquam obſervantes, more than they that obſerve.* But the words do not ſo import, nor could it truly be ſaid, that he *waited*, or obſerved his offices *more than* the Prieſts, or guards in the Temple did, who never miſt the performing of their daily offices there. The LXXII. reade ἀπὸ φυλακῆς πρωΐας μέχρι νυκτὸς *from the morning watch till night*, by the addition of *till night*, thinking to ſupply what was wanting, and to the term from which he began his *watch*, adding the term to which he continued it, hereby evidencing their underſtanding of מִן in the notion of *from.* And ſo the Syriack do alſo, who reade מִן מַטְרָתָא דְצַפְרָא *from the watches of the morning*, עַד מַטְרָתָא &c. *and untill the morning watch*, i. e. from one morning watch unto another. Whereby they rightly render the former part, but obſerve not the elegancy in the repetition, but ſuppoſe the prepoſition ל *to* to be there wanting, which they thus ſupply. But the interpretation we have given is moſt agreeable both to the ſenſe, which is to expreſs his daily conſtant earlineſs in the ſervice of God, equal to that of the Prieſts in the Temple, *every morning* of every day, and to the Hebrew idiome alſo. Of theſe *watches* ſomewhat hath been ſaid note on *Pſal.* 119. hh. Yet in this place it will not be amiſs to add a little more, what this *morning watch* was, or of how many hours it conſiſted, becauſe in this matter, the computation of the Old and New Teſtament doth appear to differ. In the Old Teſtament we find but three *watches* in the night, and then each muſt conſiſt of four hours. The firſt is called רֹאשׁ אַשְׁמֹרוֹת *the beginning of the watches*, *Lam.* 2. 19. the ſecond, הָאַשְׁמֹרֶת הַתִּיכוֹנָה *the middle watch* (an evidence that there were but three) *Judg.* 7. 19. the third is אַשְׁמֹרֶת הַבֹּקֶר *the morning watch*, *Exod.* 14. 24. and accordingly here we have שֹׁמְרִים לַבֹּקֶר *the watchers in the morning.* And ſo in the Talmud *tr. Berachoth, Rabbi Eliezer* ſaith, שָׁלֹשׁ מִשְׁמָרוֹת הִיא הַלַּיְלָה *there are three watches in the night*; and ſo afterward *R. Iſaac* alſo. And that thus the night was divided among the Grecians alſo, appears by *Homer* in the 11th of the Iliads,

——— παρῴχηκεν δὲ πλέων νὺξ
Τῶν δύο μοιράων, τετάτη δ' ἔτι μοῖρα λέλοιπεν,

the larger part of the night, that of two portions of it, was paſt, and now the third portion or diviſion remained. On which ſaith *Euſtathius*, Τετράλακτον γὰρ τὴν νύκτα παλαιοῖς δόξαν εἶναι τὸ τὸν νύκτα, καθὰ καὶ τὸ ἡμέρας, *he makes the night according to the ancients to be divided into three watches, in like manner as the day alſo*, ſaying, ὄρθρος, ἡ δύσις, ἡ μέση ἡμέρα, *morning*, or *evening*, or *midday.* Yet in the New Teſtament it is evident there were four *watches* in the night among the *Jews*, (introduced as ſeveral other cuſtoms, from the *Romans*) mentioned *Mar.* 13. 35. under the ſtyles of *evening, midnight, cockcrowing*, and *morning*: and ſo *Matth.* 14. 25. *Jeſus came to them in the fourth watch of the night.* The verſe is by the Jewiſh *Arab* rendred, *So my ſoul is to him of, or from, the keepers or guard by day, and the keepers or guard by night*; and in a note he ſaith that *this is not a literal verſion*, yet a *rendring* (as he ſuppoſed) *of the ſenſe, to expreſs his continual doing it through the whole courſe of night and day. Kimchi* reads, *My ſoul is to the Lord of the watchers for the morning*, i. e. *waiteth* in the night *for the Lord*, that it may be of thoſe that *watch for the morning*, i. e. that riſe in the *morning-watch* to pray; and the repeating the words ſheweth their continual courſe and cuſtom ſo to doe.

The Hundred and Thirty Firſt PSALM.

A Song of Degrees of David.

The hundred thirty firſt is a profeſſion of humility, as that which beſt qualifies for God's mercy, and is the onely ſure foundation of hope in him. It ſeems to have been firſt formed by David *in the time of his diſtreſſes, to vindicate himſelf before God of the accuſation which* Saul's *ſycophants ſo ſtudiouſly threw upon him, that he deſigned miſchief to* Saul, *and thereby the kingdom to himſelf. And after it was appointed to be uſed at the return from captivity, no temper better becoming thoſe that have received the greateſt mercies, than that of humility and affiance.*

Paraphraſe.

1. O Lord, I have always indeavoured to keep all pride and ambition out of my heart,

1. LOrd, mine heart is not haughty, nor mine eyes lofty; neither do I exerciſe my ſelf in great matters, or in things too high for me.

not to meddle with things of weight and difficulty, and ſuch as are above my ſtrength to manage.

2. But on the contrary to learn and practiſe humility, ſelf-denial, reſignation and ſubmiſſion to the will of God,

2. ‖ [a] Surely I have † behaved and quieted my ſelf, as a child that is weaned * of his mother: my ſoul is ‖ as a weaned child.

‖ But † *or* level'd and quieted my ſoul, * with *or* toward· עָלַי ‖ with me as עָלַי

to look on my ſelf as a moſt feeble impotent child, able to doe nothing of my ſelf, but wholly to be directed, ſupported, and inabled by him in all my undertakings, and ſo to wean my ſelf from my natural affections and deſires, as an infant is when he is eſtranged from his mothers breaſt.

3. And the ſame temper I ſhall recommend to all pious men,

3. O Iſrael, hope in the Lord from henceforth and for ever.

as that which will for ever ſtand them in moſt ſtead, with an utter abrenunciation of all ſelf-truſts, or ſecular confidences, to roll and repoſe themſelves wholly upon God, who will undoubtedly anſwer and ſupply, and never be wanting to them that thus depend on him.

Annota-

Annotations on Pſal. CXXXI.

V. 2. *Surely I have behaved*] אִם לֹא is according to ſenſe to be rendred *quin, but*. The LXXII. attending to the letter, render it, εἰ μὴ, *if not*. For שִׁוִּיתִי that follows from שָׁוָה *to ſet*, or *diſpoſe*, the Chaldee reade עַיְּירִית אִידָא לְפוּמִי *I put my hand upon my mouth* (and the LXXII. to the ſame ſenſe, ἐταπείνωσα τὴν ψυχήν μου *I was humbly diſpoſed*) and ſo moſt rationally it is to be rendred, if not by force of שָׁוָה, yet by virtue of וְדוֹמַמְתִּי that follows, which notes *impoſing ſilence* upon *himſelf*; and then the *putting* preparative to that, muſt be the *putting the hand upon the mouth*: and ſo the Chaldees rendring may ſeem rather a ſupply of an Ellipſis, than by way of paraphraſe. But there is another notion of שָׁוָה *to level*, *Iſa.* 28. 25. אִם שִׁוָּה *when he hath made plain the face* of the ground, a ſcheme which the Baptiſt uſes, for working ſuch a temper in the heart, as is qualified for the reception of piety, *Luk.* 3. 5. To which that of the LXXII. comes nearer, humility and lowlineſs of mind being the plain meaning of that other more poetical phraſe. For וְרוֹמַמְתִּי the LXXII. ſeem to have read וְרוֹמַמְתִּי and ſo render it ὑψώθην δὲ, *but have elevated*: but hereby they have varied the ſenſe little, their *if I have not humbled, but exalted my ſoul*, being all one in effect with *I have not exalted, but humbled*. The ſimilitude that follows, כְּגָמֻל עַל אִמּוֹ *as a weanling with*, or *toward the mother*, (ſo עַל ſignifies *with* or *toward*) is a denotation of the greateſt obedience and dependence and ſelf-denial and reſignation that can be; for ſo the *weanling*, though he begin to goe, and ſpeak, and live without the teat, yet wholly depends on the *mothers* aid, and teaching, and proviſion for each of theſe. And ſo in the application, *my ſoul is* כְּגָמֻל עָלַי *as a weanling with me*; where yet the LXXII. render כְּגָמֻל ὡς ἀνταποδόσεις *as retributions*, from another notion of גָּמַל *to retribute*, which cannot belong to that place. The Jewiſh *Arab* reads, *But I have equalled my ſoul, and made it like to a weanling*, מיסל עלי אמה *that deſireth after his mother*, as if דוֹמַמְתִּי were of the ſame notion with דָּמָה *to be like*, and שִׁוִּיתִי and that were much alike in ſignification. The ſenſe he gives in a note, *I caſt my affairs on the Lord, as a child doth on his mother*; and his repeating it, *my ſoul is with me as a weaned child*, is as much as to ſay, I have *weaned* it from tranſgreſſions.

a. אִם לֹא שִׁוִּיתִי

כְּגָמֻל עָלַי אִמּוֹ

וְרוֹמַמְתִּי

The Hundred and Thirty Second Pſalm.

A Song of Degrees.

The hundred thirty ſecond ſeems to have been at firſt a compoſure of Solomon's *upon the building the Temple, (part of it v. 8, 9, 10. inſerted in* Solomon's *prayer at the dedication of the Temple,* 2 Chron. 6. 41, 42.) *It is the recounting of* David's *care of the Ark, and of God's promiſes made to him and his poſterity, as alſo of the ſetting apart of* Sion *to be the place of the Temple; and it was after uſed upon the rebuilding the walls, after the return from the captivity.*

1. LOrd, remember David and all his [a] ‖ afflictions.
2. How he ſware unto the Lord, and vowed unto the mighty God of Jacob.
3. Surely I will not come into the tabernacle of my houſe, nor go up into my † bed,
4. I will not give ſleep to mine eyes, nor ſlumber to mine eye-lids,
5. Untill I find out a place for the Lord, an habitation for the mighty God of Jacob.

‖ humility.

† bed-ſtead מִטַּת יְצוּעָי

Paraphraſe.

a. 1, 2, 3, 4, 5. Bleſſed Lord remember, I beſeech thee, and reward upon his family, the great piety and humility of David my father, the eminent expreſſions of his zeal toward thee. He was ſo highly concerned for the ſervice of God, that having built himſelf houſes, 1 Chr. 15. he immediately prepared a place for the Ark of God, v. 1. and brought it up thither in pomp, ch. 15. and 16. having, it ſeems, ſolemnly vow'd to doe ſo, before ever he would dedicate and bleſs (or dwell in) his own houſe, chap. 16. 43. and not content with that, his zeal farther brake out to Nathan the Prophet, chap. 17. 1. being troubled to think of the magnificence of his own houſe, whilſt the Ark was but in a tent, and reſolved if God would have permitted him, to have erected a magnificent ſtructure, wherein the Ark of God ſhould be placed, and God's ſolemn worſhip performed.

6. Lo, [b] we heard of it at Ephrata, we found it in the fields of the wood.
7. We will go into his tabernacles, we will worſhip at his footſtool.
8. Ariſe, O Lord, into thy reſt, thou and the Ark of thy ſtrength.

b. 6, 7, 8. At the bringing it up to Jeruſalem there were great ſolemnities, a ſacred devout proceſſion, and all the parts there about reſounded with joy and acclamations upon the bringing it to and ſeating it in Zion; every one with great alacrity reſolving to go up and pay their devotions there, as in the place of God's ſpecial reſidence, where his Law is laid up, and from whence he is graciouſly pleaſed to anſwer the prayers, and to reveal himſelf to his ſervants. This therefore David was reſolved to bring to a place where it might remain, that ſo God might in a manner inhabit among us, and direct us, and aſſiſt in all our undertakings.

9. Let thy Prieſts be cloathed with righteouſneſs, and let thy Saints ſhout for joy.

9. The Prieſts in their ſacerdotal garments, the emblems of the ſanctity of their office and perſons, being by him appointed, 1 Chron. 15. 11. to attend on it, and the Levites carrying it on their ſhoulders, v. 15. and the ſingers celebrating it with great rejoycing, v. 19, 20, &c.

10. Now therefore, O Lord, I beſeech thee, remember the piety and humility, and all the acceptable graces of this thy faithfull beloved, zealous ſervant, and for his ſake reject not me his ſon, whom thou haſt eſtabliſht in his kingdom; but continue with me, and accept of me, whilſt I actually perform what he had deſigned, whilſt I build a temple for thy preſence and ſervice.

10. For thy ſervant David's ſake, turn not away the face of thine anointed.

11. To him thou haſt made thy moſt faithfull promiſe, that the kingdom, which was not eſtabliſht in Saul's family, ſhould be confirmed on his poſterity.

11. The Lord hath ſworn in truth unto David, he will not turn from it, Of the fruit of thy body will I ſet upon thy throne.

12. And not ſo onely, but that to all ages it ſhould continue in the ſame line, if they ſhall but be carefull to perform conſtant and uniform obedience to all the commands of God.

12. If thy children ſhall keep my covenant and my teſtimony that I ſhall teach them, their children alſo ſhall ſit upon thy throne for evermore.

13, 14. The place which I deſign for this ſtructure is that of Zion, a place with which God is ſo well pleaſed, that he never intends to remove thence, nor conſequently to tranſplant the royal throne from that family which placed it there, if they will but be carefull to qualifie themſelves for the continuance of ſo great a mercy.

13. For the Lord hath choſen Zion, he hath deſired it for his habitation.

14. This ſhall be my reſt for ever, here will I dwell, for I have deſired it.

15, 16. Shall they but doe ſo, he will alſo add all other ſorts of bleſſings, a great plenty and proſperity to the whole nation, and a ſucceſſion of mercies, which ſhall require the thankſgivings and ſolemn acknowledgments of the Prieſts and Levites and ſingers, whoſe daily office it is, by God himſelf appointed them, thus conſtantly to celebrate his mercies, to offer up prayers and praiſes to him continually.

c. 15. I will abundantly bleſs her [c] proviſions, I will ſatisfie her poor with bread.

d. 16. I will alſo cloath her Prieſts with [d] ſalvation, and her Saints ſhall ſhout aloud for joy.

17. And by this means ſhall God be ingaged to continue his favour to the poſterity of David, to make it a moſt flouriſhing royal family, and continue it ſhining and burning in a continual ſucceſſion till the coming of the Meſſiah, who is promiſed of the ſeed of David.

e. 17. There will I make the horn of David to bud; I have ordained a [e] lamp for mine anointed.

18. And all that oppoſe and invade them ſhall certainly be diſappointed and put to flight, God's ſpecial protection continuing to the poſterity of ſo good a King, to perpetuate the Kingdom to them.

18. His enemies will I cloath with ſhame; but upon himſelf ſhall his crown flouriſh.

Annotations on Pſal. CXXXII.

a. עניותו

V. 1. *Afflictions*] The ſignification of עניותו in this place is worth the conſidering. The LXXII. render it πραότητος *meekneſs*, the Syriack ܡܟܝܟܘܬܗ *humility*, *meekneſs*, *lenity*, but the Chaldee סגופיה *affliction*. The original עָנָה ſignifies eſpecially two things, *to ſpeak* or *anſwer*, and *to be afflicted*, *humbled*, or *depreſt*. The context referring to *David*'s oath or vow to God, of preparing a place for the Ark, which it ſeems was under vow, though it be not mentioned in the ſtory, may ſeem to incline it to the former ſignification, of *ſpeaking* or making promiſe to God, *Remember David and all his ſpeeches, how he ſware unto the Lord*— But the ancient interpreters authority may be preferred for the latter rendering; yet not for that of *afflictions* (for what reference could thoſe have to his vow of preparing a place for the Ark, or of building the Temple?) but of *humility*, *meekneſs*, or pious affection to God, which excited him ſo to ſwear. And this the rather, becauſe when he had built himſelf a palace, 1 *Chron.* 15. 1. it appears by the context, that he did not *bleſs* it, *ch.* 16. 43. nor conſequently live in it (for that he might not doe till it were bleſt) untill he had firſt prepared a place, and brought up the Ark to it. So again when he deſigned to build a temple for it, the firſt propoſition which he made to *Nathan* to this purpoſe, was introduced with a conſideration and ſpeech of great *humility*, 2 *Sam.* 7. 2. *See now I dwell in a houſe of Cedar, but the Ark of God dwelleth within curtains.* He was ſo humble, that he could not dwell in his houſe till the Ark of God was brought to *Sion*, nor then could he think meet to be himſelf in ſo ſtately a palace, whilſt the Ark of God was but in a plain tent or tabernacle. But eſpecially this *humility* of *David*'s is diſcernible in the paſſage recited, 1 *Chron.* 17. 16, &c. where upon God's promiſe to him, that he would *build up his houſe*, eſtabliſh his family in the Kingdom, he *came and ſate before the Lord, and ſaid, Who am I, O Lord God, and what is my houſe, that thou haſt brought me hitherto?* and ſo on in a ſpeech of greateſt *humility* and *meekneſs*, and fit here to be commemorated in the beginning of this Pſalm, which belongs not onely to the preparing a place for the Ark on *David*'s part, but alſo to God's promiſe of eſtabliſhing the Kingdom on his ſeed, v. 11, &c.

b. שמענוה

V. 6. *Heard of it*] The chief difficulty in this Pſalm is, what is here meant by *hearing of in Ephrata*. And firſt, it is certain that *Ephrata* is *Bethleem*, *Mich.* 5. 2. ſecondly, שְׁמַעְנוּהָ ſignifies *we have heard it*, rather than *we have heard of it*. And then it may be interpreted, that in the proceſſion of the Ark through the tribe of *Judah*, being returned from the *Philiſtims*, *we heard* the joyfull acclamations which accompanied it in *Bethleem*; this not onely when 'twas placed in *Kiriath-Jarim*, but when 'twas ſettled at *Jeruſalem*; *Bethleem*, as *Aben Ezra* ſaith, being but three miles from *Jeruſalem*. And in accordance with this ſenſe, *Kimchi*, *Jarchi* and *Aben Ezra* agree to interpret *the fields of the wood* שְׂדֵי יָעַר to be *Jeruſalem*, as in the Prophets frequently the Temple is called יַעַר *the wood*. And to this inclines the correſpondence between מְצָאנוּהָ *we found it*, v. 6. and עַד אֶמְצָא *till I find out a place for the Lord, an habitation*, &c. v. 5. This ſeems the moſt probable meaning of this paſſage, the difficulty of which the learned *Caſtellio* hath remarked with this note, *Hujus loci ſententiam non intelligo, I underſtand not the meaning of this place.* Some probability there is, that *the fields of the wood* ſhould be the *houſe of Amidadab in the hill of Kiriath-Jarim*, ſo called becauſe it was a city in a woody place, 1 *Sam.* 7. 1. from whence *David* and all *Iſrael* reſolved ſolemnly to fetch it, and brought it to the *houſe of Obed-Edom*, v. 13. And then *hearing of it at Ephrata* muſt ſignifie hearing it much talkt of when he dwelt at home,

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home, in his fathers house at *Bethleem*. But the former is the more obvious interpretation. The Jewish *Arab* is obscure, and probably corrupted, yet the words seem thus to sound, *And we, behold, heard it in the grass or pastures of multitudes, abundance or plenty, and we found it between the desart and the wood.*

c. צֵידָה V. 15. *Provisions*] The Hebrew צֵידָה, from צוּד *to hunt*, signifies any victuals that is taken with *hunting*, and absolutely flesh, food, *provisions* for a journey: so *Jos.* 9. 11. *take in your hands* צֵידָה *provision for your journey*. The LXXII. renders it literally θήραν, not in the notion of *hunting*, but to signifie that which is *hunted*, and so taken; as among us *venison*, the English of *venatio*, is the flesh which is thus caught. But this word θήραν was it seems mistaken, and by transcribers disguised into χήραν *widow*, and so by the Latin rendred *viduam*, and so transfused into many other interpretations.

d. יֶשַׁע פּוֹס יְשׁוּעוֹת V. 16. *Salvation*] What יֶשַׁע *salvation* here imports, will be best judged by *Psal.* 116. There the taking the כּוֹס יְשׁוּעוֹת *cup of salvations* v. 13. is expounded v. 14. by *paying* his *vows unto the Lord*, those oblations which he had vow'd, as his εὐχαριστήρια expressions of *thankfulness* for God's deliverances (as *Psal.* 50. 14. *offering* of *thanksgiving* and *paying* of *vows* are put together) and in plain terms v. 17. *the sacrifice of thanksgiving*. Accordingly, as the LXXII. rendred אָשָׁם the *trespass-offering* or *peace-offering*, *Lev.* 7. by θυσία σωτηρίας *sacrifice of salvation*, *v.* 1. so they vary the style, and reade θυσίαν αἰνέσεως *sacrifice of praise* v. 2. and θυσίαν σωτηρίου αἰνέσεως *sacrifice of saving praise*, v. 3. (see note on *Heb.* 13. e.) The Chaldee *Psal.* 116. reade כָּסָא דְפוּרְקָנָא *the cup of redemptions*, i. e. such a *cup*, as they that have received any *redemption* or deliverance, are wont to take, to express their *thankfulness* (the ποτήριον εὐλογίας *cup of blessing* in the Christian style) and so here לְבוּשֵׁי פוּרְקָן *the garments of redemption*, were such literally as the *Priests* use in time of sacrifice, when they are solemnly to acknowledge any deliverance or mercy received from heaven, or more probably a Poetical, or Rhetorical scheme, such as *Isa.* 59. 17. *righteousness as a breastplate, and the helmet of salvation*, and *Eph.* 6. 14. 17. and 1 *Thess.* 5. 8. And accordingly to the *Priests* being *cloathed with salvation* is here annext, *her saints shall sing aloud with joy.*

e. נֵר V. 17. *Lamp*] The notion of נֵר *lamp* here will be discerned by considering the double property of a *lamp* or *candle*; 1. that it shineth, 2. that from that, when it is near spent, another may be lighted, and burn afresh, and so the light be, from one to another, perpetually kept in. For by this double resemblance a succession of Kings in a family is lively expresst. Of *David* himself it is said 2 *Sam.* 21. 17. *thou shalt go no more with us to battel, that thou quench not the light of Israel*: and of the succession 1 *King.* 11. 36. *Unto his son will I give one tribe, that David my servant may have a light* or *lamp alway before me in Jerusalem*; and again *ch.* 15. 4. *for David's sake did the Lord give him a lamp in Jerusalem, to set up his son after him.* And so here נֵר לְמְשִׁיחִי *a lamp to mine anointed*, is a royal seed or posterity to rise up in stead of *David*, and sit upon his throne. The same was before meant by the *budding* of the קֶרֶן *horn of David*. The *horn* is proverbially the regal dignity, and the *budding* thereof, the bringing forth successors to the Kingdom. The same is again repeated v. 18. *upon him*, i. e. his posterity, *shall his crown flourish*; where for נִזְרוֹ *his crown*, the LXXII. reade נִזְרִי, not *his* but *my*, and taking נֵזֶר in the notion of *separation* or *sanctification*, reade ἁγιασμά μου *my holiness*. That this doth mystically refer to Christ, the *Jews* confess. So saith *R. Saadiah*, *The lamp is the King which illuminates the nations*; and *Kimchi*, that the *horn of David is the Messias*. To whom it is farther agreeable, that he is said צְמוֹחַ to *flourish* or *bud forth*, which is another of his titles, and to that נוֹר may possibly be added also.

קֶרֶן

נִזְרוֹ

The Hundred and Thirty Third P S A L M.

A Song of Degrees of David.

The hundred thirty third is the magnifying the felicities of holy peaceable fraternal communion, and was fitly accommodated to the return from the captivity, and their uniform conjunction in the service of God.

1. BEhold how good and how pleasant it is for brethren to dwell || together in unity.

(|| even as one נַם יָחַד)

Paraphrase.

1. There is nothing that is more acceptable to God, and matter of greater joy and present delight to the persons themselves, than a peaceable friendly conversation of pious men, with a perfect union of minds, and communion in devotions, and joint endeavours of doing, and helping one another to doe, those things that are most excellent.

2. It is like the precious oyntment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.

2. It cannot be more fitly compared to any thing than to the unction of Aaron the high-priest of God, the oyntment of a most precious sort, very fragrant and odoriferous. It was by order to be poured upon his head, and in that plenty, that being so poured, it diffused it self not onely on his face and beard, but ran down also upon the upper part or collar of his garments, (see note a.) and this whole ceremony instituted by God himself, thereby to consecrate Aaron and his successors after him to the high-priests office, to offer sacrifice to God, and bless the people. And in all these particulars the proportion holds. This of fraternal charity, union and communion is 1. very precious, highly valued; 2. very gratefull and welcome, a pleasant and refreshing spectacle to all beholders, to God, Angels and men; 3. it is so rich and plentifull a grace, that it communicates it self to all the meanest persons in the society, not onely to superiour and more eminent parts, but to every inferiour member of the community, making supplies to all sorts of all their wants; and 4. no grace or vertue more signally commanded and recomended by God; or 5. more required to make our prayers acceptable to God, or our offices usefull to others or our selves.

3. As the dew of Hermon, || and as the dew [a] that descended on the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.

(|| that descended)

3. And accordingly God hath promised abundant blessings to those that thus live, all happiness here, and all glory in another world. And in that respect it is most fitly compared to the innumerable drops of dew that fall in a morning upon many several and distant hills, Hermon on one side of Canaan, and Zion on the other; or to that cloud of dew which is seen hanging as such on the highest hills, but dissolves in showers of rain upon the lower, which cherish and refresh wheresoever they fall; For so do God's blessings severally descend in great abundance upon every member of such a peaceable united community, be they in their condition as distant as Hermon and Zion in place, yet the goodness of God finds them out, and rewards them severally, bestows all benedictions upon them.

Annota-

Annotations on Pſal. CXXXIII.

a. עַיִן

V. 3. *Zion*] It is here thought very difficult to reſolve what is the meaning of the phraſe שִׁיר עַל חֶרְמֹנֵי צִיּוֹן *which deſcended on the hill of Zion.* For if it be ſpoken of the *dew of Hermon* foregoing, then 'tis not imaginable how that ſhould *deſcend on the hills of Zion*, *Zion* being very diſtant from *Hermon*, *Zion* at *Jeruſalem*, and *Hermon* on the other ſide of *Jordan*, on the utmoſt part of *Canaan* toward the Eaſt, and ſo oppoſed to *Tabor*, *Pſal.* 89. 12. as Eaſt to Weſt. This hath put ſome learned men on a conjecture, that צִיּוֹן *Zion* here ſhould be changed into שִׂיאֹן *Schion*, which is another name of *Hermon*. But this is not found in any ancient or later copy, nor yet favoured by any of the ancient Interpreters, who uniformly reade it *Zion*, and not *Schion*; nor hath any the leaſt ground, but that of the nearneſs of the words, and the conceited difficulty of the matter, that the *dew of Hermon* ſhould *deſcend on Zion* at that diſtance. But for theſe, 1. It is moſt unſafe to uſe that liberty of conjecture, thereby to change words at pleaſure into any that have affinity with them. 2. By this conjecture the difficulty is but changed, not taken away; for it would then be ſtill difficult, and but little more reaſonable, to ſuppoſe that *the dew of Hermon* ſhould be ſaid to *deſcend* from *Hermon* upon *Schion*, i. e. upon it ſelf, than that it ſhould from *Hermon deſcend* upon the moſt remote mountain. 'Tis therefore moſt ſeaſonable to take notice of that which hath here occaſioned the difficulty, or ſeeming improbability of interpreting the words of *Zion* at *Jeruſalem*. The ſimilitude in the former verſe of the *oyntment falling directly and by deſcent from the head to the beard*, hath led men to conceit a falling of that in like manner from a higher to a lower place; which indeed cannot in any ſenſe be applied to mount *Hermon* and the *hills of Zion*, whereas in the truth this of the *dew*, were the *hills* never ſo near and ſubordinate one to the other, would ſtill be a ſimilitude unfit for that turn: for *dew* is not like rain, which ſtreams down from hills to valleys, or from an higher to a lower hill, but remains in the place where it falls, be it high or low. The *dew* therefore in this place may poſſibly be ſet to expreſs onely the plenty of that which is ſpoken of (as elſewhere the *dew of the morning* is proportionable to the ſand of the ſea in reſpect of the numerouſneſs, (ſee note on *Pſal.* 110. a.) and the bleſſing and refreſhing quality thereof, and ſo to uſher in God's *commanding a bleſſing and life for evermore*, in the end of the verſe. If that may be allowed, then the clear way of underſtanding this paſſage is, either to ſever and reade by it ſelf כְּטַל חֶרְמוֹן *as the dew of Hermon*, i. e. *as the dew* that lies thick and numerous on the hill called *Hermon*, and then again to repeat, *as the dew which* fell *on the hills of Zion*; or elſe, joyning them together, to reade by apoſition, שִׁיר *that deſcends* or *falls*, i. e. *as the dew that falls upon the hills of Zion.* Thus 'tis certain, that as *the dew falls on Hermon*, ſo it *falls on the hills of Zion*, yea and at the ſame time; and though not the ſame individual drops, yet the ſame ſpecifical *dew*, with the ſame bleſſing, refreſhing quality, and in the like plenty on the one and on the other. And therefore though the literal rendring of the Hebrew be, *As the dew of Hermon which fell on the hills of Zion*; yet our Engliſh, to avoid the miſtake to which thoſe words are ſubject, have not done amiſs to make that ſupply as of an Ellipſis, adding *and as the dew*, above what is in the Original: without which addition yet the words may very intelligibly be rendred, *As the dew of Hermon, which* (dew) *falls on the hills of Zion*, ſo they be taken in this ſenſe which we have here expreſt, *the dew* which lies in great abundance on *Hermon*, and yet *falls* in the like plenty on *hills* very diſtant, thoſe of *Zion* alſo. Or if we deſire to make the reſemblance and correſpondence between the *oyntment* and the *dew* more compleat, it may be obſerved that *Hermon*, called שניר, and שור חלגא, from its *high top* ſtill covered with ſnow, was one of the greateſt land-marks of *Paleſtine*. Now of ſuch hills we know that the miſt or *dew* of them is rain in lower places, there being no more ordinary indication of future rain, in all countreys, than when the high hills are capt with a cloud of *dew*. And ſo to ſay this *dew of Hermon*, or that firſt formature of rain, which was on the top of that but as a *dew*, ſhould after fall in ſhowers of rain on the adjacent countrey will be very intelligible. And then for the choice of *Zion* for the other term on which the rain is here ſuppoſed to *fall*, there is this reaſon of analogy, that the פִּי which we render *skirts of Aaron's garment*, is by *Kimchi* and *Jarchi* affirmed to be the *upper part*, the *collar* of his *garment*, it being neither uſefull, nor convenient, nor conſequently probable, that the *anointing* ſhould be ſo liberal as to run over all his cloaths: and then *Zion*, by being thus lower than *Hermon*, will bear a fit analogy with that.

כטל חרמון

שיר

פי

The Hundred and Thirty Fourth PSALM.

A Song of Degrees.

The hundred thirty fourth is the incouraging the Prieſts in their conſtant offices, in the publick worſhip and praiſing of God in the Sanctuary, and is the laſt of thoſe which were accommodated to the return from the Captivity.

Paraphraſe. 1. BEhold, bleſs ye the Lord, all ye ſervants of the Lord, which by night
a. a ſtand in the houſe of the Lord.

1. Now is God in an eminent manner to be bleſſed and praiſed for all his mercies, that eſpecially of giving liberty for the continual offices of the Temple, of which we were ſo long deprived, and to which being now reſtored, all that attend that ſervice by day and night, the Prieſts in their courſes, are obliged moſt diligently to perform it, and affectionately and devoutly to magnifie his holy name.

2. Lift

‖ or, in holiness

2. Lift up your hands ‖ in the [b] Sanctuary, and praise the Lord.

2. Remembring always, that the ceremony of washing, which is constantly observed herein, is an Emblem of the great sanctity of lives that is required of those that thus wait on the Altar, that offer up any sacrifice to God, especially that of prise and thanksgiving; and that therefore they are most nearly concerned to be thus qualified, whensoever they come to officiate. b.

3. The Lord that made heaven and earth bless thee out of Zion.

3. And the great omnipotent Creatour and Governour of the whole world, that hath his peculiar blessing residence in mount Zion, thence to hear and grant the petitions that are made unto him there, bless and prosper, receive, and graciously answer all the requests which his people shall there at any time address unto him.

Annotations on Psal. CXXXIV.

a. הָעֹמְדִים V. 1. *Stand*] הָעֹמְדִים *ye that stand* seems here to have a critical notation, for *Aben Ezra* observes that the high priest onely sat in the Temple, the rest ever *stood*; which seems to have been imitated in the primitive Christian Church, that the Bishop should sit, and the inferiour Clergy *stand*.

b. קֹדֶשׁ V. 2. *In the Sanctuary*] The Hebrew קֹדֶשׁ signifying *holiness* as well as the *holy place*, the Temple or Sanctuary, may here be taken in the former sense, the latter having been sufficiently expresst, v. 1. by *the house of the Lord* (to which also the LXXII. adds there, above the Hebrew, ἐν αὐλαῖς οἴκου θεοῦ ἡμῶν, *in the courts of the house of the Lord.*) For the Priests (which are here spoken to) before their officiating, which is here expresst by *lifting up* their *hands*, were obliged to wash their *hands*, and that washing is styled קִדּוּשׁ *sanctification:* (see note on *Joh.* 13. b. and on *Psal.* 26. d.) And to this refers *the lifting up holy hands*, 1 *Tim.* 2. 8. the bringing this purity to our offices of devotion. Of the Priest we reade in *Joma* c. 3. § 3. that the High Priest on the day of Expiation washes five טְבִילוֹת and ten קִדּוּשִׁין *sanctifications*, i. e. five washings of his whole body, and ten washings of his hands and feet. And so here *lifting up* the *hands* קֹדֶשׁ *in* or *with holiness*, or *sanctification*, will be the *lifting up* these *holy hands*, qualifying themselves thus for the discharge of their office, which was signified by their washing before their officiating. The LXXII. indeed reade εἰς τὰ ἅγια *to the sanctuary*, but the Syriack ܠܡܩܕܫܐ, either *to holiness* (as their Latin reade *ad sanctitatem*) or *to the sanctuary*, and so the Jewish *Arab*; but the Chaldee, to secure this sense, reads קוּדְשָׁא עַל יְקָר קוּדְשָׁא, *in*, or *with*, *holiness to the holy place.*

The Hundred and Thirty Fifth P S A L M.

‖ *Praise ye the Lord.* ‖ Hallelujah.

The hundred thirty fifth is a Psalm of thanksgiving to God, for all his mercies and deliverances afforded to his people; and was intituled Hallelujah, (see note a. *on* Psal. 106.)

1. PRaise ye the name of the Lord, praise him O ye servants of the Lord;
2. Ye that stand in the house of the Lord, in the courts of the house of our God.
3. Praise ye the Lord, for the Lord is good: sing praises unto his name, for it is pleasant.

Paraphrase.

1, 2, 3. It is now a season of singing most solemn praises, and making the most humble acknowledgments unto God, for all his goodness, and mercy, and grace afforded us. O let all his faithfull servants, those especially whose office it is to wait at his altar, joyn ardently and uniformly in the performance of so joyous and pleasant a duty.

4. For the Lord hath chosen Jacob to himself, and Israel for his peculiar treasure.

4. And two things especially are to be the ingredients in our lauds: First, that God hath vouchsafed to us the dignity and prerogative beyond all other nations in the world, that of being his own special care and charge, whom he hath peculiarly chosen and espoused, to pour out his liberalities among us.

5. For I know that the Lord is great, and that our Lord is above all Gods.

5. Secondly, that the power and greatness of this our God doth infinitely exceed all that is so much as pretended to by all the false Idol-deities, which are worshipped by other nations.

6. Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas and in all deep places.

6. The latter of these is evident in the works of his creation and preservation; all that is or ever was in the several parts of the universe, the heavens, and earth, and ocean, being at first produced, and ever since continued, by this power of his.

7. He causeth the vapours to ascend from the ends of the earth, he maketh lightnings for the rain, he bringeth the wind out of his treasuries.

7. All the vapours that ascend from any part of this lower world, are drawn up by means which he in his wisedom hath appointed for that work, and out of them he frameth in the air meteors of diverse kinds, clouds that dissolve in rain, and flashes of lightning which often accompany that rain, and yet neither dry up that, nor are quencht by it, (a work of his wonderfull managery) and then the most boisterous winds, which no man can imagin whence they come or whither they go, but onely that they are laid up by God in some unknown receptacle, and from thence brought forth when or for what uses he pleaseth.

8. Who

8, 9. And this omnipotent power of his was he pleaſed to interpoſe for us in bringing our anceſtours out of Ægypt, after he had ſhewed forth many prodigies of judgments upon the King and all the people of Ægypt, at length cauſing a ſad lamentation through the whole land, by killing every firſt-born both of Pharaoh the King, and of all other the greateſt and meaneſt inhabitants, and extending the ſtroke even to the firſt-born of cattel, (by which act of ſeverity upon them they were perſwaded to diſmiſs the people out of their land.)

8. Who ſmote the firſt born of Ægypt ‖ both of man and beaſt.
9. Who ſent tokens and wonders into the midſt of thee, O Ægypt, upon Pharaoh, and upon all his ſervants.

‖ from man to בְּהֵמָה

10, 11, 12. So again did he magnifie his tranſcendent controlling power, in ſubduing thoſe gyantly Kings and people, Sihon and the Amorites, Numb. 21. 24. and Og the King of Baſan and his army, v. 34, 35. whom by no power of their own, but by God's delivering them into their hands, v. 2. they utterly deſtroyed. And having thus evidenced his power (which was the latter thing mentioned, v. 5.) he alſo magnified his mercy to us (which was the former thing, v. 4. to which the Pſalmiſt goes back, after the Scripture ſtyle, ſee note on Matt. 7. b.) in giving us this whole land of Canaan, a fruitfull and pleaſant land, for us and our poſterity to injoy by his divine gift, as if it had deſcended to us from our fathers.

10. Who ſmote great Nations, and ſlew mighty Kings,
11. Sihon King of the Amorites, and Og King of Baſan, and all the Kingdoms of Canaan;
12. And gave their land for an heritage, an heritage unto Iſrael his people.

13, 14. Thus are the power and bounty of our God magnified toward us, and we obliged never to forget either of them, but commemorate them to all ages. For though God for our ſins doth ſometimes juſtly permit us to be oppreſt and diſturbed by our enemies; yet ſuch is his goodneſs and mercy to us ſtill, that upon our returning and repenting, he is pleaſed to return and repent alſo, to pardon our ſins, to take our parts, and avenge us on our enemies. See Deut. 32. 36.

13. Thy name, O God, endureth for ever, and thy memorial, O Lord, throughout all generations.
14. For the Lord [a] will † judge his people, and he will repent himſelf concerning his ſervants.

a. † plead for

15, 16, 17, 18. On the other ſide, the gods of the heathen world, v. 5. are all but lifeleſs inanimate images, (ſee Pſal. 115, 4, 5, &c.) not able to afford the leaſt aid to any of their votaries. A ſad reproach that to all thoſe that firſt make, and then pray to, and expect aſſiſtance from them, and an argument that they are but a ſort of ſtocks and ſtones and images themſelves, that can believe in, or hope for good from, ſuch ſenſeleſs pictures of men, whom they worſhip for Gods.

15. The Idols of the heathen are ſilver and gold, the work of mens hands.
16. They have mouths, but they ſpeak not; eyes have they, but they ſee not:
17. They have ears, but they hear not; [b] * neither is there any breath in their mouths.
18. They that make them are like unto them, and ſo is every man that truſteth in them.

b. * a noſe, but there is no breath in their noſtrils.

19,20,21. And the ſadder the condition is of ſuch worſhippers, of all the gentile world which is thus infatuated, the more are we of Iſrael obliged to bleſs and magnifie the Lord of heaven, if it be but for that bleſſing beſtowed ſo graciouſly and happily upon us, of reſcuing us out of the blindneſs, and ſottiſhneſs, and utter darkneſs, which poſſeſſeth the hearts of the far greater part of the world. And on this account, as alſo for all other his mercies, it is the ſpecial duty of this whole nation, thus aſſumed by him to be his people, but eſpecially the Prieſts and Levites, and all his faithfull ſervants, whom he hath yet more obliged, ſeparated them from the reſt of this people, and aſſumed them yet nearer to himſelf, to bleſs and praiſe and magnifie his holy and glorious name, to aſſemble together at the place of his ſolemn worſhip, the place where he is pleaſed in a moſt ſpecial manner to reſide, and preſentiate, and exhibit himſelf unto them that addreſs themſelves to him there, and there to ſing continual Hoſannahs and Hallelujahs to him.

19. Bleſs the Lord, O houſe of Iſrael; bleſs the Lord, O houſe of Aaron.
20. Bleſs the Lord, O houſe of Levi: ye that fear the Lord, bleſs the Lord.
21. Bleſſed be the Lord out of Zion, which dwelleth in Jeruſalem. Praiſe ye the Lord.

Annotations on Pſal. CXXXV.

a. יָדִין

V. 14. *Judge*] The Hebrew יָדִין, from דִּין, ſignifies frequently not onely *to judge*, or *give ſentence* of puniſhment, but *to contend in judicature*; and that again, not onely as an accuſer or Plaintiff, in the notion of κρίνεσθαι (anſwerable to it) for *ſuing*, 1 *Cor.* 6. 1. but alſo as Defendant or *Advocate*; and ſo 'tis *to plead*, or take ones part, and patronize his cauſe, and ſo to bring ſentence of mulct or puniſhment againſt the adverſary. In this notion of *defending* or *pleading for*, שָׁפַט is oft uſed: ſee *Pſal.* 7. 8. 10. 18. 26. 1. 35. 24. 43. 1. 72. 4. And ſo is דִּין alſo: ſo *Gen.* 30. 6. דָּנַנִי *God hath judged me*, ſaith *Rachel*, *and heard my voice*, i. e. taken my part, *given me a ſon*, whoſe name therefore ſhe called *Dan*, a word from this theme. So *Deut.* 32. 36. whence this whole verſe is *verbatim* taken. In like manner the nouns, both דִּין and מִשְׁפָּט, being joyned with עָשָׂה *doing*, are not ſo fitly rendred *doing judgment*, as *pleading a cauſe*. So *Pſal.* 140. 12. *I know that the Lord* יַעֲשֶׂה דִּין עָנִי *will plead the cauſe of the afflicted*, and again, מִשְׁפַּט *the right of the poor*. And ſo *Pſal.* 9. 4. עָשִׂיתָ מִשְׁפָּטִי וְדִינִי *thou haſt pleaded my right and my cauſe*: to which is there added, *thou ſatteſt in the throne judging right*; not as the ſame again, but differing from it, as the part of a Judge doth from that of an Advocate, the Pſalmiſt there ſignifying that God had taken both parts, firſt contended for him, then judged the controverſie on his ſide, defended him, and ſo *pleaded* his *cauſe*, and overthrown his enemies, which was the paſſing of *right judgment* for him; for that ſeems to be the full importance of that Verſe. And ſo we know our Saviour is both our Advocate and our Judge; and herein our happineſs conſiſts, that he which is our Judge, is our Advocate alſo. Then for יִתְנֶחָם, that may be either from נָחַם *to grieve*, and then 'tis duly rendred, *will repent himſelf*; or elſe from another, if not contrary, notion of the ſame word, for *taking comfort*, and ſo by the LXXII. 'tis rendred παρακληθήσεται *ſhall be comforted*, and ſo by the Syriack, *takes comfort*; but by the Latin, *deprecabitur*. This rendring of the Latin, as it may

יַעֲשֶׂה דִּין

עָשִׂיתָ מִשְׁפָּטִי

יִתְנֶחָם

may ſeem to be an imitation of the Greek παρακαλέω, but not in the notion of being *comforted*, but *intreated*, and ſo to be in a paſſive (though unuſual) ſenſe, *deprecabitur*, *ſhall be deprecated*; yet doth it well ſort with the former notion, that of *repenting*: for ſo God is ſaid to doe, when he is *intreated* for his people, and removes their puniſhments from them. So the Jewiſh *Arab* underſtood it, who renders it, *will ſpare* or *pardon his ſervants*. And to this notion of *repenting* the context both here, and *Deut.* 32. 36. (where we have the ſame words) inclines it, *viz.* God's *repenting* himſelf of his anger, of which we often reade, *i. e.* returning to mercy and favour toward thoſe with whom he was formerly diſpleaſed; and ſo the whole verſe ſhall ſignifie God's returning from puniſhing, to aſſiſting and taking the part of his people: and that the Chaldee hath of all others beſt expreſt by יְרַחֵם בְּרַחֲמוֹי *he ſhall return in mercies* or *compaſſions toward his juſt ſervants*. And then *pleading for*, and ſuch *returning*, do perfectly accord.

V. 17. *Neither is there any breath*] That אַף ſignifies *a noſe* is unqueſtionable; and that it ſo ſignifies here, is firſt the affirmation of the Chaldee, who render it נְחִירֵי *noſtrils*, and ſo of the Arabick alſo, which thus interprets it, and tranſcribes the following verſe alſo from *Pſal.* 115. and herein recedes from the LXXII. contrary to their uſe. And ſecondly, when 'tis conſidered that here it comes in conjunction with *mouths*, and *eyes*, and *ears*, there will be leſs doubt of this rendring. And thirdly, when 'tis evident, the foregoing verſes do clearly anſwer the fourth and fifth and part of the ſixth verſe of *Pſal.* 115. and there follows אַף לָהֶם וְלֹא יְרִיחוּן *a noſe to them*, or, *they have a noſe, and they ſmell not*, there will remain no queſtion but ſo it is to be rendred here alſo, אַף אֵין יֵשׁ רוּחַ בְּפִיהֶם *a noſe*, i. e. *a noſe* they have, *they have no breath in their noſtrils* (פֶּה having no peculiarity to ſignifie *the mouth* in diſtinction from the *noſe*) their *no breath* being fairly equivalent to *no ſmelling*, no רוּחַ, by which they ſhould הָרִיחַ *ſmell*. b. אַף

The Hundred and Thirty Sixth PSALM.

The hundred thirty ſixth is the magnifying of God's continual mercies in the exerciſe of his power, in the creation of the world, redemption and preſervation and advancement of his people; and is one of them which is intitled Hallelujah, (which probably it had in the front, though now it be placed in the cloſe of the former Pſalm, both in the Hebrew and Chaldee) and is by the Jews called the † great Thankſgiving. † הַלֵּל גָּדוֹל

1. O Give thanks unto the Lord, for he is good; for his mercy endureth for ever.

Paraphraſe.

1. Let the whole world in a moſt ſolemn, humble, devout manner, acknowledge the great bounty and liberality of God, and the continual exerciſes of his mercy, which is not, nor ever ſhall be at an end, but is conſtantly made good unto his ſervants in all the motions of their lives.

2. O give thanks unto the God of Gods; for his mercy endureth for ever.
3. O give thanks unto the Lord of Lords; for his mercy endureth for ever.

2, 3. Let them adore, and worſhip, and praiſe him with all poſſible expreſſions of veneration and admiration, as the onely and ſupreme Governour of the whole world, infinitely above all the heathen moſt adored deities, and above the greateſt potentates on earth, and withall as a moſt gracious Father of infinite never-failing mercies toward thoſe that adhere to him.

4. To him who alone doeth great wonders; for his mercy endureth for ever.

4. There is nothing ſo difficult which he is not able to bring to paſs, all nature is ſubject to his power, as it is not to any other whoſe eſſence and power both are finite and limited, and overruled by him, and this power of his moſt ſignally exerciſed for the ſupporting and aſſiſting of his ſervants.

5. To him that by wiſedom made the heavens; for his mercy endureth for ever.

5. A work of that power it was by which he at firſt created the upper part of the world, the body of the heavens and air; and in the fabrick thereof was infinite wiſedom expreſt as well as power, yea and infinite mercy alſo to us men, for whoſe uſes and benefit that ſtately fabrick was principally deſigned.

6. To him that ſtretched out the earth above the waters; for his mercy endureth for ever.

6. A like act of infinite power and wiſedom it was, when the waters covered the face of the earth, and ſo rendred it unhabitable to us, to prepare vaſt receptacles for the waters, and thither to convey and remove them from the ſurface of the earth, and ſo to ſecure the earth by bounds ſet to the Ocean, that it ſhall not be overflowed by it, but remain a peaceable fruitfull ſafe habitation for us, which is an act of the ſame infinite conſtant mercy.

7. To him that made great lights; for his mercy endureth for ever:
8. The ſun to rule by day; for his mercy endureth for ever:
9. The moon and ſtars to rule by night; for his mercy endureth for ever.

7, 8, 9. A like act of his power and wiſedom it was, and ſo alſo of his infinite mercy and bounty toward us, that he created the ſun, moon and ſtars, for ſuch excellent benefits of mankind, not onely illuminating this lower world of ours, but refreſhing and warming, and ſending forth various influences into every the meaneſt creature, by theſe great inſtruments managing, and guiding, and preſerving, and by propagation continuing all creatures, directing them in all their undertakings, preparing both for work and reſt, and providing all things neceſſary for them.

10. To him that ſmote Ægypt in their firſt-born; for his mercy endureth for ever:
11. And brought out Iſrael from among them; for his mercy endureth for ever:

10, 11, 12, 13, 14, 15. But yet more peculiarly hath his power and mercy to us been magnified in reſcuing our whole nation out of the ſla-

very and oppreſſions of Ægypt, and this in a moſt prodigious manner, multiplying judgments upon the Ægyptians from one degree to another, till at length he deſtroyed the firſt-born in every family, upon which they were inforced to let us go; but then farther interpoſing for us, by making the red ſea recede till our people paſt through the chanel of it, and then bringing it back again in a full violence upon the armies of the Ægyptians, which purſued us at our departure, and overwhelming and drowning all of them: which was ſuch an heap of prodigies of mercies to us his unworthy people, that no ſtory hath ever exemplified in any other time.

12. With a ſtrong hand and with a ſtretched out arm; for his mercy endureth for ever:
13. To him which divided the red ſea into parts; for his mercy endureth for ever:
14. And made Iſrael to paſs through the midſt of it; for his mercy endureth for ever:
15. But overthrew Pharaoh and his hoſt in the red ſea; for his mercy endureth for ever.

16. And after this leading us through the deſart for many years together, he miraculouſly provided neceſſaries for us, ſending us bread from heaven, abundance of delicate food, and water out of a rock of flint, and ſo gave us continual teſtimonies of his infinite unexhauſted bounty.

16. To him which led his people through the wilderneſs; for his mercy endureth for ever.

17,18,19,20,21,22. And then to perfect his mercy, he led us to that land of Canaan which he had promiſed to give to the poſterity of Abraham, and by his ſole power and conduct inabled us to conquer and deſtroy great and eminent Princes with their whole armies, ſuch were Sihon and Og (ſee Pſal. 135. 11, 12. and Numb. 21. 24, &c.) which came out againſt us, and by theſe ſlaughters rooted them out, planting us in their ſtead, giving us a moſt fertile Kingdom to poſſeſs as our own, for our ſelves and our poſterities. An unparallel'd number and weight of mercies, which ought for ever to be commemorated by us. (And yet for all this, but a weak imperfect ſhadow and reſemblance of the redemption of mankind out of a far more unſupportable ſlavery under ſin and Satan, which by the gift of his own Son he hath wrought for us.)

17. To him which ſmote great Kings; for his mercy endureth for ever:
18. And ſlew famous Kings; for his mercy endureth for ever:
19. Sihon King of the Amorites; for his mercy endureth for ever:
20. And Og the King of Baſhan; for his mercy endureth for ever:
21. And gave their land for an heritage; for his mercy endureth for ever:
22. Even an heritage unto Iſrael his ſervant; for his mercy endureth for ever.

23,24. And though ſince our coming unto all this plenty, he hath permitted us, upon our provoking ſins, to be brought low and oppreſſed by our enemies; yet hath he not utterly forſaken us, but again returned in mercy to us, and reſcued us out of their hands, and reſtored us wonderfully to our former peace and ſafety.

23. Who remembred us in our low eſtate; for his mercy endureth for ever:
24. And hath redeemed us from our enemies; for his mercy endureth for ever.

25. Yet neither are his mercies confined and incloſed within ſo narrow a pale as this of the people of Iſrael, but it is inlarged to all mankind (even to all living creatures in the world) which as they have from him their original being, ſo have they their continual ſupport, and a conſtant ſupply to all their wants, of what ſort ſoever they are, all that is neceſſary to their bodies as well as their ſouls.

25. Who giveth food to all fleſh; for his mercy endureth for ever.

26. All which, and all the goodneſs that any man partakes of in this life, is but an efflux from that unexhauſted fountain of infinite bounty, deſcends from the Father of lights, the one Creatour and preſerver and governour of the world, and ſo is to be own'd and acknowledged by all, and he to have the thanks and honour and glory of it. O let all men in the world pay him this tribute, and never miſs to commemorate his endleſs mercies.

26. O give thanks to the God of heaven; for his mercy endureth for ever.

The Hundred and Thirty Seventh P S A L M.

The hundred thirty ſeventh is a deſcription of the ſadneſs of the Babyloniſh captivity, and the peoples vehement deſire and hopes to return to Canaan; and ſeems to have been compoſed preſently after the return from the Captivity, or when they ſaw the taking and waſting of Babylon to approach.

Paraphraſe.

1. In the time of our deportation and captivity, being carried ſo far, and deteined ſo long from the comforts of our own countrey, we had no divertiſement but that of repoſing our ſelves on the banks of Euphrates and Tigris, &c. and bewailing our loſſes, and recounting the felicities we once enjoyed, when we were allowed the ſolemn publick meetings for the ſervice of God at the Temple.

1. BY the waters of Babylon there we ſat down, yea we wept, when we remembred Zion.

2. As for the inſtruments of our Muſick, which were wont to aſſiſt in the quire, and help to commemorate the mercies of God moſt chearfully, we could not think it a ſeaſon to make uſe of them, and therefore hanged them on the trees in a neglected forlorn manner.

2. We hanged our harps upon the willows in the midſt thereof.

3. Then they that had carried us up their captive ſlaves, would needs have us recite ſome of thoſe joyous hymns which we were wont to ſing in our ſolemn feſtivals at the Temple.

a. 3. For there they that ‖ carried us away captive required of us a ſong, and a they that † waſted us required of us mirth, ſaying, Sing us one of the ſongs of Zion.

‖ took us captive, שבינו
† carried us up,

4. But our Levites gave anſwer preſently that it was not fit for them to ſing thoſe feſtival hymns that belonged to the praiſes of the God of Iſrael at a time of publick mourning, and withall in a land and among a people that acknowledged him not for God, or indeed any where but in the Temple, the place of his ſolemn feſtival worſhip.

4. How ſhall we ſing the Lords ſong in a ſtrange land?

5. If

‖ forget.

5. If I forget thee, O Jerusalem, let my right hand [b] ‖ forget her cunning.

5. 'Tis not possible for us so to put off the memory of our sufferings, so to devest our selves of our great concernments and interests in the welfare of Jerusalem, which now is despoiled of her inhabitants, or to put off the sorrow conceived for the loss of those joyfull advantages of God's publick worship which there we injoyed: should we convert such days of mourning as these into seasons of joy, 'twere not fit we should ever more use those sacred instruments, set apart for the praising and glorifying of God; b.

† *or*, advance not Jerusalem in the beginning of my joy, *or* mirth.

6. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I † prefer not Jerusalem [c] above my chief joy.

6. Not fit we should ever be permitted to sing any joyfull hymn again, if we can think fit to apply it to such purposes as these, of pleasing or gratifying our oppressours, or indeed ever sing again, till we can celebrate our return to our countrey and temple by our singing. c.

7. Remember, O Lord, the children of Edom in the day of Jerusalem, who said, Rase it, rase it even to the foundation thereof.

7. It is more seasonable for us to recount that sad time when our captivation befell us, when our unkind neighbours the Edumæans were so forward to joyn their hands with our enemies to demolish our city and temple utterly; see Ezec. 25. 12. But for this their malice, the time will come when they shall pay full dear; see Jer. 49. 8.

* the destroyer,

8. O daughter of Babylon, [d] * who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us.

9. Happy shall he be that taketh and dasheth thy little ones against the stones.

8, 9. But alas, this is not like to be their lot alone, but in the first place the Babylonians themselves, they which had laid our city waste, are sure to be sadly repayed: All their injuries and cruelties to us will be visited on the universality of them, even to their infant children; the youngest of them shall be dasht to the ground, and all their people within a while signally destroyed. d.

Annotations on Psal. CXXXVII.

a. חוללינו

V. 3. *Wasted us*] The Hebrew חוֹלְלֵינוּ is from חָלַל *to take*, or *lift*, or *carry up*, and from thence the noun חֵל is *an heap*, from that notion of *elevating* or *raising*; and from thence it is conceived by some learned men, that the verb here signifies *laying waste*, *demolishing*, and so turning cities into *heaps*, but without any example of such signification. Others would have it a participle, and so to signifie their *harps lifted*, or *hanged up*, v. 2. But the ancient Interpreters all accord in a facile interpretation, and that which agrees with the ordinary use of the word, for *taking*, or *carrying up*, as that is appliable to deportation or carrying up of captives from their own to another countrey. The Chaldee reads it בָּזְזָנָא *they that carried us away*, from בָּזַז *to spoil*, or *prey on*, and *carry away* (so that word is used *Ezec.* 26. 12. בָּזּוּז, we reade, *they shall make a prey of*, but the Chaldee there וְיִשְׁבּוֹן, *and they shall carry them away:*) but the LXXII. more expresly, οἱ ἀπαγάγοντες ἡμᾶς, *they that led* or *carried us away*, and the Syriack ... ܣܒܘܢ *and they that subdued us*, (so יְדַבֵּר is rendred by the LXXII. ὑπόταξε *subdued*, *Psal.* 47. 3.) or, as the Syriack use is, *carried us away*. And so the Latin, *qui abduxerunt nos*, *they that carried us away*, and the Arabick, *they that snatched us*, or forcibly *carried us thither*. And thus it agrees well with שׁוֹבֵינוּ *they that took us captive*, αἰχμαλωτεύσαντες ἡμᾶς, *they that captivated us* (so שְׁבָה signifies) in the beginning of the verse. The Jewish *Arab* read מעלקונא *they that hanged us up*, as *Buxtorf* in his Hebrew Concordance, *Suspensores nostri*. *Abu Walid* mislikes that it should be from חל *an heap*, and would have ת not to be radical, but the Root to be ילל, and so the meaning to be, *and*, or *when*, or *seeing our mournfull cry is to them joy*, or *rejoycing*. *Aben Ezra* seems to dislike this (cited from *Moses Haco.*) and proposes two other conjectures: as 1. that חלל might in Hebrew signifie *to destroy*, or *pull down*; 2. (which he saith is the opinion of some) that חוֹלְלֵינוּ should be all one with שׁוֹלְלֵנוּ, by change of letters, *they that spoiled us*.

b. V. 5. *Forget her cunning*] In the Hebrew there is no more but תִּשְׁכַּח יְמִינִי *let my right hand forget*, which the Chaldee render אִנְשֵׁא לִי *let me forget my right hand*, and the Syriack ܢܬܟܚܕ &c. *let my right hand forget me*, but the LXXII. ἐπιλανθέσθω *let my right hand be forgotten*. And thus it may well be, to expres the great and fresh memory and care he hath of *Jerusalem*, that that shall certainly be the last thing which the Psalmist, or the *Levites* in the Psalm, will *forget*. But the conjunction here between the *right hand* and the *tongue*, v. 6. as the two instruments of Musick, the one to play, as the other to sing, do rather incline it to be interpreted by supply of an Ellipsis, *let my right hand forget*, i. e. *forget to play*, as *my tongue to sing*, v. 6. תִּשְׁכַּח יְמִינִי

c. ראש

V. 6. *Above my chief joy*] The Hebrew רֹאשׁ *head* is frequently used for the *beginning* of any thing, and not onely for the *principal* part of it. *Gen.* 2. 10. *four* רָאשִׁים *heads* are *four beginnings*, ἀρχαὶ say the LXXII. of rivers. So here the Chaldee שְׁרוֹי *the beginning*, and so the LXXII. ἐν ἀρχῇ τῆς εὐφροσύνης μου *in the beginning of my mirth*. And אַעֲלֶה *I will lift up*, or *advance*, *Jerusalem in the beginning of my mirth*, is to make that the *prime* or *chief* ingredient in their *rejoycing*, the *principal* subject of their hymns.

d. הַשְּׁדוּדָה

V. 8. *Art to be destroyed*] הַשְּׁדוּדָה from שָׁדַד *to lay waste*, or *destroy* (in Paül instead of Poel, which is frequent) may be rendred *vastatrix*, *destroyer*. So the Chaldee, בָּזּוּזְתָא *the waster*, or *spoiler*; and so the Syriack in the same word. Onely the LXXII. reads ταλαίπωρος, which as it signifies *miserable*, so it signifies *vile* and *wicked* also: and so even the Hebrew, if taken in the passive, will be but answerable to ἀπολλύμενος, *perditus*, *wretched*, *wicked*, and so fit to be *destroyed*. The Jewish *Arab* reads, *O thou spoiled*; and so 'tis agreeable to the custom of the Eastern people, by way of *omen* or presage, to put with the name of a city an Epithet of *Preserved*, or *guarded*, if they wish well to it: and so 'tis proportionable it should be in the contrary signification, if they wish ill to it, to speak of that as done, which they wish to be done.

The Hundred and Thirty Eighth P S A L M.

A Pſalm of David.

The hundred Thirty eighth is a Pſalm of Thankſgiving to God for his mercies, his gracious audiences afforded to the prayers of his lowly ſervants, his powerfull deliverances of them, moſt admirable in the ſight of their heathen enemies: And being firſt compoſed by David, *is ſaid by the LXXII. to have been made uſe of by* || Haggee *and* Zachary *at the re building of the Temple.*

|| Ψαλμὸς τῷ Δαυὶδ Ἀγγαίου καὶ Ζαχαρίου.

Paraphraſe.

1,2. Bleſſed Lord, thou haſt been exceeding gracious to thy ſervants, and never failed to anſwer them that rely on thee, thy mercies and fidelity are much ſpoken of, thou art known by this title of merciſull and gracious, and one that never fails to perform his part of the Covenant with any. But thou haſt infinitely exceeded all that is or can be either ſaid or believed of thee, thou haſt made us admirable divine promiſes (that eſpecially of giving us thy Son, and in him all things) and wilt certainly perform them all to the utmoſt importance of them. And now what return ſhall we make unto thee for all this? having nothing elſe, we muſt in all equity pay thee the humbleſt acknowledgments of our very ſouls, and in thy publick aſſembly, in the preſence of the holy Angels, the witneſſes of our performances, and aſſiſtants and partners of our praiſes, bleſs, and laud, and magnifie thy glorious name for all thine abundant mercy toward us.

a. 1. I Will praiſe thee with my whole heart: before the [a] Gods will I ſing praiſe unto thee.

b. 2. I will worſhip toward thy holy Temple, and praiſe thy name † for thy loving kindneſs and * for thy truth; for thou haſt [b] magnified thy word above all thy name. † above * above

3. Whenſoever I have addreſt by prayer to thee, thou haſt never failed to anſwer me and relieve me; which, together with thine own free promiſe, gives me full confidence to beg and crave thy grace, to ſtrengthen and ſupport my ſoul againſt whatſoever danger, and to reſt ſecure in thee, that thou wilt grant it me.

3. In the day when I cried, thou anſweredſt me, || and ſtrengthenedſt me with ſtrength in my ſoul. || thou ſhalt ſtrengthen חַזַּבְנִי

4,5. Theſe magnificent promiſes of thine, v. 2. ſhall be proclaimed and made known (thy Goſpel preached) to all the world, and thereby the greateſt potentates on earth, they and their kingdoms with them, ſhall at length be brought in to worſhip, and ſerve, and glorifie thee, and in ſo doing, never give over ſinging, and praiſing, and magnifying thy great, and gracious, and glorious works of mercy, thoſe wonderfull diſpenſations of thine in the gift of thy Son, and that gracious divine Law given us by him.

c. 4. All the Kings of the earth ſhall praiſe thee, O Lord, † when they hear the words of thy mouth. † or, for they ſhall יִ֝

5. Yea they ſhall ſing in the [c] ways of the Lord: for great is the glory of the Lord.

6. The ſum whereof is this, that as the ſupreme God of heaven hath humbled himſelf to this earth and fleſh of ours, ſo he will favourably behold and deal with all lowly, humbled, penitent ſinners, but proceed moſt ſeverely with all proud, obdurate impenitents.

6. * Though the Lord be high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off. * For the Lord is high, and hath— וְ—גָבֹ֥הַּ

7,8. And as for ſpiritual, ſo for temporal mercies, God will not fail to perform them alſo to his faithfull ſervants, whatever their diſtreſſes be, he will relieve or ſupport them, repel and ſubdue and repreſs their enemies, and ſecure them by his immediate divine interpoſition, if humane means do fail: what they are not able, and what indeed belongs not to them to doe for themſelves, he will moſt certainly perform in their ſtead, having begun a work of mercy, he will not leave it imperfect, he will certainly go through with it. Thus doth God abound in mercies of all ſorts to all his humble faithfull ſervants. Lord, be thou thus graciouſly pleaſed to deal with me, and with all thy poor helpleſs creatures, which being made by thee, have none other to fly to but thy ſelf.

d. 7. Though I walk in the midſt of trouble, thou wilt revive me: thou ſhalt ſtretch forth thine hand againſt [d] the || wrath of mine enemies, and thy right hand ſhall ſave me. || noſe

e. 8. The Lord [e] will † perfect that which concerneth me: thy mercy, O Lord, endureth for ever: * forſake not the works of thine own hands. † perform for me, * do not thou let go

Annotations on Pſal. CXXXVIII.

a. אֱלֹהִים V. 1. *Gods*] Of the notion of אֱלֹהִים firſt for *Angels*, then for *Magiſtrates*, *Judges*, *Kings*, ſomewhat hath been ſaid, Note on *Pſal.* 82. b. Now to which of theſe it ſhall be applied in this place, is not agreed among the ancient Interpreters. The Chaldee reads דַּיָּנַיָּא *Judges*, the Syriack ܡܠܟ̈ܐ *Kings*, the Jewiſh *Arab*, *the Nobles*, but the LXXII. (and the Arabick and Æthiopick and Latin follow them) Ἀγγέλων *Angels*. And conſidering that in the next words v. 2. he mentions *worſhipping toward the* הֵיכַל קָדְשֶׁךָ (not *temple*, if it were, as the title directs, compoſed by *David*, but) *palace of holineſs*, *i. e.* the Sanctuary, where the *Cherubims of glory*, repreſentations of *Angels*, *ſhadowed the mercy-ſeat*, *Heb.* 9. 5. and that in that houſe of God, and houſe of prayer, the *Angels* were preſent, according to that of Saint *Chryſoſtome*, μετ' ἀγγέλων ᾄδεις, μετ' ἀγγέλων ὑμνεῖς, *thou ſingeſt and chanteſt with the angels*, and on this place, μετ' ἀγγέλων ᾄδειν βιάσωμαι, καὶ φιλονεικήσω τὴν ἀμιλλαν πρὸς αὐτοὺς θεῖναι, καὶ συγχορεῦσαι ταῖς ἄνω δυνάμεσι, *I will ſtrive to ſing with the Angels, contending with them in this* holy ſtrife and emulation, who ſhall praiſe him loudeſt, *joyning in quire with the ſupernal powers*; 'tis not improbable that this ſhould be the notion of the word in this place, and ſo *ſinging praiſes to* God *before the Angels*, be the *praiſing* him in the Sanctuary appointed for his worſhip, and where by his *Angels* he is preſent to his worſhippers. So *Eccleſ.* 5. 6. *Say not before the Angel*, viz. *the Angel* that is preſent in *the houſe of God*, v. 1. So *Agrippa* (in *Joſephus de Bell. Jud.* l. ii. c. xvi.) ſpeaking to the people near the *Temple*, ſaith μαρτύρομαι ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺ ἱερεῖς ἀγγέλους τοῦ θεοῦ, *I call*

call your Sanctuary to witneſs, and the holy Angels of God, thoſe that are there preſent, (*Angelus orationis*, ſaith *Tertullian de Orat. the Angel of prayer*), which the *Jews* believe to be preſent with them, and meet them, and *praiſe* God with them in their Synagogues; and of which that ſpeech heard in the Temple, before the deſtruction of it by *Titus*, is moſt probably to be underſtood, *Migremus illinc*, *Let us depart thence*. The LXXII. render נֶגֶד *before*, by ἐναντίον *over againſt*, referring probably to the way of alternate ſinging, one part of the quire ſinging *over againſt* and anſwering the other, *ſinging together by courſes*, *Ezra* 3. 11. and that S. *Chryſoſtom's* ἄμιλλα *contention*, and φιλονεικία *emulation*, and συγχορδίαν *joyning in quire with the Angels* ſeems to refer to. In the end of this firſt verſe the LXXII. add, above what is in the Hebrew, ὅτι ἤκουσας πάντα τὰ ῥήματα τοῦ στόματός μου, *becauſe thou haſt heard all the words of my mouth*, which the Latin affix to the firſt part of the verſe, *Confitebor tibi, Domine, in toto corde meo, quoniam audiſti verba oris mei, I will confeſs to thee, O Lord, with my whole heart, becauſe thou haſt heard the words of my mouth*. But this is ſure ſome Scholion, which crept from the margin into the text, and is not owned either by the Chaldee or the Syriack.

b. V. 2. *Magnified thy word*] For *word* here the copies of the LXXII. which now we have and which S. *Hierom*, S. *Auguſtin*, S. *Hilary*, S. *Chryſoſtom* and *Theodoret* uſed, read τὸ ἅγιόν σου, *thy holy*; which therefore the Latin joyning with τὸ ὄνομα *name*, reade, *magnificaſti ſuper omne, nomen ſanctum tuum, thou haſt magnified thy holy name above all*; and ſo the Arabick, *thy holy name above all things*. But in all probability ἅγιον and λόγιον being ſo near, the true original reading of the LXXII. was λόγιον *word* or *ſpeech*, by which they render the Hebrew אִמְרָה no leſs than five and twenty times, and never by ἅγιον, ſave in this one place. However it be, the Syriack as well as Chaldee adhere to the Hebrew, and reade the one אִמְרָה ܡܶܠܬܟ *thy word*, the other תְּהִלָּתֶךָ ܫܘܒܚܟ *the words of thy praiſe*. All the difficulty will be, what is meant by God's *magnifying* his *word*. His *word*, being here annext to *loving kindneſs and truth*, muſt needs be that part of his word to which theſe two are applicable, *i. e.* his promiſe, the matter whereof is *mercy* or *loving-kindneſs*, and in the performance of which is *truth* or *fidelity*. And then to *magnifie* this *word* of promiſe ſeems to ſignifie two things; 1. the making very great and excellent promiſes, and then 2. the performing them moſt punctually, (and ſo that double meaning of the phraſe will be perfectly anſwerable to the חֶסֶד and אֱמֶת *benignity* and *fidelity* foregoing:) and the doing it עַל כָּל שִׁמְךָ *above all* his *name*, is promiſing and performing moſt ſuperlative mercies, *above all* that is famed or ſpoken or believed of God. This will be yet more manifeſt, if we render the עַל twice uſed in the former part of the verſe, not *for* (proportionably to the LXXII. their ὑπὲρ with the Dative caſe) but *above* (proportionable to their uſe of it with an Accuſative) as in this place it is acknowledged to ſignifie. For then thus it will run, *I will worſhip*, &c. *and praiſe thy name above thy loving-kindneſs, and above thy truth*; i. e. 'twill be too low, too ſhort a compellation, to call thee mercifull or veracious, or ſtyle thee after any other of thy Attributes, thou art all theſe, and more than ſo, *thou haſt magnified thy word*, given and performed moſt glorious promiſes, *above all thy name*, above all that men have apprehended or ſpoken of thee. The Jewiſh *Arab* reads, *I will give thanks unto thy name for thy bounty and beneficence, ſeeing thou haſt magnified above all thy Attributes*, (or thy deſcription, or whereby thou art deſcribed) *thy word*. And in this ſenſe, though not from the importance of *thy word* for the eternal *Word*, or Son of God, this Verſe and Pſalm may reaſonably be interpreted of God's mercies in *Chriſt*, ſo far above what could be famed, or ſaid, or believed, or apprehended of him.

V. 5. *Ways*] What is here meant by *in the ways of the Lord* hath ſome difficulty. דֶּרֶךְ hath many ſignifications. 1. Its local importance for *a way* by which we paſs, and then *the ways of the Lord*, will mean the coming to worſhip at *Jeruſalem*, foretold in ſeveral of the Prophets; and then *ſinging* there will be very proper, becauſe in the march to *Jeruſalem* at the ſolemn feaſts, the people were accuſtomed thus to entertain themſelves with *ſinging* the praiſes of God. 2. 'Tis taken for *the Law*, as was obſerved on *Pſal.* 119. Note a. and in that ſenſe it will well cohere with the end of the foregoing verſe, *the Kings*, &c. *ſhall praiſe thee, when they hear the words of thy mouth*; *Yea they ſhall ſing in the ways of the Lord*, rejoyce and praiſe his name, and ſolace themſelves in the *Law* of God. 3. 'Tis taken for the *manner* of God's diſpenſations, his nature, and attributes, and dealing with men, according to the requeſt of *Moſes*, that God would *ſhew* him his *way*, *Exod.* 33. 13. And this alſo will be a convenient rendring in regard of the ſubſequent verſes, *though the Lord be high, yet hath he reſpect to the lowly*, &c. And the full ſenſe will be compounded of all theſe, that in the ſerving of God, in conſidering his dealings to us, and performing obedience to him, they ſhall rejoyce, and bleſs his name, and chearfully entertain themſelves. c. בִּדְרָכֵי

V. 7. *The wrath*] Of the notion of אַף for *a noſe*, ſee *Pſal.* 135. Note b. and ſo the Interlinear renders it here, *ſuper naſum, upon the noſe*; ſo the Chaldee, עַל נְחִירָא *thou ſhalt put thy hand upon the noſe*. Thus in our common ſpeech, to *lead one by the noſe*, imports a perfect rule over him that is ſo dealt with; and in a like proverbial ſpeech, to *put a book into the noſtrils* ſignifies reſtreining of the inſolent, *Iſa.* 37. 29. And ſo it will fitly ſignifie here, עַל אַף תִּשְׁלַח יָדְךָ *thou ſhalt put thy hand upon the noſe of mine enemies*, repreſs, and turn them which way thou pleaſeſt. The Jewiſh *Arab* reads עלי רגם אנף אעראי, which, according to the common uſe of the word, ſignifies in our Engliſh uſual expreſſion, *in ſpite of the noſe of mine enemies*. d. עַל אַף

V. 8. *Perfect that which concerneth me*] The Hebrew here reade יִגְמֹר בַּעֲדִי *ſhall perform for me*; ſo *Pſal.* 57. 2. *the Lord* גֹּמֵר עָלַי *which performeth for me*. The Chaldee here expreſs it by way of paraphraſe, יְיָ יְשַׁלֵּים &c. *the Lord ſhall repay evil to them for me*, and ſo the LXXII. Κύριε, ἀνταπόδωσαι ὑπὲρ ἐμοῦ, *Lord, thou ſhalt repay* or *retribute in my ſtead*: and ſo the word גָּמַר will poſſibly bear, being interpretable either to a good or ill ſenſe, but here by the context inclined to the ill ſenſe, puniſhing the enemies foregoing, as in that other place *Pſal.* 57. 2. 'tis by the LXXII. rendred in a good ſenſe, εὐεργετῶν *doing good* to him. But the word תָּרֶף in the cloſe, from רָפָה *to ſlacken* or *let go*, either what we hold in our hand, or are in purſuit of, makes it probable that גמר is here to have its primary notion of *perfecting*, *performing* or *making good*, according to that frequent form of prayer, that God will *perfect* the *work* of mercy begun, or taken in *hand* by him. *Abu Walid* explains it, by *ſhall perfect* or *complete his goodneſs on* or *towards me*, and ſaith that בַּעֲדִי here ſignifies עלי *on me*, or *towards me*. e. יִגְמֹר בַּעֲדִי חָרֶף

The

The Hundred and Thirty Ninth PSALM.

To the chief Muſician a Pſalm of David.

The hundred thirty ninth is the acknowledgment of God in that great attribute of his, of being the ſearcher of hearts, and conſequently an appeal to him, as the witneſs of his ſincerity, and the avenger of him againſt his enemies. It was compoſed by David, *it appears not on what particular occaſion, and commended to the Prefect of his Muſick.*

Paraphraſe.

1, 2, 3, 4, 5. Bleſſed Lord, thou haſt the perfect inſpection and knowledge of me, of all my deſigns and undertakings, of the beginnings and ends of my actions, of all the traverſes of our lives, Deut. 6. 7. and even of my very thoughts. A long time before my deeds diſcover them to men, they are all naked and bare to thine all-ſeeing eye in heaven. Thou haſt ways of diſcovering and diſcerning the bent and inclination of my heart, not onely as men have by words (and actions) but by immediate inſpection into the heart, being ſo cloſe and preſent to me in every the leaſt motion of that, that a man can no more eſcape or march undiſcovered out of a city the moſt cloſely beſieged, when the galleries are prepared, and the aſſailant juſt ready to enter, than a thought can ariſe in my heart which is not perfectly diſcerned by thee, who art nearer and more intrinſick to me than my very ſoul. See Heb. 4. 13.

1. O Lord, thou haſt ſearched me and known me.
2. Thou knoweſt my down-ſitting and mine up-riſing; thou underſtandeſt my thoughts ‖ afar off.
3. [a] Thou † compaſſeſt my path and my lying down, and art acquainted with all my ways.
4. * For there is not a word in my tongue, but lo, O Lord, thou knoweſt it altogether.
5. [b] Thou haſt ‖ beſet me behind and before, and laid thine hand upon me.

‖ from far
† searcheſt
* or, When there is not a word in my tongue, O Lord, thou knoweſt all (*ſee note b*)
‖ diſtreſt, *or* begirt

6, 7, 8, 9, 10, 11, 12. This is an admirable power or vertue, a moſt divine excellence of thine, ſuch as I am no way able to deal with or reſiſt. There is no means imaginable for me or any mortal to eſcape the reach of thy moſt penetrating eye, to ſecure our ſelves from thy all-ſeeing preſence: neither could an aſcent to heaven, nor deſcent to the ſtate of the dead, (that which hath its denomination from being inviſible) nay though we were able to fly as ſwift as light, which of an inſtant overruns the whole horizon, and carries day to the moſt diſtant regions, the utmoſt parts of the world, thoſe beyond the Ocean (whither it is thought there is no paſſage) can ſtand us in any ſtead toward the concealing us from thy ſight and judgments. The darkeſt night, the cloſeſt and moſt artificious receſs, the ſubtileſt diſguiſes and hypocriſies are all naked and bare and diſcernible before thee, and as much ſo as any the moſt open ſcandalous ſins, which are committed before the ſun, or on the houſe top.

6. Such knowledge is † too wonderfull [c] for me: it is high, I cannot * attain unto it.
7. Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence?
8. If I aſcend up into heaven, thou art there: if I make my bed in hell, behold thou art there.
9. If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea,
10. Even there ſhall thy hand lead me, and thy right hand ſhall hold me.
11. If I ſay, ‖ the darkneſs ſhall cover me, then the night ſhall be light about me.
12. Yea the darkneſs hideth not from thee, but the night ſhineth as the day: the darkneſs and the light are both alike to thee.

† admirable above
* doe *or* deal with it
‖ but, *or* yet אַךְ

13. My very affections and inclinations, the original bents and pronenеſſes of my nature are within thy reach; my fabrick and formation in the very womb of my mother being a work of thine.

13. For thou haſt [d] ‖ poſſeſſed my reins, thou haſt † covered me in my mothers womb.

‖ formed, *or* power of
† compacted

14. And that work, I muſt confeſs, a ſtrange and prodigious work: ſo that if I look no farther than mine own original and formation, I cannot but acknowledge thee a God of ſtupendious operations.

14. I will * praiſe thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well.

* confeſs to אוֹדְךָ

15, 16. But even then when in the womb of my mother, that place which no mortal eye can look into, my body was moſt ſecretly wrought, and all the art uſed that is imaginable to adorn it with the moſt various imbroidery, from the firſt being of that maſs, through all the changes that daily and hourly and minutely were made, till at length it came to a perfect formation, with all the parts which it brings into the world with it; thy all-ſeeing eye long before, even from all eternity, exactly diſcerned every the leaſt change or variety which happened all that while, and thy book of regiſter ſtill retains them, not one the leaſt circumſtance being omitted.

15. My ſubſtance was not hid from thee when I was made in ſecret, and [e] ‖ curiouſly wrought in the loweſt parts of the earth.
16. Thine eyes did ſee my [f] † ſubſtance yet being imperfect, and in thy book all my members were written, which in continuance were faſhioned, when as yet there were none of them.

‖ embroidered
† rude maſs, and on thy books were all written (as they were daily faſhioned) and not one of them was left out, *or* when there was not one of them.

17, 18. And as thy omniſcience and all-ſeeing power is moſt wonderfull, ſo are thy counſels, and moſt wiſe and various diſpenſations of thy providence moſt obſervable. Onely the depth of them is ſo great, and the variety ſo infinite, that it is not poſſible for me to get by all my ſearch to the bottom of them. The farther I proceed in this ſtudy, the farther I am from an end of it; I am as it were in a maze, no farther advanced to day than I was yeſterday, this being indeed an abyſs unſearchable, which cannot be ſounded by any humane underſtanding. In all the turns and varieties of my life, whatſoever my condition is, thy aſſiſtance and ſafeguard is continually preſent to me.

17. How precious alſo are thy [g] thoughts unto me, O God! how * great is the ſumm of them!
18. If I ſhould count them, they are ‖ more in number than the ſand: when I awake, I am ſtill with thee.

* prevailing *or* exceeding
‖ multiplied above the...

19. † Surely

† or wilt thou אִם

* talk, of thee for mischief.

‖ wearied, nauseated, אֶתְקוֹשָׁט

† they have been to me for enemies. לְאוֹיְבִים הָיוּ לִי

19. † Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20. For they h * speak against thee wickedly; and thine enemies take thy name in vain.

21. Do not I hate them, O Lord, that hate thee? and am not I ‖ grieved with those that rise up against thee?

22. I hate them with a perfect hatred: † I count them mine enemies.

19, 20, 21, 22. All that I can reach unto in the view of thy acts of providence, that particularly of permitting wicked men to prosper here in their impieties, is, that they are reserved for some greater evil, their prosperity will not long last, but end in utter ruine and destruction. Whether this be the design of thy permitting them to prosper, I cannot affirm; but this I am resolved of, that I will have nothing to doe with such kind of bloody men, such as oppose and hate God, yet talk demurely of him, make use of his name in their professions and protestations, as of an art of deceiving and mischieving others more advantageously. And those that doe so, that profess kindness to God, and yet resist and oppose him, and under the veil of piety cover their mischievous designs, I cannot but abhor, and nauseate, and vehemently dislike; I am weary to think of them: I am as much concerned, as nearly toucht with these their impieties, as if they were acts of injury and enmity against my self; no wrong that could be done me, would incense me more than what I see thus committed against piety and humanity it self, under the pretence of both. h

23. Search me, O God, and know my heart: try me, and know my thoughts.

24. And see if there be any i wicked way in me, and lead me in the way everlasting.

23, 24. And for this I appeal to thy all-searching eye, which I am sure discerns the deepest of my heart, v. 4. even the secrets of my thoughts, in which I hope thou wilt not finde any the least degree of unsincerity, any false accursed concealment. If there be, I heartily desire to be rid of it, to have it quite purged out of my heart, and to be constantly led and directed in that course of uprightness, both toward God and man, which alone can be able to bear the inspection of that all-seeing eye, and which alone will finally be the gainer, when frauds and colours and disguises are brought forth and severely punished. i

Annotations on Psal. CXXXIX.

a. רִבַּעְתָּ

V. 3. *Compasseth my path and my lying down*] For רִבַּעְתָּ *my lying down*, from רָבַע *recubuit*, our copies of the LXXII. reade κοῖτόν μου, and from thence the Latin *funiculum meum, my cord.* But the Chaldee retains the Hebrew, with an addition of לְמֶעְסַק *lying down to study*: and the Syriack ܡܥܣܩ which the translater renders *my path*, may more fitly be rendred *my rest, my vacancy*; for there appears no reason why for *lying down* they should render *path*, when אָרְחִי immediately precedent had signified that. The LXXII. as now we have them, reade κοῖτον: but 'tis the conjecture of the learned *Hugo Grotius*, that they read not κοῖτον but κεῖτον, not *cord* but *lying down*, and that the affinity caused the change of one into the other, and then the Latin following the corrupted copies, render κοῖτον *funiculum*. The greater difficulty is how זֵרִיתָ is to be rendred. The Chaldee certainly mistake it, rendring it אִתְעַבַּרְתְּ חִילוֹנַי *art become strange*, as if it were from זוּר *strange*; but the Syriack ܝܕܥܬ *thou knowest*, and the LXXII. ἐξιχνίασας *thou hast sought out* and *investigated*, and so the Latin and Arabick, (though the Jewish *Arab*, deriving it against analogy of Grammar from זרת *a span*, render it, *thou hast* as it were *spanned.*) And this comes neerest the sense of it; for the Hebrew זָרָה as it signifies *to disperse* and *dissipate*, so 'tis peculiarly taken in the sense of *fanning* or *ventilating*. So *Jer.* 4. 11. לִזְרוֹת *to fan*, and so *Jer.* 51. 2. וְזֵרוּהָ *and they shall fan them.* And then as *fanning* is designed to the separating and discriminating the good corn from the chaff, so the word is here used in the metaphorical sense for *searching, examining*, as *sifting, ventilating, winnowing*, doth oft signifie. As for the supposed use of the word for *incompassing*, it is no where met with in Scripture, nor pretended by Lexicographers, save onely in this place whereof the question is, and so that deserves not much to be considered.

זֵרִיתָ

b. צַרְתָּנִי

V. 5. *Beset me*] The Hebrew צור signifies 1. *to press, afflict, distress*, 2. *to besiege*, 3. by *pressing* to *form* or *frame* any thing. The LXXII. taking it in the last sense render צַרְתָּנִי here, ἔπλασάς με, *thou hast formed me*, (and so the Syriack, ܝܨܪܬ

thou hast framed me, and so the Latin and the Arabick, *thou hast coagulated me*) and to that purpose joyn the אָחוֹר וָקֶדֶם *behind and before*, to the former part of the period, thus, σὺ, κύριε, ἔγνως πάντα τὰ ἔσχατα καὶ τὰ ἀρχαῖα, *thou, O Lord, knowest all things, the last and the first.* But the Chaldee confirm our punctation and reading of the period out of the Hebrew, onely with this change, v. 4. that they render כִּי not *for* but *when*, *When there is not a word in my mouth*, and then suppose the כֻּלָּהּ *all* to belong to all that is within, i. e. to all the thoughts of the heart. And truly that is a very probable interpretation, כִּי אֵין מִלָּה בִּלְשׁוֹנִי *when there is not a word in my mouth*, הֵן יְהוָה יָדַעְתָּ כֻּלָּהּ *behold, O Lord, thou knowest all.* Our *words* are the onely instruments by which men come to know our hearts: but God without that help, though there be not a *word* spoken, knows, discovers *all*, hath his immediate inspection into the heart, and there sees the thoughts, without any optick of our *words* to look through. And then for צָרְתָנִי, they render it אֲעָקְתָא *thou hast prest, distrest, driven me to straits*, as one that hath laid a close siege on every side, that there is no escaping. And that this is the meaning of it appears by what follows, וְתָשֵׁת עָלַי כַּפֶּךָ *and thou hast put thy hand upon me*, as they that have besieged so close that they can sieze on or take when they please. And so 'tis all one whether we reade it *distrest me*, or *begirt me*, taking it either way in the notion of a strict and close siege, by which means the besieger, i. e. God here, hath exact knowledge of the state of the besieged, and can seize on him whensoever he pleaseth.

כִּי

c. פֶּלֶא אֵיה מִמֶּנִּי

V. 6. *Too wonderfull for me*] The Hebrew פֶּלֶא אֵיה מִמֶּנִּי is best rendred *admirable above me*, i. e. more *admirable* than that I can resist it or avoid it. To that sense the Antecedents and Consequents exact it: the Antecedents, which affirm the very thoughts to be manifest, and discernible before him; and the Consequents, that whithersoever he goes, he is still within his prospect. To the same sense is the other part of the verse, *It is high*, לֹא אוּכַל לָהּ, *I cannot to it*, or *with it*, i. e. *I cannot* deal *with it.* I am not able to doe ought that may be of any force this way, i. e. toward the concealing any thing from him; *whither shall I goe?*

לֹא אוּכַל לָהּ

goe? i. e. I can goe no whither, *from thy spirit.*

d. קָנִיתָ V. 13. *Possessed my reins*] The word קָנָה as it signifies *to get, to acquire*, so 'tis also simply *to have in ones power or dominion.* In the notion of *getting*, 'tis indifferently used of whatsoever kind of *acquiring*, particularly of that which is by way of generation; as when *Eve* names her first-born *Cain*, *Gen.* 4. 1. she renders that reason of it, קָנִיתִי *I have gotten a man from the Lord* (or *a man the Lord*, as אֶת may probably be rendred.) In that place, as in this, the LXXII. render it by ἐκτησάμην *I have possest.* But *Gen.* 14. 19. where God is called קֹנֵה, we reade *possessor of heaven and earth*; the LXXII. reade ὃς ἔκτισε *who created*, and so the Latin, *qui creavit*, and so the Persian Targum, *the Creator of heaven and earth.* And here the Syriack, that retains (as the Chaldee doth also) the Hebrew word, ܩܢܝܬ, is by the interpreter rendred *condidisti*, *hast framed.* Thus 'tis certain the Chaldee have rendred the word, *Prov.* 8. 22. where for the Hebrew קָנָנִי the *Lord* hath *possessed me*, they reade יְיָ בְּרָאַנִי *the Lord hath begotten* or *created me*, and so the Syriack also ܒܪܝܢ, as well as the LXXII. ἔκτισε. And though that were made use of by the *Arrians*, to prove *Christ* to be κτίσμα *a creature*, and to avoid that consequent 'tis conjectured that the true reading was ἔκτησε *possest*, not ἔκτισε *created*; yet some prejudices there are against that conjecture: as 1. that the LXXII. never use that word in the active, but still κτήσασθαι, and κέκτημαι, and ἐκτήσατο, which hath not that affinity with ἔκτισε: 2. that the Chaldee and Syriack render it by בָּרָא, which exactly accords with ἔκτισε, not with ἔκτησε. It will therefore be more reasonable to render such an account of the LXXII. their rendring it by ἔκτισε, as may be applicable to those other interpreters, and yet reconcileable with Catholick doctrin, *viz.* that κτίζειν with them is not so strictly or nicely to be taken, as to denote a *creation* ἐκ τοῦ μὴ ὄντων *out of nothing*, nor any more than what is taught by the Church, of *Christ's eternal generation*, in respect of which he is truly styled the *eternal Son of God.* Thus we know that בָּרָא is used in Chaldee of *generation*, *Job* 3. 3. *There is a man-child conceived*, they reade אִתְבְּרָא. And so the Hebrew קָנָה is *Zach.* 13. 5. rendred by the LXXII. ἐγένετο *begotten* (where yet the context inclines it to the notion of *educating.*) And so still this notion of קָנָה for *forming* or *begetting* may have place in this verse of this Psalm, and the rendring be, *thou hast formed* (in stead of *possessed*) *my reins*; as *Deut.* 32. 6. after, *is he not thy Father?* is added קָנָךְ, we reade, *that hath bought thee*, the Chaldee more generally דִּילֵיהּ *thou art his*, and the Jewish *Arab*, *thou art King or possessor of my inward parts*, but the Persian Targum, *he hath created thee*; and to that the consequents also incline it, עָשָׂךְ וַיְכוֹנְנָךְ *he hath made thee and formed thee*, (as all the interpreters acknowledge.) And thus it well connects here with the Psalmists argument, of God's knowing him, and nothing being concealed from him; for having *formed the reins*, the natural seats of the affections, from whence proceed the very first motions of sin, he must needs be acknowledged to know them exactly. And thus it best suits also with what follows, תְּסַכְּנִי, we render, *thou hast covered me*, but the Chaldee אַשְׁתֵּית *thou hast founded me*, *Castellio*, *composuisti me*, *hast compounded me:* and so it may most probably be from the notion of סָכַךְ *to mix* or *put together*, thereby expressing the formation of the child in the *womb.* Or if it be in the notion of *covering*, then 'tis to be expounded by *Job* 10. 2. *thou hast clothed me with skin and flesh*, תְּשַׂכְּכֵנִי (from שָׂכַךְ, which is all one with סָכַךְ) *thou hast fenced me with bones and sinews*, (to which notion the LXXII. their ἀντελάβου *hast holpen me* in this place must be referred, so as *covering* and *fencing*, *protecting* and *helping* are all one) and so still this returns to that of *compounding* or *compacting*, (so the Chaldee renders it in *Job*) and then the whole verse will be best thus rendred, *Thou hast formed my reins, thou hast compacted me in my mothers womb:* and then regularly follows, v. 14. *I am fearfully and wonderfully made.* If this notion of קָנָה be not yet accepted, then it must be resolved to signifie such a *possessing* as prærequires not any *acquiring*, but onely implies having *power over*, as the Jewish *Arab* rendred it. And so the sense will well bear, *Thou hast power over my reins, thou hast covered*, or *formed me in my mothers womb*; he that hath so *formed*, having certainly the *power over* his very *reins*, and he that hath that creative *power*, having nothing concealed from him.

e. רְקַמְתִּי V. 15. *Curiously wrought*] The Hebrew רָקַם signifies being *embroidered.* So *Exod.* 35. 35. with the *ingraver* and *cunning workman* is joyned וְרוֹקֵם *and the embroiderer.* Of this see the learned *Nicholas Fuller*, *Miscellan.* l. 1. c. 20. And thus is it here most fitly used of the formation and contexture of the child in the womb (that certainly is the meaning of בְּתַחְתִּיּוֹת אֶרֶץ *in the lower parts of the earth*; for which the Jewish *Arab* reads, *as if I had been in the lowest* or *bottom of the earth*, saying that he adds כְּאִן *as if*, because the scope of the words is *to describe the state* or *manner of his forming in the mothers womb:* and so the like phrase may be understood not improbably *Eph.* 4. 9. see note on that place) wherein the flesh, and bones, and skin, and veins, and nerves, and arteries are so artificially weaved together, that no *embroidery* or carpet-work in the world can compare with it. What is here said of being *made in secret*, may seem to have some Emphasis, and reflect on the way of tapestry work, which requires a clear light, both to see what is wrought, and to view the pattern. For this the LXXII. put ἐν ὑποστάσει μου, reading, as the learned *Val. Schindler* most probably conjectures, וְקוֹמָתִי (from קוֹמָה *stature*) through the affinity betwixt ר and ו, and not, as the learned *H. Grotius*, רְכוּשִׁי *my substance*, *riches*, which is much more remote in sound, if not also in signification.

f. גָּלְמִי V. 16. *Substance being yet imperfect*] The Hebrew here hath no more than גָּלְמִי. The word signifies an *embryon*, or *unformed lump*, or *mass* of flesh, which the Chaldee reade גוּשְׁמִי *my body*, but the LXXII. ἀκατέργαστόν μου *that which was unwrought of me*, the *mass* or *lump*, before it had that curious *embroidery* mentioned in the former verse. An evident continuation of the former similitude of tapestry, to the making of which there is nothing prærequired but rude *glomi* or skeins of silk, and yet when the artificers hand hath past upon it, there arises presently an unexpected beauty and accurate *harmony* of colours and proportions. And as the workman hath still his *book* or pattern before him, to which he always recurrs, by as exact a method were *all my members* fashioned. Rabbi *Tanchum* reads, *my matter before the introduction of the form of man*, and so makes the matter fit for the reception of any form, before the introduction of the form, to be גולם. The Syriack here seems to have misread it, by changing the order of the letters,

letters, for נמלי, נמלי, and so render it כָּמוּשׁ *my retribution.* Of this rude *mole* or *mass* in the womb, two things are here added, one in respect of it self, the other in relation to God's seeing it, which is the principal thing here considered. In the first respect 'tis said, יָמִים יֻצָּרוּ *they are formed* or *fashioned daily*, i. e. from that rude *mass* receive *daily* some degree of *figuration*. In the second respect 'tis said, that in God's *book*, עַל סִפְרְךָ *upon his book*, or *register*, or *book of remembrance*, as the Chaldee styles it, כֻּלָּם יִכָּתֵבוּ *they are all written*; to which, I suppose, is to be annext that whith ends the verse, וְלֹא אֶחָד בָּהֶם: the LXXII. render it literally, καὶ οὐκ ἐν αὐτοῖς, *and not one of* or *among them*. Wherein being an Ellipsis, that may not improbably be thus best supplied, *There was not one*, or *any of* or *among them*, *omitted*. 'Tis true, the words are so placed, that that part of the period יָמִים יֻצָּרוּ *are daily formed*, lies betwixt their being *written in the book*, and this close of the verse, *not one of*, or *among them*: but this is no unusual Hyperbaton, and may be avoided also by including those words in a Parenthesis, thus, *Thine eyes did see my rude mass, and on thy register all were written (they were*, or *as they were daily fashioned) and not any of them was left out* or *omitted*. And this is very consonant to the context, which is wholly designed to set down how all things lie open before God's eyes, are discerned and registred by him, and so *written in* his *book*, even to the least figuration in the body of the child in the womb, *not one of them omitted*. But it may also be thus rendred, וְלֹא אֶחָד בָּהֶם *and there was not one of them*, i. e. *before there was any one of them* formed, for this answers the *knowing the thoughts, afar off*, the *knowing the word, when 'tis not in the tongue*, v. 4. which *Aben Ezra* understands of God's prescience.

יָמִים יֻצָּרוּ

עַל סִפְרְךָ

וְלֹא אֶחָד בָּהֶם

V. 17. *Thy thoughts*] רֵעֶיךָ is an equivocal word, signifying both *thy thoughts* and *thy friends*. In the latter notion all the ancient interpreters take it: דּוֹדֶיךָ *thy lovers*, say the Chaldee; οἱ φίλοι σου, *thy friends*, the LXXII. and so the rest. But the design of the whole context inclines it the other way. *How precious to me are thy thoughts?* (as most latter interpreters have acknowledged) and then רָאשֵׁיהֶם must be lookt on as a numeral word, and is by us rightly rendred the *summ of them* (though the Chaldee, in accordance with their other interpretation, reade רַבָּנֵיהוֹן *their rulers*, and the LXXII. οἱ ἄρχοντες αὐτῶν, the Latin, *principatus eorum, their principalities*) as more clearly appears אִסְפְּרֵם *If I number them* — v. 18. But then מָה עָצְמוּ is not so fully rendred *how great?* but (as the LXXII. πῶς ἐπεδραξάμεθα *they are advanced in strength*) *how prevailing is the summ of them, how exceeding?* i. e. much above me, or my comprehension. For so it follows, *If I number them* יִרְבּוּן *they are multiplied* מֵחוֹל *above the sand*. All the difficulty is, what is the meaning of the conclusion of the verse, הֱקִצֹתִי וְעוֹדִי עִמָּךְ literally, *I awaked, and I am still with thee*. A way of explaining it will be by keeping this latter part of the verse to the same matter to which the former part belonged, and so making the parts of this answerable to the parts of that. There 'twas, *I will number them*, the future for the subjunctive, *If*, or *when I would number them*: Here, *I awaked*, i. e. in proportion with that, *when I do awake*. There 'twas, *They are multiplied above the sands*: Here 'tis, *I am still with thee*, i. e. still in a work which hath no end, (such is *numbering of sands*, and such is comprehending the counsels or *thoughts* of God) *when I awake, I still am* i. e. where I was before I went to sleep, the more I think of it the more I may, 'tis such an Abyss, that I can never get to the bottom of it. Another interpretation the phrase is capable of, by laying the weight on the Amphibology which הֱקִצֹתִי occasions, signifying 1. *to be faint*, and *wearied* out by work, then 2. *to awake from sleep*, which usually *refreshes*, and 3. *to arise from the dead*, see 2 *King.* 4. 31. *the child is not awaked*, i. e. revived, and *Isa.* 26. 19. *Thy dead men shall live, arise, awake*, &c. And then by the elegance of this comprehensive word, the meaning may be, that whether *fainting*, or *refresht*, or *rising from the dead*, in whatsoever condition we are, God is present with us by his special assistance; and then fitly follows on the other side, his *vengeance* on wicked men, *surely thou wilt slay*, &c.

g. רֵעֶיךָ

דּוֹדֶיךָ

רַבָּנֵיהוֹן

מָה עָצְמוּ

אִסְפְּרֵם

יִרְבּוּן מֵחוֹל

הֱקִצֹתִי וְעוֹדִי עִמָּךְ

V. 20. *Speak against thee wickedly*] The Hebrew h. זִמָּם signifying *a thought* (whence the LXXII. render it διαλογισμὸν) but that generally is an ill sense, a wicked, mischievous *thought*, a contrivance for the hurt of some body, the phrase לִמְזִמָּה must be rendred, *for mischief*, (and that so εἰς διαλογισμὸν signifies, by which the LXXII. render it, see note on *Matth.* 15. e.) and then יְמָרוּךָ must be interpreted (not *they speak against thee*, but) *they speak* or *talk of thee*, their *talking of* God, pretending to piety, is but a stratagem to doe *mischief*. That this is the meaning of the phrase, appears by that which immediately follows, נָשׂוּא לְשָׁוְא עָרֶיךָ. First, they are God's *enemies* (so certainly עָרֶיךָ signifies 1 *Sam.* 18. 16. and so עָרִים is rendred by the LXXII. τοὺς ἐναντίους *enemies*, *Isa.* 14. 21. though here they reade it, as from עִיר *city*, τὰς πόλεις σου *thy cities*) and being so, sure their mentioning or *naming* of God must be on design to doe mischief by it. Secondly, their *assuming in vain*, (λαμβάνειν εἰς ματαιότητα *assuming for vanity* or *falseness*, say the LXXII.) is swearing falsely, mentioning the *name of* God for the confirming some falsity; and so that perfectly agrees with the former sense, of speaking of God for *mischief*. And accordingly the Chaldee render both phrases to the same sense, יְמַנּוּן בִּשְׁמָךְ עַל נְבָלָא *they swear by thy name for deceit*, and again, *they swear falsely*.

יְמָרוּךָ

עָרֶיךָ

נָשׂוּא לְשָׁוְא

V. 24. *Wicked way*] The Original hath דֶּרֶךְ עֶצֶב *way of falseness*. עֶצֶב signifies *sorrow, labour*, and withall any thing laboriously or artificially contrived, and so frequently *an idol* or *image*, which is exprest in scripture style by *vanity* and *falseness*. And so here the Chaldee render it אוֹרַח רְשָׁעָן *the way of error*, and the Syriack ܐܘܪܚܐ ܕܣܛܢܐ *of falseness*; the LXXII. reade more generally ἀνομίας *iniquity*. This the Psalmist here disclaims in reference to the deceitfull pretenders to piety, v. 20. their *way* being a *way* of deceit and *falseness*; and because he looked on that as that which would not long stand, *God* would at length discover and bring out such glozers, he therefore here adds, and lead me בְּדֶרֶךְ עוֹלָם *into the way of lasting*, of *eternity*, that *way* which alone will hold out when all others faile, when the way of the ungodly shall perish.

i דֶּרֶךְ עֶצֶב

דֶּרֶךְ עוֹלָם

The Hundred and Fortieth Psalm.

To the chief Musician, a Psalm of David.

The hundred and fortieth is a prayer of David's *for deliverance from his malicious treacherous enemies, such as* ‖ Doeg, *&c.* 1 Sam. 22. *or rather the* Ziphites, *who had undertaken to overthrow his goings, v.* 4. *see* 1 Sam. 23. 20, *and* 22. *and a prediction of the evils which should fall upon them, the just reward of their dealings with him. It was by him appointed for the publick service, and committed to the Prefect of his Musick.*

‖ *see* Chaldee paraph. v. 9.

Paraphrase.

1. DEliver me, O Lord, from the evil man, preserve me from the violent man.

1, 2. O Lord, I come now to thee for thy seasonable relief and rescue, for wicked and injurious men, whose thoughts and actions are wholly set on doing of mischief, are now resolved to set upon me with the greatest violence, with all their heart as it were.

a.

2. Which imagine mischief † in their heart: continually * are they [a] gathered together for war.

† *or* with בְּלֵב

* do they gather *or* prepare

3. For this they prepare by slanders and malicious forgeries, their weapons are like those of the serpent, or most venemous vipers, they carry them in their mouths: the tongue of the one is not more sharp, nor the teeth of the other more poisonous, than are their words and slanderous fictions against me. (See Rom. 3. 14. Psal. 58. 4.

3. They have sharpened their tongues like a serpent: adders poison is under their lips. Selah.

4, 5. Many insidious and treacherous ambushes have they laid for me; no fouler is provided with greater variety of gins, and nets, and springes, than they are with artifices of deceit to supplant and ruine me, and these they contrive, whithersoever I go; so that I have no means or hope of safety, but by my resort and appeal to thee, for thy safe conduct, to secure me through all these dangers.

4. Keep me, O Lord, from the hands of the wicked; preserve me from the violent man, which have purposed to overthrow my goings.

5. The proud have laid a snare for me and cords; they have spread a net by the way side, they have set gins for me. Selah.

6. To thee therefore I humbly address my self, as to a God of mercy, and to me of most fatherly care and kindness, as well as to a Lord of all power and might, beseeching thee in mercy to look upon me.

6. I said unto the Lord, thou art my God; hear the voice of my supplications, O Lord.

7, 8. O thou eternal God, the governour of all, from whose power it is that all my preservations and deliverances come, from thee I acknowledge to have received most particular and signal protections in all my former dangers: be thou now pleased to continue this thy good hand of safeguard over me, to blast, in stead of prospering, the designs of my malicious enemies, and not to allow them that temptation to exalt and elevate themselves, which good successes are wont to give wicked men.

b.

7. O God the Lord, the strength of my salvation, thou hast covered my head in the day of battel.

8. Grant not, O Lord, the desires of the wicked, [b] ‖ further not his wicked device, lest they exalt themselves.

‖ *or* suffer not him—to go forth, proceed

9. And so I am confident thou wilt doe, and make their wicked designs the instruments of evil to themselves (see Psal. 7. 15, 16.) and not me.

9. As for the head of those that compass me about, † let the mischief of their own lips cover them.

† the—shall cover יְכַסֻּמוֹ

10. Thy severest judgements from heaven, such as fell on Sodom, shall undoubtedly be their portion, perdition and irreversible destruction.

10. * Let burning coals fall upon them: ‖ let them be cast into the fire, into deep pits that they rise not up again.

* Burning—shall

‖ they shall be

c.

11. Such accursed arts as those, of detraction and rapine, falseness and oppression, shall never have a durable prosperity, but continually pursue the author, as the hound a prey, and at length bring certain destruction on him.

11. † Let not an [c] evil-speaker be established on the earth: evil shall hunt the violent man to overthrow him.

† A slanderer shall not—

12, 13. For unquestionably God will undertake the patronage of innocent injured persons, vindicate them from their oppressors, defend them so signally, that they shall be able to discern 'tis his work, and so give him the honour and glory of it, support and sustain such, when their oppressors are brought to nothing.

12. I know that the Lord will * maintain the cause of the afflicted, and the ‖ right of the poor.

13. Surely the righteous shall give thanks unto thy name, the upright shall dwell in thy presence.

* act the—

‖ plea (*see note on* Ps. 135. 4.)

Annotations on Psal. CXL.

a. יגורו מלחמות

V. 2. *Are they gathered together for war*] The Hebrew reads יָגוּרוּ מִלְחָמוֹת, from גור *to collect* or *draw together* or *congregate*; so *Heb.* 1. 15. יְגוֹרֵהוּ he *gathers them into* his *net*: and being here in the active sense, and joyned with *wars*, it must be *to prepare, put in order, instruere prælia, muster* and *set their affairs in order for battel.* The LXXII. duly render it παρεταξαντο πολεμους, *they set their battels in order*;

order; the Chaldee מְגָרְגִין *they excite*, or *inſtigate*; and ſo the Syriack alſo.

b. V. 8. *Further not*] What was formerly noted of the conjugation Hiphil, that it ſometimes imports not *cauſing*, but any degree of *occaſioning*, or but *permitting*, is here obſervable of אַל תַּפֵּק from פוּק *exivit to goe forth*. From whence in Hiphil as it ſignifies *to bring forth*, *to advance*, ſo alſo *to permit to go forth* or *advance*; and ſo the prayer here is, not ſo much that God will not give them a good ſucceſs, as that he will interpoſe to their hinderance, blaſt and fruſtrate their deſigns, in ſtead of permitting them to proſper. To that the Chaldee applies יְרוֹמוּ that follows, not in the notion of רוּם for *attolli exalting*, but for *tolli* being *taken away* or *deſtroyed*, for ſo they reade, יִסְתַּלְקוּן *they ſhall be taken away* or *deſtroyed for ever*, rendring *Selah*, as they conſtantly doe, לָעַד *for ever*; or perhaps in the notion of רוּם *to corrupt*, or *putrifie* ſo as to breed worms, *Exod.* 16. 20. *they will be corrupted for ever*. The LXXII. have ſomewhat deformed this verſe: for מַאֲוַי *deſires*, they reade, as with other points, מֵאַוַי, ἀπὸ τῆς ὀδυνίας μου, *from my deſire*; for וְטֻמְאָתָם *his wicked thought* or *device*, וְטֻמְאָתָם, and ſo rendring it διελογίσαντο καὶ ἐμοῦ, *they thought or reaſoned againſt me*; then for אַל תַּפֵּק *ſuffer them not to advance* or *proſper*, μὴ ἐγκαταλίπῃς με, *forſake me not*, from ſome other ſuppoſed notion of פוּק. Yet they ſeem beſt to have rendred יְרוֹמוּ *they will be exalted*, by μὴ ὑψωθῶσιν *leſt they be exalted*. So v. 9. for רֹאשׁ מְסִבָּי *the head of thoſe that incompaſs me*, they reade (as if it were מְסֻבָּי) ὁ κεφαλὴ τῆς περιχώρου μου, *the head of their circuit*.

c. אִישׁ לָשׁוֹן

V. 11. *Evil-ſpeaker*] אִישׁ לָשׁוֹן *a man of a tongue*, is proverbially *a detractor*, or *Sycophant*: So *Eccl.* 10. 11. בַּעַל לָשׁוֹן *a man of a tongue*, is by the Chaldee rendred אֵבֶל קְרִיץ צִין *one that eats accuſations*, the phraſe by which they expreſs a *ſycophant*; and ſo the ſimilitude of the *ſerpent biting* doth inforce there. In this place they expreſs it by גְּבַר מְסִיתָנֵי לִישָׁן תְּלִיתָאי *a delator with a three-fold* or *three forked tongue*, which is another ſtyle of theirs for a *ſycophant*, becauſe ſuch a man wounds *three* at once, the receiver, the ſufferer, and himſelf. Of him it is here ſaid, לֹא יִכּוֹן *he ſhall not be eſtabliſhed*, in the future, (as all the former verbs v. 9, and 10. may be read,) and not in the imperative; and ſo by way of pronouncing or prediction onely, and not by way of wiſh.

The Hundred and Forty First P S A L M.

A Pſalm of David.

The hundred and forty firſt is an ardent prayer of David's *for deliverance from his enemies; but firſt and eſpecially for patience under them, that he be not by their oppoſitions, or the incitements of others, moved out of his courſe of meekneſs, of piety and the other parts of duty incumbent on him. It ſeems to have been compoſed (as the next is by the title affirmed to be) on occaſion of* Saul's *perſecuting him to the cave of Engedi*, 1 Sam. 24.

1. LORD, I cry unto thee, make haſte unto me: give ear unto my voice, when I cry unto thee:

2. Let my prayer be ‖ ſet forth before thee as incenſe, and the lifting up of my hands as an [a] evening ſacrifice.

‖ directed תִּכּוֹן

Paraphraſe.

1, 2. O Lord, I am in diſtreſs, and have no other refuge but thee to whom I may reſort. To thee therefore I moſt humbly and ardently addreſs my prayers, in the ſame manner as thy prieſts are by thee appointed to addreſs their daily oblations, to attone thee, beſeeching thee graciouſly to accept and anſwer them, and in thy time to reſcue me out of mine enemies hands. a.

3. Set a watch, O Lord, before my mouth, and keep [b] the † door of my lips.

4. * [c] Incline not my heart to any evil thing, to practiſe wicked works with men that work iniquity; and ‖ let me not eat of their dainties.

† lifting up

* or, My heart ſhall not incline to an evil word, to contrive devices inimpiety,

‖ I will not partake in their delicacies.

3, 4. Meanwhile, O Lord, grant me thy guidance both for my words and actions: for my words, that whatever their dealings toward me are, I may not be provoked to any ſpeech of raſhneſs or impatience or diſloyalty toward Saul; and for my actions, that I may not be tempted to any unlawfull practice, that I may not for any appearance of advantage to my ſelf thereby, give ear to any evil counſel. My reſolutions are firm to the contrary, and how inviting ſoever the temptations are, I hope I ſhall never taſte of the ſweets of them. b. c.

5. † [d] Let the righteous ſmite me, it ſhall be a kindneſs; and let him reprove me, it ſhall be an excellent oile, which ſhall not break my head: for yet my prayer alſo ſhall be in their calamities.

6. * When their [e] judges are overthrown in ſtony places, they ſhall hear my words, for they are ſweet.

† Reproach will bruiſe me that am righteous, and rebuke me, but that poiſonous oyle ſhall not bruiſe my head; for my prayer ſhall be in their miſchiefs.

5, 6. I have been moſt carefull to preſerve my loyalty to Saul, and am not guilty of the leaſt diſloyal attempt toward him; yet calumniators have made other repreſentations of me, that I ſeek his life, &c. and ſo have incited him to purſue me to death. But how low ſoever my condition at preſent be, I am confident they ſhall not prevail againſt me to my final ruine. Againſt their bittereſt and moſt poiſonous calumnies, their moſt miſchievous attempts againſt me, my prayers are a ſufficient antidote, and will, I doubt not, avert the miſchief from me. When Saul went into the cave, and left his Commanders and followers without by the ſides of the cliff, they were witneſſes of my dealing with Saul, and the ſignal evidences I gave him of mine integrity, ſufficient to convince the moſt inveterate malice and moſt obſtinate calumny, and accordingly ſo it wrought on Saul himſelf, 1 Sam. 24. 16, 17, 18, 19. d. e.

* Their Judges are left by the ſides of the rock, and have heard my words, that they—

7. Our bones are ſcattered at [f] the ‖ graves mouth, as when one cutteth and heweth [g] wood upon the earth.

‖ As one that cuts and ſlits the earth, our bones are ſcattered at the mouth of Scheol.

7. We have been terribly harraſt and oppreſt and perſecuted, and now are every minute ready to be deſtroyed. f. g.

8. But mine eyes are unto thee, O God the Lord; in thee is my truſt, † leave not my ſoul deſtitute.

9. Keep me from the ſnare which they have laid for me, and the grins of the workers of iniquity.

10. Let the wicked fall into their own nets, whilſt that I withall eſcape.

† *ar*, pour not out, waſt not away

8, 9, 10. But, O Lord, on thee is our full affiance and confidence, thy power and thy mercy is our ſure refuge; to thee we addreſs our humbleſt requeſts, that thou wilt not caſt us out of thy care, but preſerve us from all the ambuſhes and treacherous deſigns that wicked men have laid againſt us. And this I have full confidence thou wilt doe, bringing miſchief on them that deſign miſchief, and by the ſame means deliverance to us who are injured by them.

Annotations on Pſal. CXLI.

a. מִנְחַת עֶרֶב

V. 2. *Evening ſacrifice*] The reaſon why the *Evening ſacrifice* is here named, is rendred by *Kimchi*, becauſe that ſuppoſeth and comprehends the morning ſacrifice; but by *R. Saadiah*, becauſe there is no ſin-offering brought after that, all things being then atoned. The Jewiſh *Arab* reads, *as an accepted* or *acceptable oblation.*

b. דַּל

V. 3. *Door*] From דָּלָה *to draw up*, is דַּל here, and ſo ſignifies the *lifting up*: וְקָלִי ſaith the Chaldee, *elevation*; and ſo the Jewiſh *Arab*, *the lifting up of my lips*, making it to be of the ſame root that דְּלוּ עֵינַי לְמָרוֹם *Iſa* 38. 14. which according to him muſt be, *Mine eyes are lifted up on high*, from דלל and ſo *Kimchi* ſaith his father interpreted it, that the meaning ſhould be, *the words which I take into my lips.* So *Abu Walid* ſeems to have taken it. From the *root* דָּלָה is דֶּלֶת *a door*, and that metaphorically applied to the *lips*, *Job* 41. 14. *Who ſhall open* דַּלְתֵי פָנָיו *the door of his face*, i. e. *his lips?* and ſo דַּל is thought here to be uſed by Apocope. But although the *lips* are fitly ſtyled the *door of the face*, or the *mouth*, yet they will not ſo commodiouſly be ſtyled דַּל שְׂפָתַי *the door of the lips*, eſpecially when that other rendring of the Chaldee is ſo much more agreeable, the *lifting up*, as that ſignifies the opening of the *lips*, or *mouth*, which is the moſt obvious and frequent Periphraſis of *ſpeaking*: *Job* 11. 5. *O that God would ſpeak*, וְיִפְתַּח *and open his lips againſt thee*; and ſo *Job* 32. 20. *I will ſpeak that I may be refreſht, I will open my lips* — and *Pſal.* 51. 15. *Open thou my lips* — And therefore as the Syriack omits the rendring of this word דַּל, and onely reads, *ſet a guard* ܢܛܘܪܬܐ *on my lips*; ſo the LXXII. that have θύραν *a door*, do uſe that with περιοχῆς joyned with it, for a Periphraſis of the *guard*, the rendring of נְצָרָה, not of דַּל, Θὲ, κύριε, φυλακὴν τῷ στόματί μου, καὶ θύραν περιοχῆς περὶ τὰ χείλη μου, *ſet, O Lord, a watch on my mouth, and a door of guard about my lips*: and ſo the Latin and Arabick, *oſtium circumſtantiæ*, and *oſtium munitum*, a *guarded door to my lips*; where 'tis evident the *lips* are not lookt on as the *door*, but the *guard*, the grace of vigilance and circumſpection, that is to be ſet upon them, and is uſefull, as a *door*, to keep all cloſe, to keep any thing from coming out that ought to be kept in.

c. עָלַל

V. 4. *To practiſe wicked works*] The Hebrew here reade, לְהִתְעוֹלֵל עֲלִילוֹת בְּרֶשַׁע *to machinate machinations in evil*: the LXXII. reade πρόφασιν πρόφασεως ἐν ἁμαρτίαις, *to pretend pretences in ſins*, and ſo the Jewiſh *Arab*, *that I ſhould pretend cauſes with the people that work deceit*; noting this to be the manner of wicked men, when they project or contrive *iniquity*, to project alſo ſome ſpecious *pretences* of doing it, whereby they much facilitate the practice of it, and hope to gain impunity, if they proſper not in it. And thus indeed doth the Hebrew עָלַל, here uſed ſignifie, ſeeking occaſions, *pretences* of doing any thing. But the Chaldee interprets it here by לְמֶחְשַׁב *thinking*, *contriving*, and the Syriack by *ſpeaking* and *committing iniquity*; and ſo 'tis not amiſs expreſt by our Engliſh, *to practiſe wicked works.* In the end of the verſe, for אֶלְחַם בְּמַנְעַמֵּיהֶם *eat of their dainties*, from נָעַם *pleaſant, delightfull*, the LXXII. reade συνδυάσω μετ' ἐκλεκτῶν αὐτῶν, *combine*, or, as the Latin, *communicabo, communicate with their choſen things*, i. e. certainly with the beſt or fatteſt of their diet, as ἐκλεκτὴ ὄψις is a *cram'd fowl*, and as the LXXII. *Gen.* 49. 15. render the ſame word נָעַם by πίων *fat.* The Chaldee reade, בְּזֻמָּר — *I will not be fed with the ſong of the houſe of their feaſts*, from a notion of נָעַם, in which the Rabbins uſe it, for *Muſick*, or *Song*, and becauſe *Muſick* was a *feſtival* ceremony. But the Syriack ܐܠܐ ܐܣܟܟ *I will not joyn*, or *mix*, or, from the notion of מֶלַח for *ſalt*, *I will not eat ſalt with them*, as συναλίζεσθαι *Act.* 1. 4. to *eat ſalt with*, is to converſe familiarly with them. The onely difficulty in this verſe is, whether it be a prayer, or a reſolution: and indeed the words will bear either ſenſe, אַל תַּט לִבִּי being interpretable, in accord with the former verſe, in form of a prayer, *Incline not my heart*, and yet (as beginning this period) they may as fitly be rendred, *my heart ſhall not incline*; and to this the deſign of the following verſes ſeems to exact it. The occaſion of the Pſalm ſeems to have been that eminent paſſage of *David*'s ſtory, to which the title of the next Pſalm refers, *when he was in the cave*, 1 *Sam.* 24. when *Saul* entred into the *cave* to *cover his feet*, and *David* might have killed him if he would, and was by his ſervant incited to doe ſo, but reſolved he would not touch *the Lord's anointed*; and when he had *cut off the skirt of his garment*, his *heart ſmote him* for it. To this the verſe ſeems to refer, as a reflexion on that reſolution of his, not to joyn with any, on never ſo advantageous a proſpect, in any unlawfull practice, yea though it were to get the inſtant poſſeſſion of a Kingdom. And therefore that ſeems to be the moſt commodious rendring of it, *My heart ſhall not incline*, &c. The Jewiſh *Arab* interpreting it as a prayer, ſaith in a note, that he means not a forcing, but the defending him from his enemies, that his *heart might not include*, or *bend aſide*, *to buſie his thoughts about them*, and how to doe, or to think of them, or ſeek to beware of them.

אַל תַּט לִבִּי

d. חֶסֶד

V. 5. *Let the righteous ſmite me, it ſhall be a kindneſs*] The Hebrew words יַהֲלְמֵנִי צַדִּיק חֶסֶד are acknowledged very obſcure; yet by obſerving the deſign of the Pſalm forementioned, and the ambiguity of the word חֶסֶד, which ſignifies *reproach* as well as *mercy*, they may receive their explication: for then it will thus readily ſignifie, *Reproach will bruiſe me that am righteous, and rebuke me.* Herein there is no difficulty, the like elliptical ſcheme being elſewhere not rarely met with, *Ezech.* 22. 5. יִתְקַל שֵׁם בָּךְ טְמֵאַת *they ſhall mock at thee infamous*, i. e. *which art infamous*, and *Jo.* 8. 40. ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον, &c. *ye ſeek to kill me, a man*, i. e. *who am a man*, &c. Then follows שֶׁמֶן רֹאשׁ אַל יָנִי רֹאשִׁי. That רֹאשׁ ſignifies *poiſon*, as well as *head*, appears by *Deut.* 29. 18. and *Jer.* 9. 15. *Hoſ.* 10. 4. *Am.* 6. 12. and here *Pſal.* 69. 21. and that it is thought appliable to wine, ſee *Deut.* 32. 32. *Their grapes are grapes of gall*, i. e. poiſonous, *and their cluſters are bitter.* And then why may it not as fitly be the epithet of *oyle*, and ſo ſignifie calumnies or reproach (ἔλαιον ἁμαρτωλοῦ ſay the LXXII. *the oyle of the wicked*) ſuch as *David* fell under among *Saul*'s ſervants, as if he ſought the King's life, *&c.* But this, ſaith he, אַל יָנִי רֹאשִׁי *ſhall not break* or *bruiſe mine head*, (by that cuſtomary ſcheme of alluſion betwixt רֹאשׁ *my head*, and רֹאשׁ *poiſon*, the ſame word in different ſenſes, here farther exemplified in יָד and פֶּה and the like) i. e. ſhall not finally deſtroy me. So *bruiſing the head* ſignifies *Gen.* 3. 15. in contradiction to *bruiſing the heel*, which hath not that fatal conſequence. That their calumny, though *poiſonous*, and probable to bring ruine on him from the King, ſhould yet not doe it, his argument of aſſurance is, from a ſure

שֶׁמֶן רֹאשׁ

אַל יָנִי רֹאשִׁי

Antidote

Antidote to which he had resort, כִּי עוֹד תְּתַלַּחְתִּי בִּרְעוֹתֵיהֶם *for my prayer shall be in their mischiefs*; i. e. my addresses to God shall be the instrument of preserving me from any real or considerable harm that calumny can do me. For בִּרְעוֹתֵיהֶם *in their mischiefs*; (actively, their *mischievous* designs and enterprises) the LXXII. reads ἐν τῇς ἐυδοκίαις αὐτῶν *in their good pleasures*, (as from רָצָה which in Chaldee signifies *will*;) and it may well enough be born, by *wills* meaning their evil designs or attempts. In a place of so much difficulty, it will not be amiss to add some other conjectures, as, by retaining the usually-received signification of the words, thus, *Kindness will bruise me that am righteous, and rebuke me*, i. e. work on me more than harsher dealing; *Let not oyle on the head*, i. e. flattering words, as smooth as *oyle* poured on the *head*, *break my head*; i. e. overcome me to be perswaded or enticed by them: *for my prayer shall yet be in* or *against their mischiefs*, i. e. that I may not be intrapped by those mischiefs which they intend when they speak me faireſt. Some *Jews*, by another sense of גִּי, would have this the sense, rendring the first words, *Let the righteous smite me, it shall be a kindness, and reprove me, the oyle of my head*, with which I was anointed for King, *shall not remove my head* from the stroke of his correction or reproof, *but my prayer shall be for them*, that *God* would repay them good, and deliver them from their calamities.

c. V. 6. *When their Judges are overthrown in stony places*] This passage also will receive its explication from the story 1 *Sam.* 24. Where *Saul seeking David upon the rocks of the wild goats*, v. 2. left his captains and followers there on the *sides* of the rock, whilst he *went* into the *cave to cover his feet*. Of them therefore it is here fitly said, *their Judges* (i. e. the commanders of his army, according to the style known in the book of *Judges*) *are left* (so נִשְׁמְטוּ usually signifies) בִּידֵי סֶלַע *by the sides of the rock* (so יָד *hand* metaphorically signifies:) the LXXII. reads ἐχώσθη πέτρα *near* or *close by the rock*. And being there left, it is aptly added, וְשָׁמְעוּ אֲמָרַי כִּי נָעֲמוּ *and have heard my words that they are sweet*; for so 'tis certain they there heard *David* expostulate his case with *Saul*, with those *gentle words* which melted the inveterate hatred of *Saul* himself, who upon that Apology then made by *David* v. 14. dismist his people from all further pursuit of him.

V. 7. *Graves mouth*] לְפִי שְׁאוֹל *at the mouth of Scheol*, is a very full expression of the condition of *David* and his men in the cave, in which they seemed as it were buried alive, and yet were in so desperate a condition as to be worse than dead. f. לְפִי שְׁאוֹל

Ibid. *Wood upon the earth*] The Hebrew here reads, כְּמַ֣ן פֹּלֵחַ וּבְקָע בָּאָרֶץ *as one that cuts and slits the earth*, (so the Jewish *Arab*) or *upon the earth*, and in all probability belongs to the digging or ploughing up the surface of the *earth*: so the Chaldee render it, *as a man that slits* and *cuts the earth* בְּמַרְיָא *with plough-shares*, and so the Syriack, *as* ܡܨܥܐ *the share cleaves the earth*; and to that sense the LXXII. also, though not by literal rendring, yet by way of paraphrase, ὡσεὶ πίχος ἐπὶ γῆς διαῤῥηγνυμένη ἐπὶ γῆς, *as the thickness, the crust*, i. e. the uppermost clod *of the ground is broken in pieces on the earth*. And so in all reason we are to render it, not by supposing an Ellipsis, to be supplied by addition of *wood*; but without any Ellipsis, *as he that cuts and slits* בָּאָרֶץ *the earth*, the ב being frequently abundant. And then this is a fit description of a great distress, and very proportionable to *David*'s then present condition in the cave expresst in the beginning of the verse, by *Our bones are scattered at the mouth of Scheol*. When a pit is made, the earth that is digged and fetcht out to make the pit, lies in an heap rudely at the *mouth* of the pit, and that that lies so is ready to tumble into it: Just so, saith the Psalmist, we have been ploughed and harrast out by sharp oppressions, we now lie like earth so digged or ploughed, at the *mouth* of the great pit, call'd *Scheol*, i. e. ready to be destroyed. g. בְּקַע וּבָקַע בָּאָרֶץ

V. 8. *Leave not*] From עָרָה *to empty* or *pour out*, is תַּעַר here in the notion of *casting away*, *pouring out*, as that which one cares not for. So the Chaldee render it, תְּרוֹק *pour not out my soul*, the LXXII. μὴ ἀνταναλῃς *take not away*, the Syriack ܠܐ ܬܫܕ *cast not off*, or *away*, my soul. f. תַּעַר

The Hundred and Forty Second PSALM.

Maschil of David, *A prayer when he was in the Cave.*

The hundred and forty second is a prayer of David *for deliverance in his helpless state, when having escaped the treachery of the Keilites, he was now in the Cave of Engedi,* 1 Sam. 24. 1. *It was set to the tune called Maschil* (*see note on* Psal. 32. a.)

Paraphrase.

I will cry אֶזְעָק
† will (so the Jewish Arab)
* will pour
‖ will shew

1. I ‖ cried unto the Lord with my voice; with my voice unto the Lord † did I make my supplication.

1, 2. In the distress wherein now I am, this state of absolute destitution, there is none to whom I should resort but to thee, O Lord, who art able and willing to relieve those that in their greatest straits apply themselves to thee. To thee therefore I most humbly and devoutly address my petitions, beseeching thee favourably to behold and rescue me.

2. I * poured out my complaint before him: I ‖ shewed before him my trouble.

3. When my spirit was overwhelmed within me, then [a] thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

3. I am in great perplexity, not knowing which way to turn my self: I am even at the last gasp of earthly hopes, my treacherous enemies being very solicitous to insnare and betray me. Thou seest, O Lord, the sadness of my straits, and withal knowest the sincerity of my heart: To thee therefore do I make my supplication, v. 1. that thou wilt now take my part, own, and defend me. a.

† look (so the Jewish Arab)
* behold, and there is none that will——
‖ is lost from——
† vindicateth

4. † I looked on my right hand, * and beheld, but there was no man that would know me: refuge ‖ failed me, no man [b] † cared for my soul.

4. I have no human strength to defend or patronize me, all worldly friends and auxiliaries have utterly forsaken me; my life is left as an orphan, destitute and helpless, to him that will be so bloody as to take it away from me. b.

5. I cried unto thee, O Lord; I said, thou art my refuge, and my portion in the land of the living.

5. To thee therefore I pour out my prayers, O God of all power and grace, on thee do I wholly depend for my succour and preservation, as on the onely sanctuary of my life, as on the onely inheritance that is left me in this world.

6. Attend

6, 7. I am now very fitly qualified for thy ſovereign hand of relief to interpoſe: my perſecuting enemies are much too hard for me; I am now ſhut up in a cloſe Cave, as in a priſon. O do thou in this my time of diſtreſs ſend me thy relief, and it will be a means of bringing in much honour to thy name, many proſelytes to thy ſervice, when by thy dealing with me they are ſo fully convinced of thy power and protection over all that rely on thee.

6. Attend unto my cry, for I am brought very low: deliver me from my perſecutors, for they are ſtronger than I.

c. 7. Bring my ſoul out of priſon, [c] that ‖ I may praiſe thy name: † the righteous ſhall compaſs me about, for thou ſhalt deal bountifully with me.

‖ *or*, they † *through me ſhall the righteous come about, when thou*

Annotations on Pſal. CXLII.

a. יְדַעְתָּ

V. 3. *Thou kneweſt*] What ידע ſignifies here will be judged by *Deut.* 2. 7. *He hath known thy walking through this great wilderneſs*, i. e. hath preſerved thee in all thy journying; and ſo it agrees with what went before, *for the Lord hath bleſſed thee in all thy works.* So *Pſal.* 31. 7. *Thou haſt known my ſoul in adverſity*, i. e. taken notice of me, patronized me. And ſo here, *thou kneweſt my path*, i. e. haſt taken notice of me, to defend and ſecure me.

b. דוֹרֵשׁ

V. 4. *Cared for my ſoul*] The Hebrew hath דוֹרֵשׁ לְנַפְשִׁי *ſeeking for my ſoul.* The word דָּרַשׁ *to ſeek*, is ſometimes uſed for *vindicating*, *avenging*, *taking part*, or *defending* any. So *Gen.* 42. 22. *Reuben* ſaith of *Joſeph*, *behold his blood* נִדְרָשׁ *is required*, i. e. *avenged* and *puniſht* upon us; and *Gen.* 9. 5. אֶדְרֹשׁ *I will require the life of man*, i. e. *avenge* it *on him that kills any man*; and in *Ezekiel* oft, *his blood will I require* — Thus when God is ſaid to *require* ſimply, without any addition, the meaning is, to *avenge* and *puniſh*. And proportionably here, *requiring* or *ſeeking* לְנַפְשִׁי *for my ſoul*, moſt probably ſignifies *vindicating* or *puniſhing* another for the evil deſigned by him unto *my ſoul*. For this is the part of a *Goel*, an *avenger of blood* (ſuch was the next of kin to him that was ſlain) to *require* juſtice for his *ſoul*, or *blood*, or *life*; and ſo ἐκζητεῖν *to require*, by which the LXXII. here render it, frequently ſignifies. And to this the Syriack directs the interpretation, ܘܠܝܬ ܠܗ ܡܚܐ *and there is no avenger for my ſoul*; *vindex animæ meæ*, *vindicator of my ſoul*, ſaith their Latin Tranſlatour; and ſo the word ſignifies, from חָבַע *to avenge*, which the Chaldee alſo uſeth in this place, וְלֵית תָּבַע לְנַפְשִׁי *there is none to vindicate* or *avenge my ſoul.* That this is the meaning of the phraſe, beſide the authority of thoſe Interpreters, ſeems farther evident by the beginning of the verſe, הַבֵּיט יָמִין וּרְאֵה *look* (or *looking*) *on the right hand, and ſee* (or *ſeeing*) (ſo the words in the Imperative or Infinitive are literally to be rendred, and not, as the Interpreters more paraphraſtically reade, ἐπέβλεπον, *I looked*) וְאֵין לִי מַכִּיר *and there is not for me that knows me*, i. e. *acknowledges me*, none that *takes my part.* The Advocate was wont to ſtand at the *right hand* of his Client (ſee *Pſal.* 109. 31. Note i.) And to this the phraſe ſeems to refer, *look*, or *looking*, *on my right hand*, where the Patron or Advocate uſeth to ſtand, *and there is no man that acknowledges* or *takes my part.* So again אָבַד מָנוֹס מִמֶּנִּי *refuge is loſt* or *gone from me*, to the ſame ſenſe, there is none to whom I can fly to take my part; and then in the concluſion, *none that requireth* or *avengeth for my ſoul*, none that defends or vindicates it.

הַבֵּיט יָמִין

אבד מָנוֹס

c. לְהוֹדוֹת

V. 7. *That I may praiſe*] The Hebrew לְהוֹדוֹת *ad laudandum*, *to praiſing*, may indifferently be rendred, either in the firſt perſon, *that I*, or in the third plural, *that they may praiſe*, i. e. *the juſt* in the next words. And to that latter ſenſe the following words ſeem to incline it, בִּי יָכְתְּרוּ *in me ſhall the righteous come about: in me*, אֲמָטוֹלָתִי *for my cauſe*, ſaith the Chaldee, *ſhall they come about*, יְעַטְּרוּן לָךְ כְּלִיל דְּשִׁבְרָא *the juſt ſhall make thee a crown of praiſe*, ſay they, not, *come about me* (or, as the LXXII. καὶ περιμένουσιν, *they watch for me*, in the notion wherein they render כָּתַר by μένειν, *expect*, *wait for*, *Job* 36. 11.) but בִּי as that ſignifies *for me*, or *for my cauſe*, on occaſion of me, *come about*, *incompaſs* God, believe in him, praiſe his name, *when* (ſo בִּי is to be rendred) they ſee how graciouſly God hath dealt with me. The Jewiſh *Arab* reads, *And the righteous ſhall take me for a crown* (to them.) The word כָּתַר ſignifies ſo to *incompaſs* or *come about*, as when a multitude of people aſſemble on any occaſion: ſo *Prov.* 14. 18. *the ſimple inherit folly, but the prudent* יַכְתִּירוּ *ſhall incompaſs knowledge*, i. e. ſeek it, and follow it with all diligence: and ſo to *incompaſs* God, is to frequent his ſanctuary, devoutly and diligently to make addreſſes to him. The word alſo in Arabick dialect ſignifies *to be multiplied*, and ſo it will commodiouſly be rendred, *on occaſion of me the righteous ſhall be multiplied*, when they ſee thy mercifull *returns*, or dealings toward me.

יְכְתְּרוּ בִּי

בִּי

The Hundred and Forty Third P S A L M.

A Pſalm of David.

The hundred forty third is a mournfull ſupplication for deliverance from powerfull enemies, and was compoſed by David, ‖ *as ſome think, at the time of* Abſalom's *rebellion*; *as* † *others more probably, and in harmony with the two former, at the time of his being purſued by* Saul, *in the Cave of* Engedi.

‖ *Sive David ob filii rebellionem, when his ſon purſued him,* LXXII. † *R. Kimchi.*

Paraphraſe.

a. 1. O Lord, I beſeech thee to hear and anſwer my requeſts which my preſent diſtreſſes force me to preſent to thee, and thy abundant grace and promiſes of never-failing mercy give me confidence that thou wilt favourably receive and perform unto me.

1. HEar my prayer, O Lord, give ear to my ſupplications; in thy faithfulneſs anſwer me, * and [a] in thy righteouſneſs.

* in

2. I know my ſins have juſtly provoked and brought down theſe preſſures on me; but thou art graciouſly pleaſed to be reconciled with humbled penitent ſinners, thou haſt promiſed by a covenant of mercy not to charge on ſuch, with ſeverity, all the ſins of which they have been guilty: and were it not for that covenant, 'twere impoſſible,

2. And enter not into judgment with thy ſervant; for in thy ſight ſhall no man living be juſtified.

impossible for any frail imperfect sinfull creature, such as every meer man is, to appear with hope or comfort before thine exact tribunal. To this thy promised mercy mine onely appeal lies; and having sincerely vowed to perform unto thee all faithfull (be it never so mean and imperfect) obedience, I can put in my claim, founded on thy faithfull promise (v. 1.) and hope and beg for this seasonable mercy and deliverance from thee.

‖ beat—to דִּכָּא † the dead of the age.

3. For the enemy hath persecuted my soul, he hath ‖ smitten my life down to the ground, he hath made me to dwell in darkness, ᵇ as † those that have been long dead.

3. For my malicious enemies have calumniated first, then persecuted me, and now at length brought me to a very sad and dejected estate, forced me to hide my self under ground, to fly from one cave to another, from the cave of Adullam, 1 Sam. 22. to the cave of Engedi, ch. 24. b.

* And ו

4. * Therefore is my spirit overwhelmed within me, my heart within me is desolate.

5. I remember the days of old; I meditate on all thy works, I muse on the work of the hands.

4, 5. This hath cast me into great perplexity (see Psal. 142. 3.) filled me with a most anxious horrour, wherein yet I have been able to support my self by reflecting on thy former mercies and deliverances which thy acts of power have been signally interposed to work for me.

‖ is to thee — לְ

6. I stretch forth my hands unto thee: my soul ‖ thirsteth after thee, as a thirsty land, Selah.

6. To thee therefore I address my prayers with all the earnestness which my distresses can infuse into me. The ground that is parcht with heat and drought, and gapes for some showre from the clouds to refresh it, is an emblem of me at this time, who pant and gasp and call importunately for some refreshment and relief from thee, having no other means in the world to which I can apply my self.

7. Hear me speedily, O Lord, my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

7. O Lord, I beseech thee, hasten to my relief, my present exigences challenge and importune it from thee: If thou do not interpose in my behalf, I shall suddenly be overwhelmed by mine enemies and destroyed.

8. Cause me to hear thy loving kindness in the morning, for in thee do I trust: cause me to know the way wherein I should walk, for I lift up my soul unto thee.

8. O be thou graciously pleased to shew forth thy pity and thy bounty timely and speedily to me, who have no other refuge to resort to, but that of thine overruling sovereign aid: in this is my confidence, for this I offer up the humblest devotions of my soul. O be thou my guide, to direct me to that course, whatever it is, which thou shalt chuse, and wilt prosper to me.

9. Deliver me, O Lord, from mine enemies: ᶜ I flee unto thee to hide me.

9. Lord, to thee do I betake my self, as to mine onely refuge; under the safeguard of thy protection I desire to secure my self: O be thou graciously pleased to afford me that mercy, and thereby to rescue me out of mine enemies hands. c.

† let thy good Spirit lead me: רוּחֲךָ טוֹבָה תַּנְחֵנִי

10. Teach me to doe thy will, for thou art my God: † thy spirit is good, lead me into the land of uprightness.

10. Above all, by thy paternal goodness I beseech thee, be thou pleased so to conduct me in all my ways, that I may doe nothing but what is perfectly good and acceptable in thy sight. To which end, Lord, let thy gracious and sanctifying spirit, the onely fountain and authour of all goodness and holiness, direct and assist me in every turn and motion of my life, and bring me into a steady constant course of all strict and righteous living, (that antepast or first part of heaven on earth, which thou wilt be sure to crown with a state of perfect purity and impeccability hereafter.)

‖ thou shalt— † thou shalt * shalt thou

11. ‖ Quicken me, O Lord, for thy names sake: for thy righteousness sake † bring my soul out of trouble.

12. And of thy mercy * cut off mine enemies, and destroy all them that afflict my soul; for I am thy servant.

11, 12. And thus, O Lord, I trust thou wilt answer my requests, restoring to me that chearfull and comfortable state of which these my sad distractions have deprived me. Two ingagements thou hast to this, the honour of thy Name, which is concerned in thy protecting thy servants and suppliants, and thine own gracious and mercifull disposition, which inclines thee to relieve and assist those that most stand in need of it. And the same goodness of thine and mercy to me, as to one who am resolved for ever to continue thy constant servant, doth oblige thee to take my part against these my malicious adversaries; and accordingly thy power will certainly interpose, and magnifie it self in their utter excision and destruction.

Annotations on Psal. CXLIII.

a. בְּצִדְקָתֶךָ

V. 1. *And in thy righteousness*] The Hebrew reads בְּצִדְקָתְךָ *in thy righteousness*, without any *Copula*, and neither the Chaldee nor LXXII. think fit to supply it. And this seems to be the truer rendring. For taking צְדָקָה *righteousness* in the notion frequently exemplified, of *mercy* or *favour*, 'tis an act of that in *God*, viz. of *divine mercy* and *grace*, to answer in *faithfulness*, i. e. to perform his promise: for the promise of God being free, but yet conditional, and so not due by any tenure or claim (but that of his promise) to be performed to any, and not so also to any but him that performs the condition, and our sins and frailties being such, that we stand in need not onely of God's grace, but also his *mercy* and ἐπιείκεια, his *moderation* of strict right, v. 2. his grace to qualifie us for a due performance of that condition, and his *mercy* to make us capable of being accepted in the number of those who have performed the condition; it follows, that it must be an act of God's meer *mercy* and goodness to perform to any man that which he hath promised to his faithfull servants, and so it must be בְּצִדְקָתְךָ in God's *righteousness* or *mercy* that he answers the Psalmist בֶּאֱמֻנָתֶךָ *in thy*, i. e. God's, *truth* or *faithfulness*. And this is most fully expresst by reading *in thy righteousness*, without any *copula* or form of conjoyning it to *faithfulness*.

b. מֵתֵי עוֹלָם

V. 3. *Long dead*] What מֵתֵי עוֹלָם here signifies, is not clear. The LXXII. render it, ὡς νεκροὺς αἰῶνος, *as the dead of the age*; the Syriack

black, לָעַד *for ever.* The Chaldee hath לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא *as they that lie along* (ſee *Pſal.* 88. 5.) *in*, or *of that age.* What they mean by that ſtyle, may perhaps be gueſt by other parts of their dialect. The grave or ſepulchre they uſually ſtyle בֵּית עָלְמָא *the houſe of the age*, (as we ordinarily ſtyle it our *long home.*) So *Iſa.* 14. 18. where from the Hebrew we render, *all of them lie in glory, every one in his houſe*, the Chaldee reads בְּבֵית עָלְמָא *in the houſe of his age*; and this from the deſcription of *death*, *Eccl.* 12. 5. אֶל בֵּית עָלְמוֹ *to the houſe of his age*, which the Chaldee there render בְּבֵית קְבוּרְתֵּיהּ *to the houſe of his ſepulchre.* To this belongs the phraſe *Tob.* 3. 6. of αἰώνιος τόπος *eternal place*, for the grave, juſt anſwerable to בֵּית עוֹלָם *the houſe of the age*, for which the Hebrew of *Paulus Fagius*'s edition (for *Munſter*'s leaves it out) hath בֵּית לְוַעַר לְכָל חָי *the houſe appointed for every one living.* So *Ezek.* 26. 20. *I will bring thee down with them that deſcend unto the pit*, אֶל עַם עוֹלָם *to the people of the age.* And the ground of the phraſe is there expreſt, *I will place thee* בְּאֶרֶץ תַּחְתִּיּוֹת *in the infernal land*, בַּחֳרָבוֹת מֵעוֹלָם *in the ſolitudes from the age*, i. e. in thoſe infernal vaſt receſſes, whither from the beginning of the world all men have deſcended, and there remained in condition of deſolation, though the number of them that are there be never ſo great. In proportion to which dialect בְּמִתֵּי עוֹלָם will here be literally rendred, *as the dead of the age* (by *the age* meaning the place or ſtate of the *dead*, *hades*, or *ſcheol*) but according to ſenſe, *as the dead in the grave*, the very ſame which *Pſal.* 88. 5. is expreſt by שֹׁכְבֵי קֶבֶר *they that lie in the grave.*

c. אֵלֶיךָ כִּסִּיתִי

V. 9. *I flee unto thee to hide me*] So we paraphraſtically render אֵלֶיךָ כִּסִּיתִי. The LXXII. reade σοὶ κατέφυγον, *I have fled to thee as to a refuge.* The Chaldee מֵימְרָךְ סַגֵּיתִי לְפֻרְקָנִיךְ *thy word have I ſet up for my redeemer.* The Radix כָּסָה ſignifies *to hide*, and ſo in Piel (as here it is) *Pſal.* 32. 5. לֹא כִסִּיתִי, *I have not hid*, *Pſal.* 44. 15. כִּסַּתְנִי *hath covered me*, and 69. 7. כִּסְּתָה *hath covered my face.* Accordingly the Interlinear render it, *ad te abſcondi me, to thee have I hid me.* The learned *Val. Schindler* ſuppoſes an Ellipſis, thus to be ſupplied, *tibi revelavi quod hominī celavi, I have revealed to thee what I have concealed from men*, ſo Kimchi, *to thee alone have I cried*, or *made my petition in ſecret*, viz. not revealing his caſe to men, as not hoping in them for help. And if this notion for *hiding* muſt be reteined (as 'tis in all other places wherein 'tis uſed in the Bible, and ſo generally and conſtantly rendred by κρύπτω and the like) then the rendring muſt be, *to*, or *at thee I have hid my ſelf*; as thoſe things which we are afraid to loſe, we hide in a ſure place; and thus it is all one with depoſiting in God's hands. So the Jewiſh *Arab*, *With thee have I ſought to be hid*, or *for an hiding place*, or *refuge.* So *Abu Walid*, *To thee have I fled for refuge, and with thee ſought for an hiding place*, making it contrary to *Iſa.* 57. 8. מִמֶּנִּי גָלִיתָ וַתַּעֲלִי which the Interlinear renders, *quia à me diſcooperuiſti & aſcendiſti*, and our Engliſh, *thou haſt diſcovered thy ſelf to another than me and art gone up.* But 'tis not unuſual with Hebrew words to enlarge their ſignifications, and ſo it is reaſonable to believe (though it cannot be demonſtrated from any other place of the Bible) that כָּסָה *to hide*, may in Piel ſignifie to *fly unto* as a *refuge*, becauſe ſuch καταφύγια *refuges* are either really or metaphorically *hiding* places. And then the LXXII. their κατέφυγον, *I have fled*, will be a literal rendring of כִּסִּיתִי, and ſo the Latin *confugi.*

d. בְּאֶרֶץ מִשׁוֹר

V. 10. *Land of uprightneſs*] בְּאֶרֶץ מִשׁוֹר is literally to be rendred *to* or *in a ſtraight ground*: ſo the Chaldee, בְּאַרְעָא תְּרִיצָא *into a ſtraight ground*, and the Jewiſh *Arab*, *in a right* or *ſtraight region*, and ſo the Latin *in terram rectam*; by which we are to judge of the reading of the LXXII. ἐν τῇ εὐθείᾳ, *in the right*, that it ſhould be undoubtedly, as *Aſulanus*'s copy hath it, ἐν γῇ εὐθείᾳ, *in a ſtraight ground.* By this ſtyle is metaphorically ſignified a regular courſe of life, in obedience to all the commands of God, the onely rule of the good man's walking. The Syriack have duly explain'd it by ܠܐܪܥܐ ܕܫܘܝܐ *into thy way of life*, that courſe of living which thou requireſt, or which may be acceptable to thee.

The Hundred and Forty Fourth P S A L M.

A Pſalm of David.

The hundred forty fourth is a fiducial and humble prayer to God for deliverance from his heathen enemies, and proſperity upon his people, and this founded in his former experiences of God's interpoſition for him, for which he humbly praiſeth and bleſſeth his holy name. It was compoſed by David, *in reflexion,* ‖ *as 'tis thought by ſome, on* Goliah *and the Philiſtims; but moſt certainly of a latter date, when he was ſettled in the Kingdom, ſee v.* 2, *and* 10. *By the Jews,* Kimchi *and* Saadiah Gaon, *it is referred to the Meſſias.*

‖ περὶ τοῦ Γολιάθ, LXXII. ſo the Chaldee alſo v 10.

Paraphraſe.

1. BLeſſed be the Lord my ſtrength, which teacheth my hands to war and my fingers to fight.

2. My † goodneſs and my fortreſs, my high tower and my deliverer, my ſhield, and he in whom I truſt, who ſubdueth my people under me.

† חַסְדִּי

1, 2. For all the preſervations and victories which have been injoyed by me, I am infinitely obliged to bleſs and praiſe and magnifie the one ſupreme God of heaven and earth, from whom it is that I have received all the ſtrength and skill in military affairs which I have ever ſhewed; an act of whoſe ſpecial mercy and favour, preſervation and protection I muſt acknowledge it, that I have ever been ſucceſsfull or ſafe in any enterpriſe. In him therefore with all reaſon I wholly repoſe my full truſt and confidence.

3. Lord,

3. Lord, [a] what is man, that thou takeſt knowledge of him? or the ſon of man, that thou makeſt account of him?
4. Man is like to vanity: his days are as a ſhadow that paſſeth away.

a. 3,4. For my ſelf, I am but a mean, infirm, frail, mortal man, ſubject to all the miſadventures which are conſequent to the feeble, inconſtant, tranſitory condition of men, and it is an infinite mercy of dignation in God, to take ſo much conſideration of me, as to make uſe of me as his inſtrument in ſubduing the enemies of his people. (And herein was David a type of Chriſt, who having humbled himſelf to aſſume our humane mortal fleſh, became by his divine power in that fleſh victorious over the powers of hell. Heb. 2. b.)

5. Bow thy heavens, O Lord, and come down; touch the mountains, and * they ſhall ſmoak.
6. Caſt forth lightning and ſcatter them; ſhoot out thine arrows and deſtroy them.
7. Send thine hand from above, rid me and deliver me out of great waters, from the hand of ſtrange children;
8. Whoſe [b] mouth ſpeaketh vanity, and their right hand is a right hand of falſhood.

* let them ſmoke ויעשנו

5,6,7,8. It muſt therefore be thine own work, O Lord, the interpoſition of thine own almighty hand, to which we muſt owe all our deliverances and preſervations. If thus thou wilt vouchſafe to own thy ſervants, and by thy meſſengers and miniſters, the Angels of thy preſence, exhibit and preſentiate thy ſelf among us, then ſhall all our enemies be diſperſt and deſtroyed, not by the ſtrength or dint of our weapons, but as by thy thunderbolts and darts of lightning, by the artillery of heaven, by thy divine aſſiſtance, and protection over us (ſee note on Pſal. 18. d.) And thus be thou graciouſly pleaſed to magnifie thy power and mercy to us at this time, to deliver us from theſe puiſſant heathen armies, which have nothing but their own ſtrength and number to depend on or boaſt of, which worſhip and rely on falſe idol gods, which are not able to help, and ſo are ſure to diſappoint them, and ſo their hands fail no leſs in their undertaking than their mouths do, when thou the onely Lord of heaven and earth, of thoſe angelical hoſts, comeſt out and appeareſt againſt them. b.

9. I will ſing a new ſong unto thee, O God: upon a Pſaltery, || and an inſtrument of ten ſtrings, will I ſing praiſes unto thee.

|| of ten ſtrings עשור ſo Pſal. 92. note b.

9. All the returns that I can make for this mercy, is my praiſing and magnifying thy name for it: And that I ſhall be carefull to perform with the choiceſt ditties and ſweeteſt inſtruments, (and all little enough to reſound thy praiſes, who haſt wrought ſo wonderfully for us) ſaying,

10. It is he that giveth ſalvation unto Kings, who delivereth David his ſervant from the hurtfull ſword.

10. All honour and praiſe be aſcribed to the ſupreme God of heaven, from whom it is that the greateſt Kings of the earth receive their ſtrength and authority, and to whom they owe all their deliverances and preſervations. And the ſame ſtrength and power of his hath he graciouſly pleaſed to afford me at this time, that have no other title to it, but that I am his ſervant, and of my ſelf ſo much weaker than my adverſaries, that I am ſure to be * deſtroyed by them, if God do not defend and preſerve me.

11. Rid me and deliver me from the hand of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand is a right hand of falſhood.

11. O be thou now pleaſed to continue this thy mercy to me, the enemies being ſtill the ſame, idolatrous, heathen, wicked men, that do not acknowledge or confeſs the true, but profeſs and depend on falſe Idol gods, and ſeaſonably at this time to reſcue and preſerve me out of their hands.

12. That our ſons may be as plants † grown up in their youth; that our daughters may be as [c] corner-ſtones, poliſhed after the ſimilitude of a palace:
13. That our garners may be full, affording * all manner of ſtore: that our ſheep may bring forth thouſands and ten thouſands in our || ſtreets:
14. That our oxen may be [d] † ſtrong to labour: that there be no breaking in, nor going out; that there be no * complaining in our || ſtreets.

† growing גדלים
* from this to that ſort, ſee note c.
|| folds, ſee note d.
† fat, or fleſhy
* cry
|| fields, or yards.

12, 13, 14. Be thou pleaſed at length to reſtore peace and proſperity to the land; that our families may flouriſh in goodly and beautifull children; that our proviſions at home, and our flocks and herds abroad may be very thriving and proſperous; and that thoſe goods which thy bleſſing beſtows upon us may not be in danger of hoſtile invaſions; that we may poſſeſs and injoy our ſelves in a chearfull continued peace, without any diſturbances or diſquiets. c. d.

15. Happy is the people that is in ſuch a caſe: yea happy is the people whoſe God is the Lord.

15. This were a very happy condition indeed; and this and all other happineſs of what ſort ſoever is the ſure and conſtant portion of thoſe that perform faithfull obedience unto God, and depend on him onely for the acquiring it.

Annotations on Pſal. CXLIV.

a. אָדָם בֶּן אֱנוֹשׁ

V. 3. *What is man*] By אָדָם *man*, and בֶּן אֱנוֹשׁ *ſon of man*, as all or any of mankind may be underſtood in the condition of frail, mortal, miſerable, and unworthy creatures; ſo the Pſalmiſt himſelf, *David*, and the *ſon of David*, the *Meſſias*, is eſpecially to be underſtood in this place. The occaſion of the Pſalm is, by the title in the LXXII. and Latin and Arabick, not improbaly noted to be the combat with *Goliah*. And for the ſetting out the wonderfull mercy of God to him in that, 'twas very conſiderable, that he was but a young ſtripling, the youngeſt and moſt inconſiderable of all the ſons of *Jeſſe*, who alſo was but an ordinary man. And accordingly *Pſal.* 8. which hath probably been reſolved to be compoſed on this occaſion of *Goliah* of *Gath*, the ſame conſideration hath a principal place, v. 4. *What is man, that thou art mindfull of him? and the ſon of man, that thou viſiteſt him?* there אֱנוֹשׁ and בֶּן אָדָם, weak *man* and *ſon of* mortal ordinary *man*, as here אָדָם and בֶּן אֱנוֹשׁ. Which accordance as it is ſome argument to confirm that (as this) Pſalm to have been compoſed on that occaſion, ſo it will apply theſe words in their more eminent, prophetick, myſtical ſenſe, to *Chriſt* our Saviour in his ſtate of humiliation (wherein yet by the power of his Divine nature he did ſo many wonderfull works) by virtue of the Apoſtle's teſtimony, *Heb.* 2. 6. where he cites thoſe words from *Pſal.* 8. 4. (exactly parallel to theſe) and applies them particularly to *Chriſt*.

b. פִּיהֶם דִּבֶּר שָׁוְא

V. 8. *Mouth ſpeaketh vanity*] In this verſe ſomewhat more ſeems to be expreſt than is ordinarily obſerved in it. The Chaldee interprets it of falſe oaths and wicked laws; and the moſt obvious ſenſe is fol-

is followed by the reſt of the interpreters, vain or lying ſpeeches, and wicked works or actions: and thus it may fitly enough be adapted as the motive to God to deſtroy them. But if we conſider 1. that the prayer is againſt *David*'s enemies, the *Philiſtims*, and thoſe by the title of בְּנֵי נֵכָר *ſons of the ſtranger*, the title that ordinarily belongs to Idolaters, and 2. that שָׁוְא and שֶׁקֶר *vanity* and *falſhood* frequently ſignifie the *falſe* Idol gods, and 3. that their *mouth ſpeaking* fitly ſignifies profeſſion either of a true or falſe God, and 4. that יְמִינָם *their right hand* may poetically ſignifie, him, or them, oh whom they depend, as their προστάται, their *patrons* or *auxiliaries*, (as when it is ſaid, *the Lord at my right hand*, *Pſal.* 110. 5. and many the like, the meaning is, he aſſiſts and takes my part) and ſo יְמִין שֶׁקֶר *right hand of falſhood*, be a vain gainleſs helper, that fails all that depend on him; on theſe conſiderations it will not be unreaſonable thus to interpret the whole verſe of theſe idolatrous *Philiſtims*, whoſe gods cannot ſtand them in any ſtead againſt the one true God of heaven, to whom *David* makes his addreſs; and that this is the fuller importance of it, and that as a motive fit here to be uſed in a prayer to God, to incline him to own his ſuppliants againſt ſuch kind of enemies as theſe.

בְּנֵי נֵכָר
שָׁוְא
יְמִינָם
יְמִין שֶׁקֶר

c. V. 12. *Corner-ſtones*] From זָוִיָה *an angle* or *corner*, two formations there are in theſe 12, and 13. verſes זָוִית and מְזוּיָם, and are to be diſtinguiſht by the matter of the context. For as in a building there are either the exteriour or interiour parts and *corners*; ſo here the זָוִית or outer *corners* are the *ſtones* in the *corners* of the building, *angular pillars* ſaith *Caſtellio*, which are here מְחֻטָּבוֹת *hewen*, and *ſquared*, and *carved*, and ſo for the beauty of them, in an הֵיכָל *palace* eſpecially, are fit to expreſs the *daughters* of a proſperous family, in whom beauty is much valued. But מְזוּיָם the inner parts or corners of the building, are the repoſitories, places on purpoſe for keeping of *ſtore* and proviſions (ſuch are cellars, larders, and the like) which the LXXII. rightly render ταμεῖα, and the Latin *promptuaria*, *repoſitories* for all kind of proviſions (and not ſo fitly *garners* or *granaries*, which are proper to corn or grain.) The former of theſe זָוִית is rendred by the LXXII. κεκαλλωπισμέναι *beautified*, either by way of paraphraſe (as מְחֻטָּבוֹת, *carved* or *poliſhed*, they render περικεκοσμημέναι *adorned about*) or as if it were from זִיו *beauty* or *ſplendour*; and ſo the Chaldee, זְוִיתָנִין *beautifull*. Of the latter when 'tis here ſaid, that *being full they bring forth* or *yield* מָזוֹן אֶל זֶן, this is interpreted by them ἐκ τότε εἰς τοῦτο, *from this to that*; not by miſtake probably of זֶן for זוּ, as ſome conceive, but as taking זוּ (as it is) for a word of a large ſignification, to ſignifie any thing to which the matter ſpoken of ſhall determin it, (and ſo ſure the Chaldee doe, which render it מִן שַׁתָּא לְשַׁתָּא *from year to year*) particularly any kind of food or victuals, and ſo by this phraſe, *from this to that*, meaning *from this ſort to that ſort*, as *Aben Ezra* and *Kimchi* underſtand it, *i. e.* ſomewhat of all ſorts, to expreſs the greateſt plenty of all commodities for daily uſe or proviſions. The Jewiſh *Arab* renders זן by *meaſures*.

זָוִית
מְזוּיָם

d. V. 14. *Strong to labour*] From סָבַל *to carry* on ſhoulders, as a porter doth, is סְבָלִים here, not ſo much to ſignifie their patience of weight (as the Chaldee interpret it by מָרֵי מְטוּל *patient of burthen*, and *ſtrong-backt for carriage* or *ſervice*, ſaith *Abu Walid*, and ſo the Jewiſh *Arab*, *our oxen carrying forth good*) for *oxen* were not then wont to be ſo imployed to bear burthens on their backs or ſhoulders, (though now adays the *Turcomen* and ſuch like moving people uſe to carry their tents and other utenſils on cows backs) but more probably to note the weight of fleſh they carry about with them, which therefore the LXXII. render παχεῖς, the Latin *craſſa*, *thick* or *fat*, the Syriack חסינא *ſtrong*, for ſo thoſe are that are moſt fleſhy, and ſo *onuſtus* is wont to be uſed for *rich*, or one that is in all plenty, and ſo not for patience of *burthens*, though that, as this, do thus originally ſignifie, and though with us the lading be in a cart, yet we uſe to ſay the *oxen* are heavy laden. The phraſe that here follows in this matter of *oxen*, אֵין פֶּרֶץ וְאֵין יוֹצֵאת *not breaking in and not going out*, is not improbably to expreſs the ſafety of their herds, not onely from ſtraying, but, as in time of war, from invaders and abactors, whoſe *breaking in* (κατάῤῥωμα φαγμοῦ, *breaking down* or fall of the *partition*, or *wall*, or *ſept*, ſay the LXXII.) is attended with the cattels διέξοδον *paſſing through*, or *going out*: and then follows צְוָחָה *clamour*, *vociferation*; κραυγὴ *cry*, ſay the LXXII. The ſame word they uſe *Iſa.* 5. 7. to render צְעָקָה, which is there oppoſed to *righteouſneſs*, whether in the notion of *juſtice* or *mercy*, and is the conſequent of *oppreſſion*; and ſo it may be here fitly uſed to expreſs hoſtile oppreſſions and invaſions. But the phraſe may be alſo applied, that among their cattel none maketh abortion, אֵין פֶּרֶץ *never a breaker out*: ſo *Pharez* came by his name, *Gen.*38.29. *How haſt thou broken forth? this breach be upon thee*; *therefore his name was called Pharez.* יצא alſo hath a peculiar notion in relation to the birth of children; But that being the regular birth, it is not ſo well appliable to this place, unleſs by the figure ἐνδιασυρσμὸν we thus read, *no eruption, and no going out*, i. e. *no* violent *going out*, for then that is clearly no abortion. *Kimchi* obſerves of theſe three verſes 12, 13, 14. that there is mention of all thoſe three bleſſings of the Womb, of the Earth, and of Cattel, ſet down *Deut.* 28. 4. The laſt word of the verſe, בְּרְחֹבֹתֵינוּ, we render *in our ſtreets*; ſo רְחוֹב ſignifies *Gen.* 19. 2. as the *ſtreet* is oppoſed to an houſe or covert, from רָחַב *broad*, or *large*. But our Engliſh *ſtreet* hath a particular relation to a town, or village, or city; and ſo it ſeems not ſo proper to this place, where being applied to *oxen*, it will ſignifie in reaſon the place where they lie and feed, ἐν ταῖς ἐπαύλεσιν, the LXXII. duly reade, in their *ſtabula*, whether fields or cloſes, where they are kept. Or if in that verſe it may retein the notion of *ſtreet*, being applied to the men who are thus oppreſt, and may bemoan their loſſes in the field by their *complaints* in the city, (ſee *Mar.* 5. 14.) yet this will not be applicable to v. 13. where the ſame word being uſed בְּחוּצֹתֵינוּ, we render it in like manner, *in our ſtreets*, but being applied to *ſheep*, muſt ſignifie their folds or paſtures, where they lie and *bring forth*; which though it be abroad, without doors, that is all that חוּץ imports, from the literal notion of which the LXXII. there have their rendring ἐν ταῖς ἐξόδοις αὐτῶν, and the Latin *in egreſſibus ſuis*, *in their goings out*) yet they are ſafe there, and multiply exceedingly. The Jewiſh Grammarians, *Abu Walid* and *Kimchi*, aſſign not to the word בְּחוּצֹתֵינוּ any more particular ſignification than of *broad-places*, which may then be as well back-ſides; as we ordinarily call ſuch yards as are about the houſe, in which cattel are kept, or the like places, as well as *ſtreets*. And the word which the Jewiſh *Arab* uſes may be rendred *fields*.

אֵין פֶּרֶץ וְאֵין יוֹצֵאת

The

The Hundred and Forty Fifth PSALM.

David's *Pſalm of Praiſe.*

The hundred forty fifth is a form of ſolemn Thankſgiving to God, deſcanting on all his glorious attributes. It was compoſed by David, *and is one of thoſe wherein every verſe begins with a ſeveral letter of the Hebrew Alphabet.*

1. I Will extol thee, my God, my King; and I will bleſs thy name for ever and ever.
2. Every day will I bleſs thee, and I will praiſe thy name for ever and ever.

Paraphraſe.

1, 2. The Lord of heaven is my onely God and King, a gracious Father, and a vigilant guide and conductor of me in all my ways; I am infinitely obliged to praiſe and magnifie his holy name, and never to intermit that office till I come to heaven, there to ſing continual Hoſannahs and Hallelujahs to him.

3. Great is the Lord, and greatly to be praiſed; and his greatneſs is unſearchable.

3. He is a God of a vaſt unfathomable power and dignity, his excellencies, and the effluxions thereof toward us, not to be traced or meaſured by humane faculties: But the leſs they are comprehended, the more are they to be admired, and adored, and magnified by us.

4. One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.

4. Every age of the world, and perſon that lives in that age, hath new and freſh experience of the goodneſs and power of God in his gracious and glorious diſpoſals, every where illuſtriouſly diſcernible, and ſo every age is obliged to make their acknowledgments, to record to poſterity, and ſo to incite and call up all that live after them to the diligent and devout and vigorous performance of this duty.

‖ beauty or ſplendor of the glory הוֹד כְּבוֹד

5. I will ſpeak of the ‖ glorious honour of thy majeſty, and of thy wondrous works.

5. Whether I conſider the infinite incomprehenſible beauty and ſplendour of his divine eſſence and attributes, or the moſt admirable operations and productions thereof in the framing and governing of the world, there is matter of all praiſe and thankſgiving to me, and to every other man living.

6. And men ſhall ſpeak of the might of thy terrible acts, and I will declare thy greatneſs.

6. And accordingly both they and I, even all of us, with united hearts and voices, will proclaim and promulgate the wonderfull and admirable acts of his power and glory.

† Iſſue or pour out

7. They ſhall † [a] abundantly utter the memory of thy great goodneſs, and ſing of thy righteouſneſs.

7. And therein moſt peculiarly ſhall we count our ſelves obliged to magnifie and recount with the moſt exuberant joy the diſpenſations of his moſt abundant graces and mercies toward us, eſpecially that towards our ſouls. Theſe flow every minute from him, as from an inexhauſtible fountain and abyſs of goodneſs. O let our hearts learn of thoſe fountains, continually to pour forth at our mouths the praiſes that are proportionably due to him. a.

8. The Lord is gracious and full of compaſſion, ſlow to anger, and of great mercy.
9. The Lord is good [b] to all, and his tender mercies are over all his works.

8,9. 'Tis the title by which he was pleaſed to make known and proclaim himſelf to his people, Exod. 34. 6. The Lord, the Lord God, mercifull—— very forward and willing to pardon repentant ſinners, and not denying them that grace, or proceeding in judgment againſt them, till he be provoked to it by great ingratitude and obdurations: and this mercy of his is not incloſed to a few ſpecial favourites of his, but inlarged and vouchſafed to all and every man in the world, upon the title of his fatherly mercy to his creature, till by their impenitence perſiſted in, againſt his means of grace, they render themſelves incapable of it. b.

10. All thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee.
11. They ſhall ſpeak of the glory of thy kingdom, and talk of thy power;

10, 11. And proportionably according to the juſt merit of it, all the men in the world are obliged to pay thee the acknowledgments of thy ſupereminent tranſcendent mercy, but eſpecially thoſe that are ſo qualified by the power of thy grace obediently received by them, as to have a more particular intereſt therein.

* glory of the ſplendor of כְּבוֹד הוֹד

12. To make known to the ſons of men his mighty acts, and the * glorious majeſty of his kingdom.

12. Theſe ſhall never ſatisfie themſelves that they have ſaid enough in deprecating the inward beauties, and felicities, and admirable excellencies of the kingdom of God in mens hearts, that ſtate of ſouls, when by the divine and ſanctifying power of his grace the dominion of ſin and Satan is ſubdued, and the kingdom of heaven erected in the ſtead of it, and all the faculties of the ſoul voluntarily and chearfully and conſtantly ſubjected to it. The ſweetneſs and comforts of this ſhall ſo tranſport and raviſh them that have a vital taſte of it in their own hearts, that they ſhall earneſtly deſire and endeavour to diſcover and recommend it to others, and bring all men to a ſenſe and acknowledgment, how deſirable a thing it is to be the ſubjects of this kingdom.

13. Thy kingdom is an everlaſting kingdom; and thy dominion endureth throughout all ages.

13. The magnificence and glory of any other the greateſt kingdom is but finite and tranſitory, and ſo oft in few years is removed and deſtroyed: but the kingdom of God is as durable as God himſelf, and the comforts of ſubjection and obedience thereto, which all pious men injoy, have never any end, but are ſwallowed up in the ocean of eternal bliſs and glory, the never failing portion of all ſuch.

14. And one ſpecial act of this his kingdom, one exerciſe of this power of his grace it is, that thoſe which are ſincere faithfull ſubjects thereof, ſhall never want a ſufficient ſupply of ſtrength from him for all their wants, whether of ſouls or bodies: Be they never ſo weak in themſelves, never ſo near falling, and unable to ſupport themſelves, and ſtand by their own ſtrength, they ſhall yet be ſure of a ſufficiency in him; he will ſupport them in the moſt infirm, feeble, tottering condition; and when through humane frailty they are brought low, and actually fallen, he will not deny them grace to get up again, but afford them effectual means of recovery, if by humble confeſſion of their lapſes they beg and ſolicit it, and induſtriouſly make uſe of it when it is given them. And ſo for outward diſtreſſes, he will either preſerve them from them, or ſupport them under them, and in his good time deliver them out of them.

14. The Lord upholdeth all that fall, and raiſeth up all thoſe that be bowed down.

15, 16. This mercy and benignity of his is a ſpring inexhauſtible of all kinds of good things, a treaſure of abundant ſupply to all the creatures in the world, which conſequently attend and wait his pleaſure, and never fail to receive from him timely and ſeaſonably to their neceſſities, whatſoever they really ſtand in need of.

15. The eyes of all wait on thee, and thou giveſt them their meat in due ſeaſon.

c. 16. Thou openeſt thy hand, and ſatisfieſt the [c] deſire of every living thing.

d. 17. In ſum, all God's diſpenſations and dealings with us are made up of abundant mercy and compaſſion, charity and liberality to all our wants; and ſo are to be acknowledged and devoutly praiſed by all the men in the world.

17. The Lord is righteous in all his ways, [d] and || holy in all his works. || merciful

e. 18. Whoſoever addreſſes his prayers to God, and faithfully adheres to him, that flies not to any indirect courſe for aids, but keeps faſt to him in conſtant obedience, and waits God's time with patience, and perſeverance in prayer, ſhall be ſure never to fail of anſwers of mercy from him.

18. The Lord is nigh unto all them that call upon him, to all that call upon him in [e] truth.

19. If they faithfully ſerve and obey him, he will not be wanting to them in their greateſt wants, but will ſeaſonably grant them their requeſts, and deliver them out of all dangers.

19. He will fulfill the deſire of them that fear him: he will hear their cry, and will ſave them.

20. Thoſe that love God and keep his commandments, have by his promiſe a claim and right to his protections and preſervations; but for tranſgreſſours, which are accounted haters of him, he will certainly pour out his vengeance upon them.

20. The Lord preſerveth all them that love him: and all the wicked will he deſtroy.

21. All this exacts the moſt ſolemn acknowledgments, all the praiſes and Hallelujahs that our hearts or tongues can expreſs. O let all the men in the world joyn to perform this duty, and never give over praiſing and glorifying his holy name.

21. My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy name for ever and ever.

Annotations on Pſal. CXLV.

a. יַבִּיעוּ

V. 7. *Abundantly utter*] The Hebrew יַבִּיעוּ is from נָבַע *to bubble, to iſſue, to ſend out* as a *ſpring* or fountain iſſues out water: and though here it be metaphorically uſed of *ſpeaking*, yet it muſt in reaſon be rendred with reſpect to the original uſe of it. The LXXII. therefore render it ἐξερεύξονται, the Latin *eructabunt*; for which our Engliſh yielding no proper word, we muſt be content with that of *iſſuing* or *pouring out*, or *ſending forth*. The Chaldee, which reads יְבַעְיוּן (the ſame word with their termination) is rendred by the Latin Tranſlator *perſonabunt, ſhall ſound forth*, as if it were from בּוּעַ which ſo ſignifies, and is by the Greek lightly changed into βόαν, *to proclaim*.

b. לְכָל

V. 9. *To all*] In this place the reading of the LXXII, both in the Roman Edition and others, is undoubtedly corrupted. The Hebrew reads לְכָל *to all*, and ſo is followed by the Chaldee and Latin and Arabick (the Syriack omitting it wholly) and onely the copies of the LXXII. (and from them the Æthiopick) reade τῆς ὑπομονῆς, *to them that expect*, and others add αὐτὸν, that expect *him*. But *Aſulanus*'s reading is doubtleſs here to be preferred, which hath τοῖς σύμπασι, *to all*; which being the original reading, and ſo followed by the Latin and Arabick, was changed by the ſcribe into ὑποκειμένοις, and ſo taken up by the Æthiopick.

c. רָצוֹן

V. 16. *The deſire*] In this place it is doubtfull to what ſubject רָצוֹן, the laſt words of the verſe, belongs. From רָצָה *voluit, placuit*, the noun ſignifies *will, good pleaſure, benevolence, favour. With thy favour* רָצוֹן *haſt thou defended me, Pſal.* 5. 12. ſo *Iſa.* 49. 8. *I have heard thee in the time* רָצוֹן *of favour*, we render it *acceptable time*, parallel to a *day of ſalvation* that follows; where, as the *ſalvation* is the deliverance wrought by God, ſo the *favour* muſt be God's alſo. And thus the word may probably ſeem to be uſed here, *he ſatisfieth every living thing* (ſo מַשְׂבִּיעַ לְכָל חַי muſt be rendred) רָצוֹן *with* or *by his favour*: ἐμπλᾷς πᾶν ζῶον εὐδοκίας, ſay the LXXII. *thou filleſt every living thing with thy good pleaſure*; the Latin have *benedictione, with thy benediction* (perhaps reading εὐλογίας for εὐδοκίας) and the Æthiopick more expreſly, *according to thy decree* or *good pleaſure*: the Jewiſh *Arab* reads *every living thing with favour, good will, or complacency*, from thee. But the Chaldee reads רְעוּתְהוֹן in the plural, which cannot belong to God, *thou ſatisfieſt all living with their will*, or *deſire*; and the Syriack, ܡܫܒܥ ܠܟܠ ܚܝܐ *thou ſatisfieſt the deſire of all living*. And ſo the learned *Caſtellio*, *optatis ſatias, thou ſatisfieſt them with their deſires, i. e.* with the things which are deſired by them. And to this ſenſe the uſe of the ſame word v. 19. inclines, where of *God* it is ſaid, רְצוֹן יְרֵאָיו יַעֲשֶׂה *he will*

he will doe or *perform the will of them that fear him.*

d. חָסִיד V. 17. *And holy*] Of חָסִיד there can be no queſtion but 'tis to be rendred, when ſpoken of God, *mercifull, abundantly good*; and ſo 'tis here joyned with צַדִּיק *righteous*, in the notion thereof frequently exemplified for ἐλεήμων *pitifull*, or *charitable*, or *liberal*: for both theſe are here clearly inferred from the three laſt verſes, which are inſtances of his mercy and bounty. In this place is fit to be obſerved what we find in the LXXII. their tranſlation, after v. 13. and before v. 14. Πιστὸς κύριος ἐν τοῖς λόγοις αὐτοῦ, καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ, *The Lord is faithfull in his words, and holy in all his works.* The ſame we have in the Syriack, and Latin, and Arabick, and Æthiopick, and onely miſs it in the Original and in the Chaldee. And that it is not added ſuperfluouſly by the reſt, but really wanting in theſe, we have this argument of ſome appearing force; Becauſe the Pſalm being Alphabetical, and exactly ſo in all other parts, is yet deficient in the letter *Nun*, as now we have it in the Hebrew, which yet from this reading of the LXXII, &c. is ſo readily ſupplied, [נֶאֱמָן יְהוָה בְּדְבָרָיו וְקָדוֹשׁ בְּכָל מַעֲשָׂיו] that there ſeemeth little cauſe of doubt but this was the ancient reading, and ſo continued to the time when the LXXII. firſt, and after when the Syriack made their tranſlations. If thus it were, the occaſion of the omiſſion ſeems moſt probably to be taken from this v. 17. the words whereof being of ſo great affinity with thoſe others, might by unskilfull ſcribes be confounded, and conceived to be the ſame with them, and ſo on that conceit deliberately left out in one place, to avoid that which they deemed a Tautology. But if this were it, then herein they erred more than one way. For firſt, it is no news for this Pſalmiſt in his lauds of God, to repeat the ſame expreſſion more than once, witneſs that ſolemn *Epiphonema*, *His mercy endureth for ever.* 2. Theſe two verſes, if they be better conſidered, are not the ſame, but perfectly different, and each of them, according to that difference, fitted to the place wherein according to the alphabetical order they ought to ſtand. The eleventh, twelfth and thirteenth verſes are ſpent in admiration of the power and glory of God's kingdom, and that is fitly concluded with an *Epiphonema* of God's fidelity in performing of all his promiſes, and perfect juſtice and *holineſs*, and other divine excellencies, in all his diſpenſations toward men. And that is the ſum of the letter *Nun* (which therefore with very good harmony follows the thirteenth verſe, and ſo will put forward the fourteenth, which now is *Samech*, unto the fifteenth, which is the proper place for it) נֶאֱמָן — *The Lord is faithfull in his words, and holy in all his works*, i. e. *veracity* and *holineſs* are two great inſeparable attributes of God; the one in his *words*, he never affirmeth what is not moſt true, or promiſeth what he doth not perform; the other in his *actions*, and works of providence, wherein he is ſo far from having any real cauſality in the ſins of Angels and Men, that he doeth all that reaſonably can be done by a God of holineſs and purity toward any rational and free agents, whom he means to puniſh and reward according to their works, to prevent them, and aſſiſt them, and inlighten their minds, and ſanctifie their hearts, thereby to keep them from ſinning, or to return them by repentance to that innocence (as near as may be) from which they are fallen. And this, as the chief exerciſe of his kingdom of grace, the glories whereof are ſet out in thoſe three verſes immediately foregoing. Whereas this which is now the ſeventeenth (but in that other account ought to be the eighteenth) verſe, as it is introduced by the three verſes more, which are all ſpent in the view of the tranſcendent compaſſion, mercy and liberality of God, ſo being duly rendred, it is a very proper *Epiphonema*, to conclude and ſhut up the praiſes of God in that behalf, *The Lord is righteous in all his ways, and mercifull in all his works.* Where צַדִּיק וְחָסִיד *righteous and mercifull*, are but two words ordinarily uſed in ſcripture to ſignifie *charity* and *compaſſion*: the former, not that *righteouſneſs* which we ſtyle *juſtice*, but that *charity* which is by the law of God due to all men, and ſo in us is our *righteouſneſs*, and in God is his *goodneſs* and *charity* to mankind, and the latter a more abundant degree of that, ſtyled *goodneſs*, *graciouſneſs*, *bowels of compaſſion* in man, and the moſt tranſcendent degree of infinite *mercy* and *pity* in God. The LXXII. render the former of theſe Δίκαιος, the Latin *juſtus*, and that being underſtood in our ordinary notion of *juſtice*, was apt to be conceived all one with *faithfull* or *true* in that former verſe. And the LXXII. again render the latter of theſe by ὅσιος, which Greek word indeed oft ſignifies *holy*, and ſo is interpreted *ſanctus* by the Latin; but being but lightly changed by cutting off the laſt letter from the Hebrew חָסִיד, and giving it the Greek termination ος (for ſo both ὅσιος and χασιδαῖος are deemed to come from that original) in this place and many others it is ſurely taken in the Hebrew notion of it, i. e. for *mercifull* and *pitifull*, and ſo ſhould better be rendred in Latin *pius*, than *ſanctus*, (as in *Salvian* and other good Authours *pietas piety* in God ordinarily ſignifies mercy.) However, this equivocalneſs of that word ὅσιος, taken by readers for *holy*, when it ſignifies *mercifull*, and the miſinterpreting צַדִּיק for *juſt*, when it imports *mercifull*, may well be deemed to have contributed occaſionally to the leaving v. 14. out of our Bibles. Of which the learned *H. Grotius* asks a queſtion, *Quomodo ad hoc reſpondebunt — What anſwer will be given to this by thoſe men which require us in all things to ſtand to the decrees of the Maſorites*, which by their fence have hedged this verſe out of the ſcripture? The onely anſwer to the queſtion, which I ſhall offer, is this, 1. That it is no news that one letter or more ſhould be left out and miſſing in an Alphabetical Pſalm, eſpecially *Pſal.* 25. where ר being twice repeated, ק is certainly omitted. 2. That the LXXII. and the tranſlations that depend on them, have admitted ſeveral verſes and larger additions, which are not in the Hebrew text. But then 3. ſince 'tis certain the Pſalms received divers alterations, and both copies were tranſmitted to the uſe of the Temple, the anſwer will be ſatisfactory, that ſo it was here. And that will both juſtifie the *Jews* from negligence, in looſing part of the ſcripture, and the other tranſlatours from preſumption, in adding to it.

צַדִּיק וְחָסִיד

e. בֶּאֱמֶת V. 18. *In truth*] The notion of בֶּאֱמֶת *in truth*, in this place, being the qualification required in prayer to make it effectual, is fit to be obſerved. The word ſignifies *truth*, *firmneſs*, *fidelity*, *conſtancy*, *ſtability*; ſo *Jer.* 14. 19. שְׁלוֹם אֱמֶת *the peace of truth* is a ſtable firm conſtant durable *peace*. And then that *truth* or conſtancy may be applied either to the perſon praying, or to the prayer it ſelf. Firſt, if to the perſon, then it ſignifies his firmneſs of adherence to God, ſtyled *fearing him v.* 19. conſtancy in his ſervice, keeping cloſe to God, and making good his dependence on him, and not applying

plying himſelf to any indirect means to obtain what he prays for, but waiting onely on God, from him in his good time to receive it. Secondly, in reſpect of the prayer it ſelf, it ſignifies the continued conſtancy of addreſs, not giving over the petition when it is not immediately granted, but inforcing it with importunity. And the union of theſe two is that to which the promiſe is here made, that the prayers ſo qualified ſhall certainly in God's due time be anſwered by him. And this, ſpecially the former part, Saint *James* ſtyles *asking in faith*, the Hebrew אֱמֶת ſignifying both *faith* and *truth*. See note on *Jam.* 1. a. The Chaldee here reads בְּקְשׁוֹט; the word ſignifies *truth, rectitude, integrity*; and ſo the Syriack alſo. The LXXII. ἐν ἀληθείᾳ *in truth*, but that capable of this ſame notion, as when ἀληθὴς *true* is oppoſed to ἄδικος *unrighteous*. See note on *Luke* 16. a.

The Hundred and Forty Sixth P S A L M.

‖ Hallelujah. *See* note on *Pſal.* 106. a. and 111. a.

‖ *Praiſe ye the Lord.*

The hundred forty ſixth is another form of ſolemn praiſing of God, his ſole and ſupereminent power and mercy, his patronage to all that are in diſtreſs, his judgments, and the eternity of his kingdom. The title of it is Hallelujah, and it is anciently thought to have been compoſed † at the return from the captivity.

† Ἀγγαίου καὶ Ζαχαρίου LXXII.

Paraphraſe.

1. PRaiſe the Lord, O my ſoul.

2. While I live will I praiſe the Lord: I will ſing praiſes unto my God, while I have any being.

1, 2. I will excite and rouſe up all the faculties of my ſoul to the ſolemn performance of that great and neceſſary duty, of praiſing and magnifying the God of heaven. This is an office never to be intermitted by me, as long as I have a tongue or breath to proclaim the excellencies and glories of ſo great and gracious a Majeſty.

3. Put not your truſt in Princes, nor in the ſon of man, in whom there is no help.

4. His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh.

3, 4. As for any other, be it the greateſt and moſt powerfull Princes in the world (none born of woman excepted, ſave onely the Meſſias, the Son of God as well as man) they being but mortal men, have no power to relieve any, and conſequently will deceive and diſappoint all thoſe that rely on them. For how able or willing ſoever they may be in the eyes of men, or in their own reſolutions forward to perform any office of charity to any; yet 'tis certain their whole being depends every minute upon the will of God: whenſoever he pleaſeth they die, their ſoul is ſeparated from the body, the one is gathered to the earth from whence it hath its firſt beginning (ſee Pſal. 90. note c.) the other to the hands of God that gave it (Eccl. 12. 7.) and when this hour comes, 'tis then too late for them to help themſelves; whatſoever they deſigned for the relief of others, together with all their other worldly contrivances, are evacuated and fruſtrated.

a. 5. ª Happy is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God,

6. Which made heaven and earth, the ſea and all that therein is, which keepeth * truth for ever;

5, 6. The onely ſure hold, and never failing foundation of confidence, is the ſpecial mercy and protection of the one omnipotent Creatour of heaven and earth, the Lord of Iſrael, who as he is able to overrule all his creatures, and doe whatſoever he pleaſes, ſo he hath promiſed to protect thoſe that depend on him, and will certainly make good this promiſe to all that are carefull to make good their fidelity to him.

* *or* fidelity אֱמֶת

7. Which ‖ executeth judgment for the oppreſſed, which giveth food to the hungry: the Lord looſeth the priſoners.

8. The Lord openeth the eyes of the blind; the Lord raiſeth them that are bowed down; the Lord loveth the righteous.

7, 8. One peculiar property of his it is to interpoſe his aid moſt ſeaſonably when our diſtreſſes are the greateſt, to undertake the defence and patronage of thoſe which are moſt unjuſtly oppreſt, to work even miracles of mercy for them that ſtand in moſt need of them, ſignally to expreſs his favour to pious and charitable minded men, to provide food for ſome, as he did for Elias, to ſend others liberty from their reſtraints, as he did to Daniel, to reſtore ſight to the blind, to revive and comfort thoſe that are in the greateſt diſtreſs either of body or ſoul. (And this in a far more eminent completion by the incarnation of his Son, the Meſſias of the world. See note a.)

‖ *or* pleadeth the cauſe, *ſee* note on *Pſ.* 132. a.

9. The Lord preſerveth the ſtrangers, he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down.

9. If there be any more deſtitute than other, more ſhut out from all ſorts of humane ſupportation, thoſe that have neither houſe, nor parent, nor husband, to relieve and comfort them, (eſpecially the poor in ſpirit, the meek, the mourners, thoſe that hunger and thirſt after righteouſneſs, Matth. 5. 5, &c. are the fitteſt objects for God to afford his grace, to ſhew his compaſſion on: Of ſuch he will have a peculiar care, (of ſuch the Kingdom of the Meſſias is made up) if in the abſence of worldly aids they ſincerely apply themſelves and conſtantly adhere to his obedience. But for all godleſs wicked men, he will as undoubtedly pour out his vengeance upon them, and bring them to utter deſtruction.

10. The Lord ſhall reign for ever and ever; even thy God, O Zion, unto all generations. † Praiſe ye the Lord.

10. God hath the onely ſupreme dominion over the world, and in a moſt eminent manner exerciſeth it in the hearts of all his faithfull people under the Meſſias. His regal power is exerciſed in his Church of Jews firſt, and after of Chriſtians, and ſo ſhall continue to the end of the world. His glorious name be ever magnified for it. To this onely King eternal be all honour and glory world without end.

† *ſee* Pſal. 147. Paraphr. on the Title.

Annota-

Annotations on Psal. CXLVI.

2. אשרי

V. 5. *Happy*] This Psalm from this verse to the end hath a most visible remarkable aspect upon the *Messias*, the eternal Son of God, in his Incarnation. It is acknowledged by the *Jews* themselves; *Sepher Ikkarim*, מה המנוע &c. *What forbids us to say that there shall come a divine law that shall make most of those things that are forbidden lawfull? This is the opinion of most of our Doctors, who in Tanchuma explain that of* Psal. 146. 7. *the Lord* מתיר אסורים *looseth* or *makes lawfull those things that are forbidden.* And on the 10th verse, *the Lord shall reign*, &c. *Sol. Jarchi* saith, it belongs to the *days of the Messias.* And that it doth so indeed, it will best appear by comparing what here is added v. 7, 8. with the characters of the *Messias* delivered by *Christ* himself, *Matth.* 11. 5, 6. There upon the demand of *John Baptist* by his Disciples, whether he were the *Christ* or no, he returns this answer to *John*, *The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me.* These words are ordinarily referred to, and lookt on as a completion of *Isa.* 35. 5, 6, 7. and 61. 1, 2. and so no question they are: And by the same reason may be resolved also to reflect on this parcel of this Psalm, which bears a full correspondence with them in respect of the particulars mentioned in either. This is specially observable in the first branch of *Christ*'s answer. *The blind receive their sight.* Of this sort of miracles, as it refers to those that perfectly want that sense, were born *blind*, this Maxim is delivered by one that had received such a cure, *Joh.* 9. 32. *Since the world began was it not heard that any man opened the eyes of one that was born blind.* And the *Pharisees*, to whom this was so confidently delivered in an universal negative, were not, it seems, able to refute him. Nay it is observable, that God hath not left on record any example of his having wrought such a miracle as this at any time by the hand of Prophet, or ministery of Angel, till his Son incarnate came into the world, and did it with his own hands, that so these prophesies which principally insist on this, might appear to have their completion in the *Messias.* And when he wrought it, he did it by mixing Clay and Spittle; of which the Fathers observe, that he gave him eyes out of the * same and no other materials, out of which he first created man, *viz.* out of the dust of the earth, to signifie it an act of creative power by which he did it. And so this and the other like miraculous acts of his are here introduced with *Which made heaven and earth*— And therefore our Saviour, when he again met this *blind* man whom he had thus cured, his question to him is, *Joh.* 9. 35. *Doest thou believe on the Son of God?* intimating that this miracle wrought on him was a competent testimony, that he which wrought it was no less than the *Son of God*, and so *God* himself. But it may here be demanded, what *prisoners Christ loosed*, of which the mention should here be made, v. 7. *The Lord looseth the prisoners*, and of which there is no mention either in *Christ*'s answer to *John*, or in the prediction, *Isa.* 35 to which that answer is thought to refer. To this I answer, 1. that this Objection would be of equal force against *Isa.* 61. 1. where there is express mention of *proclaiming liberty to captives, and opening the prison to them that are bound*, as here of *loosing the prisoners*: 2. that as in that place of *Isaiah* the phrase of *opening the prison to them that are bound*, is by the learned thought to be a prophetick elegance, to signifie the cure of those that are deaf and dumb, whose souls consequently were shut up from being able to express themselves, as language inables others to doe; so here it may poetically signifie also, and then it will be directly parallel to that part of *Christ*'s answer, *the deaf hear*, and accordingly at the curing of such *Christ*'s form of speech was, *Ephatha, be opened*, as to the doors of a *prison*, when those which were under restraint there were to be let loose out of it, their fetters being shaken off from them. But then 3. 'tis farther manifest, that those that were under any sore disease or lameness, *&c.* are said to be *bound by Satan*, *Luk.* 13. 16. and so to be *loosed* by *Christ*, when they were cured by him. So saith *Christ* v. 12. *Woman, thou art loosed from thine infirmity: and immediately she was made streight.* Her being *made streight* was her being *loosed* out of her restraint, or *bonds*, or *prison.* And in this latitude of the poetick or prophetick expression, *the Lord's loosing the prisoners* here will comprehend the *walking* of the *lame*, the *lepers* being *cleansed*, the *hearing* of the *deaf*, yea and the *raising up of the dead*, for those of all others are fastest bound, and so when they are raised, the style is as proper as to *Lazarus*, in respect of the grave-cloaths *loose* them, *and let* them *goe.* By this way of interpretation of this one phrase, (which yet farther also may be extended to the spiritual sense, of *loosing* us from the captivity of sin) 'twill now be manifest how exactly parallel this of the Psalmist is to that answer of *Christ*'s, for then there be but two parcels of *Christ*'s words behind, *To the poor the Gospel is preached*, and *Blessed is he that is not offended in* or *because of me.* To the former of these are answerable here these so many severals to the same purpose, *Which executeth judgment*, or *pleadeth the cause of the oppressed, Giveth food to the hungry, Raiseth them that are bowed down* (unless that literally belong to *Christ*'s corporal cures) *Loveth the righteous, Preserveth the strangers, Relieveth the fatherless and widow.* All which are but so many prophetical expressions (to be understood in a spiritual sense) of his exceeding mercies under the Gospel to the *poor in spirit*, the humble and lowly in heart, the prime peculiar objects of Evangelical mercy, and those which are effectually wrought on by his grace, and so Evangelized by him, in that sense which belongs to that phrase in that place (see note on *Matth.* 11. b.) To the latter the words of this v. 5. are parallel, *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:* for so to *hope*, and adhere, and place his *full trust* in the one true *God*, is all one with not being *scandalized* or *falling off from Christ*, whatsoever befalls. And as that there is inferr'd from the other parts of the character of the *Messias*, as a Conclusion from Premisses, and so is set down in the close of all; so here 'tis set down as a principle in the front, and (which is all one) proved by what follows in the insuing verses. By all which it is farther evident that the *Messias*, whose character it is, is no less than the *Creatour of heaven and earth*, v. 6. and consequently *the Lord* that shall

* πηλὸν ἐμοι-
σλογήσας

ſhall *reign for ever and ever*, v. 10. the *God* of *Zion*, or his Church, *unto all generations*. The latter of which is but proportionable to *Chriſt's* words to the Apoſtles, *Lo, I am with you to the end of the world:* And the former the very ſtyle where-in Chriſt's Kingdom is expreſt both in the Pſalms (ſee *Pſ.*93.1.) and in the New Teſtament 1 *Cor.*15. 25. and oft in other phraſes amounting to the ſame ſenſe, as, *ſitting at* God's *right hand till* he *make* his *enemies* his *footſtool*, *Pſ.*110.1. *Mat.*22.44. and *Act.*2.34.

The Hundred and Forty Seventh Pſalm.

‖ Hallelujah. ‖ *Praiſe ye the Lord.*

The hundred forty ſeventh Pſalm (which is divided into two by the Greek and Latin, &c.) is a ſolemn form of magnifying God in his works of power and mercy, and ſeems to have had for its title the cloſe of the former Pſalm, Hallelujah, and to have been compoſed after the return from the Captivity, v. 2.

Paraphraſe.

1. Many motives there are to excite and ſtir up all to the magnifying the name of God.

1. PRaiſe ye the Lord: for it is good to ſing praiſes unto our God; for it is pleaſant, and praiſe is comely.

'Tis a piece of ſervice moſt acceptable in his ſight; 'tis to them that perform it moſt pleaſant and delightfull, and that which beſt becomes us to pay to him, and him to receive and expect from us, who have our whole being from him.

2, 3. To this we are farther ingaged by his preſent deliverances: for though Jeruſalem and the Temple of God there, the ſtate and Church, have been ſadly waſted; yet hath God been pleaſed to return our captivity, to recollect our diſperſions, and reſtore us to our homes and his Temple, the chearfull performance of his divine ſervice, and ſo to refreſh and revive us, to cure the diſeaſes and wounds, to remove the ſorrows of our ſouls.

2. The Lord doth build up Jeruſalem: he gathereth together the out-caſts of Iſrael.

3. He healeth the broken in heart, and bindeth up their wounds.

4. So likewiſe his omniſcience and omnipotence exact our acknowledgments and adorations.

4. He telleth the number of the ſtars, and calleth them all by their names.

The ſtars of heaven, which are ſo impoſſible to be numbred by us, Gen. 15. 5. that they are compared and joyned with the ſand which is upon the ſea ſhore for multitude, Gen. 22. 17. are not onely numbred, but particularly known by God, what powers, qualities, influences there are in every one of them; and as they were all by a word or expreſſion of his will firſt created, ſo are they perfectly at his command, and at the leaſt beck or call of his, as ſouldiers at the directions of their General, the whole hoſt of them immediately obeys and doth whatſoever he pleaſes.

5. Thus infinite and boundleſs is the power, the knowledge, and the providence of God, which is to us abſolutely incomputable.

5. Great is our Lord, and of great power: ‖ his underſtanding is infinite.

‖ of his underſtanding there is no number or computation אין מספר

6. And theſe doth he exerciſe conſtantly for the ſupport and relief of all humble-minded men, for their ſpiritual advancement in ſtrength and grace, which to them peculiarly he affords in greateſt abundance: but for all proud obdurate ſinners, which perverſely reſiſt him, he is reſolved to reſiſt them, and ſubdue them, and magnifie his power in their deſtruction.

6. The Lord lifteth up the meek: he caſteth the wicked down to the ground.

a. 7, 8, 9. O then let us all with tongues and inſtruments of muſick, with all the ſolemneſt expreſſions of our hearts, celebrate thoſe divine exc. llencies of his, his power, his wiſedom, his goodneſs, and his providence.

7. †[a] Sing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God,

† Begin

8. Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.

b. 9. He giveth to the [b] beaſt his food, and to the young ravens that cry.

And here it will be very conſiderable, how in a ſeries and ſucceſſion of wiſe and gracious diſpoſals, he provides for the wants of all creatures here below, eſpecially of thoſe that are otherwiſe moſt helpleſs: he gathereth a multitude of watery clouds into regions of the air, that thoſe may diſtill and drop down moderate ſhowers upon the higher and drier parts of the earth, which have no other ſupply but that of rain; and by ſo doing he provides graſs for thoſe wilder beaſts that feed on thoſe mountainous parts, and are not beholden to the care of man, as other beaſts of the field, ſheep and oxen, &c. are, and conſequently would, without this ſpecial proviſion of his, be utterly deſtitute. And by the like way of providence it is, that the young broods of Ravens, which as ſoon as they are hatcht are forſaken and left deſtitute by the old ones, yet by ſome ſecret undiſcernible contrivance of God's (whether by dew falling into their mouths when they gape, or by flies in the air, or worms bred in their neſts, or by ſome other conſtant, though ſecret, courſe of divine providence) are ſufficiently furniſhed with neceſſaries of life by God, out of his unexhauſtible treaſury, their wants are conſidered by him, and certainly ſupplied (ſee Job 38.41.) and are emblems of his ſpecial protection and ſolicitude for thoſe which humbly and faithfully depend on him, when they have no means to provide for themſelves. See Matth. 6. 25, 26.

10, 11. In like manner, 'tis not the ſtrength or agility of horſe or man, the military proweſs or other humane excellencies, which recommend a man to God, or have any pretenſe of right to challenge any victories or proſperous ſucceſſes from him; but the fear of God,

10. He delighteth not in the ſtrength of the horſe: he taketh no pleaſure in the legs of a man.

11. The Lord taketh pleaſure in them that fear him, in them that hope in his mercy.

God, a constant obedience to his commands, and an affiance and trust and dependance on him, not by any tenure of merit in our selves, but onely of free undeserved mercy in him, is that which hath the assurance of acceptance from him, and is blest with more eminent prosperities from him, than all other intellectual, or corporal, or even moral excellencies without this.

12. Praise the Lord, O Jerusalem: praise thy God, O Sion.
13. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.
14. He maketh peace in thy borders, and filleth thee with the † fines[t] wheat.

† fat חֵלֶב

12, 13, 14. At the present the whole Kingdom and Church of the Jews are most eminently obliged to acknowledge and magnifie the great power and mercy of God, who hath now restored peace and plenty and all kind of prosperity unto both, and not onely so, but confirmed their security unto them, fortified them against all fears of hostile invasions.

15. He sendeth forth his commandment upon earth: his word runneth very swiftly.
16. He giveth snow like wool: he scattereth the hoar frosts like ashes.
17. He casteth forth his ice like morsels: who can stand before his cold?
18. He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

15, 16, 17, 18. And this as a work of the same omnipotent power which continually shews it self to all the men in the world in some instance or other. They that have not such signal miraculous deliverances or rescues, have yet other most convincing evidences of his divine power and providence, which by the least word spoken, or appointment given, immediately performs the most wonderfull things. Of this sort there is one vulgar, but yet wonderfull, instance, in the coming of great frosts and snows, and the vanishing of them again: whensoever he pleases, without any visible mediate cause of it, we have great snows, that descend silently, and within a while lie in a great thickness as a fleece of white wool upon the ground, and no sheep is more warmly clad than the earth is by this means. At another time the frost comes, and scatters but a few ashes as it were upon the surface of the earth, and yet by that means the whole surface of the earth and waters is congealed into a firmness as strong as Crystal, able to bear any the greatest weight, and upon the face of the ground a multitude of small pieces of ice are scattered, like morsels of bread, without any appearance of moisture in them; and the severity of this cold so great, that no man can either resist the force of it, or long support it. And when both the earth and waters are thus crusted, and no humane means can dissolve it, God doth but send out a warm southerly wind, and, as at a word speaking, the snow and the frost immediately melt, and come down in full streams of water upon the valleys. A thing very observable, and sufficient to make known a divine power and providence to all men in the world.

19. He sheweth his word unto Jacob, his statutes and his judgments unto Israel.
20. He hath not dealt so with ‖ any nation: and as for his judgments, they have not known them. Praise ye the Lord.

‖ every לְכָל גּוֹי

19, 20. But his mercies and dispensations unto his Church and people of the Jews are infinitely above the proportion and weight of these. He hath made known his will to them, given them very many admirable laws and ordinances, moral, and judicial, and ritual. And herein have they the privilege and advantage above all other nations in the world, who were not vouchsafed such illustrious revelations of the will of God as they, till the Messias, promised to all nations, and not onely to the Jews, should come, and take down the partition, and bring all in common into one pale, and make known to every creature what was before given to the Jews peculiarly, and add more divine precepts of inward purity, and more clear revelations of most transcendent celestial promises, than the Jews themselves had formerly received. For this and all other his infinite goodness and mercy, blessed be the name of the Lord for evermore.

Annotations on Psal. CXLVII.

a. עָנוּ

V. 7. *Sing*] The Hebrew עָנוּ, which the Interlinear renders *Respondete*, may here deserve to be considered. The theme עָנָה signifies either *to begin*, or *answer* in speaking or singing, and so may here in lauds, be appliable either to the Præcentor that begins the hymn, or to them that follow, and take up the counterpart. In the first sense it is that ἀποκρίνεσθαι *to answer* (by which it is ordinarily rendred) is sometimes used where there is no precedent speech to which any reply should be made, and so simply signifies to *speak*, and not to *answer*, see *Mar.* 2. 14. So *Exod.* 15. 21. of *Miriam* 'tis said, וַתַּעַן לָהֶם, we reade, *she answered them*, *Sing ye to the Lord*; but it should be, *She began to them in the song*. The LXXII. duly render it, ἐξῆρξε δ' αὐτῶν, *she began to them*. So *Num.* 21. 17. *Israel sang this song*, *Spring up*, *O well* עֲנִי לָהּ. The LXXII. again reade, ἐξάρξατε, *begin*. And so here, ἐξάρξατε τῷ κυρίῳ ἐν ἐξομολογήσει, not *Answer*, but *Begin to the Lord in confession* or acknowledgement of his power and mercy. And so here follows, *sing praises upon the harp*. The Præcentor beginning with the voice, it was ordinary for the instruments to follow to the same tune, and key.

b. בְּהֵמָה

V. 9. *The beast*] How בְּהֵמָה in this and other places is to be rendred, and how it critically differs from חַיָּה *living creature*, is not resolved among the Hebrews. That which is most generally received from *Genebrard* and *Mercer* and others, is, that בְּהֵמָה signifies *a tame beast*, such as are usefull among men either for work or food, as Oxen, Sheep, *&c.* and that חַיָּה signifies *a wild beast*: and to this the LXXII. here incline, which render בְּהֵמָה κτήνη, and the Latin *jumentum*, by which the *tame beasts* are signified, those that are usefull among men: and so *Psal.* 148. 10. θηρία *wild beasts* are set to render חַיָּה *the living creatures*, and κτήνη or *juments* for בְּהֵמָה. But this of the LXXII. their rendring is of no force, because though they do most frequently render בְּהֵמָה by κτήνη, yet ofttimes also they render it by θηρίον *wild beast*. And generally where they do so, the context shews that *wild beasts* are peculiarly meant by it. So *Deut.* 28. 26. *thy carcass shall be food for the fouls of the air, and to the beasts of the earth,* וּלְבֶהֱמַת הָאָרֶץ חַיַּת הָאָרֶץ say the LXXII. that must be to the *wild beasts of the earth*, for such onely feed on the flesh of men or other creatures. So *Deut.* 32. 24. *I will send the teeth of beasts upon them*; בְּהֵמָה is the Hebrew word, and θηρίον the Greek, and must necessarily be interpreted not of the *tame*, but *wild beasts*. See 1 *Sam.* 17. 44. *Isa.* 18. 6. *Jer.* 7. 33. 16. 4. 19. 7. and 34. 20. but especially *Job* 40. 10. *Behold now* בְּהֵמוֹת, we retain it in our English *Behemoth*, but it is resolved to signifie the *greatest* of *wild beasts*, the *Elephant*; and then by way of interrogation, *will he eat grass as an oxe?* directly to distinguish him (and so the word בְּהֵמָה here) from the *tamer beasts*, the

חַיָּה

one, *&c.* ſuch as *eat graſs* and hay, whereas the *Elephant* is ſaid to feed on the Palm-trees, the trunk and fruits of them, and when thoſe are wanting, their roots, which he digs up. From theſe evidences it is manifeſt, that though בְּהֵמָה ſignifie not in all places peculiarly the *wild beaſts*, yet that ſignifying all indifferently, it is by the context to be reſolved to which ſort it belongs, either *wild* or *tame*, in any particular place. And then it may here be worth obſerving, that the circumſtances confine it (contrary to the LXXII. their rendring) to the *wild beaſts*, ſuch are thoſe which dwell upon the *mountains* here (as elſewhere in the woods, or foreſt, or wilderneſs) the *tamer* being more properly *beaſts* of the *field*. And of theſe peculiarly is this paſſage of the Pſalmiſt to be underſtood, how God by his ſpecial providence prepares *food* for thoſe which have no other care taken for them. *Beaſts* that live among men, are by men taken care of, they inrich the ground with manure, and with water from ſprings and rivers, and till the ground, and that brings forth corn for the uſe of theſe cattel as well as men: But the *wild beaſts* that live upon the *mountains*, and in woods and deſert places, are fed onely from the heavens: the rain that from thence diſtills inricheth thoſe dry hills, and maketh *graſs to grow* there, which elſe would not, and ſo God giveth to theſe *wild beaſts* their food after the ſame manner of divine providence, as in the end of the verſe, he is ſaid to provide for the *young ravens*. Of which ſaith *Ariſtotle*, *Hiſt. Animal.* l. 6. ἐπιβάλλει ποσῶς ὁ κόραξ *the Crow* or *Raven expoſeth* and *forſakes her young ones* when they are not able to help themſelves, and muſt certainly periſh, if God by his ſpecial care did not provide for them. See *Valeſius de ſacra Philoſoph.* p. 317. This therefore being the clear deſign of theſe two verſes, 8, and 9. ſpent onely on theſe two inſtances, the *wild beaſts* and *young ravens*, which agree in this, that they are left deſtitute of all proviſion but what God ſends them (as a ſhower of Manna) as it were immediately from heaven; it is yet quite deformed by the vulgar reading of it, taken out of ſome copies of the LXXII. which at the end of v. 8. after the mention of the *graſs upon the mountains*, add καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων, *and herb for the ſervice of men*, of which there is no leaſt footſtep in the original (nor place in the due rendring of the words as there they lie) nor yet either in the Chaldee or Syriack, and of which therefore we may certainly reſolve, that it was taken in by ſome ignorant *Sciolus* from *Pſal.* 104. 14. where we find thoſe words, and from the copies of the LXXII. once corrupted, derived to the Latin and Arabick, *&c.* Of בְּהֵמָה *Abu Walid* ſaith, that it is ſpoken of four-footed living creatures, yet ſo as that it ſometimes comprehends birds alſo, which muſt be diſcerned by the place. Not unlike is the explication of the *Arab.* *Lexicon*, *Al Kamus*, of בהימה, *viz.* that it is any *four-footed* living thing, although of ſuch as are in the water, or perhaps any living creature indifferently without diſtinction, i.e. any irrational living creature; but *Bahmah* from the ſame root is reſtrained to *lambs* and *kids*.

The Hundred and Forty Eighth PSALM.

‖ Hallelujah. ‖ *Praiſe ye the Lord.*

The hundred forty eighth is a ſolemn invitation to all the ſeveral ranks of creatures in the world, to joyn in the celebration of God's praiſes, and is intitled Hallelujah, as a form of praiſing God (ſee note on Pſal. 106. a.*)*

Paraphraſe.

1. PRaiſe ye the Lord from the heavens, praiſe him in the heights.
2. Praiſe ye him all his angels, praiſe ye him all his hoſts.

1, 2. The majeſty, and power, and wiſedom, and mercy, and all other the glorious Attributes of God are ſuch, and ſo likewiſe the emanations and effluxions of all and each of theſe unto his creatures, that they exact the united acclamations, and moſt humble acknowledgments of all the creatures in the world; and all that but a poor unſufficient tribute to be returned to the great and glorious creatour of them all. And firſt and principally the Angels of heaven are obliged to come in and pay this tribute, thoſe bleſſed immortal ſpirits that always wait on his throne in the higheſt heavens, thoſe many bands of celeſtial ſouldiers, regularly marſhal'd in their creation one under another in ſeveral ranks and orders, but all in perfect ſubordination to the eternal God, the ſupreme Governour and Commander of all.

3. Praiſe ye him Sun and Moon; praiſe him all ye ſtars of light.

3. Next to them in reſpect of ſituation are thoſe glorious creatures, the Sun, Moon and Stars, and the ſpheres wherein they move, the works of his creation, made by him (though by ignorant men they are themſelves deified and adored) and ſo obliged in ſerving him to honour and glorify him.

4. Praiſe him ye [a] heavens of heavens, and ye waters that be above the heavens.

4. Then all the regions of the air, in which are thoſe treaſuries of God placed, the clouds of water which at his pleaſure are diſtill'd down upon the earth, and ſo by obeying him, and relieving, or ſometimes (for our ſins) puniſhing us, bring in their tribute of honour and praiſe to their Creatour.

5. Let them praiſe the name of the Lord; for he commanded, and they were created.
6. He hath alſo eſtabliſhed them for ever and ever: he hath made a decree which ſhall not paſs.

5, 6. All theſe, as they were firſt created by the command of God, ſo have they been governed and managed ever ſince by the ſame creative omnipotent power, performing a perfect conſtant obedience to his precepts or directions, doing nothing but what he will have done, and ſo ſetting forth the glory of the great Creatour and ſupreme Governour of the world.

7. Praiſe

‖ or whales תַּנִּינִים

7. Praise the Lord from the earth, ye ‖ dragons and all deeps,
8. Fire and hail, snow and vapours, stormy winds fulfilling his word,
9. Mountains and all hills, fruitfull trees and all cedars,
10. Beasts and all cattel, creeping things and flying foul,
11. Kings of the earth and all people, Princes and all judges of the earth,
12. Both young men and maidens, old men and children.

7, 8, 9, 10, 11, 12. Lastly, this earth of ours, together with the vast ocean in the cavities and bowels of it, both making up but one region, and neither infesting nor annoying the other, were certainly thus ordered and disposed and governed by the omnipotent power of God, which therefore they make known and proclaim to all men in the world, and preach the knowledge of this one God and ruler of all, and so silently praise him, and leave all men without excuse which do not so also. And as the whole bodies of both these, the earth and ocean, so all the several creatures that are in either, the whales and other great and lesser fishes in the sea, the meteors that are begotten in the air, and descend upon the earth, the lightnings and thunder, hail and snow, congealed vapours, frost, ice and dews, the violent winds and tempests, every one of which are instrumental to him, perform his pleasure, are wholly commanded by him, and doe whatever he directs them, the mountains and hills, and forests adorned with stately, tall, but fruitless trees, and the valleys full of trees bearing fruit, and the cattel of daily use for man to doe their work, and affording them their flesh for their food, and their skins for their cloathing, and those also of a wilder sort, which dwell in the forests and woods and mountains (see note on Psal. 147. b.) yet are made usefull also, to the benefit of men, and so all that creeps, or swims, or flies: what have all these to doe but to sing forth the glories of the Creatour and Governour and disposer of them all? and so doe, by being used to the ends to which he designed them. Lastly, all the men of the earth, the greatest Potentates, their subordinate rulers and all inferiour subjects, of what sex or age soever.

13. Let them praise the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven.
14. He also exalteth the horn of his people, the praise of all his saints, even of the children of Israel, a people near unto him. Praise ye the Lord.

13, 14. Let them all joyn in the same quire of praises to the great and glorious and sole Creatour and Governour of the world, whose mercy is such and so eminent, his gracious dealing with his people the Jews, and all the spiritual children of Abraham and Jacob's faith, (in revealing his will, and giving them the Messiah, and in him all things necessary to this life and another, in advancing their spiritual good, and rendring them acceptable to himself, and to all whose approbation or praise is worth the having) that they are for ever obliged to praise and adore and cleave fast unto him. For ever blessed be his holy Name.

Annotations on Psal. CXLVIII.

a. שְׁמֵי הַשָּׁמַיִם

V. 4. *Heavens of heavens*] What this phrase שְׁמֵי הַשָּׁמַיִם *heavens of heavens* signifies here, will best be gathered from the context, and by comparing this place with *Psal.* 104. 3. In that place after the description of the highest *heavens*, by the style of *light covering* God, (a luminous palace) is mentioned the *stretching out the heavens like a curtain*, (which that it signifies the whole body of the air, see note a. on that *Psalm*) and *laying the beams of his chambers in the waters*, (which that it belongs to the clouds of rain in the middle region of the air, see note b.) And just so here, after the *Sun*, *Moon*, and *Stars of light*, by which the whole body and spheres of the heavens are signified, there follows next the *heavens of heavens*, *and* the *waters above the heavens:* where, as in all reason the *heavens of heavens* are but the highest of those *heavens*, above some part of which the *waters* are here said to be placed; so in case the *waters* be no higher than that region of the air where the clouds are, the uppermost regions of the body of the air must be resolved to be that which is here meant by the *heavens of heavens*, and not the æthereal globe, which we call *heaven*. That this is so, may be farther approved by the use of the word שָׁמַיִם in Scripture; and that cannot better be fetcht than from the first chapter of *Genesis*. There 'tis certain the word is used first more generally for all the other parts of the world, beside the terrestrial globe, as when v. 1. (and in many other places) *the heaven* and *earth* are the dichotomie, by which the whole world was designed to be set down, all that God created. 2. 'Tis as evident that the word is used for the æthereal or celestial globe, as v. 14. when he saith, *Let there be light in the firmament of the heavens*, and v. 16. 'tis specified what that *light* was, the Sun *to rule the day* —— by which 'tis evident that רְקִיעַ הַשָּׁמַיִם *the expansum of the heavens* notes that æthereal body where the *Sun* and *Moon*, &c. are. 3. 'Tis still as manifest that the word is used also for the air, v. 20, 26, 28, 30. where the place wherein the *birds fly* is styled רְקִיעַ הַשָּׁמַיִם *the firmament of the heavens*, and simply *the heavens*; for which the Targum of *Jonathan* reads אֲוִיר רְקִיעַ שְׁמַיָּא *the air of the firmament*, or *expansion of heavens*, v. 20. and אֲוִיר שְׁמַיָּא *the air of heavens*, v. 26. and simply שְׁמַיָּא *the heavens*, v. 28. 30. So again when רְקִיעַ *an expansion* is made *in the midst of the waters*, that *divided the waters from the waters*, v. 6. this *expansion* v. 8. is called *heaven* (שָׁמַיִם in probability from מַיִם *waters* in the dual number, those two sorts of *waters above*, and *below the firmament*) which consequently must be the air, that intercedes and divides betwixt the watery clouds, and the waters on the face of the earth: and accordingly those upper waters are affirmed by the Hebrews, *R. Solomon*, &c. to be still תְּלוּיִים בַּאֲוִיר *pendulous in the air*, and that, saith he, בְּמַאֲמָרוֹ שֶׁל מֶלֶךְ *by the word* or *command of the King:* and so when the rain came down in the Flood, 'tis said *the windows* or *floodgates* or *cataracts of the heavens were opened*, *Gen.* 7. 11. as in a drought the *heaven* is *made iron*, *Lev.* 26. 19. and *shut up*, and many the like phrases. The air then being those *heavens*, above part of which are those clouds of *waters*, the *heavens of heavens* (immediately foregoing) cannot probably signify more than the whole body of the air, all the regions of it, or else the uppermost region of it, as *Lord of lords* is the supreme or sovereign *Lord* of all others. 'Tis true, when the context requires it, *the heavens of heavens* may signify the highest *heavens*, otherways called the *highest*, or the *height* in the abstract, the place of God's throne: so *Deut.* 10. 14. (and *Nehem.* 9. 6.) where by *the heaven and the heaven of heavens*, and *the earth*, the whole creation is signified; and therefore

Jonathan's Targum there adds, וְכֵיתֵי סַלְאֲבַיָּא דְּבַדְרִין *and the aſſembly of Angels that are therein, that they may be miniſters before him.* And ſo, I ſuppoſe, 1 *King.* 8. 27. when of God's immenſity 'tis ſaid, *behold, the heaven, the heaven of heavens* (that habitation of his throne) *cannot contain him*, and *Pſal.* 115. 16. *the heavens of heavens are the Lords*, in oppoſition to the *earth* following. But that hinders not but that here, the place of the *Sun*, *Moon* and *Stars* being before mentioned, and the *waters above the heavens*, or clouds, after, *the heavens of heavens* in the midſt betwixt theſe may be the upper region of the air. And ſo I ſuppoſe *Pſal.* 68. 33. where of God it is ſaid, that he *rideth upon the heavens of heavens*, and *ſends out his voice, and that a mighty voice*, it may well refer to the coming of God by the preſence and miniſtery of his Angels, and thundring in the air, and declaring his will to his people in mount *Sinai*, as at the giving the Law it is deſcribed, and as elſewhere God is ſaid to *come in the clouds*, and his *voice to be heard* there, and to *ride upon the Cherub*, and to come *flying upon the wings of the wind*, whereas in that Pſalm the *higheſt heavens* are expreſt by another ſtyle, that of עֲרָבוֹת v. 4. (of which ſee note a. on that *Pſalm.*) As for any eternal or incorruptible *waters*, which from this text ſome mens fanſies have produced, and then found a ground for their fanſie, v. 6. *he hath eſtabliſhed them for ever and ever*, that place will never be able to conclude for them; the full importance whereof is no more than that all that was forenamed, being the good creatures of God, were by him preſerved and continued alſo, (and ſo God to be praiſed for his works of preſervation as well as creation) and ruled and managed by him, as it there follows, *he hath made a decree which ſhall not paſs.* The Chaldee, which may ſeem to have underſtood *the heavens of heavens* here for the æthereal globe, and *above the heavens*, for the place of God's reſidence, have given another kind of Paraphraſe of it, *Praiſe him ye heavens of heavens, and ye waters that depend on the word of him which is above the heavens*; according to that of the *Jews*, which acknowledge the key of rain, as that of the womb, to be in peculiar manner kept in God's hand. But ſo it well may be, and yet be no higher elevated than the air, and there hang in clouds, till God pleaſe they ſhall diſſolve and diſtill upon the earth. And conſidering how frequently the place of rain and of thunder, and of all other meteors, is called the *heavens*, there is no cauſe to doubt but the air is here meant by the *heavens* above which the *waters* are. *Aben Ezra* here calls it כדור אש *the ſphere of fire*, which is above the things which are here, after this recited. *Kimchi* is obſerved ſomewhere to ſay, that *the heaven of heavens* may ſignify the *loweſt heavens*, as a *ſervant of ſervants* doth the *meaneſt of ſervants*, *Gen.* 9. 25.

The Hundred and Forty Ninth P S A L M.

‖ Hallelujah.

‖ *Praiſe ye the Lord.*

The hundred forty ninth is a ſolemn form of thankſgiving for God's people, on any ſignal victory afforded them by him, and myſtically contains the eminent favour of God to his † Church, and the conqueſt of the Chriſtian faith over the heathen Potentates. It was intitled, as the former, Hallelujah.

†So R. *Saadiah Gaon* and *Kimchi* interpret it of the days of the Meſſias.

Paraphraſe.

1. SIng unto the Lord a new ſong, * and his praiſe in the congregation of ſaints. * let his praiſe be תְּהִלָּתוֹ

2. Let Iſrael rejoyce in him that made him: let the children of Zion be joyfull in their King.

3. Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp.

1, 2, 3. Let the whole Church of God through all ages conſtantly frequent his publick ſervice, and therein for ever magnifie the name of God for all his mercies vouchſafed ſo liberally to them. The people of Iſrael are ſignally obliged to this, in that the omnipotent Creatour of heaven and earth is pleaſed immediately to preſide among them, to give them laws by which to live, and to exhibite himſelf graciouſly to them in his Sanctuary, and to fight their battels for them againſt their enemies, having brought them out of the ſlavery of Ægypt into the plenty of Canaan. And the Chriſtian Church are much more obliged to this, for the redemption by Chriſt, and the regal government to which by his reſurrection he was inſtalled, ſpiritual, exerciſed by his word and grace in the hearts of his faithfull people. O let us all with all poſſible exultation, with all the ſolemneſt expreſſions of thankfull hearts, commemorate and celebrate theſe mercies of his.

4. For the Lord taketh pleaſure in his people: he will ‖ beautifie the meek with ſalvation. ‖ or glorify

4. For thoſe that humbly and faithfully adhere to him, he will never ceaſe to love, he will delight to doe them good, and, be they never ſo low, reſcue and exalt them, and give them illuſtrious deliverances from all their temporal (and ſpiritual) enemies.

5. Let

5. Let the ſaints be joyfull with glory: let them ſing aloud in their beds.

5. And when they are thus reſcued and injoy a quiet repoſe, they are in all reaſon obliged to praiſe and magnifie their deliverer, (and ſo to anticipate the ſtate of heavenly joys, where being arrived at our ſafe harbour, and reſt from the preſſures and ſins of this life, we have nothing to doe but to bleſs and glorifie God, to rejoyce and triumph in him.)

6. Let the high praiſes of God be in their mouth, and a two-edged ſword in their hand,
7. To execute vengeance upon the heathen, and puniſhments upon the people;
8. To bind their Kings with chains, and their nobles with fetters of iron;
9. To execute upon them the judgment written, This honour have all his ſaints. Praiſe ye the Lord.

6, 7, 8, 9. And thoſe that thus depend on God, and thankfully acknowledge his works of mercy toward them, ſhall be ſignally aſſiſted by him, as Moſes and Joſhua were, whilſt one held up his hands to pray and the other to fight, Exod. 17. 11. God will make uſe of ſuch, imploy and aſſiſt and proſper them wonderfully in executing his judgments on ſinfull people, when the meaſure of their iniquities is filled up, and God's decree gone out againſt them, as it was againſt the ſeven nations whoſe lands the Iſraelites took, deſtroyed their Kings, put ſome of them in gyves, as Adonibezek, Jud. 1. 7. and eradicated the whole people. (And thus in a myſtical ſenſe hath the faith of Chriſt been aſſiſted by God, and proſpered and propagated wonderfully, till it ſubdued the greateſt Princes and Empire of the world to the ſceptre of Chriſt.) And this certainly is a glorious prerogative of the people and beloved of God, for which they are obliged for ever to magnifie him, and ſing perpetual Hallelujahs to him.

The Hundred and Fiftieth P S A L M.

‖ *Praiſe ye the Lord.* ‖ Hallelujah.

The laſt Pſalm is a ſolemn exhortation to all men in the world, to make uſe of all melodious Inſtruments and Voices to celebrate the praiſes of God's power and majeſty. The title of it was, according to the matter, Hallelujah.

1. PRaiſe God in his ſanctuary: praiſe him in [a] the firmament of his power.

Paraphraſe. a.

1. O let us praiſe and magnifie the God of heaven, that dwelleth ſo high, in power and glory, above us poor creatures on this earth, and yet is pleaſed to exhibit and preſentiate himſelf to us, to hear and anſwer our prayers, and accept and reward our praiſes in the place of the publick aſſembly. O let us be ſure conſtantly to meet him there, and render him our humbleſt Euchariſtical acknowledgments for all his mercies (thoſe eſpecially vouchſafed to us in Chriſt.)

† the multitude of his magnificence. גֹּדֶל

2. Praiſe him for his mighty acts: praiſe him according to † his excellent greatneſs.

2. He hath ſhewed forth wonderfull acts of power toward us, not once or twice, but frequently reiterated his miracles of mercy: O let our acknowledgments indeavour to bear ſome proportion with them in the ardency and frequency of our ſervices.

3. Praiſe him [b] with the ſound of the trumpet: praiſe him with the pſaltery and harp.
4. Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments and organs.
5. Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals.

3, 4, 5. All the inſtruments of Muſick that are at any time uſed to expreſs the greateſt ovations, to attend the nobleſt triumphs or feſtivities, the trumpet, the pſaltery or decachord, the harp, the timbrel, the cymbals that have the loudeſt ſounds, and are fitteſt for exultation, and withall the attendants of muſick, dancings, ſuch as are cuſtomary in ſeaſons of rejoycing, Jud. 21. 21. Exod. 15. 20. are all very proper expreſſions of that thankſgiving which we owe unto God, and of the delight we take in paying him that tribute. There being no ſubject ſo fit for our devouteſt and moſt vigorous affections to pour out themſelves upon, as this of the glorious excellencies and gracious acts of the divine power and goodneſs toward us. b.

6. Let every thing that hath breath praiſe the Lord. Praiſe ye the Lord.

6. Let this therefore be part of the daily conſtant offices of the Church of God, to ſing Hoſannahs and Hallelujahs, Pſalms and Hymns to him (to frequent the bleſſed Euchariſt, the cup of bleſſing and rejoycing.) And let him be thought unworthy to live, to injoy the breath of life (or any of the graces of God's ſpirit) which doth not chearfully exerciſe himſelf in this part of devotion, as ready to acknowledge the receipt of mercies from God, as to ſolicit them.

HALLELUJAH.

Annota-

Annotations on Psal. CL.

a. בִּרְקִיעַ עֻזּוֹ

V. 1. *Firmament of his power*] The word רָקִיעַ *expansion*, which by the LXXII. is generally rendred στερέωμα *firmament*, (in respect of the *firmness*, stability and compactedness of that vast body, so distended and beaten out, as it were, by God, after the manner of a plate of gold or any other metal) is known to comprehend both the regions of the air, and all the celestial orbs, all that is above, and surrounds the earth. Here it is taken, as *Gen.* 1. 14. for the superiour part of this Expansion, that which we call the heavens, which being the place of God's special residence, is called the *expansion* or *firmament of his power*, the throne where this *powerfull* God of heaven dwells. But then, as the *sanctuary*, or place of God's appointed solemn worship here below, is by the Apostle, *Heb.* 9. 23, 24. styled the *figure* and *pattern*, or *copy* of *heaven*, and God pleased in a singular manner to presentiate and exhibit himself there; so the *sanctuary* in this verse, expresst by בְּקָדְשׁוֹ *in his holy*, or *holiness*, but by the Chaldee expresst to be בֵּית מַקְדְּשֵׁיהּ *the house of his sanctuary*, is poetically set down by this style which belongs to heaven it self, as the Church of God in the New Testament is oft styled the *kingdom of heaven*. So *Aben Ezra* renders the *firmament* by הָאָרוֹן *the ark*, and saith the Psalm is an exhortation to the *Levites* to praise God, who upon these ten sorts of instruments were wont to play in the Temple, and accordingly all of them are distinctly reckoned up.

b. בְּתֵקַע שׁוֹפָר

V. 3. *With the sound of the trumpet*] The Hebrew שׁוֹפָר undoubtedly signifying *a trumpet*, and so interpreted by the LXXII. σάλπιγξ, by the Chaldee דְּשׁוֹפְרָא, lightly varied from the Hebrew, is yet rendred by the Syriack ܒܘܩܢܐ (from which the Latin *cornu* is but little removed) *an horn*; but this not to inject any suspicion that any other instrument is here meant, but onely to refer to the ancient custom of making their *trumpets* of that matter, the *horns* of beasts bored or made hollow, agreeable to which is the Arabick בוק *a trumpet* (and the Latin *buccina* hath some affinity to that) from the common Hebrew verb בוק to *empty* or *make hollow*. The use of *trumpets* in war to celebrate a victory, and not onely so, but to excite their souldiers and encourage them to fight, is most known, and allowed by the usage of all nations to have that propriety in it, and so might not unfitly be derived from the camp to the spiritual σαλπιγξ or *warfare*, God's service in the Temple, both to celebrate their thanksgivings with this solemnity of greatest joy and transportation, and also to quicken, to stir up affections in the performance of such sacred Offices. The first mention we find of it in Scripture is in consort with *thunder* from heaven, *Exod.* 19. 16. to solemnize and signifie the presence of God on *Sinai*, and to raise a reverence in the people, and withall to assemble them thither. And that use of it for the calling assemblies, as it is taken from the military custom of assembling all to battel unanimously by this sound, so is it of God's own appointment, *Numb.* 10. 2. and to that use I suppose are the *trumpets* designed which are mentioned with other utensils of the Temple, 2 *King.* 12. 13. *snuffers*, *basins*, *trumpets*, &c. But for the use of *trumpets* in consort or harmony with other instruments, for the lauding of God, to which onely this place belongs, the first mention we find of them is 1 *Chron.* 13. 8. at *David*'s fetching the Ark from *Kiriath-jearim*, when he *and all Israel played before God with all their might, with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets:* so again c. 15. 28. So on another, and not so festival an occasion, when on *Azariah*'s prophesie *Asa* and *Judah* made a covenant to God, 2 *Chron.* 15. *they sware unto the Lord with a loud voice, with shouting and with trumpets and with cornets*, v. 14. And as *Jehoshaphat* 2 *Chron.* 20. 20. at his going out against his enemies, to his exhortation to *belief in God*, adds the *appointing of singers unto the Lord*, v. 21. (and this attended with a signal blessing, v. 22. a victory over their enemies wrought by God's hand) so they celebrated their triumph accordingly, going in procession to *Jerusalem with psalteries and harps and trumpets*, v. 28. So on *Hezekiah*'s reformation and sacrifice 2 *Chron.* 29. 26. *the Levites stood with the instruments of David, and the Priests with the trumpets: and when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David King of Israel.* So at the *laying the foundation of the Temple*, when it was re-edified, *Ezra* 3. 10. *they set the Priests with trumpets, and the Levites with cymbals:* and so at the *dedication of the wall*, *Neh.* 12. 41. And as here, so *Psal.* 118. 6. the praises of God are appointed to be *sung* with that *joyfull noise* that the *harps* and *trumpets* and *cornets* do send forth. From these premisses it will not be difficult to judge of the solidity of that Annotation which the *Geneva* Bible hath affixt to this verse in these words, *Exhorting the people to rejoyce in praising God, he maketh mention of those instruments which by God's commandment were appointed in the old Law, but under Christ the use thereof is abolished in the Church.* If by this phrase, *appointed by God's commandment in the old Law*, be meant, that the use of these instruments was any part of the Ceremonial *Law*, given by God to *Moses* (in which onely the abolishing of it in the Christian *Church* can be founded with any appearance of reason) it already appears that there is no truth in this: For as this practice of praising God with the assistance of instrumental as well as vocal musick is found to be ancienter than the giving of the *Law* in *Sinai*, (much more then of the ceremonies in God's service either in the Tabernacle or Temple) being related of *Miriam the propheteſs, the sister of Aaron*, *Exod.* 15. 20. that to celebrate the delivery out of *Ægypt*, to *Moses*'s song, *took a timbrel in her hand, and the women went out after her with timbrels and with dances*; so the appointment of it in God's service cannot by the scripture be deduced from any higher original than that of *David*, according to that of 2 *Chron.* 29. 26. which expresseth the *instruments* to have been ordained by *David*. The appointment, I say, or præscript command; for as to the practice of it, we have an earlier example and instance of that 1 *Sam.* 10. 5. where the *company of prophets* are *met* by *Saul*, *coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them*, while they *propheſied*, or sang praises to God. And another yet earlier I mentioned, that of *Miriam* and her maidens. And indeed the universal usage among

among all the nations that we reade of, gives us cauſe much rather to aſſign it a place in the natural Religion which the common light of Reaſon directed all civilized Nations to, in attributing honour to God, than to number it among the ceremonies of the *Moſaical* Law. *Homer*, one of the ancienteſt heathen writers that we have, gives a ſufficient account of the uſage of the *Greeks* in celebrating the praiſes of the Gods and Heroes upon the Harp; and after him nothing more frequent than the mention of the *Paeans*, *Dithyrambicks*, *Choriambicks*, *Pythaulæ*, the τυμπανοθηγη of *Bacchus*, the *Phrygian* way of ſervice unto *Cybele* with the Drum, the *Egyptians* to *Iſis* with the Timbrel or *Siſtrum*. Of the more Eaſtern practice the third of *Daniel* is ſufficient teſtimony, where the *ſound of the Cornet*, *Flute*, *Harp*, *Sackbut*, *Pſaltery*, *Dulcimer*, *and all kinds of Muſick* are uſed in the worſhip of their Idol-Gods, v. 5. As for the Weſtern or *Roman*, Muſick was ſo great an ingredient in their Religion, that in the firſt Ages of that ſtate, before they had learnt and received in to their own the rites of the nations they conquered, the *Tibicines* had a College or Corporation among them; and when upon a diſobligation they left the City, the Senate addreſt a ſolemn Embaſſy to them to bring them back, and at their return courted them with the donation of all the privileges they deſired. By all this it appears how little affinity to truth there is in that obſervation, which made Church-Muſick a piece of abrogated *Judaiſm*, it being no part of the Law given by *Moſes*, and ſo great a part of the Religion of thoſe to whoſe rites the *Moſaical* œconomy was moſt contrary; and yet ſo far alſo from being defamed by the Idolatrous heathens uſing of it, that the Prophets among the *Jews* practiſed it, *Miriam* celebrated the deliverance from *Ægypt* with it in the preſence of *Moſes*, and *David* ſolemnly ordain'd and endow'd it, (and from him the reſt of the Kings of *Judah*) in the Tabernacle and the Temple. Which appointment of *David*'s although I ſuppoſe it not ſo far to be extended as to lay an obligation on all Chriſtians in all their ſervices to uſe this ſolemnity of inſtrumental Muſick, *David*'s practices being not thus obligatory to us, nor his appointment reaching all Chriſtians; yet 1. neither is there any reaſon deducible from hence to perſwade us, that theſe Inſtruments taken in to aſſiſt in God's ſervice either then were, or now are, unlawfull on that account, becauſe they were not commanded by God, but appointed by *David*: for it being evident that *David* was both a Prophet and a King, the former (if not the latter of theſe alone) enabled and qualified him to ordain ceremonies in God's ſervice, as is viſible in his numbring the age of the *Levites*, 1 *Chron.* 23. 27. otherwiſe than *Moſes* had appointed, v. 3. and *Numb.* 4. 3. and by his deſign to build God a Temple not commanded (but after forbidden) and yet his deſign of doing it approved by God. And 2. the motives which recommended the uſe thereof to *David* and his ſucceſſours after him, being not ſhadows of things to come (which therefore by the preſence of the ſubſtance, the coming of *Chriſt*, are aboliſhed) but reaſons of equal efficacy now, and before, and in his time, *viz.* the propriety of thoſe ſounds to expreſs and add to the ſolemnity of rejoycing, to enliven and ſtir up dull, and to compoſe irregular affections, to raiſe and inflame devotion, to tranſport into holy ecſtaſies, and this, as *Boethius* tells us, by vertue of the anſwerableneſs of the notes in Muſick to thoſe obſerved by nature in the temper of the body, which makes a well-compoſed harmony, a moral at leaſt, if not even a natural inſtrument to work changes in humane affections, and if the Muſick be deſigned with Judgment, and with reſpect to the preſent occaſions, that change muſt in reaſon be to the better, and not to the worſe. On theſe premiſſes, I ſay, the leaſt that can be inferred is, that if we onely conſider Church-Muſick as a ſutable attendant on Divine Service, it is no more abrogated by the Goſpel, than proſtration of the body in prayer, ſetting apart Feſtival Solemnities, making Oblations, building Oratories, and the like; and 2. if we joyn to this the conſideration of the particular uſes of it, then unleſs we have none of theſe wants which Muſick is proper to ſupply, the Uſe may now as reaſonably be retain'd in the Church (and that for other parts of God's Service as well as that one of Lauds and Magnificats, from the examples of *Aſa* and *Jehoſhaphat* forementioned) as it was introduced into God's Service in, and before the Temple. Yet when I ſay it *may*, I do not aſſume it *muſt*: When by the conſent (in a manner) of all mankind I diſcern it look'd on as an agreeable attendant and ornament of natural Religion, I do not yet eſteem it either as any the leaſt part of the Subſtance, or ſo much as a neceſſary rite of Divine Service, but place it in the claſſis of thoſe things which, when they are ſeaſonably and decently and reverently uſed, expreſs our honour to the Deity. 'Tis moſt certain, I may ſpeak the praiſes of God without the addition either of Inſtrumental or even of Vocal Muſick; and ſo I know we may pray, and not in a Church or conſecrated place, and without the lowlieſt poſture of the body, that of proſtration. Yet it will as little be doubted upon Chriſtian Principles, or thoſe which are common to all Religion, but, as theſe, ſo that, when it is (by the Piety of Governours, or without, ſo it be not againſt, their commands) ſuperinduced, it will with good propriety fill up the ſolemnity and honourary reſpect, and ſo (though abſtracted from the forementioned acceſſory advantages) maintain, againſt all rational oppoſition, the decency of retaining it in the Church of *Chriſt*. 3. To ſay ſtill, after all this, that it is aboliſhed in the Chriſtian Church, and neither to ſhew where, nor to tender any analogy or parity of reaſon by which that may (with ſome probability at leaſt) be inferred, but having untruly ſuggeſted, that it was appointed by God in the Old Law, on that undue ſuggeſtion onely, without the leaſt tender of farther proof, to dictate magiſterially that it is aboliſhed, what is this but the fallacy in Logick of *begging the Queſtion*, and no ſmall degree of the ſin of dogmatizing, as far from the methods of Reaſon, as the purity or liberty of the Goſpel? Eſpecially when the Apoſtle under the New Teſtament, by preſcribing *Pſalms and Hymns and ſpiritual Songs*, *Col.* 3. 16. which three words are obſerved to comprize all the ſorts of Songs and Pſalms mentioned among the *Jews* in the Old Teſtament (of the laſt of which thoſe very *Geneva*-Annotations ſay, that they are *peculiar and artificious ſongs*, *made fuller of muſick*) and by the addition of *ſinging*, and *making melody* (the latter ψαλλοντες probably referring to ‖ Inſtrumental, as the former to Vocal Muſick) ſeems ſo far from the leaſt unkindneſs to the Muſick cuſtomary in the Temple, that he rather recommends it on fit occaſions to the *Chriſtians*. Nor can there be any reaſon rendred, either Chriſtian or Moral, why vocal

‖ The *Pſaltery* is a known Inſtrument among the *Hebrews*, to which ψαλλειν may refer.

vocal Muſick ſhould be commanded under the Goſpel, and yet inſtrumental forbidden; or why *Songs* more than ordinarily *artificious*, and *fuller of Muſick*, being in the *Genevan* judgment preſcribed, ſhould yet be interdicted the additional uſe of the Harp or Organ, or any other ſort of grave, ſolemn, and moſt eſteemed muſical Inſtruments, to accompany, and either aſſiſt, or adorn them. A more rational enquiry it would be, whether when the *holy anointing oil*, wherewith the Tabernacle was anointed, was not to be uſed for ſecular purpoſes under the ſevereſt penalty, *Exod.* 30. 33. ſuch Inſtruments, 1. ſo ſolemnly appointed, and thereby in a manner conſecrated by *David* the holy Pſalmiſt, and 2. honoured by the uſage of the Temple, and alſo the Chriſtian Church, be not in ſome degree debaſed, if not prophaned, by being forbidden their Original proper Uſe, and imployed to uſes moſt contrary.

HOSANNAH, HALLELUJAH.

THE END.

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iſſues from Death	68	20	194	1
unto Death	48	14	143	1
Declare	75	1	214	1
Decree	2	7	8	1
Dedication	30	Tit.	94	1
Deep	42	7	128	1
Degrees	120	Tit.	358	1
Delight	94	19	270	2
Delighted	22	8	73	1
Delivered	81	6	233	2
Deſert	28	4	87	2
	102	6	286	2
the Deſire	145	16	396	1
Deſires	140	8	387	1
Deſolate	25	16	81	1
ſhall be Deſolate	34	22	104	2
unto perpetual Deſolations	74	3	211	1
Deſtroy	74	8	211	2
would Deſtroy	69	4	197	1
art to be Deſtroyed	137	8	379	2
the Deſtroyer	17	4	51	1
to Deſtruction	90	3	259	2
Deſtructions	9	6	30	1
Dew of Hermon	133	3	374	1

	Pſ.	Ver.	Pag.	c.
Dew of thy youth	110	3	321	2
Diſappoint	17	13	52	2
Diſſemblers	26	4	82	2
Divide Sichem	60	6	176	2
that he hath Done this	22	31	74	2
Doth	1	3	5	1
Door-keeper	84	11	242	2
Door of my lips	141	3	388	1
Draw	28	3	87	1
Dream	126	1	364	1
Droſs	119	119	355	2
favour the Duſt thereof	102	14	288	1
Dwell	5	4	19	1
	23	6	75	2
	37	3	113	1
Dwelleth on high	113	5	328	1
Dwelling	90	1	258	1
Dwelling-place	52	5	159	2
E				
youth renewed like the Eagles	103	5	290	1
Early	101	8	284	2
right Early	46	5	183	1
riſe up Early	127	2	366	1
in the Earth	72	16	202	2
formed the Earth	90	2	259	1
are at Eaſe	123	4	362	2
Eaſt	75	6	214	2
Eaſt-wind	48	7	140	2
unto the End	119	33	352	2
come to an End	7	9	24	1
End of all perfection	119	96	355	1
Endor	83	10	238	1
Enemies	139	20	385	2
Entrance of thy word	119	130	356	2
before Ephraim	80	2	230	1
Ephrata	132	6	372	2
mine Equal	55	13	163	1
Eſcape	56	7	166	2
in an Even place	26	12	83	2
Evening Sacrifice	141	2	388	1
an Evil diſeaſe	41	8	125	1
Evil ſpeaker	140	11	387	2
Exact upon him	89	22	256	1
Exalt themſelves	140	8	387	1
is Exalted	118	16	337	2
mine Eye hath ſeen his deſire	54	7	160	2
F				
the Face	34	16	104	1
ſeek thy Face	24	6	77	2
Faileth of fatneſs	109	24	319	1
to thy Faithfulneſs	89	8	254	2
Fall	9	3	29	2
	63	10	181	1
that I might Fall	118	13	337	2
make their tongue to Fall	64	8	182	2
Famous	74	5	211	1
Fat	37	20	114	1
Fat as greaſe	119	70	353	2
Fatneſs	109	24	319	1
go to the generation of his Fathers	49	19	147	2
Fear not	64	4	182	1
Fear was on every ſide	31	13	96	1
thy Fear	90	11	261	2
devoted to thy Fear	119	38	352	2
put them in Fear	9	20	30	2
in great Fear	14	5	42	1
they ſhall Fear	72	5	201	1
with Fear	2	11	10	1
the earth Feared	76	8	216	2

	Pſ.	Ver.	Pag.	c.
that thou mayſt be Feared	130	4	369	1
Feaſt-day	81	3	238	1
in Feaſts	35	16	168	1
Fed	37	3	113	1
Feel the thorns	58	9	171	1
Iift up thy Feet	74	3	210	1
Few men in number	105	12	300	1
days be Few	109	8	318	1
ſeek till thou Find none	10	15	34	2
	17	3	50	2
Fine gold	19	10	64	2
Fineſt wheat	81	16	234	2
Fire brimſtone	11	6	37	2
Firmament	19	1	61	1
Firmament of his power	150	1	406	1
Fir-trees	104	17	295	2
Flattereth	36	2	110	1
Flee away	55	6	162	1
	90	10	261	1
the Floud	29	10	90	2
Fly apace	68	12	193	1
divers ſorts of Flies	78	45	225	2
Follow it	94	15	270	2
their Folly	49	13	146	2
not turn to Folly	85	8	246	1
Fools	107	17	312	2
Footſteps	58	10	171	2
	89	51	256	2
	139	5	383	1
For	102	9	287	1
	118	12	337	1
For I ſhall	10	6	33	1
For ſo	127	2	366	2
For ever	37	28	114	2
	66	7	187	2
For ever, O Lord,	119	89	354	2
For evermore	18	50	60	1
Forget her cunning	137	5	379	1
Forgiven the iniquity	85	2	246	1
Former	89	49	256	1
Forſake	138	8	381	2
Foundation	87	1	247	1
Foundations	11	3	37	1
portion for Foxes	63	10	181	2
Free	88	5	250	1
Freely ſacrifice	54	6	160	1
Fret	37	7	114	1
From the Lord	121	2	360	1
Froſt	78	47	225	2
a Froward heart	101	4	284	2
Fruitfull vine	128	3	367	1
Full of children	17	14	53	1
right hand Full of righteouſneſs	48	10	142	2
Fulneſs	89	11	254	2
Furrows	65	10	185	1
Further not	140	8	387	1

G

Gate	69	12	197	1
	127	5	366	2
ye Gates	24	7	77	2
Gather	39	6	120	2
	56	6	166	2
Gathered together for war	140	2	386	1
Gebal	83	7	237	2
Gentleneſs	18	35	59	1
Gilead	60	7	176	2
Gittith	8	Tit.	26	1
Given to thee	120	3	358	1
make his praiſe Glorious	66	2	186	1
Glory	16	9	47	2
	30	12	95	2
	106	20	307	1
my Glory into	4	2	16	1
with Glory	73	24	208	2
Glory ye	105	3	300	1
God	56	4	164	2
my God	22	2	71	2
meat from God	104	21	295	2
Gods	82	1	235	1
	86	8	245	2
	97	7	277	1
	138	1	380	1
Godly	4	3	16	1

Go in	71	16	199	2
Going out and coming in	121	8	360	2
the Gold.	19	10	64	2
Good	69	18	197	1
	104	28	296	2
Good judgment	119	66	353	2
a Good matter	45	1	135	1
Goodneſs	16	2	45	2
my Goodneſs	16	2	45	2
Govern	67	4	187	1
as Graſs	90	5	259	2
Grave	49	14	146	2
Graves mouth	141	7	389	2
Great	117	2	334	2
Grievous	10	5	33	1
Groweth up	90	5	260	1
	128	3	367	1
Grudge	59	15	174	2
Guide thee	32	8	99	1

H

Habitation of thy houſe	26	8	83	2
Habitation of thy throne	89	14	255	1
	97	2	277	1
Hagarenes	83	6	237	2
Half their days	55	23	164	2
thy Hand	17	14	52	2
lift up thy Hand	106	26	308	1
thy right Hand	17	7	51	2
	110	5	322	2
my ſoul is in my Hand	119	109	355	2
found their Hands	76	5	216	1
Hand breadth	39	5	120	1
Handfull	72	16	202	1
Happy	146	5	399	1
Harps	43	4	130	2
my Haſte	31	22	96	2
ſoul Hateth	11	5	37	2
as an Heap	33	7	91	2
on Heaps	79	1	228	1
Heapeth up	39	6	120	1
haſt Heard me	22	21	74	1
Heard of it at Ephrata	132	6	372	2
Hear me	4	1	16	1
Hear us	20	9	66	1
Hearkning	103	20	290	2
my Heart	27	8	85	1
in the Heart	45	5	135	2
Hearts	84	5	241	1
ſay in their Hearts	35	25	108	2
Heathens	10	16	35	2
the Heavens	57	10	168	2
	68	4	192	1
	96	11	276	1
	113	5	328	1
Heavens of Heavens	148	4	403	1
by taking Heed	119	9	350	2
iniquity of my Heels	49	5	145	2
Hell	16	10	48	1
Heman the Ezrahite	88	Tit.	249	1
Hermon	89	12	255	1
dew of Hermon	133	3	347	1
Hermonites	42	6	128	1
Hid treaſure	17	14	53	1
Hidden ones	83	3	237	1
to Hide me	143	9	392	1
High hill	68	15	193	2
low and High	49	2	145	1
High places	18	33	58	2
to the Hills	121	2	360	1
maketh the Hinds to calve	29	9	90	2
Hold up my goings	17	5	51	1
have Holpen	83	8	237	2
Holy	145	17	397	1
for I am Holy	86	2	245	1
beauties of Holineſs	110	3	321	2
Honourable woman	45	9	136	2
Horn of David	132	17	373	2
mine Horn ſhalt thou exalt	92	10	267	2
Horns of the Altar	118	27	338	2
Horrible pit	40	2	127	1
keep Houſe	113	9	328	2
Houſes	83	12	238	1
to his own Hurt	15	4	44	1

I

O Jacob	24	6	77	1
Jah	68	4	192	1
Idols	96	5	274	1
	115	4	331	1
Jehovah	83	18	239	2
If ye will	95	7	272	1
Image	73	20	208	2
Imagine miſchief	62	3	179	1
ſubſtance yet Imperfect	139	16	384	2
Incloſed	17	10	51	2
	22	16	73	2
Inditing	45	1	135	1
my Infirmity	77	10	219	2
Inhabiteſt	22	4	72	1
Inheritance	78	55	226	2
Iniquity	18	23	58	1
	31	10	96	1
former Iniquities	79	8	228	1
Inlarge my heart	119	32	352	1
Inſtructed	2	10	10	1
	16	7	47	1
Inſtrument of ten ſtrings	33	2	91	1
Integrity	25	21	81	2
Intended evil	21	11	68	1
Inward parts	51	6	157	2
exceeding Joy	43	4	130	1
ſacrifices of Joy	27	6	85	1
be Joyfull	98	8	279	2
Joyfull ſound	89	15	255	1
out of Joynt	22	14	73	1
laid in Irons	105	18	300	2
Iſhmaelites	83	6	237	2
Iſſues from death	68	20	134	1
Judge	75	7	214	2
	135	14	376	1
their Judges	141	6	389	1
when thou Judgeſt	51	4	153	1
executed Judgment	106	30	308	1
good Judgment	119	66	353	2
thrones of Judgment	122	5	361	2
coles of Juniper	120	4	358	2
Juſtice	89	14	255	1
doe Juſtice	82	3	235	2

K

Kadeſh	29	8	90	1
Keep	119	1	350	1
ſhalt keep them	12	7	39	1
Kiſs the ſon	2	12	11	1
I Know it not	35	15	108	1
Kneweſt my path	142	3	390	1
let him be Known	79	10	228	2

L

to Labour	144	14	394	1
Lamp	132	17	373	2
Law-giver	60	7	177	1
Leanneſs	106	15	306	2
Leannoth	88	Tit.	249	1
Leap	68	16	194	1
Leaped	18	29	58	1
Leave not	141	8	389	2
Lebanon	29	6	89	2
Leſt if thou	28	1	87	1
Let me not wander	119	10	351	1
Let the words	19	14	64	2
Let them	35	4	107	1
Leviathan	74	14	211	2
	104	26	296	1
their Life	78	50	226	1
in this Life	17	14	53	1
Lift up	4	6	17	2
	102	10	287	2
Lift up thy feet	74	3	210	1
Lift up your heads	24	7	77	2
my hands will I Lift up	119	48	353	1
Lift up his ſoul	24	4	77	1
Lifted up his hand	106	26	308	1
Light	97	11	278	2
the Light	74	16	212	2
Light of thy countenance	44	3	132	1
Lighten mine eyes	13	3	40	1
Like as a Lion	17	12	52	1

thy Likeneſs	17	15	53	2
their Line	19	3	62	1
Lines	16	6	47	1
Lions roar after their prey	104	21	296	2
young Lions	34	10	104	1
ſhoot out the Lip	22	7	72	2
as long as I Live	116	2	333	1
that I may Live	119	17	351	2
Living	58	9	171	2
book of the Living	69	28	197	2
land of the Living	27	13	86	2
Loathſome diſeaſe	38	7	118	2
as the Locuſt	109	23	319	1
Loins	38	7	118	1
Longeth	63	1	180	1
Look unto the hand	123	2	362	1
Lord	56	4	165	2
	96	10	275	1
	110	5	322	2
my Lord	110	1	321	1
Lot	16	5	46	2
children of Lot	83	8	237	2
I Love the Lord	116	1	333	1
ſong of Loves	45	Tit.	135	1
Lovingkindneſs	107	43	313	2
Low and high	49	2	145	1
Luſt	78	18	225	1
my Lying down	139	3	383	1

M

Mad againſt me	102	8	286	2
Magnified thy word	138	2	381	1
Mahalath	53	Tit.	159	1
Maintaineſt my lot	16	5	46	2
Make me to go	119	35	352	2
Make mention	87	4	246	2
Maketh my feet	18	33	58	2
this Man	87	4	247	1
what is Man	144	3	393	1
given in Marriage	78	63	226	2
Marvellous things	98	1	279	1
Maſchil	32	Tit.	98	1
Meat from God	104	21	295	2
Meditation	5	1	19	1
Melt away	112	10	327	2
Melteth	119	28	352	1
Men	73	5	207	1
the Men	17	14	53	1
Mercy	85	10	246	2
Merciful	145	17	397	2
Meſech	120	5	358	2
Michtam	16	Tit.	45	1
Mighty	89	19	255	2
ye Mighty	29	1	89	1
	82	1	235	1
	89	6	254	1
Miſchievous things	38	12	118	2
my Moiſture	32	4	98	1
a Moment	30	5	94	2
a Moth	39	11	120	2
my Mountain	30	7	94	2
Mountains	114	4	329	2
Mountains round about Jeruſalem	125	2	364	1
go up by the Mountains	104	8	294	2
ſin of their Mouth	59	12	174	2
thy Mouth	103	5	289	1
breath in their Mouths	135	17	377	2
with the Multitude	42	4	122	2
Muth-Labben	9	Tit.	28	1
my God	22	2	71	2

N

whoſe Name is Jehovah	83	18	237	2
Nations	117	1	334	1
Neginoth	4	Tit.	16	1
Nehiloth	5	Tit.	18	1
a Net in a pit	35	7	107	1
New moon	81	3	233	1
by Night	91	5	264	1
Night watches	119	148	356	2
Nobles	83	11	238	1
Not unto us	115	1	331	1
for Nought	44	12	132	2
the Numbers	71	15	199	1

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O				
Of him	104	34	296	2
Offend	73	15	208	1
	119	165	357	1
freſh Oil	92	10	267	2
mine ear haſt thou Opened	40	6	127	1
Oracle	28	2	87	1
ſet a wicked man Over him	109	6	147	2
Outgoings	65	8	184	1
Owl	102	6	286	2
P				
like high Palaces	78	69	226	2
Panteth	42	1	127	1
Paſſed	37	36	115	2
his Paſture	95	7	272	1
Paſtures	65	13	185	2
Paths	65	11	185	2
enemies of Peace	120	6	359	2
People	107	32	313	1
thy People	110	3	321	1
Perfect	18	32	58	2
Perfect that which concerneth me	138	8	381	2
end of all Perfection	119	96	355	1
Periſh from the way	2	12	11	2
Perſecute	10	2	32	1
arrows againſt the Perſecutors	7	13	24	2
Pierced	22	15	73	2
Pit	35	7	107	1
proud have digged Pits	119	85	354	2
Play	104	26	296	2
at his Pleaſure	105	22	301	1
the Plowers Plowed upon	129	3	358	1
Pluck it out	74	11	211	2
rain filleth the Pools	84	6	243	1
Portion of their cup	11	6	38	2
Poſſeſſed my reins	139	13	384	1
Poſterity	109	13	319	1
Pots	58	9	171	1
	68	13	193	1
great Power	37	35	115	1
Power for ever	66	7	187	2
thy Power	110	3	321	1
Practice wicked works	141	4	388	1
Praiſe	56	4	165	2
God of my Praiſe	109	1	117	1
Praiſe the Lord	106	Tit.	306	1
	111	1	324	1
worthy to be Praiſed	18	3	57	1
his Prayer become ſin	109	7	318	1
Preparedſt room	80	9	230	1
Preſence	31	20	96	2
Preſumptuous ſins	19	13	64	2
Preſerveth	31	23	97	1
Preventeſt	21	2	68	1
Pretious ſeed	126	6	365	2
Pretious in the ſight	116	15	333	2
Prieſts	99	6	280	2
Privily ſet	10	8	33	2
Promotion	75	6	214	2
Proud	119	85	354	2
	123	4	362	2
Proud heart	101	5	284	2
Proud waters	124	5	363	1
Proviſions	132	15	373	1
a Pſalm	3	Tit.	12	1
take a Pſalm	81	2	233	1
thoſe that Publiſhed it	68	11	192	2
Puſſeth	12	5	38	1
Pure	19	8	64	1
I am purpoſed	17	3	50	2
Putteth away	119	119	355	2

	Pſ.	Ver.	Pag.	c.
Q				
Quench	104	11	295	1
Quenched	118	12	336	1
R				
Rage	2	1	7	1
Rahab	87	4	247	1
Ran	77	2	219	1
they Rebelled not	105	28	301	2
Rebellious	78	8	224	1
Rebuke	68	30	194	2
Rebuke of thy countenance	80	16	231	2
Receive me	49	15	147	2
Reckon'd up	40	5	127	1
they Reel	107	27	313	1
Reins	16	7	47	1
Rejoyce on every ſide	65	12	185	2
Remember	20	3	65	1
	20	7	66	1
	42	4	127	1
bring to Remembrance	38	Tit.	117	1
to be Remembred	111	4	325	1
Repent himſelf	135	14	377	1
Reproach	57	3	168	1
	79	12	228	2
a Reproach of men	22	6	72	2
Requeſt of his lips	21	2	68	1
Reſt	37	7	114	1
Reſtrein	76	10	216	2
Return	73	10	207	2
Returned	60	Tit.	176	1
for a Reward	40	15	123	2
Rewarded	7	4	23	1
Rideth upon the heavens	68	4	192	1
Right	135	14	376	1
Right, O God,	17	1	50	1
Right hand	17	7	51	2
	98	1	279	1
	144	8	394	2
Right hand of falſhood	Ib.			
Righteous	37	25	114	2
	145	17	397	2
Righteouſneſs	17	15	53	2
	24	5	77	1
	48	10	142	2
	72	3	201	1
	85	10	246	2
	119	123	356	1
	143	1	391	1
unto Righteouſneſs	94	15	270	2
counted to him for Righteouſneſs	106	31	308	2
Rivers	1	3	4	2
	74	15	212	2
my Roaring	22	1	73	2
Rock	18	1	57	1
Rock of my ſalvation	89	26	356	1
ſtony Rock	81	18	234	2
the Rod	74	2	210	1
their Rulers	68	27	194	2
Run continually	58	7	170	1
Runneth over	23	5	75	1
S				
Sabbath	92	Tit.	267	2
Sacrifice	118.	27	338	1
Salmon	68	14	193	2
Salvation	132	16	373	1
cup of Salvation	116	13	333	2
Sanctuary	63	2	181	1
	114	2	329	1
	134	2	375	1
Save, Lord,	20	9	66	1
Scattered	92	9	267	1
Sea	65	5	184	1
at the Sea	106	7	306	1
wide Sea	104	25	296	1
Seat	1	1	4	1
the Secret	81	7	233	2
Secret of thy preſence	31	20	96	2

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See his deſire	112	8	327	1
Seek	16	4	32	2
Seek thy face	24	6	77	2
Seek till thou find none	10	15	34	2
Seiſe	55	15	163	2
Selah	3	2	13	2
he Set	19	4	63	1
Set themſelves	2	2	7	1
Shall yield	67	6	188	1
Shame	40	15	123	2
Shapen in iniquity	51	5	163	2
bindeth Sheaves	129	6	368	2
Sheehem	60	6	176	2
like Sheep	49	14	146	2
Shields of the earth	47	9	139	2
Shiggaion	7	Tit.	22	1
caſt out my Shoe	60	8	177	1
Shoſhannim	45	Tit.	135	1
Shot out	18	14	57	2
Shouteth	78	65	226	2
Shuſhan	60	Tit.	176	1
Signs	105	27	301	2
for Signs	74	4	211	1
Silence	50	3	130	1
	83	1	237	1
Silent	22	2	72	1
	31	17	96	2
his prayer become Sin	109	7	318	1
Sinai	68	8	192	1
	68	17	194	1
Sing	104	12	295	1
	147	7	401	1
beautifull for Situation	48	2	141	1
evil ſhall Slay	34	21	104	2
Slay them not	59	11	174	1
as a Sleep	90	5	259	2
Slept their Sleep	76	5	216	1
Slide	26	1	82	1
in the Smoke	119	83	354	1
like Smoke	102	3	286	1
Smoother than butter	55	21	163	2
Snail	58	8	170	2
Snares	38	12	118	2
white as Snow	68	14	193	2
Solitary	68	6	192	1
Solitary way	107	4	312	1
Son	2	7	8	2
Soon forgat	106	13	306	1
Sore	38	11	118	2
my Sore ran	77	2	219	1
Sore pained	55	4	162	1
Sorrows	16	4	46	1
	18	5	57	1
be Sorry	38	18	118	2
Sought out	111	2	324	1
Soul	105	18	300	2
my Soul	57	4	168	1
	69	10	197	1
my Soul is in my hand	119	109	355	2
Soul hateth	11	5	37	2
poured out my Soul	42	4	127	1
South	89	12	254	2
	107	3	312	1
	126	4	365	1
Spake unadviſedly	106	33	308	2
Speak	115	7	331	2
Speak againſt thee wickedly	139	20	385	2
there is no Speech	19	3	62	1
Spirit	32	2	98	1
Spoiling	35	12	107	2
Stand in the houſe of the Lord	134	1	375	1
Standing	82	1	235	1
Stick faſt	38	2	117	2
be Still	76	8	216	2
the Stone	118	22	337	2
take pleaſure in her Stones	102	14	287	2
Stop the way	35	3	107	1
Strange God	81	9	234	2
Strange language	114	1	329	1
Strange children	144	7	394	1

	Pſ.	Ver.	Pag.	c.
Stranger	109	11	318	2
in our Streets	144	14	394	2
Strength	78	51	226	1
	96	7	275	1
his Strength	59	9	173	1
	105	4	300	1
Strength of his head	60	7	176	2
by reaſon of Strength	90	10	261	1
ſaving Strength	28	8	88	1
Strengthen	27	14	86	1
a Strong man	19	5	63	2
madeſt Strong for thy ſelf	80	15	231	2
Stubble before the wind	83	13	239	1
Stubborn	78	8	224	1
Stumbled	27	2	85	1
Submit	18	44	59	1
as long as the Sun	72	17	202	2
for the Sun	19	4	63	2
Commandments are ſure	111	7	325	1
Surely	131	2	371	1
Surety	119	122	356	1
Swallow me up	56	1	165	2
Sweareth	63	11	181	2
Sweet counſel	55	14	163	1
thy Sword	17	13	52	2
T				
Tabernacle	19	4	63	1
Tabor	89	12	255	1
Take a Pſalm	81	2	233	1
as a Tale	90	9	206	1
they Talk	69	26	197	2
Tarſhiſh	48	7	142	1
Teach his Senatours	105	22	301	2
they did Tear me	35	15	108	1
Teeth	58	6	170	1
Terrible things	65	5	184	1
Teſtimony of Iſrael	122	4	361	1
That I may live	119	17	351	2
They have made	45	8	136	2
Thick trees	74	5	211	1
Thorns	58	9	171	1
Though ye have	68	13	193	1
Thought	48	9	142	2
vain Thoughts	119	113	355	2
thy Thoughts	139	17	385	1
twenty Thouſand	68	17	194	1
Thouſands of Angels	Ib.			
Threeſcore years	90	10	260	2
Thy throne	45	6	136	1
Thy way	5	5	19	2
bring hither the Timbrel	81	2	235	1
a Time when thou mayſt be found	32	6	98	2
Time for thee, Lord, to	119	126	356	1
my Times	31	15	96	2
Together	37	38	115	2
	74	8	211	2
Took	56	Tit.	165	1
Toſſed up and down	109	23	319	1
Toward	103	11	290	2
	99	1	280	1
Tremble	119	120	356	1
	26	2	82	2
Trie	17	3	50	1
thou haſt Tried me	66	8	177	1
Triumph	108	9	315	1
	38	6	118	1
Troubled	77	3	219	1
Trumpet	150	3	408	1
Truſt	20	7	66	1
Truſt thou	115	9	331	2
Truſt in wealth	49	6	145	2
put their Truſt	11	12	11	2
Truth	51	6	157	2
	60	4	176	2
	85	10	246	2
Turn aſide	125	5	364	2

thou

	Pf.	Ver.	Pag.	c.
thou Turneſt	90	3	259	1
thy Turtle	74	19	213	1
V				
Vagabonds	109	10	318	2
Vain thoughts	119	13	355	2
take thy name in Vain	139	20	385	2
Vanity	10	7	33	2
	94	11	270	1
ſpeak Vanity	144	8	393	2
lying Vanities	31	6	96	1
Verily	37	3	113	1
Veſted	6	2	20	1
Victory	98	1	279	1
Vileſt	12	8	39	2
Villages	10	8	33	2
fruitfull Vine	128	3	367	1
Vineyard	80	15	231	1
Violent	86	14	243	1
Viſiteſt	65	9	184	2
Underſtand	107	43	313	2
with Underſtanding	47	7	139	1
Unite	86	11	245	2
Untill	94	13	270	1
Unto righteouſneſs	94	15	270	2
Voice	19	3	62	2
Voice of the Lord	29	3	89	1
in the Volume	40	7	123	2
with them that uphold	54	4	160	1
Upright	111	1	324	1
Land of Uprightneſs	143	10	392	2
Utmoſt parts	2	8	9	2
abundantly Utter	155	7	396	1
Utterly	119	8	350	2
W				
Wait	37	7	114	1
Waiteth for	65	1	184	1
mine eyes Waking	77	4	219	1
Walk on every ſide	12	8	39	2
Walking	1	1	4	1
a Wall	28	29	58	2
a bowing Wall	62	3	179	1
let me not Wander	119	10	351	1
Warned	19	11	64	2
Waſh his footſteps	58	10	171	2
Waſh my hands in innocency	26	6	82	2
Waſhpot	60	6	176	2
Waſted us	137	3	379	1
Watch for the morning	130	6	369	2
night Watches	119	148	356	2
Water-ſpouts	42	7	128	2
ſtanding Water	114	8	329	2
Watereſt	65	10	185	1
Waters	73	10	207	2
Waves	42	7	128	2
made a way to	78	50	226	1
the Way	119	1	350	1
thy Way	5	5	19	2
wicked Way	139	24	385	2
Way everlaſting	Ib.			
Ways of the Lord	138	5	381	2
Ways of them	84	5	241	1
Weakned	102	23	288	2
as a child that is Weaned	131	2	371	2
not We	100	5	282	2
mingled my drink with Weeping	102	9	287	1
Weigh	58	2	169	1
for their Welfare	69	22	197	1
Went with them	42	4	127	2
like a Wheel	83	13	238	2
When	65	9	184	2
	78	34	225	1
When I conſider	8	3	27	1
when the Wicked	92	7	267	1
Wide Sea	104	25	296	1
dwell in the Wilderneſs	72	9	202	1
people inhabiting the Wilderneſs	74	14	211	2
Willing	110	3	321	1
thou Wilt hear me	17	6	51	2
Wind	104	3	294	1
be Wiſe	2	10	10	1
Wiſe men	49	10	146	1
who is Wiſe, and will	107	43	313	1
beginning of Wiſedom	111	10	325	2
behave my ſelf Wiſely	101	2	283	1
With them that uphold	54	4	160	1
Wither	1	3	4	2
Within thee	122	8	361	2
from the Womb	58	3	169	2
too Wonderfull for me	139	6	383	2
a Wood	83	14	239	2
cut Wood upon the earth	141	7	389	2
fields of the Wood	132	6	372	2
his Word came	105	19	301	1
according to thy Word	119	9	351	1
magnified thy Word	138	2	381	1
Word of thy righteouſneſs	119	123	356	1
their Words	19	3	62	2
to Work	119	126	356	1
a Worm	22	6	72	2
Wounds	38	5	117	2
Wrath of mine enemies	138	7	381	2
Wrath of man	76	10	217	1
remainder of Wrath	Ib.			
Wreſt my words	56	5	166	1
when he Writeth up	87	6	247	2
Wrought gold	45	13	136	2
Y				
Your mountain	11	1	37	1
children of the Youth	127	4	366	2
dew of thy Youth	110	3	321	2
Z				
Zion	133	3	374	1
Zoan	78	12	224	2

Places of the Old Teſtament incidentally explained.

Chap.	Ver.	Pag.	Col.
GEN.			
VI	11	29	1
X	6	274	1
XIV	19	384	1
	22	353	1
XVIII	4	367	2
XLI	40	113	1
	44	353	
XLIX	14	193	1
EXOD.			
I	21	328	2
		366	1
IV	16	136	1
XV	21	401	1
XIX	24	307	2
XXXII	32	272	1
XXXIII	13	290	2
	18		
LEVIT.			
XX	5	104	1
DEUTER.			
II	7	390	1
XI	10	4	2
XXV	7	197	1
XXXII	42	328	1
	6	384	
JUDG.			
I	15	242	1
		365	
V	16	193	1
XII	3	355	2
XXI	15	307	2
RUTH.			
III	11	197	1
IV	11	328	2
VI	1	197	1
1 SAM.			
I	18	104	1
XIX	5	355	2
XXVIII	21	Ibid.	
2 SAM.			
V	20	307	2
VII	11	328	2
VIII	13	176	1
XII	25	315	2
XV	20	162	1
XIX	10	150	1
1 CHRON.			
XVI	7	306	1
XVIII	12	176	1
2 CHRON.			
XXVI	21	250	1
NEHEM.			
IX	6	403	2
HEST.			
II	19	197	1
	21		
JOB			
XIII	14	355	2
XVI	14	307	2
XXI	33	163	1
XXXVIII	13	284	2
XL	15	401	2
XLI	29	296	2
PROV.			
XI	22	353	2
XIV	18	390	2
XXI	1	4	2
ECCLES.			
V	6	380	2
X	1	156	1
	11	387	2
CANT.			
I	5	328	1
VIII	6	216	1
ISAI.			
IX	1		
	6	243	2
		334	
	13	362	1
XIII	22	333	1
XVIII	1	247	2
XIX	11	224	2
	13		
XXI	14	68	1
XXVIII	16	306	2
XXXV	25	323	2
XL	31	260	1
		290	
XLI	4	160	1
XLIV	20	287	1
LIII	6	145	2
	11		
LVIII	6	206	1
LX	5	352	1
LXV	11	274	1
JEREM.			
II	8	274	1
IV	20	293	2
V	31	333	1
XLVI	15	73	1
EZECH.			
XIV	9	351	1
XXII	30	307	2
XXVI	20	392	1
XXIX	10	274	1
XXX	9	Ibid.	
HOSE.			
VI	9	68	2
IX	4	230	1
XII	5	325	1
AMOS.			
IV	1	73	1
	5	333	
V	21	338	1
OBAD.			
	12	333	1
MICH.			
I	16	360	1
VI	6	68	1
VII	17	59	2
HAB.			
II	4	113	2
III	7	328	1
ZECHAR.			
XI	17	274	1
MAL.			
II	3	338	1

THE PROVERBS.

CHAP. I.

1. THE Proverbs of Solomon, the Son of David, King of Israel.

Paraphrase.

1. This ensuing book was penn'd by that great and famous servant of God, King Solomon, that reigned over all the people of Israel, immediately after David his Father; and was endowed by God, in answer to his request, with a more eminent spirit of wisdom and knowledge, than ever was afforded to any mere man, 1 King. 3. 12. And it is a Compilement or Collection of divine Sentences, ‖ documents, or instructions of life, taken from his meditation, and observation of all sorts of things in the world, and adapted to the uses of all sorts of men, and that they may the more sharply and lively affect them, be more gratefully received, and more easily retained, and make the deeper impression on their minds, they are many of them framed by way of parable, or comparison, or similitude; which as they have somewhat of obscurity in them, before they be explain'd, and when they are so, (the Cabinet open'd, where the treasure is laid up) they are found to contein somewhat out of the common road, above vulgar observation; so by these advantages they may hope to gain the firmer rooting in the intelligent readers heart; and continue to him ready at hand on all occasions, to guide and direct the actions of his life.

‖ So the Arabick Interpreter expounds the word *Proverbs*.

2. To know wisdom and instruction, to perceive the [a] words of understanding.

2. And the proper aim designed by the Author, in collecting and publishing them, was to engage mens hearts to the study and practice of that which alone is true wisdom, the skill of regulating their lives, with that exactness, which may be acceptable in the sight of God, that great spiritual prudence, by which all our actions are to be managed and conducted, and withall to raise their understandings above an ordinary pitch, to comprehend obscure expressions that have especial weight and acuteness in them.

[a]

3. To * receive the † instruction of wisdom, justice, and judgment, and ‖ equity.

3. To perswade men effectually to take off their hearts from the empty grosser entertainments, or studies, or pursuits of the world, and to be vacant for these nobler employments, 1, exercising their faculties in finding out sublime conceptions. 2. Imbibing most profitable rules for the conducting their actions of all kinds, by measures of perfect justice and charity toward all they have to deal with, of impartial distribution of punishments and rewards in publick judicatures, and of probity and uprightness in all their thoughts and enterprises.

* learn, see ch. 9. 9.
† discipline *or* exercise of wit, *or* understanding, see note *g*.
‖ rectitudes *or* probity.

4. To give * subtlety to the simple, to the young man knowledge and † discretion.

4. The reading this book will be an armature to all facile, flexible, seducible persons, to young men especially, which want experience in affairs, and so are subject to be misled and ensnared. The precepts here scattered will infuse into such, a pious craft, an honest and necessary cunning, enable them to countermine the deceits and stratagems of satan, and other seducers, render them more truly wise and sagacious to defend and secure themselves, than the subtlest machinators are to over reach them.

* cunning, עָרְמָה (Gen. 3. 1.) *astutia*, Lat. and so Chal. Syr. Arab.
† sagacity, *or* counsel, מוֹעָה from יָעַם *excogitavit*.

5. A wise man will hear, and will encrease learning, and a man of understanding shall attain unto wise ‖ [b] counsels.

5. He that shall diligently study and be versed in them, will gain much knowledge, and approve himself to be a wise man in thus imploying his time, and by help of the directions and rules that are here given, both Ethical and Political, for private men, and for Magistrates also, every considering person will arrive to a great proficiency of skill and dexterity, both in managing the affairs of his life, especially of his soul, moderating and ordering his affections, which is the prime piece of moral prudence, and also, if need be, for the governing of a Kingdom (the precepts of this wise Prince extending to that also.

[b]

‖ conduct, managery.

6. To understand a Proverb, and * the [c] interpretation, the words of the wise, and their † dark sayings.

6. And so likewise will his study of this book bring him acquainted with the most elegant, acute, and profound composures which are any where to be met with, and teach him the understanding of them, (Thus various and manifold are the uses and advantages of the diligent studying of this book, if we can attain to the full importance of the severals conteined in it.)

[c]

* elegant composure.
† extraordinary, *or* excellent.

7. The fear of the Lord is the [d] beginning of knowledge; but fools despise wisdom, and instruction.

7. And the first lesson I shall commend to you, is most worthy very great consideration, being of a signal importance to our whole spiritual well-being, and 'tis this, that all saving knowledge, as that includes practice, answerable to knowledge, an uniform persevering obedience to all the commands of God, is founded in

[d]

‖the LXXII. over and above the οἰβ& wch from the original, add εὐσέβειαν ἢ εἰς Θεὸν, piety to God.

true humility (that fear signifies that, see Annot. on Phil. 11. c.) and ‖ piety, and holy awe and reverence to God, and a tender fear to displease him, and a readiness to receive and embrace and lay up in an honest heart his word and his grace, whensoever it shall be revealed and afforded him. This is the onely kindly temper of soil, where God's seed takes root, and abundantly fructifies, (and is it self a work not of nature, but of God's preparing and preventing graces, when they are successfull and attain their desired effect in us) whereas folly, and pride, contumacy, and all manner of impiety go together. Those that are not (by God's preventing graces taking deep roote in them) moulded into this humble, docible, pious temper, so as to be receptive of those good sober counsels (which God commends to them, and by his grace accompanies them, and promises and never fails to cooperate with them in all that effectually receive them, and traffick with them) but on the contrary, either resist or neglect, either vex and grieve, or, by not receiving and imploying, scatter and quench these graces of his spirit, they never attain to true saving wisedom, but remain in the dregs and on the lees of their corrupt natural state of folly and sin, wherein they were born, daily adding to, and improving that original stock of wickedness, by actual and habitual sins, wherein all impiety and (at least practical) Atheism consisteth.

8. To this purpose are the wholsome, and early advices and rules of direction, which parents give their children, on purpose to infuse into them betimes these seeds of all vertue; which benefit of a good education, with the early graces of God accompanying it, are the foresaid preventions of his spirit. And therefore if I were, as a Father to a deareſt Son, to give thee one fundamental counsel, which should have a signal influence on all thy future weal, it should be this, that thou most humbly and obediently receive, and perform what thy parents thus direct or command thee, and never forget or neglect or transgress their rules in any thing.

8. My Son, hear the instruction of thy Father, and forsake not the Law of thy Mother.

9. And to engage thee thereto, let me assure thee, this constant chearfull uniform obedience shall be so far from proving an ungratefull weight or burthen to thee, that it shall be to thy self (as experience will teach thee) the most pleasurable imployment, a yoke, but that a gracious one, Matth. 11. 30. and in the sight of all men most comely, and ornamental above any other sort whether of natural or artificial beauty, 1 Pet. 3. 4. and over and above most acceptable and rewardable in the sight of God, and so as far from being wearisome in any respect, as a royal * crown is from being a pressure, or as a golden chain about the neck is from being a yoke or collar.

9. For they shall be an ornament of grace unto thy head, and chains about thy neck.

*the LXXII. reade στέφανον.

10. Of this sort of paternal advices or precepts, a first is, to beware and keep thy self from the seductions of wicked men. Great store of such trials of thy constancy thou shalt be sure to meet with, and there is but one armature can secure thee against them, a standing steady, and yielding no consent to any. If thou doe thus, thou art as safe from the temptations of men, as he that resists the devil, is from being polluted by him; resist and they will fly from thee; thy not consenting, renders thee conquerour; but if thou yield, thou art ensnared and captivate.

10. My Son, if sinners entice thee, consent thou not.

α 11, 12. These enticements are of many sorts and kinds; I shall instance in one, by which thou mayst estimate the rest: Suppose a knot of bloody fellows, which fear nothing but the eyes of men, dread not the foulest commissions, if they can hope to keep them undiscovered, shall without any provocation, design the slaughter of innocent persons, and invite thee to † take part with them in it, promising to contrive it so secretly, that it shall not be discerned, either at the present, so as to prevent it, or afterwards, so as to avenge, or bring any peril on the actours, assuring thee, they have such ways to dispach them, as shall leave no remainders or footsteps behind for discovery, any more than when the earth opens on a sudden, and swallows one up, and all that belongs to him, such therefore, as shall prevent all possibility of so much as pursuit, or ‖ enquiry after him, and so secure thee both of success, and of impunity (That this was a prediction of the crucifying Christ, is affirmed by St. Augustin de Civ. Dei, l. 17. c. 20. See Matth. 21. 38.)

11. If they say, come with us, α Let us lay wait for blood, let us lurk privily for the innocent without cause,

β 12. Let us swallow them up alive, as the grave, β and whole, as those that go down into the pit.

† κτησόμενον ὅλων LXXII.

‖ ἁρπαγὴν αὐτῶν μεγάλην ὡς ἅδ. LXXII.

13, 14. Adding to the promise of perfect safety, assurance of rich spoils, such as will maintain you plentifully all your life after; and if you will but enter into the confederacy with them, vowing to allow you as great a share in the prey, as any of them.

13. We shall find all precious substance, we shall fill our houses with spoil.

γ 14. Cast in thy lot among us, * let us all have γ one purse.

* we will... or one purse shall be to us all כִּיס אֶחָד תִּהְיֶה לָנוּ כֻּלָּנוּ

15. When, I say, they shall thus have made their proposals to thee, and set them off with all possible advantages, to secure thy fears, and allure thy hopes; it still concerns thee most nearly to make good thy constancy, not to enter so much as party with them, to express thy utmost dislike, and abhorrence of them, to avoid their society, and remove far from them, to renounce all communion with them, in such black courses.

15. My Son, walk not thou in the way with them, refrain thy feet from their paths.

16. If there were nothing else to deter thee from them, no fear of discovery, or punishment from men, yet the guilt of such a crimson crying sin, is enough to avert one of any tenderness, and give him a perfect horrour and detestation of any fact to which that adheres, there being no burthen apt to press down a conscience deeper than that of shedding innocent blood, Rom. 3. 16.

16. For their feet run to evil, and make haste to shed blood.

ε 17. Which he that considers, and can by any means possible get out of the confines of it, were more irrational than the silliest bird, should he permit himself to be thus ensnared in so hellish a guilt. For of a bird 'tis manifest, that be the net or toyles never so cunningly and advantageously laid, yea and baited too, yet if that espy the net, it will not, by the enticements of the bait, be incited to run into it, (and there is no need of any quick sight to discern that, the net being much more grosly visible, than the bait, which is but a few scattered seeds, &c. very unvaluable, if they might be gained, and hardly discernible, as they lie on the ground) but will make use of the wing to fly from and escape that danger. And the like will every rational man doe, when he is tempted to any such bloody act, which must bring that or the like horrid guilt upon him (which is visible enough to the bodily eye, much more visible than the advantages he can hope to acquire by it) and have any thing which may supply the place of a wing, (such is 1. prayer to God for his grace; 2. meditation of divine vengeance, of death, and hell, and judgment; 3. diversion to some better, at least to some other more innocent employment; and none so fit again for that turn, as prayer, which, if but as a diversion, hath a moral efficacy against temptations. 4. Constancy in resisting and not yielding any consent) some or all of these he may certainly make use of, and then, whatsoever the temptation be, it is frustrated and lost upon him, that is thus provided with an eye, and wing, and seeing and considering this danger, makes use of any of these means to keep out of it.

17. Surely ε in vain the net is spread in the sight of † any bird.

† every one that hath a wing, כָּל בַּעַל כָּנָף

18. ♪ And

18. ♪ And they lay wait for their own blood, they lurk privily for their own lives.

18. But beſide this black guilt, forementiond, v. 16. the preſent vengeance which ♪

ſuch deſigns are to expect, may ſeaſonably deter all from joyning with them; Their bloody enterpriſes generally rebound upon themſelves, their machinations againſt other mens lives, will certainly coſt them their own, it being ſeldom ſeen that men of blood eſcape preſent vengeance; or if they doe, their impunity and proſperous impiety will but the more ſecure them of their ſadder portion in another world.

19. So are the ways of every one that is ♦ greedy of gain, which taketh away the life of the owners thereof.

19. The ſame may be ſaid of all other temptations, thoſe eſpecially of the world, all ♦

unlawfull ways of encreaſing wealth, which worldlings make uſe of, they are ſo far from tending to the deſigned end of happineſs here, that they are generally moſt treacherous, and ruinous to thoſe that deal in them; either they take them utterly, ſo doth oppreſſion, and ſacrilege, blaſt and melt all the former ſtore; or bring them to ſhamefull deaths, ſo do tyracies, and robberies, and rebellions, &c. or elſe deprive them of all enjoyments and comforts of this life; ſo generally the covetous miſer dares not diminiſh his heap, but conſumes himſelf to encreaſe that, and never receives any reward of all his drudgery, the richer he is, the leſſe he enjoys of his plenty.

20. ♣ Wiſedom ♠ crieth without, ſhe uttereth her voice in the ſtreets.
21. She crieth in ♥ the chief place of concourſe, in the openings of the gates, in the city ſhe uttereth her words, ſaying,

20, 21. God's law, the rule of all righteouſneſs, and foundation of all religion, hath many ways been pro- ♣ ♠ ♥

claimed and promulgated in a moſt publick manner, (but at length moſt ſolemnly by Jeſus Chriſt deſcending from heaven on this very arrant to call home ſinners to repentance) and the ſumm of its leſſons is,

22. ♁ How long ye ſimple ones will ye love ſimplicity, and the ſcorners delight in their ſcorning, and fools hate knowledge?

22. To reprove and reproach the great madneſs of ſinners, that ſtill go on im- ♁

penitent, unreformed, pronouncing it the utmoſt ſillineſs, and atheiſticalneſs, and profeſt oppoſition and defiance to light and grace, that they thus perſiſt; and therefore far from having any of the benefit or excuſe of ignorance, but in ſtead thereof, all the aggravations, and condemnation of loving darkneſs more than light, Jo. 3. 19. becauſe their deeds are evil; and they dread and vehemently avert being convinced or amended. Did not men let looſe the reins to all inordinate, and irrational appetites, making bruitiſhneſs and perdition their choice, placing all their delight on ſuch things as are moſt unſatisfactory, and yet moſt deteſtable, and ſcoffing at all others that accompany them not in all exceſs of riot, did they not hate piety (without any temptation) and reſolve never to taſte the ſweets of that gracious yoke, and ſo ſtand at the utmoſt diſtance of defiance and hoſtility with it, It were not imaginable they ſhould thus hold out, unmoved and impregnable to all ſober counſels.

23. Turn you at my reproof, behold I will pour out my ſpirit unto you, I will make known my words unto you.

23. If yet, after ſo many methods uneffectually uſed, they ſhall at length relent,

and convert, and with ſincere contrition and confeſſion forſake their evil and ruinous courſe, upon the threats (and promiſes) which Chriſt brings into the world with him, and proclaims to the worſt of ſinners, to Phariſees, to Publicans, to Idolaters; they ſhall not onely be accepted, the worſt of them, upon theſe terms, but together with pardon for all that is paſt, he will give them the continued aſſiſtance of his ſpirit, that ‖ fountain (or ſeed) of grace, that ſhall flow continually to the ſupply of all their wants, and become a principle of new life and ſtrength unto them; and then, by the practice of all holy duties, they ſhall arrive to that experimental knowledge of the divine tranſcendent excellency and deſirableneſs of them, that they ſhall prefer them infinitely before all the empty joys that before they had courted ſo importunately.

‖ So אַבִּיעָה from נָבַע, *ſcaturivit*, refers to a fountain continually ſpringing and flowing.

24. Becauſe I have called and » ye refuſed, I have ſtretched out my hand, and no man regarded,
25. But ye ♦ have * ſet at nought all my counſels, and would none of my reproof;
26. I alſo will laugh at your calamity, I will mock when your fear cometh.

24, 25, 26. And for thoſe that go on continually in their impenitent courſe of ſenſuality, and to all the moſt importunate calls, and invitations, reprehenſions, and denunciations of God by his Meſſengers, his Prophets, nay ♦ » *frustrated*

his own Son incarnate for this end, will afford no audience, or regard, but reject, and fruſtrate all his wiſeſt, and moſt gracious and powerfull methods, deſigned to work their reformation, they are by law of retaliation to expect from him to be neglected and ſcorned, reproached and fruſtrated in all their addreſſes and petitions for mercy, to be delivered up a prey and laughing-ſtock to their enemies, eſpecially to Satan, and find no relief or reſcue at God's hands, when calamities or dangers come upon them.

27. When your fear cometh ♣ as † deſolation, and your deſtruction cometh as a whirlwind, when diſtreſs and anguiſh cometh upon you. ‖

27. And theſe they are without queſtion to expect; and the leſs beforehand they apprehend them, the more ſuddenly and frightfully, tumultuouſly and diſmally they will ſeiſe them, as an army falling in upon the unprepa- ♣ † *tumult*

‖ The Chaldee taking, in this word reſpect to be had more to the manner of coming, than of the thing ſaid to come, renders it by בְּשַׁלְיָא which ſignifies, *ſuddenly*, as likewiſe the Syriack ܒܫܠܝܐ, *on a ſudden*, looking on it, it ſeems, as ſuch, whether deſolation, or tumult, or commotion, which on a ſudden cometh or happeneth. The LXXII. alſo, &c.

red with an amazing noiſe, or a whirlwind that comes on a ſudden, and carries all before it, giving them no ſpace, or poſſibility to prevent them.

28. Then ſhall they call upon me, but I will not anſwer, they ♦ ſhall * ſeek me early, but they ſhall not find me.

28. And then they that have held out againſt all God's importunities, ſhall find the ♦

ſad effects of it; their miſeries will ſet them a praying and importuning, when 'tis too late, and then it ſhall not avail; Thoſe that have lived impenitent and obdurate, till judgments ſurpriſe them, the attrition, the confeſſion, the ſorrow or requeſts for pardon, which the ſight of their preſent danger extort from them, cannot hope to be accepted by God, their former continued obſtinacy manifeſting, that it is not ſincere contrition from which it flows. * *ſeek me, but——*

29. For that they hated knowledge, and did not chooſe the fear of the Lord.
30. They would none of my counſel, they deſpiſed all my reproof.

29, 30. For thus in the caſe ſet, it was diſcernible, that till theſe judgments ſurprized them, they continued

to avert and hate piety, v. 22. rebell'd and ſtood out obſtinately againſt heaven, whilſt God's proceedings were ſoft, though never ſo powerfull, whilſt he called, and adviſed, and inſtructed them, furniſhing them with light, and ſtrength, and all that was neceſſary, onely leaving them the liberty of their choices, if they would uſe them ſo perverſely to their miſchief, ſetting life and death before them, and in a moſt friendly manner adviſing them to chooſe life, and the ways that lead to it,

and to avoid and forſake the contrary; As long, I ſay, as God dealt thus treatably with them, they would never be brought to piety, but ſtood out unchanged againſt all his moſt powerfull impreſſions, reſiſted and fruſtrated both the light and the grace, the advices and the reprehenſions that were afforded them: And then, what acceptation could that, which was ſo far from voluntary, or choſen, theſe their extorted prayers, and cries and importunities, expect at God's hands? Had they been earlier, whilſt the judgments were onely impendent, and might then fitly have infuſed or occaſioned ſober counſels to them, they might have been deem'd to have come from the heart, as ſincere and durable; but having held out as long as they could, and coming in onely when they could hold out no longer, God that ſees this, cannot be imagined to be atoned with ſuch a forced hypocritical change.

31. And then it is moſt juſt, that they ſhould not be denied, but granted their own choices, that having the option of life and death, of piety and impiety, bleſſing and curſing ſet before them, with ſufficient inſtruction and ſtrength, to chooſe and attain the one, and to avert and eſcape the other, if they will ſtill reſiſt, and deny their own mercy, and whilſt their time of choice laſteth, obſtinately perſiſt in the ways of death, 'tis agreeable to all rules of the mildeſt tribunals, (with which nothing is deem'd injurious that is will'd, or called upon a man by his own deliberate choice) that they that doe thus, ſhould finally fall under the eternal wrath of God, which they would not timely prevent, and ſo be more than fill'd, even glutted with their own choices, come to that ſad end, to which they ſo eagerly poſted, and then (though not till then) find cauſe to retract and repent, when they begin to taſte the bitterer part, to reap the fruits, and receive the juſt rewards of their own ways and works.

31. Therefore they ſhall eat of the fruit of their own way, and be filled with their own devices.

1 32. Thus nothing but their own perverſe obſtinacy, than which there can be no greater folly, is to be accuſed for the ruine of thoſe that periſh; God earneſtly deſired and endeavoured their reformation and ſalvation, but they would not be reſcued. If any thing on God's part contributed toward it, it was his long-ſuffering and mercy, which occaſionally encreaſed (as in Pharaoh) their obduration: And this is of all others the moſt irrational folly and madneſs, that the very bleſſings of heaven ſhould enhance their hell, and the tranquility and preſervations of God afforded them, ſhould become ſo noxious in their hands, as to be uſed for weapons to offend God, and ſo mortally wound their own ſouls.

32. For [1] the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them.

33. Yet thus it is with all that reject the admonitions, and fruſtrate the methods of heaven, as every obſtinate impenitent ſinner finally doth: whereas every faithfull obedient ſervant of Chriſt, ſhall by his ſpirit be furniſhed with ſufficient ſtrength to ſecure him againſt all danger of temptations, and be either delivered from, or ſupported under them, and ſo hath the privilege of living cheerfully and comfortably and * fiducially, need never fear being forſaken by God, as long as he continues carefull to keep cloſe to him; and then there is no enemy beſide himſelf that can ever harm him. As for any ſecular infortunities or miſcarriages, that can befall ſuch a man, as he hath not the privilege of exemption from them, ſo he hath an armature that ſhall fortifie him againſt the evil of them, a ſuperiority of mind, that keeps him from being concern'd in ſuch things, at leaſt, an acquieſcence in the wiſedom of God's choices, who ſees theſe beſt for him, to take off his heart from any thing ſo groſs or tranſitory, as all worldly felicities are, and ſo in all theſe he is more than conquerour by the inſtructions and aſſiſtance of Chriſt, that eternal uncreated Wiſedom.

33. But whoſo hearkeneth to me ſhall dwell ſafely, and ſhall be quiet from fear of evil.

* ſo בָּטַח alſo ſignifies ἐπ' ἐλπίδι, *in hope*, LXXII. בְּסִבְרָא Chald.

Annotations on Chap. I.

a אִמְרֵי בִינָה

V. 2. *Words of underſtanding*] The peculiar importance of the phraſe אִמְרֵי בִינָה in this place is fit to be conſidered, it is literally enough rendred *words of underſtanding*, or *intelligent words*, as that ſignifies, ſpeeches that have ſome weight, or depth of underſtanding in them; *Caſtalio* hath excellently paraphraſed it by *ſcite dicta*, things *acutely* and *finely* ſaid, that have ſome ſpecial ὕψος, or δεινότης, *ſublimity* or *ſharpneſs* in them, which none but piercing judgments will preſently reach and comprehend. Such were thoſe which the Græcians called παροιμίαι (by which the LXXII. here render מָשָׁל *proverbs*) conceptions that either in themſelves, or in the figurative, and parabolical, or poetical expreſſions, by which they are veiled, are παρ' ὁδὸν, *beſide*, or *out of the way*, or road, ſuch as the *Son of Sirach*, *Ecclus.* 39. 2. ſtyles διηγήσεις ἀνδρῶν ὀνομαστῶν, *the ſayings of famous men*, τροπὰς παραβολῶν, *ſubtilties of parables*, and again v. 3. ἀπόκρυφα παροιμιῶν, *ſecrets of proverbs*, and αἰνίγματα παραβολῶν, *riddles of parables*. And in this notion it will be the fitter for the uſe which is aſſigned it in this place, *viz.* to make up the full importance of מָשָׁל *proverbs*, in the former verſe, and in the title of the book, and in the beginning of the 10th chapter. For (as was ſhew'd on the 49th Pſalm, Note b) that word ſignifies not onely the γνῶμαι Ethical *ſentences*, and inſtructions of life, be they never ſo plain, (as *wickedneſs proceeds from the wicked*, 1 *Sam.* 24. 13. and *the fear of God is the beginning of wiſedom*, here v. 6. and the like) but alſo, and more eſpecially, the moſt quaint, or ſublime expreſſions, and poetical ſchemes: and the former of theſe are refer'd to in the former part of this verſe, under the ſtyle of σοφία καὶ παιδεία, *wiſedom and diſcipline*, or inſtruction; and ſo proportionably the latter are intimated by *words of underſtanding*, which though the LXXII. did not ſo fully expreſs by λόγοι φρονήσεως, as that is rendred, *words of prudence* (which ordinarily ſignifies that great practical vertue) yet they abundantly repaired this defect in the next words, where for מוּסַר הַשְׂכֵּל, which we render *the inſtruction of wiſedom*, they reade τροπὰς λόγων, *verſutias ſermonum*, *ſubtilties*, or *cunnings of ſpeech*, or ſubtle cunning ſpeeches, to which ſome ancient copies (that of *Aſulanus*, and the *Complut.*) add λύσεις τε αἰνιγμάτων (which as it is poſſible ſome Scribe may have inſerted from *Wiſed.* 8. 6. ſo 'tis not leſs probable that the authour of that book took it from hence) *ſolutions of riddles*, i.e. of ſuch dark reſemblances as that of *Samſon*'s was, which he propoſed to the Philiſtims, ſuch as *Pythagoras*'s *Symbola*, and ſuch as are properly ſtyled σκολιοὶ, *parables*, or ſimilitudes, (as theſe are oppoſed to plain precepts, literally underſtood, ſuch as the γνῶμαι were) of which ſort eſpecially are thoſe which follow in the 10th chapter, and ſo forward, which accordingly begins with מִשְׁלֵי rendred by the Latin *parabolæ*, the *parables of Solomon*. By what hath been ſaid, the whole third verſe will be explain'd, in perfect analogy to the ſecond, by obſerving onely the figure ἀπάνοδος, very frequent in Scripture (ſee Annot. on *Matt.* 7. 6.) of *reverting* firſt to that which was laſt, and afterward to that which was firſt; For thus the ſecond verſe compriſing the two ſorts of מָשָׁל, *proverbs*, 1. the *plain*, but weighty Ethical Sentences or γνῶμαι, which were ἀσχημάτιστοι, *without ſcheme* or figure, 2. the figurative or poetical, or parabolical paſſages, the firſt by

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by *wiſedom and inſtruction*, the ſecond by *words of underſtanding*; the third verſe exactly accords to it, onely inverting the order, 1. the *inſtruction*, or diſcipline, or exerciſe (ſo מוּסָר, *muſeia*, ſignifies) of *underſtanding*, or apprehenſion, or wit, or skill, (ſo הַשְׂכֵּל, from שָׂכַל, to *underſtand*, to diſcern, to look about, ſignifies) *Caſtalio* here renders it *ingenium, wit, ingeny*, the Lexicographers *ſolertia, attentio, ingenium*, in which notion undoubtedly the LXXII. took it, and rendred it; thoſe cunning or ſubtle ſpeeches and ſolutions of riddles, which they expreſs, being an eminent exerciſe of the wit, or apprehenſive and intellective faculty. 2. *juſtice, judgment and equity*, under thoſe three words comprehending all ſorts of *Ethical* Precepts, 1. thoſe that concern *juſt* dealing between man and man, yea and mercifulneſs alſo (ſo doth צֶדֶק, *juſtice*, ſee Note on *Matt.* 1. g) 2. thoſe that concern publick diſtribution of juſtice (ſo doth מִשְׁפָּט, for which the Chaldee and Syriack reade דִּינָא, from דָּן, to *judge*, or give *ſentence*, to rule, or adminiſter juſtice, and ſo the LXXII. have κρίμα, *judgment*, of which ſee Annot. on *Matt.* 23. f) 3. thoſe that concern the univerſal conduct of every man's life (ſo doth מֵישָׁרִים, *rectitude, probity*, uprightneſs, ſincerity of heart and actions, from יָשַׁר, to be *ſtreight*, plain, honeſt, approved, acceptable in the ſight of God and man, which therefore the Chaldee and Syriack expreſs by תְּרַצּוּתָא, from תְּרַץ, *going ſtreight forward*). All theſe three the LXXII. expreſs rather paraphraſtically, than by literal rendring, νοῆσαι δικαιοσύνην ἀληθῆ, καὶ κρίμα κατόρθωσιν, *to underſtand true juſtice, and to ſtreighten* or *rectifie judgment*, the firſt and the third they put together into *true juſtice*, the ſecond they explain by *making ſtreight*, or *right judgment*, yet this alſo, (as their manner is) with ſome aſpect on the word מֵישָׁרִים, *rectitudes*, to which their κατόρθωσιν hath affinity. In this the vulgar departs from them, adhering literally to the Original; onely for *rectitudes*, or probity (as *Caſtalio* moſt fully renders the laſt word) they have *æquitatem, equity*, which looks more on *publick* judicature, and ſo is not ſo proper for the third place, having been contein'd before in the ſecond. In proportion to the two grand heads or ſorts of Proverbs, the *Ethical* Precepts, and the *acute*, or deep Sayings, the three enſuing verſes alſo, 4, 5, 6. will be interpreted, as appears in the *Paraphraſe*, the fourth and fifth belonging to practical wiſedom or prudence, and the ſixth to the underſtanding of hard ſayings, *&c.*

b חַחְבֻּלוֹת

V. 5. *Wiſe Counſels*] From חָבַל, to *bind*, is חֶבֶל, a *rope*, and alſo the *maſt* of a *ſhip*, and thence is חַחְבֻּלוֹת, ſignifying the mariners *art in governing a ſhip*, and ſo more generally the skill of managing, or conducting, whether kingdoms, or any other affairs. In which notion the ancient Interpreters here generally underſtand it, the Chaldee and Syriack reade סַרְבִּרְנוּתָא, *government*, from רבר, which in *Hiphil* they uſe for *governing*, ordering, managing, and ſo the LXXII. κυβέρνησιν, and the Latin *gubernacula*, and the Arabick accords, and this may be either the more publick, the skill of ruling, if need be, a whole kingdom, in reference to the *judgment* preceding, v. 3. or elſe more private, that of every particular man, in ſubduing and regulating paſſions, managing all the affairs of life; and to both theſe great uſes theſe *Proverbs* have a propriety, as will appear in the ſequele.

c פְּלִיצָה

V. 6. *The interpretation*] The notion of פְּלִיצָה ſeems here to be miſtaken. From לוּץ, *cavillatus eſt, deriding* or *ſcoffing*, is הֵלִיץ, in a good ſenſe, to *compoſe*, or diſpoſe, or expreſs any thing, and ſo to interpret, and ſo the noun מֵלִיץ, by Lexicographers is rendred *interpret, advocatus*, and ſo מְלִיצָה, *interpretatio* here, but that not in our ordinary notion of interpreting for explaining a difficulty, but as ἑρμηνεία (which *Aquila* here uſeth) doth in oratory, and ſo in the title of *Demetrius Phalerius*'s book, ſignifie *eloquence*, ſo here it is uſed for any elegant, whether rhetorical or poetical compoſure. So *Eccles.* 47. 17. having mentioned *Solomon*'s *odes* and *proverbs* and *parables*, he adds, καὶ ἐν ἑρμηνείᾳ ἐθαυμάσθη σου ἡ χώρα, *the regions admired thee, in, or for thy eloquence*. Thus 'tis evident the LXXII. underſtood it here, rendring it σκληρὸν λόγον, a *dark ſpeech*. So *Symmachus*, who hath σκολιόμημα, a *problem*, or hard queſtion. So the Syriack and Chaldee, who both render it by פַּלְאָתָא, from פֶּלֶא, *hard, wonderfull*, and though the Interpreter of the *Chaldee* render that *interpretationem*, yet that muſt be in the ſenſe that now I ſpeak of, elſe that word פלא is moſt contrary to it, noting *obſcurity* onely, and not explicating of obſcurities, and ſo the Syriack is rendred *parabolas, parables*, and the Arabick *peregrinos ſermones, ſtrange ſpeech*, agreeably the Interlinear reads *facundiam, eloquence*, and ſo it beſt agrees with the other three expreſſions, before, and after it, in this verſe, *proverbs, words of the wiſe*, and *dark ſayings*, for the laſt of which the LXXII. have αἰνίγματα, *riddles*, and ſo the Chaldee and Syriack. The word both in Hebrew and in them חִידָתָם, from חוּד, to *ſpeak obſcurely* and *acutely*, is of affinity with חָדַשׁ and חָדַת, *novavit*, and from thence *nova dixit, ſpeaking new things*, ſo as a *new ſong*, frequently in the *Pſalms*, is that which is above vulgar, or ordinary, and *nova carmina* in *Virgil, Eclog.* iii. *Pollio & ipſe facit nova carmina*, rare or excellent lines.

d רֵאשִׁית

V. 7. *Beginning*] The double meaning of this word, 1. for the *firſt* in order of time. 2. for the moſt *excellent*, hath been ſhew'd Annot. on *Pſal.* 61. f, where we had this ſame ראשׁ, or *ſentence*, lightly varied; There, *the fear of the Lord is the beginning of wiſedom*, as here of *knowledge*. There, comparing it with *Job* 28. 28. *the fear of the Lord that is wiſedom, and to depart from evil is underſtanding*, (and *Prov.* 9. 10. *the fear of the Lord is the beginning of wiſedom, and the knowledge of the holy is underſtanding*) the latter notion ſeemed the moſt proper: But here, the latter part of the verſe ſeems to determin it to the former; for as the *fools* in the latter part are directly oppoſed to thoſe that have the *fear of the Lord*, by *fools* meaning *Godleſs* men, (ἀσεβεῖς, *impious*, the LXXII. reade, having in the former part farther explain'd the *fear of the Lord* by εὐσέβεια εἰς Θεόν, *piety toward God*) ſo muſt their deſpiſing, or *ſetting at nought* (ἐξουθένουσιν ſay the LXXII.) *wiſedom and inſtruction*, be interpreted ſo as to continue the oppoſition, and be contradiſtinct to the *beginning of knowledge*; whence the reſult is, that as they that want that preparation, or foundation of piety, deſpiſe all ſuperſtructures of that kind, ſo in thoſe that have it, it is the foundation (and that we know is in order of time *firſt* laid) of all true ſaving knowledge and practice; according to which was the note of the *Jewiſh Arab* on *Pſal.* 111. 10. *The firſt thing that wiſedom gives in command is the fear of the Lord*, and *Eccluſ.* 1. 14. *To fear the Lord is the beginning of wiſedom, and it was created with the faithfull in the womb*, referring expreſly to the primacy in order of time; From whence ariſeth that fundamental truth of Chriſtian Divinity, exemplified in the parable of the *ſower* by *Chriſt*, that the ground and immediate cauſe of the efficacy of grace in the hearts of ſome (and not of others) as alſo of their conſtancy and perſeverance, (when others fall away upon temptations) is the preparation of the ſoil (wrought by God's preventing graces) the ſoft mellow temper

of

of humility and piety, and probity of heart, in oppoſition to pride, and impiety, and unmortified paſſions, love of the world, &c. To which it is conſequent, that thoſe that are not thus qualified, the fool, or impious here (of whom the Pſalmiſt ſaith, the *ungodly is ſo proud that he careth not for God*, and both *Solomon* and S. *James*, that *God reſiſteth the proud*, all ſuch as are of that impious temper, when he *gives grace*, and *more grace to the humble*) ſhould deſpiſe or ſet at nought wiſedom and inſtruction, fruſtrate and evacuate all the methods that are uſed by God for their converſion and ſalvation. Which ſenſe being prefer'd here, there will be place notwithſtanding in the *Pſalmiſt*, and *Prov.* 9. 10. for the other notion, as *Eccluſ.* 1. we ſee there is, where, after the words recited from v. 14. which refer to primacy of time, follows, v. 16. to *fear the Lord is fulneſs of wiſedom*, &c. which is the height of the other notion. In the LXXII. their reading of this verſe, there is a large addition inſerted, for after Ἀρχὴ σοφίας ὁ φόβος Κυρίου, *the fear of the Lord is the beginning of wiſedom*, (for דַּעַת, *knowledge*, rendring σοφίαν, *wiſedom*, as in the *Pſalm* it was, and herein the Chaldee and Syriack, and Latin and Arabick agree with them, reading חָכְמָה, *wiſedom*, &c.) they add from *Pſal.* 111. 10. συνέσεως δὲ ἀγαθὴ πᾶσι τοῖς ποιοῦσιν αὐτὴν, *a good underſtanding have all they that doe it*, and yet farther, εὐσέβεια δὲ εἰς Θεὸν ἀρχὴ ἀδίκως, *but piety toward God is the beginning of ſenſe*, or *feeling*, which is but their (or ſome others) ſcholion, as it were, or farther explication of the grand maxim, and then follows σοφίαν δὲ καὶ παιδείαν ἀσεβεῖς ἐξουδενήσουσιν, *but wiſedom and diſcipline the wicked ſhall ſet at nought.*

חִנָּם V. 17. *In vain*] The difficulties of this verſe, which have cauſed the various interpretations of it, both among *Jewiſh* and *Chriſtian* writers, ſeem all to depend on this one word חִנָּם, which we render *in vain*, and ſo they may be removed by explaining it. The word coming from חָנַן, *gratificatus eſt*, hath a double ſignification, for as it excludes *merit*, ſo it excludes *reward*, the *effect* as well as the *cauſe*. As it excludes merit, ſo it is beſt rendred [*without cauſe*] and if a kindneſs be thus done [*without cauſe*] then 'tis δωρεὰν, *gratuito*, out of mere mercy, or favour; if any ill turn, then 'tis ἀδίκως, *unjuſtly*, which two, though they be as contrary as injuſtice and exceſſive mercy, yet among the Helleniſts one is frequently taken for the other, ſee *Pſal.* 35. 19. and *Jo.* 15. 25. *they hated me* δωρεὰν, not out of mere favour, but *without* any *juſtice*, or deſert. As it excludes the effect or ſucceſs, and ſo the *reward* of the action, that which the actour hath in his proſpect, ſo 'tis moſt properly rendred μάτην, *fruſtra*, *in vain*, without effect. And then the queſtion is whether of theſe notions belongs to it; The Syriack ſeems to take it in the former ſenſe, rendring it ܒܛܠܐ *fraudulently*, or *perverſly*, or maliciouſly, and in this ſenſe the Hebrew writers give various interpretations of it; which, becauſe I cannot approve any of them, I recite not. For the Chaldee and Latin agree on the latter ſenſe, דְּמָן, *fruſtra*, *in vain*; and to that the context well accords, for having exhorted not to yield to the tempters, whatſoever the pretended advantages or baits are, he deters them, v. 16. by the great guilt of blood they ſhall incur by conſenting; and farther, v. 18. by the danger that from this will divolve on their own lives, which being great and viſible evils, and as ſuch repreſented to them, this ſimilitude taken from *birds* is very pertinent, which, when the net is ſpread, and baited for them, if they ſee the net, will fly away, and never be circumvented by the bait, and then all the fowlers arts are *in vain*; and ſo are the tempters fair promiſes ineffectual; any prudent man that ſees what miſchief the yielding will bring upon him, will be ſure to fly from them. In the laſt place the Septuagint's rendring will deſerve to be conſidered, who reade ὅτι οὐκ ἀδίκως ἐκλείπουσι δίκτυα πτερωτοῖς, *for not unjuſtly the nets are ſpread for the winged creatures*; where it will be hard either to give any account of the addition of [οὐ, *not*] when, v. 11. the ſame word, חִנָּם, is by them duly rendred [ἀδίκως, *unjuſtly*] the direct contradictory to [οὐκ ἀδίκως, *not unjuſtly*] here, or of the ſenſe or pertinency of the place, if it be ſo underſtood; Neither is it imaginable that the οὐ is ſuppoſititious, crept in through errour of Tranſcribers, both becauſe the γὰρ, that follows, cannot be fit to begin a ſentence, and becauſe all Copies agree in the reading, οὐ γὰρ, and becauſe the Fathers in their citations generally reade it thus, witneſs two for all, firſt * S. *Barnabas* in his Epiſtle, § iv. and 2. † S. *Cyril* of *Alexandria*, on *John* i. 11. The one thing that ſeems probable here, is, that the words were deſigned by the LXXII. by way of interrogation, the more ſtrongly to affirm and aſſevere (as our Engliſh doth by *ſurely*) and then, as it is ordinary with the Helleniſts to uſe one ſignification of the Hebrew, when it is equivocal, for another, ſo here ἀδίκως, *unjuſtly*, being taken for μάτην, *in vain*, the rendring will be clear, *For are not the nets ſpread in vain for winged creatures?* underſtanding and ſtrongly intimating that undoubtedly they are. That the Fathers, which thus recite their words, thus reade them, I am not able to affirm; But this is manifeſt, that they draw the very ſame concluſion from the verſe, though perhaps another way, *viz.* that God having ſhew'd men the way of truth, and given them means to make uſe of it, may juſtly deſtroy them, if they ſhall go on in deeds of darkneſs, and that herein men are authours to themſelves of all their ſufferings. To this ſenſe are the foremention'd places in S. *Barnabas* and S. *Cyril*: In the Epiſtle of S. *Barnabas* it is thus introduced, and made uſe of; We have not the Greek, but the Latin lies thus, *Supergratulari ergo debemus domino, quia & præterita nobis oſtendit, & ſapientes fecit, & de futuris non ſumus ſine intellectu, dicit autem,* οὐκ ἀδίκως ἐκλείπει δίκτυα πτερωτοῖς, *Hoc dicit quia juſte peribit homo habens viam, veritatis ſcientiam, & ſe à via tenebroſa non continet, adhuc. We ought to be extremely thankefull to the Lord, becauſe he hath both ſhewed us what is paſt, and made us wiſe, and concerning things to come we are not without underſtanding,* whereto having added this Proverb, he preſently gives this gloſs of it, *This he ſaith becauſe the man ſhall juſtly periſh who hath the* [*luminous*] *way, the knowledge of the truth, yet doth not contein himſelf from the dark way.* And ſo S. *Cyril*, upon thoſe words of S. *John*, *This is condemnation, that light came into the world*, &c. where he renders the cauſe of this their condemnation, from this verſe in the *Proverbs*, οὐκ ἀδίκως, &c. and gives the reaſon, οἱ γὰρ ἐξὸν φωτοφορίζεσθαι, φησὶ, τὸ ἐν σκότει κεῖσθαι προῃρῆσθε, πῶς οὐκ ἂν εἶεν εἰκότως αὐτοὶ καθ' ἑαυτῶν αἱμάτων δεινῶν ὀφειλαὶ, καὶ αὐτόμολοι πρὸς τὸ πεσεῖν, ἃ καὶ διαφύγειν ἔξεσι, οἵπερ ἦσαν ὀρθοὶ καὶ πραγμάτων ἐξεταταὶ, τὸ φαυλίζεσθαι μᾶλλον ἐλέσθαι τὸ μὴ τοιοῦτο φερεγγύους, καὶ καθ' ἁμαρτάνων δικτύρα ποιεῖσθαι μελετῶντες τὰ αἰσχίονα; *for*, ſaith he, *they who, when they may be illuminated, had rather remain in darkneſs, how ſhall they not be deemed to determin miſchief to themſelves, and to be volunteers in ſuffering what they might avoid, if they had paſs'd right judgment of things, and prefer'd light before the contrary, and that which is better before the worſe*: adding, that God hath left them *free will*, inclining this or that way, ῥᾳθυμίας οἰκείας, *by*

* Edit. Poſſ. p. 117. † p. 155. d.

by their own bendings, that ſo they might be capable of praiſe and puniſhment for good or ill doing, according to that of *Iſa.* 1. *If ye be willing and obedient ye ſhall eat the good things of the earth*, &c. by all which it is manifeſt, that he thus underſtood and appeal'd to this *Proverb*, as a teſtimony that light might be made uſe of to repell and avoid temptations, and that the juſtice of our condemnation proceeded from our neglecting to make uſe of it, and ſo, that the power given to men by God, together with light, or knowledge of duty, as the *wing* join'd to the *eye*, were ſufficient, if made uſe of, to ſecure men againſt ſnares, though they were never ſo cunningly baited; which as it is the very importance of this verſe, which I have pitcht on, ſo can it with no propriety agree to the words cited from the LXXII. unleſs they be read interrogatively, and being ſo read, they are moſt commodious to bear all the ſtreſs that he lays upon them, and to found that great piece of chriſtian divinity, that they to whom God hath revealed his will, are by the conjunction of his grace to his word, enabled to reſiſt temptations, have means afforded them to get out of ſnares, (the Ἔκβασις, or *eſcaping*, which St. *Paul* ſaith *God will give together with the temptation*) and that hereon vertue and vice, all that is rewardable and puniſhable, and the whole judgment to come, depends, God giving, or being ready (in anſwer to our conſtant prayers and endeavours) to give ſufficient ſtrength to perform, what he now under the Goſpel requires and accepts, and all vertue conſiſting in the diligent exerciſe of this power, (whereby alſo 'tis improved) and all mortal ſin in the neglect of it.

f חָכְמוֹת

V. 20. *Wiſedom*] The Hebrew is literally *wiſedoms* in the plural, but with a verb following in the ſingular; And there is no ſignal notation in that, onely an Hebrew poetical elegance; when it is ſaid of Her, *ſhe crieth, and uttereth her voice*, &c. that gives *wiſedom* the notion of a perſon, that cries and makes proclamation, and that as publickly as is poſſible, (ſo the places aſſigned to her *crying* ſignifie, ſee Note g.) The onely difficulty to be explained will be, what is the full notion of *wiſedom* here, which will alſo have an influence on this whole book, the precepts whereof are all parts of this proclamation of *wiſedom*. And 1. 'tis certain, that as *wiſedom* is oppoſed to *folly*, and folly in ſacred ſtyle, is all impiety, ſo wiſedom is univerſal piety, or obedience of all ſorts due unto God, and ſo the precepts of univerſal righteouſneſs are the *proclamations* of *wiſedom*. 2. As there have been divers ways of revealing God's law and will unto man, ſo there are divers notions of wiſedom; the Jewiſh Interpreters herein have not gueſt amiſs, that wiſedom ſignifies ſometimes the *Law of Moſes*, together with the meſſages of the Prophets, and theſe preſuppoſing the eternal Law of Nature, whereon both theſe were ſuperſtructed, and all together make up the firſt grand œconomy, that of the Old Teſtament, given to all the Sons of *Adam* and *Noah*, but with more peculiarity, and explicitneſs, and addition of many poſitive laws to the *Jews*. 3. As God's will was moſt eminently and illuſtrioufly revealed to the whole world by *Chriſt*, his eternal Son, whoſe title it is to be the *wiſedom of the Father*, and in whom *are hid all the treaſures of wiſedom, and knowledge*, ſo *Chriſt* himſelf, together with his ſpirit, or divine grace, is moſt reaſonably reſolved to be conteined under this ſtyle of wiſedom, *Sapientia quæ Chriſtus eſt, wiſedom which is Chriſt*, ‖ ſaith *Hilary* of this place, and his preaching foretold by *wiſedom's crying*. And ſo many other paſſages in this book have their moſt eminent, and even moſt literal completion in him, and cannot well be aſſigned any lower notion. That all theſe ſignifications of wiſedom ſhould belong to the word in every place, where it is uſed, there is no neceſſity; It is much more reaſonable, that the content ſhould determin to which of them it is moſt ſpecially to be reſtrein'd in each ſingle place, allowing it ſometimes the more general comprehenſive notion; and ſo here it ſeems to have, that of the *Law of God*, by whomſoever revealed to men, but eſpecially by *Chriſt*.

‖ Enarr. in Pſal. 118. p. 468.

g בַּחוּץ

Without] The ſeveral places that here are named, wherein *wiſedom cries and utters her voice*, are conceived ordinarily to denote the ſeveral ſorts of men, to whom God's law is revealed; the vulgar, noted by the *ſtreets*, the magiſtrates by the *gates of the city*, (to which the LXXII. are favourable, reading ἐν πύλαις δυναστῶν, *in the gates of the magiſtrates*) who ſate and judged in the *gates*; and the rich citizens by the city and *chief places of concourſe*; But the more ſimple plain meaning ſeems to be the moſt natural, that there is an enumeration of all the publick places where, or from whence proclamations are made, the *highways*, the *ſtreets*, the *tops of houſes*, the *gates* where all go in and out, and particularly the *Metropolis*, or chief City, *Jeruſalem*, from whence all laws that are proclaimed, are diſperſed to the leſſer cities and regions. Thus בַּחוּץ will be no more than *without doors, foris*, ſaith the Latin, as that is oppoſed to *ſecretly*, or perhaps in the *high-ways*, where paſſengers go, ἐν ἐξόδοις, ſay the LXXII. *in the goings out*, or *ways*, of which * ſaith St. *Hilary*, *Quod nos in exitibus dicimus, Græcitas ex Hebræo, ἐν ἐξόδοις, tranſtulit*, making this the literal rendring of the Hebrew, and defining the *exitus* to be properly *ubi ex multis anguſtiis viis in unam coitur, where from many narrow ways they meet into one*; From whence *Salvian* hath *in exitu* † (*ad Eccl. Cath.* l. IV.) and applies it to *old age*, or *going out of the world*; Then בָּרְחֹבוֹת, *in the broad places*, or *ſtreets* or *market-places*, *Urbium vias*, ‖ ſaith *Hilary*, the *ways or ſtreets of cities*, where proclamations are frequently made; Then בְּרֹאשׁ הֲמוֹנוֹת, *in the head of tumults*, or *meetings* or *concourſe*, which the ancients interpret to be the *tops of houſes*, which were wont to be places of walking, and ſo of meeting, ἐπ' ἀκρων τειχίων, ſay the LXXII. *on the top of the walls*, as *walls* ſignifie *caſtles* or *houſes*, and ſo the Chaldee and Syriack, בְּרִישׁ בִּירְתָא, *from the tops of caſtles or houſes*, (ſo בִּירָא with them ſignifies an *houſe* or *caſtle*) thoſe being the places of advantage, from whence proclamations were made, and ſo *Luk.* 12. 3. *proclaiming on the houſe top*, is oppoſed to that which is *whiſpered in the ear*; and ſo when *James* the *juſt* was kill'd, it was as he was preaching on the *houſe top*, ſaith *Euſebius*: And ſo the other two expreſſions, in the *openings of the gates*, in the *cities*, are evidently to the ſame purpoſe, to denote no more, but the *publick* revelation, and promulgation of theſe laws of wiſedom; which (though in ſome degree before) was moſt eminently fulfilled by *Chriſt*.

* Enarr. in Pſal. 118. p. 468.

† p. 465.

‖ Ibid.

h וַתִּפְרְעוּ

V. 25. *Set at nought*] The Hebrew וַתִּפְרְעוּ, from פָּרַע, *ocioſus*, or *vacuus fuit*, is moſt fully rendred by *fruſtrating*, or *voiding*, or making unprofitable; ſo the LXXII. reade ἀκύρους ἐποιεῖτε τὰς βουλάς, *made fruſtrate my counſels*; agreeable to which is that of our Saviour, *Luk.* 7. 30. where he ſaith of the *Phariſees*, that ἠθέτησαν τὴν βουλὴν τοῦ θεοῦ, *they fruſtrated the counſel of God toward them*. The Chaldee Copies reade וְשַׁנְיִתוּן, *and have changed*] but it ſhould without queſtion be וְשַׁטְיִתוּן, *and neglected*, or *deſpiſed*, for ſo

ſo the Syriack, which in this book keeps cloſe to the Chaldee, reade ... What is here ſaid of this word belongs to the uſe of it again, ch. 8. 33.

i בְּשׁוֹאָה V. 27. *Deſolation*] The Hebrew שׁוֹאָה, ſignifies being *waſted, deſolated*, but primarily *tumultuated or ſo*; and ſo here it will beſt ſitly rendred בְּשׁוֹאָה *as a tempeſt*, (for ſo it will beſt agree with the *whirlwind* that follows) when on a ſudden a great noiſe and tumult is made, and ſo men are put into a great fright of ſome ſudden approaching danger, though not knowing what it is, they are leſs able to prepare for the averting it. The Chaldee reade בְּשַׁלְיָא, *as a tempeſt*, or בְּשַׁלְיָא, *in*, or *with a tempeſt*, and ſo the Syriack ... *with a tempeſt*. The LXXII. render this part of the period paraphraſtically, but exactly to this ſenſe, ... *and when a tumult comes ſuddenly upon you*; and the Latin, *cum irruerit repentina calamitas*, *when a ſudden calamity breaks in*, interpreting פַּחַד, *fear*, by *calamity*, as v. 26. *quod timebatis*, *what ye feared*, where the LXXII. render ἀπώλειαν, *deſtruction*, which is the cauſe of *fear*, (and ſo *fear* is frequently taken for the thing feared, ſee Annot. on *Luk.* 1. q.) and בְּשׁוֹאָה, by *ſudden* or *tumultuous*. And this ſuggeſts an unanſwerable argument, why it ſhould not be rendred *deſolation*, becauſe that would be *tautological*, *idem per idem*, the *fear* annexed ſignifying the object of *fear*, *deſolation*, or *deſtruction*. And juſt thus is the word uſed, ch. 3. 25. where we render *deſolation of the wicked*, but in the notion of *tumult*, beſt agreeing with the *ſudden fear*, or *danger* precedent, the LXXII. therefore render it ἐπιφορὰς ἀσεβῶν, *the violences of the wicked*.

k יְשַׁחֲרֻנְנִי V. 28. *Seek me early*] It is true that שַׁחַר ſignifies *the morning*, and with relation to that, the Syriack and the vulgar Latin, and our Engliſh have rendred the word ..., *they ſhall come betimes*, ſay the Syriack, *mane conſurgent*, *ſhall riſe in the morning*, the Latin, and *ſeek early*, in our Engliſh; But it is as vulgarly known, and granted that the verb שָׁחַר, from whence that comes, ſignifies ſimply *to ſeek*, and that from thence the noun comes to ſignifie *the morning*, becauſe that is the time of *ſeeking*, what in the night had been loſt, or could not be found. And then it is here to be conſidered, that the great guilt of thoſe, which are here ſo ſeverely puniſhed, was, that they had not *ſought God* in *time*, or *early*, and now onely, when their deſtruction ſeiſed them, call'd and importuned him. Which makes it unreaſonable to render it [*ſeek him early*] when 'tis ſo viſible, that it was *too late*, that they ſought him, and *ſeeking* and *calling* (we know) are words of the ſame importance, to note earneſt, or diligent, or importunate prayer, and ſo are *calling*, and *ſeeking* here. The LXXII. therefore renders it ſimply ζητήσουσιν κακοὶ, *the wicked ſhall ſeek*, and the Chaldee נְקָרְיָן, *ſhall cry*, and that they may doe, when 'tis too late, and not obtein, *many ſhall ſeek to enter*, *and ſhall not be able*, many ſhall *knock*, and *call*, when the *door is ſhut*, and be rejected, which they ſhould not, if they had been carefull to doe it more *early*. By this the ſame word, ch. 8. 17. muſt be ruled, and ſo beſt rendred, *thoſe that ſeek me ſhall find me*, proportionably to our *Saviour*'s promiſe, *ask and ye ſhall have*, *ſeek and ye ſhall find*, and ſo the LXXII. reade there οἱ δὲ ἐμὲ ζητοῦντες εὑρήσουσι, *they that ſeek me ſhall find*, and ſo the Syriack ... *thoſe that ſeek*.

In this chapter beſide thoſe that have been noted, there are theſe ſignal variations of the LXXII. from the Hebrew. V. 11. for נִצְפְּנָה לְדָם נָקִי רָשִׁים, *let us lie in wait for the innocent without cauſe*, they reade ἀνομίαν δὲ εἰς ψυχὴν δικαίου ἀδίκως, *let us unjuſtly lade the righteous man on*, or *in the earth*, taking the ל for redundant, as oft it is, and then taking נִצְפְּנָה in the original notion of צָפַן for *hiding*, they paraphraſe and expound it by *hiding in the earth*, *or* in the notion of ἐν as oft it is uſed.

V. 12. Inſtead of וְתַמִּים כְּיוֹרְדֵי בוֹר, *and whole, as they that go down into the pit*, they reade, ... *and let us take away their memory from the earth*, merely as a *paraphraſe* of the other.

V. 14. For בִּיס אֶחָד יִהְיֶה לְכֻלָּנוּ, *one purſe ſhall be to us all*, they reade ... *let us all have a common purſe*, *and let there be one ſachel to us*, reading יִהְיֶה in the imperative ſenſe, as it is frequent, and adding the reſt by way of explication.

V. 18. For וְהֵם לְדָמָם יֶאֱרֹבוּ יִצְפְּנוּ לְנַפְשֹׁתָם, *and they ſhall lay wait for their blood, they ſhall lurk privily for their lives*, they reade Αὐτοὶ γὰρ οἱ φόνου μετέχοντες, ἐπισωρεύοντες ἑαυτοῖς κακὰ, ἃ δὲ κατεργάζονται ἀνδρῶν ἀδικίαν κακὰ, *for they that partake of murther, treaſure up evil things to themſelves, but the overſion of wicked men is*, or *ſhall be evil*. Merely by way of *paraphraſe*.

V. 19. For בֹּצֵעַ בָּצַע, *deſiring again*, they reade συναλλάσσουσι τὰ ἄνομα, *they commit unlawfull things*, expreſſing covetouſneſs by that effect of it, which is ſet down before v. 11. and for אֶת נֶפֶשׁ בְּעָלָיו יִקָּח, *ſhall take* or *catch the ſoul of the owners* thereof, they reade τῇ γὰρ ἀσεβείᾳ τῶν ἑαυτῶν ψυχῶν ἀφαιροῦνται, *by wickedneſs they deſtroy their own ſoul*, a clear paraphraſe.

V. 20. For חָכְמוֹת תָּרֹנָּה, *crieth*, they reade σωφροσύνη, *is celebrated*, but perhaps took it not in a paſſive ſenſe, and then 'tis literal enough, *wiſedom ſingeth*. For תִּתֵּן קוֹלָהּ, *gives* or *lifts up her voice*, they reade παῤῥησίαν ἄγει, *uſeth freedom* of *ſpeech*, or *boldneſs*, which is no unfit paraphraſe.

V. 21. For בְּפִתְחֵי שְׁעָרִים, *in the doors* of *the gates* they reade ἐπὶ πλατείαις δυναστῶν παρεδρεύει, *ſits by*, *in the gates of the Noblemen*, plainly taking שַׁעַר for the place of *Judgment*, *Deut.* 25. 7. For אִמְרֶיהָ תַאמֵר, *uttereth her words*, by way of paraphraſe they reade παῤῥησίαν λέγει, *ſaith confidently*.

V. 22. For *how long*, &c. they reade ἕως ἂν χείρων ἀκακοι ἔχωσι τὸ δικαιοσύνης, ὡς αἰσχυνθήσονται, οἵδε ἀφρονες τὸ ὕβρεως ὄντες ἐπιθυμητὰ ἀσεβεῖς γενόμενοι ἐμίσησαν ἀΐδιον, *As long as the innocent adhere or keep cloſe to righteouſneſs, they ſhall not be aſhamed, but fooliſh men being deſirous of contumely, becoming impious, have hated ſenſe* or *underſtanding*. Here 'tis plain they tranſlate עַד מָתַי, *how long*, without an interrogation, and then it is ἕως χείρων, *as long as*, Then they take פְּתָיִם in a good ſenſe, not for *fooliſh*, and ſo *ſimple*, but ἀκακοι, *innocent*: ſo they doe, v. 4. and ch. 8. 5. and ch. 14. 15. and chap. 21. 11. Next they ſeem to have read תָּאֹהֲבוּ for תְּאַוְּתוּ, and ſo render it ἔχωσι, in the Helleniſtick notion of that word, for being *united* to, *adhering*, which making an imperfect period, they ſupply the ſeeming Ellipſis, by underſtanding לֹא תֵבֹשׁוּ, *they ſhall not be aſhamed*; And then the following words proceed currently enough: Then in the end of the verſe where תָּשׁוּבוּ לְתוֹכַחְתִּי is conſtrued, καὶ ὑπεδύσαντο ἐλέγχοις, *and they became liable to reproofs*, they ſeem to have taken ת for י, and ſo reade וְישׁוּבוּ לְהֵיטִיחוֹת without the ſuffix, which gives their ſenſe, and *ſhall return* to, i. e. *ſuffer rebukes*. In the ſame verſe for רוּחִי, *my ſpirit*, they

they reade ῥῆμά μου τοῦτο ῥῆσον, the *ſpeech of my breath*, in the notion of רוּחִי for *breath*, as that is the inſtrument of *ſpeech*.

V. 24. For לֹא אֲבִיתֶם, *ye refuſed* or *would not*, they reade ἠπειθήσατε, *ye diſobeyed*, as the Alexandrian copy, οὐ προσηκούσατε, *ye heeded* not, fully to the ſenſe.

After v. 27. the LXXII. add ἡ ὅταν ἔρχηται ὑμῖν ὄλεθρος, *or when deſtruction comes to you*, as a farther explication.

V. 32. For בִּי מְשׁוּבַת פְּתָיִם תַּהַרְגֵם, *for the turning away of the ſimple ſhall ſlay them*, they reade Ἀνὴρ ὃν ἐὰν ἀδικήσῃ νηπίους, φονευθήσονται, *For, for that they have wronged the little ones, they ſhall be ſlain*, merely upon the former miſtake, v. 22. that פְּתָיִם ſignifies *innocent ſimplicity*; and thence taking מְשׁוּבַת in an active ſenſe, for *ſubverting* or wronging thoſe innocents.

For שַׁלְוַת, *proſperity*, or tranquility, they reade ἐξετασμὸς, *examination*. The word שָׁלֵוָה ſignifies to be in *peace*, and quiet, and beſide the uſe of that, for *proſperity*, it is ſometimes taken for that *ſtilneſs* or *peaceableneſs*, which hath *treachery* under it; as when *Joab*, 2 *Sam.* 3. 27. *took Abner aſide to ſpeak with him quietly, or peaceably*, it ſignifies inſidiouſly, or treacherouſly, and the LXXII. there renders it ἐν δόλῳ, *in treachery*: So *Dan.* 8. 25. בְּשַׁלְוָה is by them rendred ἐν δόλῳ, *by deceit*. In this ſenſe they ſeem to have taken it here, in conſequence to the former interpretation of *ſubverting the ſimple* or *innocent*, (to which the 11th verſe might lead them) and then I ſuppoſe they uſed ἐξετασμὸς in the notion of ἐνέδρα, *treachery*, becauſe *examinations* of others are eſpecially deſigned to that end, to *entrap* them whom they examine.

CHAP. II.

1. MY Son, if thou wilt receive my words, and hide my commandments with thee;

2. So that thou incline thine ear unto wiſedom, and apply thy heart to underſtanding, a

3. Yea a if thou crieſt after knowledge, and lifteſt up thy voice for underſtanding,

4. If thou ſeekeſt her as ſilver, and ſearcheſt for her, as for hid treaſures,

5. Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.

Paraphraſe.

1, 2, 3, 4, 5. The advantages of piety being ſo conſiderable, what ſhould avert any man from the vigorous purſuit of it? Sure, not that which perhaps is, (becauſe nothing elſe can be) pretended, the difficulties of attaining it. For whether it be in relation to our underſtanding the rules of it, or to our practice of them, the difficulties are not ſuch, but that we may, by God's help, which he is not backward to afford, be confident to overcome them. The whole matter may be referr'd to two heads, the ſame that were forementioned, ch. 1. 7. firſt the fear of the Lord, as that ſignifies a pious, and humble, tender fear of diſpleaſing him, and ſecondly, the knowledge of God, as that alſo includes an uniform practice, anſwerable to that knowledge; and toward each of theſe God fails not to contribute his part, to the firſt by his preventing, to the ſecond by his illuminating, and exciting, and aſſiſting grace: All that is demanded of us, is but to receive theſe, and faithfully to make uſe of them, to the purpoſes to which they are afforded. And our duty in this behalf is made up of four branches, 1. an humble pliableneſs to receive inſtruction when 'tis offered, together with a care to lay up what is thus received, for the direction of our lives; 2. a bending our ſtudies that way, taking our ſelves off from the groſſer cogitations of the world, and fleſh, and applying our ſelves to the great concernments of our ſouls: 3. a conſtant earneſt importunate petitioning of God, the fountain of all grace, for thoſe illuminations and aſſiſtances, which our wants ſuggeſt, and our condition makes neceſſary for us: 4. an ardent affection and deſire, and a vehement purſuit, animated therewith, ſuch as is ordinarily found in men toward the gains and advantages of the world, when they will not be gotten otherwiſe; and ought in all reaſon to be much more vigorouſly imployed in the gaining of this divine treaſure. Theſe he that wants, hath none to accuſe but his own ſloth, and great injuſtice, (God being not wanting to him, in his readineſs to contribute ſufficiently toward the acquiring of them.) And he that hath them, need never doubt, but he ſhall effectually attein what he ſo earneſtly and ſincerely purſues.

6. For the Lord giveth wiſedom, out of his mouth cometh knowledge and underſtanding.

6. For certainly God, to whom his petition is addreſt, is abundantly able to furniſh him. He is the unexhauſted fountain of grace, revealing his will, the rule of piety, and aſſiſting to the performance of it.

7. He layeth b up * ſound wiſedom for the righteous, he is a buckler to them that walk † uprightly.

7. And to thoſe that ſincerely make uſe of his preventing grace, receiving what he gives, and negotiating with it, he will give that abundance of aſſiſting grace, that ſhall ſufficiently enable them to walk acceptably before him; This is laid up for them, as riches in an inexhauſtible treaſure, and ſhall never fail to be ſeaſonably diſpenced to them, as they have need of it; God having promiſed to be the protectour of thoſe that keep cloſe, and approve their obedience to him; and the moſt eminent part of that protection is to ſtand by them, and aid and ſupport them in all their temptations.

* ſubſtance for the upright, *or* ſincere.
† perfectly, חֹם בְּלֹא מוּם, without ſpot, Chald.

8. ‖ He keepeth the paths of judgment, and * preſerveth the way of his ſaints.

8. To keep a ſtrong and watchfull guard over all thoſe ways that he hath authorized men to walk in (ſuch are the practices of all Chriſtian vertues, exact juſtice, and charity, and mercy, and piety towards God) and conſequently to ſecure them, as long as they ſhall continue ſtedfaſt, to thoſe ways, and not wander out of them into blind paths of their own; And as he hath promiſed, ſo he is ſure to perform; Thoſe that adhere to him he will never fail to preſerve in ſafety.

‖ to keep, לִנְצֹר, φυλάξαι, LXXII.
* he ſhall preſerve, יִשְׁמֹר.

9. This then is the ſure courſe (viz. diligence, prayer, &c.) to arrive to that experimental knowledge of all vertue, whether that of juſtice and charity, in private life, or uprightneſs in publick adminiſtrations (ſee v. 3. and Note a) and to diſcern the agreeableneſs of exact walking (and of all vertuous practice) to the eternal laws of reaſon and Religion, that are planted in man's heart by God, and to become able to ſteer thy whole life by thoſe excellent rules of all ſorts, and never tranſgreſs any of them.

9. Then ſhalt thou underſtand righteouſneſs, and judgment, and ς † equity, yea every good path.

† the rectitudes of every, כָּל, Chald. כְּחֵדָא, Syr.

10, 11. And when by theſe cloſer and more intimate embraces, by the conſtant practice of vertue, and experience of the ſweetneſs of it, (which at a diſtance is never diſcerned, wicked men knowing not what belongs to it) thou comeſt to eſteem it as it really is, the moſt deſirable, valuable, and even ſenſual pleaſing courſe, (eſpecially if compared with the unſatisfying empty joys, or rather vexations and burthens of the fleſh and world) this very apprehenſion of it, if there were nothing elſe, will prove a conſideration of great efficacy, a competent armature againſt all temptations, whenſoever any the moſt ſpecious, promiſing, ſenſual, or ſecular bait ſhall invite and ſolicit thee out of thy road of obedience, and adherence to the commands of God, thine own judgment will aſſure thee that it bids thee to thy loſs, that by catching after that phaſme or ſhadow of falſe pleaſure, thou ſhalt deprive thy ſelf of the moſt real, ſolid, and durable joys which are all made up in the conſtant exerciſes of all moral and Chriſtian duties, humility, meekneſs, mercifulneſs, peaceableneſs, contentedneſs, temperance, purity, juſtice, &c. and are not to be found in the confines of the contrary vices, which beſide the wounds and gratings of an accuſing conſcience, bring all manner of uneaſineſs and diſſatisfactions along with them, nay even pains and torments after them. And this, one would think, ſhould be ſufficient to uphold and continue us unchanged in the ways of vertue, to fortifie us againſt all ſuch treacherous competitours, as come on purpoſe to rob, and waſte, and undoe, when they moſt pretend and undertake to gratifie and oblige us,

10. When wiſedom entreth into thy heart, and knowledge is γ pleaſant unto thy ſoul;

11. Diſcretion ſhall ‖ preſerve thee, underſtanding ſhall keep thee.

‖ keep a guard over thee, תִּשְׁמָר עָלֶיךָ

12. To ſecure us from the ſnares that tempters are ready to lay for us, ch. 1. 10. and keep us from imitating or aſſociating with them in their unlawfull deſtructive practices, deſigned to ſhed others blood, but generally redounding to their own miſchief, bringing that on themſelves which they projected againſt others, ch. 1. 18, 19.

12. To deliver thee from the way of the evil man, from the man that ſpeaketh * ∫ froward things.

* ſubverſions (ſee Deut. 29. 23.) *or* perverſneſſes, v. 14. חִרְפֻּכוֹת

13. Conſidering what a † ſtrange irrational choice it muſt needs be to forſake what is ſo infinitely valuable and advantagious, in exchange for that which is ſo deteſtable and deſtructive, even the ſame that it would be to leave a direct lightſome way, that conducts to all bliſs, for a melancholy gloomy crooked path, that leads to eternal miſery.

13. η † Who leave the paths of uprightneſs to walk in the ways of darkneſs.

† The LXXII. here add the interjection, Ὦ οἱ ἡγεμονεύοντες, &c. *O ye that leave, by way of exclamation or expoſtulation.*

14. Can there be any thing ſo diſtant from right judgment, ſo contrary to all even humane meaſures, as to delight and take joy in doing things that are moſt deteſtable, without any intuition of gain or advantage by them, to place a felicity in affronting God and nature, and going on obſtinately and imperſwaſibly in ſuch abhorred fruitleſs courſes, which, beſide the pleaſure of oppoſing all that is good, (which none but devils, one would think, ſhould have taſte of, or appetite to) have nothing elſe to recommend them to any man?

14. Who rejoyce to doe evil, and delight in the frowardneſs of the wicked.

15. Were they not as crooked and diſtorted as their ways are, were not their hearts ſet wholly on oppoſing and deſpiſing of all that is good, and perverſly bent never to hearken to any ſober counſels, it were impoſſible they ſhould thus like and love their wandrings and prevarications, ſuch chargeable gainleſs variations from their duty.

15. Whoſe ways are crooked, and they ‖ ς froward in their paths.

‖ ſcornfull, obſtinate, perverſe, נִלְוִים

16. The very ſame method will fortifie thee againſt all other the moſt enticing enſnaring ſins, particularly that of unlawfull embraces; The vertue either of virginal or conjugal chaſtity is certainly ſo much more pleaſant and deſirable, than the liberties of various luſt, be it recommended to thy phancy by never ſo many flattering and falſe colours, that thy own judgment and diſcretion, v. 11. is ſufficient to arm thee againſt any ſuch, be they never ſo inſinuating, propoſals.

16. To deliver thee ζ from the ſtrange woman, even from the ſtranger which * flattereth with her words.

* ſmootheth her חֲלִיקָה

17. Were there nothing but the breach of the conjugal faith and perjurious falſeneſs that ſuch commiſſions are guilty of, this were enough to avert any man from this ſin with another man's wife; The adultereſs is a moſt ſcandalous diſloyal perſon, breaks through the greateſt obligations both of duty and kindneſs, juſtice and gratitude to her lawfull and tender husband, and having entred into mutual ſacramental bands, a moſt ſtrict covenant to him, and vow to God of continuing her love and faith to him conſtant and undefiled, ſhe moſt traiterouſly violateth all theſe obligations, and thou that joyneſt with her in the ſin, art, beſide thine own, guilty of all her falſeneſſes.

17. Which forſaketh υ the guide of her youth, and forgetteth the covenant of her God.

18. But beſide the horribleneſs of the ſin, the puniſhments which it muſt expect to meet with, may moſt reaſonably deter any man from it; All the plagues and miſeries of this world, and rottenneſs and wretched diſeaſes and death, are the ordinary attendants of it; Whilſt men are in purſuit of this ſin it ſpeaks them fair, v. 16. promiſes them pleaſure at a diſtance, but they that are thus enſnared find an abyſs of infelicities inſeparably annext to it.

18. For her houſe enclineth unto death, and her paths θ unto the dead.

19. And beyond all, one curſe attends this ſin, that it is a kind of hell to them that are once engaged in it; As to him that is once in thoſe chains of darkneſs, there is no poſſibility of returning to a capacity of any tolerable, much leſs happy life; ſo thoſe that are any thing deeply immerſt in this ſin of adultery ſeldom ever get out of it again; Experience ſhews of ſuch, how unſucceſsfull all calls of God (the moſt powerfull methods of his grace and providence) are, to diſintangle them, or to recover them to a life of ſobriety and piety.

19. None that go unto her return again, neither take they hold of the paths ι of life.

20. And as this preſcribed method cannot doubt to be ſucceſsfull in fortifying thee againſt the temptations forementioned, ſo it will be abundantly ſufficient to ſecure thy perſeverance in all piety, by conſidering how much a more † eaſie, nay deleſtable joyous courſe it is, v. 10. than that which either the world or fleſh can tempt thee to.

20. κ That thou mayeſt walk in the way of good men, and keep the paths of the righteous.

φ Εἰ ἐπορεύθησαν τρίβους ἀγαθὰς, εὗρον ἂν τρίβους δικαιοσύνης λείας, *If they would have walked in good paths, they would have found the ways of righteouſneſs ſmooth.* LXXII.

21. For

21. For the upright ſhall dwell in the land, and the perfect ſhall remain in it.

21. Piety having the promiſes even of this life, a laſting poſſeſſion of comforts and felicities here, and a firm tenure in the providence of God, which hath the diſpoſing of health and life it ſelf, and will ſecure each of them to thoſe that approve their ſincerity to him in an unblamable courſe, as long as he ſhall ſee either of theſe to be really beſt for them.

22. But א the wicked ſhall be cut off from the earth, and the tranſgreſſours ſhall be rooted out of it.

22. Whereas exciſion and extirpation are the proper portion of wicked men, either by the hand of humane juſtice lighting upon them, or by the flying roll, the curſe from God, which inviſibly purſues them and their families, till they are utterly rooted out; (the temporary proſperity of ſome wicked men being no real exception to the truth of this Aphoriſm.)

Annotations on Chap. II.

V. 3. *If thou crieſt*] In this place the Chaldee hath an obſervable unexpected paraphraſe, וְאִמָּא, &c. *and ſhalt cry mother to underſtanding:* The propriety of the paraphraſe no otherwiſe founded in the text, than either that the Hebrew אִם, *if*] is ſo near אֵם, *mother*] or that *crying*, or *calling* לִתְבוּנָה, *to underſtanding*, ſhould refer to a child calling to, or after a *mother*, not asking any thing elſe but onely the anſwer or preſence of the mother. Parallel to this is the Apoſtle's phraſe of κράζειν ἄββα, *calling father*, a *filial* addreſs of adherence, and dependence on *God*, ſeeking his favour and preſence, onif it be but the kindneſs of a fatherly look towards them; and not onely *calling*, but *crying*, (with the ſame paſſion that *Eſau* did his father's bleſſing, when he *lift up his voice and wept, and ſaid, Bleſs me, even me alſo, O my Father*) which, as it is an expreſſion of fondneſs, and ſome impatience in the poor child, ſo it is a fit deſcription of that vehement deſire of grace or wiſedom here, which is a ſpecial ingredient in piety.

a אִם תִּקְרָא

V. 7. *Sound wiſedom*] The Hebrew תּוּשִׁיָּה, from which the Greek ὐσία is but lightly changed, being derived from יָשָׁה, *eſt*, ſignifies *eſſence; ſubſiſtence*, any thing that really is, of what ſort ſoever, as the context ſhall determin it. So *Prov.* 18. 1. בְּכָל תּוּשִׁיָּה, *in every thing*, the LXXII. reade ἐν πάσῃ καιρῷ, *in every occaſion.* So *Job* 5. 12. they render אֱמוּנָה, *true*, *He diſappointeth the devices of the crafty, ſo that their hands perform not*, תּוּשִׁיָּה, *that which is true*, or that which they deſigned to themſelves, *he taketh the wiſe in their own craftineſs*, i. e. all their enterpriſes miſcarry, and are unſucceſsfull, and bring miſchief upon themſelves. Elſewhere they render it βοήθεια, *help*, as *Job* 6. 13. and ſo it agrees with עֶזְרָתִי, *my help*, in the former part of that verſe. So *Job* 12. 13. *with him is ſtrength*, וְתוּשִׁיָּה, they reade κράτος καὶ ἰσχύς, *ſtrength and power*; Again *Job* 30. 22. they render it σωτηρία, *deliverance*; and ſo here, and *Prov.* 8. 14. ἀσφάλεια, *ſafety*, (which bears the beſt proportion to גְּבוּרָה, *fortitude*, which there is ſet anſwerable to it) but *Prov.* 3. 21. βουλὴν, *counſel*, to agree with *diſcretion*, that is joyned with it. In moſt of theſe places, though not here, the Chaldee render it by חָכְמְתָא, *wiſedom*, or ſomewhat the like, and from them our Engliſh ſeem to take their rendring, (either becauſe they placed *ſolidity*, and *ſubſiſtence*, or perſiſtence, onely in that; or becauſe by wiſedom they meant the aſſiſtences of God's ſpirit, which is help and ſtrength, and deliverance, and ſafety, and counſel to all that truly depend on that.) So in that difficult place, *Mic.* 6. 9. *The voice of the Lord crieth unto the city*, וְתוּשִׁיָּה יִרְאֶה שְׁמֶךָ, and *eſſence* or *ſubſiſtence ſhall ſee thy name*, the Chaldee reade וּמַלְפַּיָּא *and the Doctours ſhall fear thy name*, for which the vulgar have *ſalus erit*, &c. *deliverance ſhall be to thoſe that fear thy name.* By all this I ſuppoſe it appears, that this word is of a great latitude; and though as ſignifying *eſſence* and *ſubſiſtence*, it may proverbially denote *true wiſedom*, which is moſt ſuch, as moſt partaking of the divine *being*, and eternity, yet by the circumſtances of the context, it will oft be reaſonable to aſſign it other interpretations, and ſo here it will beſt accord with the *buckler*, that follows, and with analogy to the other forecited places, that it ſhould be thought to ſignifie *help*, or *ſafety*, or aſſiſtence, or deliverance, as a proof of *his giving wiſedom and grace* in the former verſe. The learned *Caſtalio* renders the place, *probis profectum reſervat*, he *reſerves proficiency to the honeſt*, according to that of our Saviour, reſembling the *honeſt heart* to the *good ground*, where the ſeed thrives and brings forth moſt plentifully in the harveſt; and this well agrees to one notion of the word which *Kircher* gives it, for *ſucceſſus*, *thriving*, or good *ſucceſs*: and thus it is very conſonant to the τὸ λογικὸν, or *rational* importance of the place, where from the beginning of the Chapter he was ſhewing that upon the uſe of thoſe means, which every honeſt heart will apply it ſelf to, diligence, and prayer, &c. true piety will certainly be had; of which this is then a perfect proof, *for God will proſper*, or *give good ſucceſs*, and ſo growth and proficiency in piety, to all that are thus qualified, and will be a *buckler* to them to defend them from all aſſaults of danger. The Syriack render it ܣܒܪ, which from שָׂבַר or סָבַר, that in Piel ſignifies both *ſuſtentavit* and *ſperavit*, may note either *help* or *hope*; to the latter of which agrees the Helleniſtical notion of ὑπόστασις, *Heb.* 11. 1. and elſewhere, for *confident* expectation which is exactly anſwerable to the origination of תּוּשִׁיָּה, from יָשָׁה, *to ſubſiſt*, or be; When all is conſidered, the literal rendring may be the beſt, *He layeth up ſubſtance for the righteous*, (the Interlinear *eſſentiam*) as that is all one with *true riches*, by which that abundance of grace is expreſt by *Chriſt*, which he hath promiſed to give to thoſe that make uſe of the talent of *preventing grace*, which he gives them to negotiate with; and this conteins in it all the other forementioned notions of help, and ſafety, and confidence, and preſervation, and true wiſedom, as that ſignifies the *grace* of *Chriſt*. What hath been ſaid of this word, is alſo to be applied to the Verb יָשׁ from whence it is derived, which is, chap. 8. 21. uſed as a Noun, לְהַנְחִיל יֵשׁ, *to cauſe to inherit ſubſtance*, ὕπαρξιν, *being, ſubſiſtence*, ſay the LXXII. שְׁנֵיָּא סַגְיָאתָא, *many years*, ſay the Chaldee, but the Syriack ܣܒܪ, *hope.*

b תּוּשִׁיָּה

In this Chapter there are theſe variations of the LXXII. from the Hebrew.

After verſe ſecond there is this addition, παρεβαλεῖς δὲ αὐτὰ εἰς νουθέτησιν τοῦ υἱοῦ σου, *but thou ſhalt apply it for inſtruction to thy ſon*, i.e. apply thy heart to underſtanding for that end, to inſtruct thy ſon, merely as a gloſs or explication of the phraſe precedent. a

ε V. 9. Κατορθώσεις by the punctation ſeems to be taken for a verb, and ſo is rendred *diriges, thou ſhalt direct*, whereas taking it for a noun in the accuſative caſe plural, it is exactly anſwerable to the Hebrew מֵישָׁרִים, *rectitudes*, and then follows by appoſition πάντας ἀξονας ἀγαθὰς, *all good paths*.

γ V. 10. For יִנְעַם, *ſhall be pleaſant*, they reade καλὴ ἔσῃ ἄξον, *ſhall ſeem good*; merely a paraphraſe, the *pleaſantneſs* of *wiſedom* being the apparent *goodneſs* to the ſoul.

δ V. 12. For תַּהְפֻּכוֹת, *perverſeneſſes* they reade μηδὲν πιστὸν, *nothing faithfull*, which is no unfit paraphraſe.

ε V. 13. For הָעֹזְבִים, *who leave*, they reade Ὦ οἱ ἐγκαταλίποντες, *O ye that leave*] beginning a new period, and they ſeem to be moved thereto by the change of the number, *the man that ſpeaketh*, v. 12. and here *who leave*] in the plural; But ſuch changes of the number are ordinary in theſe Books.

ϛ V. 15. For נִלְוִזִים בְּמַעְגְּלוֹתָם, *perverſe in their paths*] they reade καμπύλαι αἱ τροχιαὶ αὐτῶν, *their paths are crooked*; An eaſie figure, by *crookedneſs of paths*, to ſignifie the ſins of thoſe that walk in them.

ζ V. 16. For מֵאִשָּׁה זָרָה, *from a ſtrange woman*, they reade ἀπὸ ὁδοῦ εὐθείας, *from a ſtraight way*; It is not eaſie to conjecture by what miſtake, unleſs for מֵאִשָּׁה זָרָה, they reade מֵאִשְׁרֵי זָהָר. Having made this change, they proceed to alter the whole ſenſe, for סַנְּבִרְיָה אִמְרֶיהָ הַחֲלִיקָה, *from a ſtrange woman which hath ſweetned her words*, they reade ᾗ ἀλλότριον τῆς δικαίας γνώμης, *alien from a right mind*, reading perhaps וְנָכְרָ מְאִמְרֶה הַחְלָקָה. All this by connecting the beginning of this verſe with the end of the former, (whereas it begins a new ſenſe, in coherence with v. 12, &c.) for ſo after the mention of *crooked paths*, v. 15. they render לְהַצִּילְךָ, *to deliver thee*, by τὸ μακρὰν σὲ ποιῆσαι, *to remove thee far*, which being done, they thought it neceſſary to render that a *ſtraight way*, from whence the *crooked paths* removed them. This being done, the Tranſcribers found it neceſſary to add at the end of this verſe, ἵνα μὴ σε καταλάβῃ κακὴ βουλὴ, *ſon let not evil counſel apprehend thee*] to ſupport what follows in the Hebrew of the *ſtrange woman*. (But theſe words are not found in many Greek Copies, and certainly were not in that from whence the Arabick tranſlated.) In all this though the original ſenſe of the *ſtrange woman* be loſt, yet another good ſenſe, which the words bear not, is ſubſtituted in the ſtead of it. *Symmachus*'s rendring is literal, ἀπὸ γυναικὸς ἀλλοτρίας, ἀπὸ ξένης ἢ οἱ λόγοι ὀλισθηροὶ, *from a ſtrange woman, from a ſtranger, whoſe words are ſmooth*, or *ſlippery, through which 'tis eaſie to fall*.

η V. 17. For אַלּוּף, *the guide*, they reade διδασκαλίαν, *doctrine*, in conſequence to their former change, when for the *ſtrange woman*, they rendred *evil counſel*.

θ V. 18. For אֶל רְפָאִים, *to the dead*, they reade πλησίον τοῦ ᾅδου μετὰ τῶν γιγάντων, *near hades with the gyants*, (from the double notion of רְפָאִים, *for the dead* and for *gyants*,) which ſeems to be two interpretations put together, or if not, the ſame word twice rendred.

ι V. 19. For חַיִּים, *of life*, they reade εὐθείας, *ſtraight* (which is the ſenſe, though not the words, the *ſtraight paths* being the *paths of life*,) adding moreover, ἃ γὰρ καταλαμβάνονται ὑπὸ ἐτῶν ζωῆς, *for they are not apprehended by the years of life*] by way of paraphraſe, to ſhew the mutual dependence between *ſtraight paths* and *long life*.

κ V. 20. For לְמַעַן תֵּלֵךְ, *that thou mayeſt walk*, they reade εἰ γὰρ ἐπορεύθησαν, *for if they had walked*, and inſtead of תִּשְׁמֹר, *keep*, they reade εὕρωσιν, *they had found*, from the affinity betwixt *finding* and *keeping*.

λ V. 22. For רְשָׁעִים, *the wicked*, they reade ὁδοὶ ἀσεβῶν, *the ways of the wicked*, by way of paraphraſe, and in conſent with *Pſal.* 1. 6.

CHAP. III.

Paraphraſe.

1. There is nothing wherein I can expreſs a more paternal kindneſs to any man, than by my moſt earneſt advice, that he will be mindfull of all the commands of God, and heartily ſet to the uniform conſtant practice and performance of them; The knowing or remembring his duty, will be far from an advantage or privilege to him, unleſs thereto be added a conſcientious obſervance of it.

1. MY ſon, forget not my law, but let thine heart keep my commandments.

2. And to engage thee to this, I can give thee all aſſurance from God, that (beſide the endleſs advantages of another world) the promiſes of all the bleſſings of this life, ſhall be on this condition made good to thee; the prolonging of thy days here, and all manner of quiet, ſafety and proſperity accompanying it; not that no pious faithfull ſervant of God ſhall ever fall under any afflictions in this world, (for there are many ineſtimable benefits of thoſe changes ſometimes, for which God ſends them to thoſe he loves beſt) but becauſe in general obſervation, the moſt obedient pious perſons, by God's ſpecial bleſſing on them, and by the very temper of Chriſtian vertues, have a ſecurity of much greater wordly felicities (thoſe which are truly ſuch) than thoſe which make uſe of any unlawfull arts to gain, or encreaſe, or continue the riches or honours of this world.

2. For length of days, and long life, and peace ſhall they add to thee.

3, 4. For example, there is no ſurer way to get the love and kindneſs of all, to be approved of, and highly eſteemed both by God and man, than to keep cloſe to the conſtant continual practice of all works of juſtice and mercy, and never to ſtray from them; never to meditate or attempt, much leſs to act the leaſt injuſtice, to be guilty of the leaſt deceit toward any, but to go about doing good to all, even to ſinners and enemies, giving, and forgiving. This courſe never did, nor ſhall fail to gain a good reputation, and even veneration among men, and is alſo ſecured of the favour and rewards of God; And beſides, that in the enjoying of theſe two, the main of the felicity of this life conſiſts, they ſhall alſo be means of accumulating all other proſperities upon us; They whom all men love and revere, will be in leaſt danger of being hurt by them, but on the contrary ſhall receive all aids and aſſiſtance from them, and they that have the favour of God, have thereln a title to all auſpicious influences of his providence, which are the onely ſure way to proſperity, here, and to all eternity.

3. Let not mercy and truth forſake thee, bind them about thy neck, write them upon the table of thy heart.

4. * So ſhalt thou find favour, and [a] good underſtanding in the ſight of God and man.

a

* or And find favour, and provide good in—

5. Truſt

5. Trust in the Lord with all thy heart, and [a] lean not to thine own understanding.

6. In all thy ways acknowledge him, and he shall [b] direct thy paths.

5, 6. A second duty that I shall recommend to thee, on the same account, as a special ingredient in thy prosperities, is the reposing thy trust entirely and cordially on God, so as not to rely on thine own wisedom, contrivances, or artifices, to compass thy designs in this world, but to keep thy self to the ways and means which God affords thee, and approves of; and this beyond all worldly policies will secure thee of a most happy, and easie, and expedite passage through all the dangers of this life.

7. Be not wise in thine own eyes, fear the Lord, and depart from evil.

8. It shall be † health to thy navel, and ‖ [c] marrow to thy bones.

† medicine, רִפְאוּת

‖ moisting, suppling.

7, 8. A third quality of the same form is humility, as that contains a very lowly opinion and conceit of ones self, Rom. 12. 16. and withall a render awe and reverence to God, and fear of displeasing him, a readiness to obey him in all he shall require of us, a conscientious abstaining from all sin, a conquest over the temptations of the world, or flesh, an uniform obedience, in opposition to that pride, and contumacy, and despising of God, which the Psalmist notes in the wicked, Psal. 10. 4. And nothing can more contribute to thy prosperity bodily and ghostly, than this. Confident overweening persons run themselves into strange inconveniencies; but humility keeps men safe, makes them seek aid and help from others, and call constantly to God for that direction and assistance they stand in need of, and the rejecting and averting of all wicked proposals secures us from them, and neither the most sovereign medicines, nor the most plentifull provisions of all things conducible to the body, tending and cherishing it as the Gardner doth his ground with continual watering, can contribute more to the acquiring of health and strength and agility, and an athletick habit of body, than this one advantage of humility and conscientious exact walking contributes to all worldly good successes. As for ghostly health and strength, which come wholly from the grace and spirit of God, that is in especial manner promised to the humble and obedient, and withdrawn from the proud, or else repell'd by them.

9. Honour the Lord with thy [β] substance, and with the first-fruits of all thine encrease:

10. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

9, 10. A fourth duty, that will tend extremely to the same end of advancing not onely thy eternal but even thy secular interests, is a carefull constant paying to God all that he hath, by any law required of thee, (and even by voluntary oblations exceeding that proportion which is strictly required) hereby acknowledging that all thou hast cometh to thee merely from his bounty, and is no way owing to thine own labour or subdety, but merely to his blessing. Of this sort are the tithes and first-fruits, and all other payments among the Jews, due to the Temple, and the Priests, and other Officers of the Temple, (and in proportion, all that hath ever been consecrated to God or his service, in the Christian Church.) And of this sort also is the second tithing, part whereof was spent at the feasts, part assigned to the refreshing of the poor, fatherless, &c.) (so was the second tithing every third year, and so the gleanings of their harvest, &c.) and being given to them is acceptable as given to God, and so is much to the honour of God, and an act of acknowledgment and thanksgiving to him (answerable to which is setting apart some constant considerable proportion out of our revenues, or gains, for a stock of charity to our poor Christian brethren:) And if this duty be carefully, and liberally, and chearfully performed, merely on design to bless and praise God, and to provide for those whom he hath appointed his proxies upon earth, to receive our works of piety and mercy, it shall be so far from lessening thy store, that it shall generally be a means of encreasing it exceedingly Nothing shall more tend to the bringing down a blessing upon all thy undertakings, and so to the enriching thee, than this, see Mal. 3. 10. Whereas they that withhold what is thus due, much more they that sacrilegiously invade what is by others consecrated unto God, or that oppress the poor, are to expect nothing but blasts and improsperities, and beggery. It being ordinary for great estates, and whole families to be utterly wasted by these means, which yet according to wordly measures might expect to be most enriched and raised thereby.

11. My Son, despise not the chastening of the Lord, neither be weary of his correction.

12. For whom the Lord loveth he correcteth even as a father the son, ‖ in whom he [d] delighteth.

‖ whom he accepteth.

11, 12. It is true that every of these Aphorisms premised must be understood with a limitation, or condition, leaving place for some mixtures of the cross, which all men, in this valley of tears, as the punishment of sin, must sometimes expect, and pious men have no exemption from them; their greatest temporal felicities come with some allay or dash of afflictions, and persecutions, Mar. 10. 40. When these come, then is the season of another sort of (Christian) vertues, patience, meekness, submission, not onely to God's will, which may not be resisted, but also to his wisedom, who can and doth choose for us that which is absolutely best and most wholesome, (though at the present dolorous and unwelcome) and from that consideration ariseth also matter of refreshment and chearfulness, so far at least, as that we be not discouraged in our course of piety, or any way tempted to slacken our zeal, or to discover the least wearines or despondency of mind on this occasion, (but rather to rejoyce and be exceeding glad, Matth. 5. 12.) And this thou wilt find no difficulty to doe, if thou but consider that as all afflictions come from God, so they are not acts of hatred in him, but preparatives to his favour and reconciliation, punishments indeed for sin, but such as God in mercy inflicts here, that he may not condemn with the world; the very same that the corrections of a Father to a Son, designed onely to his good, and are therefore generally most frequent to those Children, when they offend, whom the Parents love most tenderly; In them whatsoever is amiss (or any way improveable) the Parents excessive love makes them very desirous to amend it, and in Children correction is the most proper instrument of working that, and therefore they that are most loved are most chastened, and though they had offended, yet having corrected them, the Father receives them into favour again; and so it is with those whom God loves most tenderly.

13. Happy is the man that findeth wisedom, and the man that [γ] getteth understanding.

14. [δ] For the merchandise thereof is better than the merchandise of silver, and the * gain thereof than fine gold.

15. She is more precious than rubies, and [ε] all the things thou canst desire, are not to be compared to her.

* income, תְּבוּאָתָהּ

13,14,15. By these advantages of piety, in these so many premised instances, (to which many more might be added) it appears, how unvaluable a possession it is, and what a rich acquisition and treasure that grace (by which feeble corrupt nature may be heightened and enabled to live after these so excellent divine rules) even such, that all felicity in this world (to omit that infinitely more transcendent, the vision of God in another life) is inseparably annext to the constant persevering practice of those duties, which this onely true wisedom comprehends and prescribes; and therefore we may surely conclude that whatsoever labour or cost is laid out in the exercises thereof, will never be repented of; This voyage, though very short, and † easie, brings us home far richer merchandise, a [illegible] more plentifull encrease, by way of return, or harvest, than all the traffick to the Indies for silver or gold, when it p[illegible] most prosperous. The purest gold, the most valued radient gems, whatsoever is most desirable among men, is not [illegible] degree equal to the advantages which come in to us thereby, even in this life, the joys and comforts of a good conscience, in the works of justice, mercy, trusting, and owning, and keeping close to God, humility, victory over the world and flesh, works of piety to God and his Church, and our poor brethren, patience, constancy, chearfulness in afflictions, contentment in whatsoever state, &c. 'Tis certain all the sensual joys or gains that come in by ‖ sin can no way be compared with it.

† εὐγνωστὸς δὲ πᾶσι πᾶς ὑπάρχων ἀνὴρ, LXXII.

‖ ὧν πανσόφ, LXXII.

16. ζ Length

ε 16. In ſumm, all that is thought valuable in this world, a long life, and good old age, accompanied with competent wealth and dignity, is generally the reward of a pious life.

16. ε Length of days are in her right hand, and in her left hand riches and honour.

17. And for pleaſure and quiet, and all manner of tranquility, which are the onely advantages of a proſperous above an improſperous ſtate, the exerciſes of theſe and the like vertues yield them abundantly, and they that project to find them any where elſe, are ſure to miſs of them.

17. Her ways are ways of pleaſantneſs, and all her paths are peace.

ζ 18. But beyond all this which concerns the felicities but of a ſhort and tranſitory mortal life, piety hath the aſſurance of immortality, the reward of infinite, everlaſting bliſs is made over to it, by the mercies of God in Chriſt: As the Tree of life in Paradiſe was there placed by God, that they that eat thereof ſhould never die, ſo this of an obedient gracious life, hath the crown of righteouſneſs confirmed and ſealed unto it, and ſo not onely the promiſes of this life, but of that which is to come; Thrice happy that man then, even every ſuch, that continues conſtant in that courſe.

18. She is a tree of life to every one that layeth hold upon her, and * happy is every man ζ that reteineth her.

* to them that retein her happy be, מְאֻשָּׁר

19, 20. What hath hitherto been ſaid belongs to created wiſedom, that which by the grace of Chriſt, men are enabled to attain, but there is an uncreated eternal wiſedom, Chriſt the eternal word, and wiſedom of the Father, by whom the whole world, and all things conteined therein were in the beginning created, from whence it is that ſo deep tranſcendent various wiſedom is diſcernible in the fabrick thereof: And as the creation, ſo the ſupport and preſervation of them is wholly imputable to this divine wiſedom. By the natural courſe of things, the water firſt encompaſſed the earth, as the air now encompaſſeth the terreſtrial globe, but had it continued ſo, it could not have been inhabited by men and beaſts, &c. therefore God in his all-wiſe diſpoſal brake open hollow receſſes and receptacles in the earth, whither thoſe waters ſhould retire, Gen. 1. 9. and by that means dry land appeared, and the earth became fruitfull and habitable, and that water by certain ſubterranean paſſages was appointed to diſperſe it ſelf, and break out into ſweet and pleaſant ſprings, and partly by them, partly by rain, deſcending drop by drop ſoftly (and ſo as it may be ſuckt in by the earth) out of the clouds, all things below are watered, and refreſht, and grow fruitfull, and this moſt provident diſpoſition that the earth ſhould neither be drown'd with water, nor parched with drought, to which all the preſervation and fertility of things below are imputable, is an eminent work of this uncreated wiſedom, fit to be joined with that maſter-piece of wiſedom in the firſt Creation.

19. The Lord by wiſedom hath founded the earth, by underſtanding hath he † eſtabliſhed the heavens.

20. By his knowledge the depths are broken up, and the clouds drop down rain.

† prepared,

21, 22. There cannot then be a better exerciſe for thee than daily to reflect on ſuch ſubjects as theſe, to behold and admire the various ineffable wiſedom of God diſcernible in every part of the creation, and in his gracious providence continually watching over it: Such lectures and contemplations as theſe may teach thee ſolid durable wiſedom, (ſee Note on ch. 11. b.) and judgment in all thy ways, eſpecially that which conſiſts in the practice of all vertues, in which to walk is thine onely wiſedom, and that which will heap all felicities of life upon thee, and ſet thee out moſt gratefully in the eyes of men, and obtein for thee from God alſo a crown of immortality and glory.

21. My Son, let not theſe depart from thine eyes, keep ſound wiſedom and diſcretion.

ϑ 22. ϑ So ſhall they be ‖ life unto thy ſoul, and grace to thy neck.

‖ lives, חַיִּים

23, 24. Then having the paſs-port of a good conſcience, and all the ſecurity which God's guards of Angels can give thee, thou mayſt enjoy a quiet repoſe and fearleſs confidence in all thy enterpriſes, both abroad and at home, no real miſchief ſhall befall thee and thou ſhalt be free from thoſe perpetual affrightments that wickedneſs is attended and diſquieted with, thy ſleep ſhall not be diſturbed with diſmal phancies, continual fears and apprehenſions of dangers, but on the contrary, be quiet refreſhing and pleaſant to thee.

23. Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble.

f 24. When thou f lieſt down, thou ſhalt not be afraid, yea thou ſhalt lie down, and thy ſleep ſhall be ſweet.

25, 26. Being thus ſafely lodged within the compaſs of God's providence and protection, thou ſhalt have no cauſe to dread the aſſaults or malice of men, the wicked will be ready to malign and invade and ſo terrifie thee, break in upon thee on a ſudden, and unexpectedly, but thou haſt a ſure guard that will never fail thee, as long as thou keepeſt cloſe to God he will undoubtedly keep cloſe to thee, and defend thee from all miſchief.

25. * Be not afraid of ſudden fear, neither of the † deſolation of the wicked, when it cometh.

26. For the Lord ſhall be thy ‖ g confidence, and ſhall keep thy foot from being taken.

g

* thou ſhalt not be afraid אַל תִּירָא

g σοφισθεις, LXXII.

† tumult, ſee note on chap. 1. i

‖ at or on thy ſide,

27, 28. One duty, before intimated, v. 13. I ſhall eſpecially recommend to thee (for the ſecuring the foregoing promiſes of God's ſafeguard to thee) that of charity and mercy to thoſe that ſtand in need of it, and the readineſs and chearfulneſs of performing this when thou art furniſht with ability for it; If thou haſt plenty, and another poor brother wants, it is but juſtice and reaſon that thou relieve him, the law of doing as we would be done to, requires it, and God hath ſo unequally diſperſed the riches of the world, that the rich ſhould account himſelf God's ſteward, to diſtribute to the ſupply of the poor man's wants. What therefore is by this tenure from heaven the indigent man's right, do not thou defraud him of, nor detein it any time from him, when his needs exact it. It is the part of a covetous-minded man, when he is at preſent very able to give, to delay or procraſtinate; Beware of this when thou art any way tempted to it, be as ready and chearfull to give preſently, as he can be to receive it from thee.

27. Withhold not good from * h them to whom it is due, when it is in the power of thine hand to doe it.

28. Say not to thy neighbour, go, and come again, and to morrow I will give, ι when thou haſt it by thee.

* the owner of it,

ι

29. But be ſure thou never ſo much as entertain any clancular deſign of hurting any man, eſpecially thy neighbour or friend that hath confidence of thy kindneſs; There is nothing more baſe and odious in the ſight of God or man, and which ſhall more provoke the divine protection, v. 26. to deſtitute thee, than this falſeneſs and treachery, and unprovoked malice.

29. Deviſe not evil againſt thy neighbour, ſeeing he dwelleth † ſecurely by thee.

† in confidence לָבֶטַח

30. Strive

30. Strive not with a man without cauſe, if he have done thee no harm.

30. Be thou carefull never to break friendſhip, or fall out with any man, or ſo much as enter diſputes of unkindneſs or quarrels with him, unleſs he have done ſomewhat unreconcileable with friendſhip, repaid thee injury for thy kindneſs.

‖ man of violence, אִישׁ חָמָס

31. ᵏ Envy thou not the ‖ oppreſſour, and chooſe none of his ways.

ᵏ

31. Thou haſt little reaſon to look with envy or emulation on the felicities or proſperities of wicked men, of thoſe particularly which invade and oppreſs others, and deſign, and ſometimes bring in great advantages and encreaſe to their own heap, by the riffing and plundering of others; Believe it, there is nothing more contrary to a durable proſperity: The leaſt or the greateſt injuſtice or rapine (whatſoever ſin it be of that kind that promiſeth moſt advantage) will in fine be found the moſt blaſting and inauſpicious, very unfit to be the object of thy envy or choice.

* defertor, or tranſgreſſour. † counſel, or company.

32. For the * froward is abomination to the Lord, but ᵏ his † ſecret is with the righteous.

ᵏ

32. And the reaſon is clear; for as all proſperity, even of this world, is in the hand of God to diſpoſe of, ſo it is certain none have leſs pretence to his favour, the fountain of all good things, than theſe; Such tranſgreſſors and prevaricators, that violate all laws of God, and nature, and common humanity, are moſt deteſtable in the ſight of God; as he withdraws his grace from ſuch, ſo it is to be expected, that inſtead of bleſſing, he ſhall purſue and curſe them, blaſt all their former felicities. The juſt and upright, that will doe good to all, but injure none, the exact conſcientious dealers are the men to whom his favour and preſence, and ſo bleſſing, belongs, and none elſe have any right or pretence to it.

33. The curſe of the Lord is in the houſe of the wicked, but he bleſſeth the habitation of the juſt.

33. Nay not onely the withdrawing of his auſpicious influences, but the heaping all maledictions and curſes upon whole families of the wicked, and all their poſterity, that continue in the ways, or make no reſtitution and ſatisfaction for the violences of their anceſtours, is with great reaſon to be expected from an holy and juſt Judge, all his bleſſings being, meanwhile, entailed on juſt and mercifull men, and their progeny.

34. ʌ Surely he ſcorneth the ſcorner, but he giveth grace to the lowly.

ʌ

34. For the rule is of eternal truth concerning all God's diſpenſations, both ſpiritual and temporal, which tend to the felicities of this or another life, God withholdeth them from all thoſe which preſumptuouſly contemn and violate his law, and ſetteth himſelf as an enemy profeſſly againſt them. Onely his humble, pliable, docible, obedient ſervants, have the promiſe of his continued favour, and all the gracious effects of that, and the continual ſupplies and encreaſe of all good that they can ſtand in need of, in anſwer to their prayers in all lowlineſs of heart addreſt unto God, they being thus qualified to receive and make uſe of it.

‖ fools ſhall carry away ſhame.

35. The wiſe ſhall inherit glory, but ‖ [1] ſhame ſhall be the promotion of fools.

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35. The concluſion then of theſe premiſes is, that good men ſhall meet with a ſure reward, though not as a ſtipend due to their works, yet as an inheritance by a mercifull Father made over to them, all comforts and advantages here, and eternal glory hereafter; but wicked irrational men, that deſpiſe all laws of piety and juſtice ſhall get nothing by all their artifices, oppreſſions, &c. but reproach and ignominy in this world, and eternal confuſion of face, rejection from the preſence of God in another world.

Annotations on Chap. III.

2 שֵׂכֶל

V. 4. *Good underſtanding*] The Hebrew שֵׂכֶל, from שָׂכַל, *to underſtand*, ſignifies *prudence*, or *intelligence*, but in that ſenſe ſeems not to fit this place, or with any propriety to be joyned with *favour*, which is the *favour*, or kindneſs of others, nor will it eaſily be reſolved, in this ſenſe, what ſhould be meant by *finding good underſtanding* whether with *God* or *man*, unleſs the *underſtanding* be taken in the *paſſive* ſenſe, for that whereby God or man conſiders, or eſteems, or underſtands him that finds it, which is a mere *Angliciſm*, and hath nothing of *Hebrew* propriety in it. To avoid this inconvenience it would not be unreaſonable to take notice of another notion of the Verb in *Hiphil* for being *happy*, or *proſperous*, or *ſucceſsfull*: So *Iſa.* 52. 13. *Behold my ſervant*, יַשְׂכִּיל, the Chaldee renders it יִצְלַח, *ſhall be happy*, and we in our Margent, *ſhall proſper*; So *Deut.* 29. 9. *that* תַּשְׂכִּילוּ we reade, *ye may proſper*, and ſo the Chaldee תִּצְלְחוּן, *may be happy*; ſo *Joſh.* 1. 7. the word is uſed in a place ſomewhat agreeable to this, where to *obedience* this *proſperity* is promiſed, ſee v. 8. And ſo *Jer.* 23. 5. *the King ſhall reign* וְהִשְׂכִּיל *and be ſucceſsfull* or *proſper*, as the Chaldee and we reade it. And this ſenſe would much better accord with the Noun in this place, than the former of *good underſtanding*, rendring שֵׂכֶל טוֹב, *good ſucceſs*, for then the promiſe of *finding favour* and *good ſucceſs*, both in the ſight of *God* and *man*, would ſignifie his obtaining all his deſires, or requeſts, that he makes to either, his being loved, and kindly treated by all, (and that a very fit reward for the *juſt* and *mercifull* man) and, under theſe two words, all manner of *felicity*; And ſo it would be of great affinity with that of *Chriſt*, *Bleſſed are the mercifull, for they ſhall* (indefinitely) *obtain mercy*. But after all this endeavour to clear the interpretation of theſe words, as they lie in our Copies, it is worth obſerving how the LXXII. have rendred them, by προνοοῦ καλὰ, *provide fair*, or *good*, or *honeſt things*, for the Noun שֵׂכֶל, reading the Verb שְׂכֵל, and ſo the other Greek Interpreters *Aquila*, *Symmachus* and *Theodotion*, appear to have done, who render it by the verb θεωρῆσαι, *to conſider*, or *mark*. From this reading of the LXXII. there is little reaſon to doubt, but the Apoſtle hath twice borrowed the phraſe, 2 *Cor.* 8. 21. προνοούμενοι καλὰ οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων, *providing good things not onely before God, but alſo before men*, exactly anſwerable to the LXXII. here, προνοεῖς καλὰ ἐνώπιον κυρίου καὶ ἀνθρώπων; So likewiſe *Rom.* 12. 18. προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων, *providing good things before all men*; in both places applying it to works of *mercy*, (as here it is) in *giving* and *forgiving*: This repeated uſe of the phraſe by the Apoſtle, in all probability taken from hence, makes it reaſonable to propoſe this as the truer reading, not וְשֵׂכֶל, the noun, but וְשְׂכֵל, the verb in the imperative; And thus indeed will it beſt agree with what goes before, for that is viſibly in the imperative mood, though we render it in the future thus, וְתִמְצָא חֵן, *and find favour* (and then it regularly follows) *and provide good things before God and man*, by *providing good things* meaning our enterpriſing and acting ſuch things as are eſteemed good and commendable in the ſight of *God and man*, (for this is but an explica-

tion

tion of the *finding favour*) and ſuch, beyond all others, are works of juſtice and mercy, ἐυεργεῖν καὶ ἀληθεύειν, *benefaction*, and *truth*, of which the Heathen ſaid, that they were the two things *common to men with God*. Thus alſo it coheres with the former verſe in the vulgar Hebrew dialect, that being all along ſet in the imperative ſcheme, *Let not*, &c. *bind them*, *write them*, &c. and ſo alſo with the immediate conſequents בְּטַח, *truſt thou*. And having the addition of ſo great an authority as that of the Apoſtle's to patronize it, I ſhall adventure to prefer this reading and ſenſe before any other, wherein alſo 'tis clear that all the Greek Interpreters render it.

b יִישַׁר V. 6. *Direct*] יִישַׁר in Hiphil, from יָשַׁר, *rectus* or *planus fuit*, ſignifies to *make ſtraight*, or *plain*, (the Arabick uſe it for *explaining* a difficulty in an Authour) The word is frequently applied to *paths*, or ways, ὁδοὺς τροχιὰς, *ſtraight paths*, *Prov.* 4. 11. ὅδοι ὀρθαὶ, *ſtraight ways*, chap. 16. 25. thence is מִישׁוֹר, a *plain*, or *campania*, or *field*, rendred πεδίον, *the plain*, *Joſh.* 20. v. 8. and מִישׁוֹר, *the plain country*, *Deut.* 4. 43. 2 *Chron.* 26. 10. *Jer.* 21. 13. and 48. 8. Hence the verb in Hiphil is ſometimes rendred ὁμαλίζειν, *to make plain*, *Iſa.* 45. 2. and here, and chap. 11. 5. ὀρθοτομεῖν, *to cut ſtraight*, as chap. 11. 7. καλοποδεῖν ἀξονας, *to ſtraighten paths*. This the Apoſtle expreſſes by τροχιὰς ὀρθὰς ποιεῖν ποσὶν, *Heb.* 12. 13. *to make ſtraight paths for the feet*, i. e. removing all ſcandals, or impediments out of them, *that the lame* or weak *be not turned out of the way*, which being there applied to the *ſchiſm* and *hereſie* of the Gnoſticks, which was the ſeducing of ſo many, the *making ſtraight paths* is teaching, and ſetting up, and ſecuring the profeſſion of the true Catholick Doctrine againſt the *ſcandals* or *ſeductions*, the falſe doctrines, and unchriſtian practices brought in by them; and in like manner ſo is ὀρθοτομεῖν τὸν λόγον ἀληθείας, *to cut ſtraight the word of truth*, 2 *Tim.* 2. 15. teaching and defending, clearing and plaining to others the word of truth, the path that every man is to walk in, in oppoſition to the hereſies, and ſcandals, and ſeductions of falſe teachers. And ſo ὀρθοποδεῖν, *Gal.* 2. 14. is to go in the *path* of plain Catholick doctrine, which they oppoſed, which there taught *circumciſion*. In conſequence to all this, the phraſe here of God's *making plain his paths*, muſt ſignifie God's removing all impediments out of his way, all unevenneſſes, ruggedneſſes out of his courſe, affording him all things that be required to an eaſie and happy paſſage, through the uncertainties, or difficulties, or encumbrances of this world, conducting him ſafely and eaſily to his journeys end; And the promiſe of that is here very fitly affixt to *truſting on God*, and adhering to him, acknowledging him in all our ways, taking him for our ſafe conduct, and ſteering all our actions by that compaſs, which his word and providence directs us to.

c שִׁקּוּי V. 8. *Marrow*] The Hebrew שִׁקּוּי, from שָׁקָה, *potavit*, *irrigavit*, ſignifies *watering*, making to drink, moiſtening, ſuppling; It belongs primarily to *watering* of grounds, and thence to cattel, and to men, and is rendred πότῳ, *drink*, *Pſal.* 101. 10. The LXXII. here render it ὁμιλεια, *care*, the word that ſignifies the whole proviſion of dyet, and all that is uſefull for any man, and this in the greateſt plenty. They render it *Hoſ.* 2. 5. by πάντα ὅσα καθήκει, *all things that are fit* for one, and in that place it is obſervable, that after the mention of *bread*, *and water*, *and wool*, *and flax*, *and oyle*, all the neceſſaries of daily uſe for food, and rayment, *&c.* is added וְשִׁקּוּיָי, not *my marrow*, as we render it here, nor *my drink*, as there, for that was mentioned before, but as a general word comprehending at leaſt all that was not before named; the Chaldee reade *all my food*, the Syriack *whatſoever was neceſſary to me*, the Arabick *whatſoever I had need of*. As in the looking to a garden, the care of conſtant watering it; ſupplies it with all neceſſaries and advantages for fruitfulneſs. This word ὁμιλια the LXXII. elſewhere uſe for *fattening*, rendring דָּשֵׁן by it, ſo chap. 13. 4. *the ſoul of the diligent* תְּדֻשָּׁן *ſhall be made fat*, they reade ἐν ὁμιλείᾳ, *richly provided for*, and chap. 28. 25. *he that putteth his truſt in the Lord ſhall be made fat*, ἐν ὁμιλείᾳ ἔσται, by way of periphraſis, becauſe they that are thus carefully looked to, and furniſhed with all they can need, will thrive, and grow *fat* by that means. This proviſion therefore of all that any man wants, proportionable to the diligent watering of a garden, is that which is here meant by שִׁקּוּי.

d יִרְצֶה V. 12. *Delighteth*] The Hebrew רָצָה ſignifies to *delight*, or be pleaſed, and to be *reconciled*, or accept, or approve; That here it is to be taken in the latter ſenſe of *accepting*, *approving*, being *reconciled*, may appear 1. by the matter in hand, a Father's correcting his Son, which is not ſimply an effect of his being *pleaſed* with, or delighting in him, but is occaſioned by ſome fault which provokes his diſpleaſure: That which is obſervable of the Father's correction is, that it precedes the receiving him into his *favour* again, after the commiſſion of any fault; and then thus the ſenſe here is, that he *chaſtens every ſon* whom he *receiveth to favour*, *reconciliation*. 2. This appears by the LXXII. their interpretation of the word, which is from hence taken and uſed by the Apoſtle, *Heb.* 12. 6. and ſo their interpretation authorized, which is ὃν παραδέχεται, *whom he receiveth*, thereby meaning not *receiving* him to be a Son, (for he ſpeaks not of the Father's act of adopting Children, but of ſuch as are born in the family, natural Sons) but *receiving* him to *reconciliation*, after any offence, and that is *accepting* him.

e מָכַן V. 19. *Eſtabliſhed*] מָכַן, from כּוּן, which ſignifies both to *prepare* and to *eſtabliſh*, may here beſt be rendred in the former notion, not to import any difference between the heaven and earth in point of *ſtability*, whatſoever that may be thought to ſignifie, but onely to refer to the firſt creation of them both, in the very ſame ſenſe as when the *Pſalmiſt* ſaith, *by the word of the Lord were the heavens made*, his *word* there, and his *wiſedom* here being all one, his uncreated *word* and *wiſedom* both, being the known title of *Chriſt*, by whom St. *John* tells us, *Jo.* 1. 3. *all things were made*, and St. *Paul*, *Col.* 1. 16. that *by him were all things created that are in heaven and that are in earth*, (by *heaven and earth* there ſignifying the *whole world*, as they muſt here alſo be underſtood, though they be ſevered, according to the manner of Scripture ſtyle, in enumerating the parts, when the whole is meant) and *Heb.* 1. 2. *by whom alſo he made the worlds*. And thus all the ancient Interpreters render כּוֹנֵן, the Chaldee וְאַתְקֵן, from תְּקֵן, *to prepare* or *frame*, and ſo the Syriack, and the LXXII. ἡτοίμασε, *prepared*, onely the Latin have *ſtabilivit*, from whence it ſeems we took it.

f שָׁכַב V. 24. *Lyeſt down*] The Hebrew שָׁכַב ſignifies to *lye*, but that in a double ſenſe, firſt for *reſting*, or *dwelling*, 2. for *lying down* to ſleep; In the latter notion 'tis certainly taken in the latter part of the verſe, which makes it more probable that here it ſhould be taken in the former, elſe it will be tautological. Thus *Lev.* 26. 6. in the ſame circumſtances as here וְשָׁכַבְתֶּם, *and you ſhall lye*, *and none ſhall terrifie you*, the Chaldee reade וְתִשְׁרוֹן, *and ye ſhall dwell*; and

1 *Sam.*

1 *Sam.* 26. *the people,* שׁוֹכְבִים, *lay round about,* the Chaldee hath שָׁרְיָן, *dwelt,* ſo *Hoſ.* 2. 18. יְהַשְׁכִּבֵתִים, in Hiphil, *I will make them lye,* the Chaldee hath וְאַשְׁרְנִנוּן, *I will make them dwell ſecurely,* and ſo the LXXII. κατασκηνῶ αὐτοὺς ἐπ' ἐλπίδι, *I will make them dwell in hope,* and accordingly here they reade ἐὰν καθῇς, *if thou ſit down.* By this rendring, it will be fitly oppoſed to *walking in the way,* v. 23. as dwelling at home to travelling abroad, and differenced from *lying down to ſleep,* in the end of this verſe, and ſo more fully expreſs the different ſtates of men, abroad, at home, aſleep, and ſecurity in all theſe.

בְּכִסְלֶךָ V. 26. *Thy confidence*] The Hebrew כֶּסֶל, *light, fooliſh,* inconſtant, is thought by antiphraſis to ſignifie *conſtancy, hope, confidence, Job* 8. 14. where 'tis joyned with *hope,* and ſo we render it *truſt*; ſo *Pſal.* 78. 7. *they ſet God* בְּכִסְלָם, the Targum reade סְבָרֵיהוֹן, *their hope* or *confidence,* taking the prepoſition, as it is ordinary, for redundant. But there is another notion of כֶּסֶל, for *ile* a part of the body, the place where the *kidneys* lye; Thus 'tis frequently uſed in *Leviticus,* and rendred μυελὸν by the LXXII. and ſo *Pſal.* 38. כְּסָלַי, *my loins.* And thus it may very fitly be rendred here [*at thy ſide*] as that notes proverbially thy *helper,* and ſo the Targum renders it בְּסַעְרָךְ, *for thy help,* and the LXXII. paraphraſtically ἐπὶ πασῶν ὁδῶν σου; *over all thy ways,* but the Syriack בסטך *with thee,* and the Latin literally *in latere tuo, at* or *on thy ſide*; and with that beſt agrees that which followeth, the *keeping the feet from being enſnared or taken,* for which the LXXII. again in their paraphraſtical manner, ἐρείσει τὸν πόδα σοῦ ἵνα μὴ σαλευθῇς, *he ſhall ſupport thy feet that they be not ſhaken.*

h בָּעַל V. 27. *Them to whom it is due*] The Hebrew בָּעַל, ſignifies an *husband, lord,* maſter, poſſeſſour, or *owner,* and ſo ch. 1. 17. בְּעַל כָּנָף, *owner* or *maſter* of a *wing*] denotes a *bird.* In this ſenſe it is here uſed on purpoſe to ſhew the obligation that lyes on the *rich* to relieve the poor, the *rich man's barn* being, as the ſon of *Syrach* ſaith, the *poor man's ſtorehouſe*; and ſo (by equitable eſtimation founded in the command of God) that of thy wealth which he wants, he is the owner of, and thou wrongeſt and robbeſt him, if thou withholdeſt it from him. So *Deut.* 24. 13. ſpeaking of the *pledge of a poor man,* and commanding to *reſtore* it *before the ſun goes down,* it is added, *and this ſhall be thy righteouſneſs,* this kind of mercy to the poor being a part of *juſtice* and righteouſneſs in the rich, and ſo δικαιοσύνη oft ſignifies ἐλεημοσύνη *mercy.* The Latin here, for want of conſidering this, have very much transformed this verſe, *Noli prohibere benefacere eum qui poteſt, ſi vales, & ipſe benefac, Do not hinder him that is able to doe good, if thou art able doe thou alſo good.* The Chaldee and Syriack take no notice of this word in their rendring. But the LXXII. ſet ἐνδεῖ, *the poor* for it, exactly according to the ſenſe, though nothing to the letter. The literal notation ought to be preferred, that it may teach us the right which the poor have to the rich man's *charity.*

i אַל תָּרוֹב V. 30. *Strive not*] That תָּרוֹב, from רוֹב, *litigavit,* ſignifies *ſtriving,* there is no doubt; The onely queſtion is, whether that which is here forbidden, be with a friend, or any other man indifferently. To the latter the word עִם אָדָם, *with a man*] inclines; but the רָעָה גְּמֻלָה in the cloſe determins it to the former. For that ſignifies *returning of evil,* and that in theſe circumſtances muſt be the retributing evil for good; Thus then the whole verſe will be moſt literally rendred, *Quarrel not, fall not out with a man without cauſe,* (which the LXXII. moſt fully render μὴ φιλαχθρήσῃς πρὸς ἄνθρωπον μαλθῆ, *fall not out with a man in vain,* make him not an enemy of a friend) אִם לֹא, &c. *unleſs he have,* or *if he have not returned evil to thee,* as an explication of the חִנָּם, *without cauſe.* And thus it ſhews the great advantages of *friendſhip,* ſuch as no man ſhould willingly or impertinently part with, as long as it may be kept; nothing but the breach of the laws of it on one ſide, (ſuch is *falſeneſs,* treachery, *returning evil for good*) can be a fit motive to break it off, or but leſſen it, to chide or quarrel, and ſo looſe the great pleaſure and benefit of uninterrupted kindneſs on the other. For the latter part the LXXII. reade μὴ τι σοι ἐργάσεται κακὸν, *leſt he work ſome harm againſt thee,* adding this as an enforcement to the advice, becauſe of the advantages he hath to hurt thee above all others, by having been thy *friend,* and communicated of thy ſecrets.

k סוֹדוֹ V. 32. *His ſecret*] סוֹד as it ſignifies a *ſecret,* ſo alſo *conſultation,* familiar diſcourſe, or converſation, (ſee *Pſal.* 55. 14. Note e) *ſociety,* ſo 'tis rendred elſewhere by the LXXII. *Jer.* 6. 11. συναγωγὴ, *aſſembly,* and *Jer.* 15. 17. συνέδριον, *the place of counſel.* This makes it unqueſtionable that their rendring in this place ſhould be read (without ὁ, *not*) ὁ δὲ δικαίοις συνεδριάζει, *he aſſembles among the righteous.* As for their note, that would have συνεδριάζειν ſignifie *agere pro tribunali & longo ſubſellio,* deal as judges with thoſe before their tribunal, in oppoſition to *amice & familiariter,* they conſider not (that which is the main objection againſt this reading) that the LXXII. being allowed and acknowledged to render סוֹד by συνέδριον, it muſt neceſſarily follow, that if the Hebrew be true, which hath no negation, the negation muſt needs be quite contrary, to the original, and ſo no way of reconciling the LXXII. with it, but by leaving out the negation. This then being premiſed, the Septuagint's rendring will be very uſefull to the right underſtanding the verſe, and maintaining the oppoſition betwixt the firſt and ſecond part of it; In the firſt, the contumelious נִלְוָז, the *deſertour, tranſgreſſour,* from לוּז, *receſſit, abberravit,* πᾶς πλάνος, ſay the LXXII. *every wicked man is abomination to the Lord,* i. e. ſuch as he averts, and avoids, and ſeparates from ἀκάθαρτος ἔναντι Κυρίου, *unclean* or *polluted before God,* (for ſuch are ſhut out from the *congregation*) God will have nothing to doe with ſuch, withdraws his favour and grace from them, his *ſpirit will not abide when unrighteouſneſs comes in,* but *with,* or *among the righteous is his counſel,* i. e. he aſſembles, and congregates with ſuch, is to them, deals with them, as a friend, he favourably and amicably exhibits and preſentiates himſelf to ſuch, familiarly converſeth with them. And in this ſenſe the next verſe is fitly ſubjoyned to it, of God *curſing the houſe* of the one, and *bleſſing* the *habitation* of the other.

l מְרִים V. 35. *Shame ſhall be the promotion of fools.*] All the difficulty of this paſſage will be removed by adverting to the notion of מְרִים the participle, from רוּם, *to lift up,* or *carry away,* or *bear.* According to theſe ſeveral ſignifications, the LXXII. ſometimes render it ὑψόω, *to lift up,* ſometimes αἴρω, *tollo, to take away,* and ἀπαίρω, and ἐξαίρω, and ὑπαίρω, and ἀναφέρω, and ſixteen times ἀναφέρω. And in this latter ſenſe it ſeems to be taken here, the correſpondence with the former part thus inclining it. *The wiſe ſhall inherit glory,* i. e. *receive* it, *carry* it away, as victors their reward, or heirs the inheritance or poſſeſſions of their fathers, but *fools* (oppoſed to the *wiſe*) *ſhall carry away* (in oppoſition to the others *inheriting*) *ſhame,* the contrary to *glory.* Thus moſt of the ancient Interpreters render the place, the Chaldee, *and fools,* וְקַבְּלוּ

נְקַבְּלוּ צַעַר, *shall receive tribulation* or *distress*, and so the Syriack ܢܦܩܒܘܢ *shall receive*; and though the LXXII. reade ὑψωσαν, *exalted*, yet this probably (as with them 'tis ordinary) in the other notion of the Hebrew; for else what should they mean by their rendring? οἱ δὲ ἀσεβεῖς ὑψωσαν ἀτιμίαν, *but the wicked have exalted shame*, unless by *exalting* they meant *receiving*, or carrying it away. The Latin indeed have *stultorum exaltatio ignominia, the exalting of fools is shame*, and from them our English was surely derived, *shame shall be the promotion of fools*. To this they were lead by the singular number of the participle מְרוֹם, which they therefore render *exaltatio, promotion*; But the enallage, or change of numbers is so frequent, that nothing can be solidly concluded from thence, and the Chaldee, Syriack, LXXII, and Arabick all render it here in the plural, and therefore that can be no exception against a sense that so well agrees with the context, which therefore must be preferr'd.

a V. 5. For אַל־תִּשָּׁעֵן, *rely not*, the LXXII. reade μὴ ἐπαίρου, *be not exalted*, or *puffed up*, either by way of paraphrase, or perhaps by errour of the Scribe, ἐπαίρου for ἐπείδου, which *Theodotion* here useth, and signifies to *rely*.

c V. 9. For מֵהוֹנֶךָ, *from thy substance* or *wealth* (or Mammon, saith the Chaldee) the LXXII. reads ἀπὸ σῶν δικαίων πόνων, and so again for תְּבוּאָתֶךָ, *thine incomes*, or encrease, they reade σῶν καρπῶν δικαιοσύνης, *thy fruits of righteousness*, (which phrase with light change the Apostle makes use of from them, 2 *Cor.* 9. 10. γενήματα τῆς δικαιοσύνης ὑμῶν, *the productions of your righteousness*; and *Phil.* 1. 11. καρπὸς δικαιοσύνης, *fruits of your righteousness*, &c.) Both these, with the liberty of Paraphrasts; not thinking that God will be honoured with any other part of our riches than that which comes from our *just labours*, and that is the *fruit* or *production of our justice*, or righteousness; the *hire of a whore*, or *price of blood* might not be brought into the Temple. This makes it reasonable to determin, that the like phrase, 2 *Cor.* 9. 10. is by analogy herewith to be understood for their *wealth lawfully gotten*, the *encrease* whereof he prays for, as the reward of their *liberality*, as here is promised, v. 10.

γ V. 13. For יָפִיק, *bringeth forth*, they reade εὗρε, *hath seen*, for so comparing wisedom to an *hidden treasure*, ch. 11. 4. and *Matt.* 13. 44. seeing of that, and bringing it forth to light is all one; The Scholiast reads ἔσχεν, *hath had* it, *i. e.* gotten it.

δ V. 14. For כִּי טוֹב, *for the merchandise of it is better than the merchandise of silver, and the income* thereof (that which in the harvest it yields the owner, so. תְּבוּאָתָהּ, from בּוֹא, in Hiphil, to *bring in*, signifies the *fruits* of the *field*, &c. which they *bring home* to the barn) *than fine gold*] they reade χρεῖττον αὐτῆς ἐμπορεύεσθαι ἢ χρυσίου καὶ ἀργυρίου πωλεῖσθαι, *it is better to purchase that than treasures of gold and silver*. A perspicuous paraphrase.

ε V. 15. For וְכָל חֲפָצֶיךָ לֹא יִשְׁווּ בָהּ, *and all thy desires* (or, taking the act for the object, the *things* thou canst *desire*) *shall not be equall'd to it*] they reade οὐκ ἀντιτάξεται αὐτῇ οὐδὲν πονηρὸν, *no wicked thing shall be weighed against it* (for taking wisedom for piety, all that is likely to come into competition with it is *impius*) adding over and above what is in the Hebrew, εὐγνωστόν ἐστι πᾶσι τοῖς ἐγγίζουσιν αὐτῇ, πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστι, *it is easily known to all that come near unto it, but all that is precious is not worthy of it*. An addition purposely used to express the desirableness of wisedom; that when it is beyond all things most precious, it is not *difficult* to be attained by any that hath a mind to it.

V. 16. For אֹרֶךְ יָמִים, *length of days*, they more largely reade μῆκος βίου, ἢ ἔτη ζωῆς, *length of life, and years of life*, which more confirms the conceit of *Amo. Nobrissensis*, that it refers to the custom of numbring by the hands, and that by the *right hand* centuries are numbred, as unites and decads by the *left*, according to that of *Juvenal* of *Nestor*, — *jam dextra computat annos, he counts his years with his right hand*, compared with *Ovid*'s, *Vixi annos bis centum, I have lived two hundred years*. See him *Quinquag.* ch. xvi. which if it should hold for the interpreting of the *length of days, in the right hand*, then by proportion the *riches and honour* being in the *left hand*, which is for the numbring of unites and decads, must denote a competency of each of them rather than the greatest exuberance; and in that indeed the greatest felicity consists, the greatest abundance bringing excessive trouble, and so diminution of felicity, whereas the competency hath all the advantages of wealth, and none of the encumbrances of it. But this, as most others of that Authour, is but an operation of a refined wit; for sure 1. the rewards of wisedom are paid to men in this and other ages, wherein very few have attained to an hundred years; and 2. the felicities of living to that extreme old age, are not very discernible; and 3. the moderate length of age is as much preferrable before that as the competency of riches before the excess of them. The plain meaning is, that these are in the hands of wisedom to give, not that the man reckons them in his *hands*; that wisedom hath the dispencing of all these blessings, holds one in one hand, the other in the other, the *long life* in the *right*, as most valuable, affording us the larger opportunities of serving God, and bringing in fruit to our account, in the other accomplishments of temporal felicity, when in a plentifull or competent manner added to that; according to that promise, annext to the Fifth Commandment, long life in a *Canaan*, or fruitfull Land.

ζ V. 18. For וְתֹמְכֶיהָ מְאֻשָּׁר, literally, *and they that retein it*, (from תָּמַךְ, to *hold*) *happy he*, they reade τοῖς ἐπερειδομένοις ἐπ' αὐτὴν ὡς ἐπὶ Κυρίου, ἀσφαλὴς, *to them that lean on her, as on the Lord, safe*. This they do from the other use of תָּמַךְ, for *sustentare*, to *sustein*, they that lean being susteined by that they lean on. This makes it more probable that the reading v. 5. was μὴ ἐπείδου, *rely not on thine own wisedom but on God*, foregoing, from whence the addition here of ὡς ἐπὶ Κυρίου, *as on the Lord*, seems to be taken. Then for ἀσφαλὴς, that is but a paraphrase of מְאֻשָּׁר, *safety*, and *happiness* being all one, and wisedom's being *safe* to them, signifying its being the authour of all *safety*. This change seems to be caused from מְאֻשָּׁר being in the singular number, when תֹּמְכֶיהָ was in the plural; but nothing is more ordinary than such changes. If it here import any thing, it is that every such person is *happy*.

η V. 21. For אַל יָלוּזוּ מֵעֵינֶיךָ, *let them not depart from thine eyes*, they reade (and the Apostle, *Heb.* 2. 1. seems to take the phrase from them) μὴ παραῤῥύωσι, *do not thou flow*, or *run away*, be not thou poured out like water, their going from thee, or thou from them being all one, suffer not these things to run from thee, or thy self from them, as water doth when 'tis let out of a vessel, *but keep*, &c.

θ V. 22. For וְיִרְווּ חַיִּים לְנַפְשֶׁךָ, *and they shall be life* or *lives to thy soul*, they reade ἵνα ζήσῃ ἡ ψυχή σου, *that thy soul may live*; After that verse they add καὶ ἔσται τοῖς ὀφθαλμοῖσι σου ἡ ὁδομάλευσις τῶν ὁσίων, *and it shall be*

be healing to thy flesh, and provision to thy bones, an insertion clearly from v. 8.

V. 28. For יֵשׁ אִתָּךְ, *and it is with thee*, they reade paraphrastically δύναται σὺ ὄντος ἐυποιεῖν, *thou being able to doe good*, adding over and above the Hebrew, ὐ γὰρ οἶδας τι τέξεται ἡ ἐπιοῦσα, *for thou knowest not what the next day shall beget*, (*i. e.* how thou mayest be disabled or hindred by that time, if thou thus defer it) a proverbial speech to which S. *James* refers, *Ja.* 4. 14.

V. 31. For אַל תְּקַנֵּא, &c. *Envy not the man of violence, and chuse none of his ways*, they reade μὴ κλῆσῃ ἀνδρῶν κακῶν ὁυοίδη, μηδὲ ζηλώσῃς τὰς ὁδὸς αὐτῶν, *possess not the reproaches of wicked men, neither envy the ways of them*; for תְּקַנֵּא, *emulate* or *envy*, reading, it seems, תִּקְנֶה, from קָנָה, to *acquire* or *possess*, (which they the rather did, because in the latter part they thought חֲבֵרָה fitly rendred ζηλώσῃ, *emulate*) which being so mistaken, they were to add somewhat (to supply the Ellipsis) which might be *possest*, as the man of violence could not, and this caused the addition of ὀνείδη, *contumelies*, whether in the active sense, the *wrongs*, and contumelies which they deal out to others, or the *reproaches* that fall upon themselves for their sins, even their punishments in this world. As for κακοὶ ἄνδρες, that style fitly denotes the *oppressours*, violent, or injurious.

V. 34. For אִם לַלֵּצִים הוּא יָלִיץ, *surely he derideth the deriders*, from לוּץ, *derisit*, they reade Κύριος ὑπερεφάνοις ἀντιτάσσεται, *God resisteth, is set against the proud*, fully expressing the sense, (though not literally the words) for as those that violate and despise God's Law, are the proudest rebels, so God's setting himself against them (contrary to the giving them *grace* in the latter part) is the *scorning* of them, the not hearkening to, or relieving their greatest wants. And in this their rendring (onely changing Κύριος, *Lord*, into Θεὸς, *God*) two Apostles recite this verse, *Jam.* 4. 6. and 1 *Pet.* 5. 5.

CHAP. IV.

1. HEar ye children the instruction of a father, and attend to know understanding;

Paraphrase.

1, 2. There is nothing so fit for all young and tender years to be seasoned with, to

2. For I give you * good [a] doctrine, forsake you not my law.

* *or* a good gift

be educated in, by the care and discipline of their parents, as the Laws of God for the directing of their lives; It is the best portion the parent can assign the child, more valuable than any other inheritance: And then it nearly concerns us all, that such a treasure be not cast away upon us, that we lay it up safely in the heart, make use of it to the direction and conduct of our whole lives, and never knowingly or willingly transgress it as long as we live.

3. For I was † my father's son, [a] tender, and onely beloved [b] in the sight of my mother.

† *or* a son tender to my father

4. He taught me also, and said unto me, Let thy heart [c] retein my words, keep my commandments and live.

בֵּן לְאָבִי רָךְ *see the Syr.*

3, 4. No child could be more passionately loved and valued by parents, than the writer of this book, Solomon, was by his father David, and mother Bathsheba: And the

a b c

great expression of this their love was, the affording him this timely instruction, daily inculcating to him the great necessity and advantages of exact and uniform obedience to all the commands of God, towards a happy and prosperous life here, and the attaining of eternity.

5. Get wisedom, get understanding, forget it not, neither decline from the words of my mouth.

5. And the same paternal affection obliges me to inculcate this admonition to all

the sons of men, that, whatever labour or industry it costs them, they get this treasure into their possession (the onely true wisedom and prudence, that of knowing their duty of all sorts, in order to the practice of it) and never neglect or transgress those rules, which this book gives them for the direction of their lives.

6. Forsake her not, and she shall preserve thee, love her, and she shall [γ] keep thee.

6. And to this they have all encouragement as well as obligation; Nothing shall tend

γ

more to their both present and eternal good than a strict, unintermitted, uniform observation of these rules. All safety, and tranquility, and happiness here, is made over to men on these onely terms; They that thus keep close to God, his providence is engaged to their protection; and the very practice of these vertues it self hath a moral efficacy (and an assurance of God's blessing accompanying it) to keep men from all evil, ghostly and bodily, here and hereafter.

7. ‖ Wisedom is a [c] principal thing, therefore get wisedom, and with all thy getting get understanding.

‖ First wisedom, get wisedom, and——

7. And therefore in all reason as this is to be the first and principal of our care, to

c

possess our hearts of this treasure, so whatsoever else is afterwards sought or pursued must be with its due subordination to that; The constant practice of all Christian duties must never be intermitted by the intervention of our secular aims, but taken along to accomplish and secure all other acquests to us.

8. ♪ Exalt her, and she shall promote thee, [ε] she shall bring thee to honour, when thou dost embrace her.

8. And no man shall ever loose by what is thus bestowed; whatsoever value or love

♪ ε

thou expressest to this sort of wisedom, shall be abundantly repaid to thee by her. They that endeavour not onely to exercise themselves constantly in the Law of God, but to bring it in credit and fashion in the world, to attract and engage all others in the same, that prize and love it above all that appears most splendid or amiable in the world, shall find this the most certain never-failing course to heap honour and estimation on themselves in the eyes of all such men whose good opinion is worth having; And over and above all this, the acceptation and praise of God, and eternal glory with him hereafter, is their most assured reward.

9. She shall give to thy head [ς] an ornament of grace, * a crown of glory shall she [d] deliver to thee.

* with a crown of glory shall she encompass thee.

9. And indeed this is a special privilege of piety, the exercise of Christian graces,

ς d

humility, charity, temperance, &c. that it renders thee amiable in the sight of all men, (S. Peter calls it the ornament of a

meek and quiet ſpirit, 1 Pet. 3. 4. and S. Paul mentions it under the ſtyle of whatſoever things are honourable and of good report, Phil. 4. 8.) no external ornament or bravery like it; the moſt glorious regal crown doth not give ſuch a luſtre to him that wears it, as the exerciſe of theſe graces doth: But this is not all, it not onely adorns but protects, is by God's bleſſing and by the radiency of its own beauty, a defenſative and moſt ſovereign amulet to him that hath it, to ſecure him from the effects of mens malice, the maxime being generally true (though, as other general rules, it may bear ſome exception ſometimes) that men will not harm them who follow that which is good, 1 Pet. 3. 13.

10. Were I to exhort thee as a father a ſon, moſt fatherly and prudentially, to that

10. Hear, O my ſon, and receive my ſayings, and the years of thy life ſhall be many.

whereon thy greateſt and moſt durable weal, even in this world, depends, I ſhould abſolutely recommend to thee the conſtant practice of piety, the ſtrict obſervation of thoſe good rules which true ſaving wiſedom preſcribes thee, being able to aſſure thee from heaven, and even by a regular conſequence, that the bleſſings of a long and happy life do generally attend it; From the good providence of God, who hath the diſpencing of life and all good things, it is to be expected that obedience to his methods ſhall thus be crowned, godlineſs having the promiſes of this life (as well as of another) as far as God ſhall ſee them beſt for his ſervants. And even in ordinary reaſon the practice of vertues tends to the preſerving health and life, both from diſeaſes and from violent invaſions; temperance and ſobriety ſecures from thoſe many lothſome diſeaſes, to which the contrary betray men; and meekneſs and peaceableneſs and mercifulneſs, &c. gain the kindneſs, and generally ſecure us from the rages and violences and injuries of men; and the hand of juſtice, that avenges and cuts off ſinners, is deſigned not for the puniſhing, but rewarding them that doe well.

11. Aſſure thy ſelf, the precepts and directions of life, which I give thee from

11. I have taught thee in the way of wiſedom, I have led thee in the right paths.

God, tend moſt to all thy real advantages, will lead thee a direct and ſtraight way to all felicity; and there is nothing tolerably wiſe, but to order thy whole courſe according to them.

12. If thou doeſt ſo, there ſhall no incommodation or danger befall thee of any kind; whatſoever thou ſetteſt thy ſelf to ſhall proſper.

ζ

12. When thou † goeſt, thy ſteps ſhall not be ſtraitned, and when thou runneſt, ζ thou ſhalt not ſtumble.

† walkeſt בְּלֶכְתֶּךָ

13. This then may conjure thee to give a moſt diligent ear to all the precepts of good life; yea, not onely to

13. Take faſt hold of inſtruction, let her not go, " keep her, for ſhe is thy life.

" * נְצֹרֶנָּה, LXXII. the word uſed for catching of the crown from the goal in the Agones. ſee Rom. 9. 1 2 Pet. 1. d

hearken to them when they are taught thee, and ſet thy ſelf to the practice of them, as a duty owing from thee to God, but moſt greedily to catch hold of them, as thy greateſt * prize and crown thine own deareſt intereſt, as dear unto thee as is thy life, and indeed the onely means to continue that comfortable to thee, and therefore to be ſought and kept with the greateſt earneſtneſs and diligence.

14, 15. As for the contrary ways of wicked men, who hope to make great acquiſitions of pleaſure and profit by

14. Enter not into the path of the wicked, e and ‖ go not in the way of evil men.

‖ bleſs not thy ſelf

e

θ

15. θ Avoid it, paſs not * by it, turn from it, and paſs away.

* in it בּוֹ

thoſe means; be carefull thou never ſuffer thy ſelf to engage with them, never flatter thy ſelf that any ſuch courſe is likely to thrive with thee; the wicked are ſo far from being juſt matter of envy to godly men, or conſequently of imitation, that their courſe is to be averted, and dreaded, and deteſted by all that mean kindneſs to themſelves, to be look'd on as a mere trap and ſnare from which every wiſe man will guard himſelf as diligently as it is poſſible, and never approach or enter the confines of it.

16. One ſad obſervation thou mayeſt make of wicked, eſpecially of violent injurious

16. For they ſleep not, except they have done miſchief; and their ſleep is taken away, unleſs they ι cauſe ſome to fall.

ι

perſons, which is ſufficient to deter any man from their ſociety, from envying or imitating them; Their heart is moſt violently and tranſportingly ſet on their unjuſt deſigns, they cannot take any reſt, enjoy their neceſſary refreſhment of ſleep, unleſs they can compaſs the miſchief they deſign; By which means they put themſelves into moſt painfull diſtempers, through the eagerneſs of their purſuit, eſpecially if they encounter difficulties, and are croſt in them; And all this while it is not any advantage which they project to themſelves, and are at all this expence to purchaſe, but the bare empty gainleſs diabolical ſatisfaction of having done ſome miſchief to others. (Their whole life is beſt pourtray'd by the emblem of the moſt ſordid witch, that ſubmits her ſelf to the baſeſt and moſt horrid uſages, beſides the giving her ſoul by compact to the devil, onely that ſhe may have the pitifull noiſome pleaſure of doing ſome miſchief to her neighbour) Juſt ſuch is the whole life of malicious men.

f

17. And as for their ſleep, ſo for all other the moſt neceſſary refection, their very meat and drink they contemn and deſpiſe it in the eagerneſs of their purſuits: It is their meat and drink to wrong and defraud others, their heart is ſet importunately upon that; If they miſcarry in their enterpriſes, they are ſtrangely diſcontented (Ahab could enjoy nothing elſe, if he were denyed Naboth's vineyard, he turned away his face and would eat no bread, 1 King. 21. 4.) if they ſucceed, they have oft no other benefit by it, but the ſatisfaction of having been inſtruments of grieving others, i. e. ſo many lictors, or executioners, or fiends; (and this is a ſtrange ſort of ſenſuality for any ingenuous man to be emulous of.) Or if they reap gain to themſelves by rapine and violence, and oppreſſing of other men, even this is very unfit to be † enjoyed in them; The conſcience of the injuſtice will deprive them of all real contentment or comfort in enjoying it, when they know that every bit they eat is torn out of other mens throats, taken by fraud or violence from the juſt poſſeſſours. And this alſo may avert any man from their ways,

17. For they eat the f bread of wickedneſs, and drink the wine of violence.

† f envied

g

18. Whereas the whole courſe of righteous men, the beginning, progreſs, conſummation, is all imitable and exemplary, fit to attract all others to it, whether in reſpect of the inward luſtre, and excellency of it, or the preſent ſatisfaction and pleaſure, that reſults from ſuch practices, above that which attends any other, or the joy and comfort of conſcience immediately following it. In all theſe reſpects it cannot be more lively reſembled than by the light of the Sun, when it is come above our Horizon, which is in continued increaſe till it come to high noon, the day is all that while arraying and adorning it ſelf, as it were conſtinually putting on addition of luſtre from morning till mid-day, and then the whole Horizon is fully illuminated, no ſhade or degree of darkneſs any where remaining. Such is the way of vertue and good men, it ſends out a luſtre conſtantly encreaſing, illuminates and warms at once, attracts all that ſee it, enamours them with its beauty, enlivens with its rays, (ſee Matt. 5. 14, 16.) till at length, if they be not perfectly blind, and inſenſate, it brings all to partake of its excellencies.

18. But the path of the juſt is as the ſhining light, † that ſhineth more and more unto the g perfect day.

† It goes and illuminates, till the arraying of the day.

19. The

19. The way of the wicked is as darkneſs, they know not at what they ſtumble.

19. Whereas the wicked man's courſe is moſt black and diſmall, made up of all darkneſs, the image of death and hell, whether you reſpect the impiety of their deeds, or the both preſent and future miſeries that attend them: And one direfull part of their condition is, that as men that walk in the dark and ſee nothing, conſtantly ſtumble, and fall, and bruiſe themſelves, but know not what it is they ſtumble at, and ſo could not poſſibly prevent it; ſo theſe in the roads of their ſins continually ſtumble, and fall into miſery and ſad ruines, and diſcern not by what means they thus fall, and ſo cannot poſſibly prevent it; A ſecret vengeance finds them out, coming they know not from whence, an inviſible worm, bred from their ſin, gnaws and devours their eſtate, good name, and oft their very fleſh, and (like the flowing roll, in Zachary, ch. 5. 14. entring into the houſe, and remaining in the midſt of it, and conſuming it with the ſtones and timber) is hardly ever gotten out of the family of unjuſt and violent men.

20. My ſon, attend to my words, encline thine ear to my ſayings.
21. ℵ Let them not depart from thine eyes, keep them ‖ [h] in the midſt of thy heart.
22. For they are life unto thoſe that find them, and health to all their fleſh.

‖ in the midſt in thy heart, *or* within thy heart.

20, 21, 22. All this, and much more which ſhall be added may very reaſonably engage every ſon of wiſedom, every man, that is not utterly void of all, even ſecular, prudence or care of his own ſafety, to remember and practice all the wholſome admonitions that are given him, and never to indulge himſelf the leaſt liberty to deviate from them in the actions of his life, conſidering that all the eaſe and pleaſures and comforts of life depend upon this; that the life of wicked men is a continual diſeaſe, and miſery, and a kind of death, (ſave onely that in death there is no ſenſe of that wretched condition, but in a wicked life there is, torments and ſmart in great abundance) and on the contrary, the practice of piety, brings joy (which is the onely true life) and health with it, the good conſcience is a continual feaſt, ch. 15. 15. and doeth good as a medicine, ch. 17. 22. and both in that and many other reſpects, ſuch is the exerciſe of all pious duties here, abſtracted from the endleſs reward in another world.

23. Keep thy heart * [i] with all diligence, for out of it are the iſſues of life.

* from all that is to be warded, *or* above, *or* with all warding *or* cuſtody.

23. This therefore renders it a moſt ſeaſonable admonition, that every man be ſtrictly mindfull to guard and fortifie his heart, his will or elective faculty, the principle of motion and action, from all prohibited objects, that he beg God's continual reſtreining, preventing and aſſiſting grace, and make moſt diligent uſe thereof, to keep that from all conſent to any ſin, fencing himſelf with all the ſteddieſt reſolutions, and prayers for ſtrength to make them good, and wakefulneſs over all temptations, and courage and conſtancy for reſiſtance, theſe ſo many ſorts of the ſureſt ammunition and armour of proof; knowing and conſidering that as the heart is the ſpring or original of life in the body, ſo the will or conſent is the fountain from whence all life ſprings, whether that ſignifie vital, gracious actions (inſtead of which, if it be not diligently guarded, ſprings up all impiety) or whether the joys and comforts of this life preſent, (all depending upon a right ordering of our choices) or whether everlaſting life and continuance in bliſs: The guarding of the will or elective faculty from all conſent, the flying from, and deteſting all evil, and the vigorous chooſing and purſuing of all good, enters men upon ſuch a life of grace here, which is an inchoation of endleſs glory, and ſhall be ſwallowed up in it hereafter.

24. Put away from thee a froward mouth, and perverſe lips put far from thee.

24. And as the heart muſt be moſt ſtrictly guarded, ſo muſt the mouth or tongue; The next care is due to that, to keep it from all malicious words, lying, whiſpering, detraction, contumely, that ſword of the tongue, which when it is managed by a malicious heart, doth wound moſt ſadly, commits the moſt intolerable fatal riots of any thing.

25. Let thine eyes [k] look † right on, and let thy eye-lids ‖ look ſtraight before thee.

† to the right ‖ direct

25. And ſo in like manner muſt the eyes be guarded alſo, not permitted to ſtray to any forbidden objects, but fixed on that which is perfectly upright and commendable, and made uſe of to direct and manage all the actions of our life, ſeeing and conſidering beforehand where dangers lie, that they may be avoided, and what means may moſt happily contribute to our ſpiritual ends, that we may make uſe of them.

26. [l] Ponder the path of thy feet, and * let all thy ways be eſtabliſhed.

* all thy ways ſhall be eſtabliſhed, יִכֹּנוּ.

26. Laſtly for the feet, by which are ſignified all the actions of our lives, they muſt be kept cloſe to the commands of God, and all conſideration and foreſight made uſe of to that purpoſe, minding always and pondering what is beſt, and never entring on any way that is unſafe or ſlippery: And this, beyond all other things ſhall tend to the confirming our proſperity, to the preſerving us from ſin firſt, and then from all miſchief attending it.

27. Turn not to the right hand nor to the left, remove thy foot from evil λ.

27. In a word, let no temptation either of hope or fear, paſſion or intereſt, be able to ſeduce or divert thee from the ſtraight and even path of vertue, but exactly and preciſely preſerve thy ſelf from every thing that is evil. (And nothing ſhall ſo certainly tend to thy peace and happineſs.)

Annotations on Chap. IV.

[a] לֶקַח

V. 2. *Doctrine*] The Hebrew לֶקַח ſignifies properly to *receive*, thence to *acquire*, or *get*, thence by a metaphor to *learn*, or *receive doctrine*. From hence the noun לֶקַח, is by us, with the authority of the Chaldee and Syriack read *doctrine*, but the LXXII. reade δόσιν, *a gift*, and ſo the Latin, with the Arabick, *donum*, and ſo the circumſtances encline it, the foregoing *giving*, and *good*, for ſo the inſtructing men not to forſake his law, though it be capable of the ſtyle of *giving* them a *good* leſſon, or *doctrine*, yet it is ſurely as (if not more) agreeable to call it the *giving a good gift*; and thus indeed the *teachings*, and *deſcent* of the *Holy Ghoſt*, called *God's giving gifts unto men*, are *Pſal.* 68. 18. expreſt by *receiving gifts for men*. Thus λῆψις, and δόσις, a *taking*, and a *gift*, are with the Greeks all one, differing onely by the relation that one hath to the *receiver*, tother to the *donor*. In either of theſe interpretations the ſenſe is much the ſame; for ſuppoſing it a *doctrine*, the attribute of *goodneſs* intimates it to be a *favour*, and ſo a *benefaction*, or *gift* to him, who is willing to be *taught*.

[b] לִפְנֵי

V. 3. *In the ſight*] It is not amiſs here to note, what the Jews obſerve, that in this and one other place of the Bible the rendrings differ, and that לִפְנֵי, *in the ſight*, is written for לִבְנֵי, *among the ſons*: Thus the ſenſe well bears, *onely beloved among the ſons of my mother*, i. e. *among my brethren*, as *Jud.* 7. 19. *the ſons of my mother*, and 1 *Chron.* 28. 4. *among the ſons of my father*. And indeed there is great affinity betwixt

twixt ב and פ as the learned *Bochart* notes in his *Canaan*, *l.* 1. *c.* 1. *p.* 336. where he ingeniously derives *Phœnices* from בְּנֵי עֲנָק, *bene Anac*, the *sons of Anac*, and gives many instances of the like changes. In this reading there is no place for the rendring יְחִיד precedent in the ordinary notion of *unigenitus*, *onely begotten*, because the mention of the *sons of his mother* precludes that, and so doth the story, 1 *Chron.* 3. 5. But after all this, as the observation is ordinary that יְחִיד signifies not onely the *onely begotten*, but the *onely* or *principally beloved*, and so the μονογενὴς and ἀγαπητὸς, the *onely son*, and the *beloved*, are equivalent phrases among the Hellenists, and so there is no need of this aid; so the ancient Interpreters generally retain the ordinary reading, לִפְנֵי, the Chaldee and Syriack reade קֳדָם, *before*, and the LXXII. ἐν ὀφθαλμοῖς, *in the presence*, or *eye of my mother*, and the Latin *coram*. And in this concurrence there can be no cause to believe the reading should be altered.

c רֵאשִׁית

V. 7. *The principal thing*] That from רֹאשׁ, an *head*, רֵאשִׁית signifies either the *first* in *order*, or in *dignity*, the *beginning*, or the *principal*, there can be no question; and as with the preposition ב, *Gen.* 1. 1. it signifies *in the beginning*, so 'tis also without the preposition, see *Prov.* 8. 22. *the Lord possessed me*, רֵאשִׁית, *in the beginning of his way*, and this seems to be the best rendring of it, here, *in the first place wisedom* (not as the Latin, *principium sapientiæ*, *the beginning of wisedom*) *get wisedom*, the repeating the word giving the greater weight to the speech, as if he had said, *get wisedom in the first place*, and with it best coheres וּבְכָל, &c. *and in* or *with all thy getting get understanding*, there the *getting* is doubled, as before the word *wisedom*, to signifie that to be the most *principal* acquisition, which ought to be first sought, and to accompany every thing else that is sought by any. When all the other rendrings are considered, this will be found to be most literal and perspicuous.

d תְּסַנְּגֶךָּ

V. 9. *Deliver to thee*] What תְּסַנְּגֶךָּ here signifies is not unworthy enquiring; For though the verb סָגַן in Piel be thought to signifie *delivering*, in some sense, as when of God 'tis said, *Gen.* 14. 20. סִגַּן, which the Targum renders מְסַר, *delivered thine enemies into thine hand*, and so *Hos.* 11. 8. *how shall I give thee up, O Israel?* אֲסַגֶּנְךָ, we render *deliver thee*, yet it may much more probably be thought to signifie *enclosing*, in both those places, for so those that are *enclosed*, that they cannot get out, or escape, are in effect *delivered* into the *enemies hands*, and therefore in the latter place the Chaldee renders it אֲשֵׁיצְנָךְ, *I will destroy*, the LXXII. ἀφοπλίσω, *I will disarm*, which is distant enough from the notion of *giving*, or *delivering*, which is here affixt to it. In the notion of *encompassing*, it is near of kin to סָגֵן, *a shield*, or *help*, from גָּנַן, to *cover*, or *protect*, and so it is here interpreted by the ancient Interpreters. The Chaldee renders it not at all, save by עֲלָךְ, *upon thee*, shall be *a crown of splendor upon thee*, but the LXXII. reade ὑπερασπιεῖ σὲ, *shall defend thee as with a shield*, the Syriack ܢܣܥܕ *shall defend thee with a crown of glory*, and so the Latin, *corona inclyta proteget te*, *he shall protect thee with an illustrious crown*. And so the Interlinear, *muniet te*, *shall defend thee*, with whom the learned *Castalio* agrees. And there is no cause to doubt but this is the true rendring of the word; for in the literal rendring by *cinget*, *encompassing*, it is very fit for a *crown* which *encompasseth* the *head*; and in the metaphorical, of *protecting*, affords us a rich sense, that *wisedom* doth at once *adorn*, and *fortifie*, *protect* him also, whom it sets out most illustriously in the eyes of all.

e אַל תְּאַשֵּׁר

V. 14. *Go not*] The Hebrew אַל תְּאַשֵּׁר is equivocal, אָשַׁר signifies *recta incedere*, to *walk straight on*, and so simply, to *walk*, and *direct his steps*; But it signifies also metaphorically, to *prosper*, to be *happy*, and in Piel, to *bless*, whether *another*, or *himself*. So *Matth.* 3. 12. וְאַשְּׁרוּ, *and shall bless you*, and *Job* 29. 11. and *Psal.* 72. 17. and *Prov.* 31. 28. וַיְאַשְּׁרוּהָ, *and call her blessed*; And in this notion applied to ones self, it will signifie to *bless ones self*: And thus the ancient Interpreters seem to have understood it here; The Chaldee and Syriack reade וְלָא תְּסַגֵּן, *emulate not*, from סָגַן, *to imitate*, or zealously to pursue, as those that think themselves *happy* in the *acquest*; so the LXXII. μὴ ζηλώσῃς ὁδοὺς ἀδίκων, *emulate not the ways of the wicked*, and the Latin to the same sense, *ne tibi placeat malorum via*, *let not the way of the wicked please thee*, i. e. *applaud* not thy self (*Castalio* reads most fitly, *ne jactato*, *boast not*) as if it were likely to yield thee any thing of advantage: and this is to be adhered to, as the fullest and most pertinent interpretation of the place, as it comes in accord, and consent with what went before, of the advantages of a vertuous life.

f לֶחֶם רֶשַׁע

V. 17. *The bread of wickedness*] This phrase is capable of a double interpretation, 1. that *wickedness* is their *bread*; then their eating that, is their feeding on wickedness, as men feed on bread, they are as it were fed, and nourished with it; and so in proportion, they *drink the wine of violence*, violence, wronging and oppressing others is to them the greatest refreshment, supplies the place of *wine* to them: And this best agrees with the Hebrew style, and the Greek rendring, σῖτα ἀπιθείας, οἶνον δὲ παρανόμου μεθύσκουσι, *they feed on the food of iniquity*, *iniquities is their food*, *they are drunk with transgressing wine*, transgression is their wine wherewith they fill themselves, to the full. And so also the Context inclines it; for thus it best agrees with v. 16. *they sleep not unless they have done mischief*, &c. the designing and pursuing mischief supplies the place of *sleep* with them, they part with one in pursuit of the other; To which it very well agrees, that wickedness is their food, or supplies the place of it: Thus the learned *Castalio* having rendred it, *vescuntur pane impietatis*, explains it by *impie vivunt*, *they live wickedly*: 2. that their *violence* and rapine brings them in their *food*, and without those unjust ways they have not whereon to feed; And to this the Chaldee seems most inclineable, who reade, *their meat is the meat* דִּרְשָׁעֵי *of wicked men, and they drink the wine of the violent*, their meat and wine are the acquests of wicked men, such as their injustice and rapine furnisheth them with; and the probability of this, makes it not fit to leave it out in the Paraphrase.

g נָכוֹן הַיּוֹם

V. 18. *Perfect day*] What is meant by this phrase must be concluded by the original notion of נָכוֹן, in Niphal, to *be prepared*, i. e. made *ready*, *dresst*, *adorned*; Thus the day is figuratively supposed to adorn, and dress, and set out it self to the eyes of all beholders, when it puts on more and more light, as more and more ornaments, gems, and lustre; and when the Sun (the *bridegroom*, in the *Psalmist*, thus *gloriously attiring* himself) comes to the *Zenith*, or highest pitch, i. e. (not at the first rising, as the phrase may be thought to signifie, in opposition to *twilight*, which is no *perfect day*, but as *R. Levi* among the Hebrews interprets it) *at high noon*, or *midday*, then the day is said to be *attyred*, or ready, adorn'd with all the bravery that belongs to it. This therefore is a very clear meaning of the verse, *the path*

path of the just is like the ſhining light, the light of the ſun, which wherever it is, *ſhineth, giveth ſome luſtre*; but this, *as the giant, rejoyceth to run its courſe*, and therefore begins, and enters on its progreſs, aſcends more and more, above the Horizon, (which is the meaning of הוֹלֵךְ, *going, advancing* as in a march or journey, προκοπὴ ἔστω ſay the LXXII. noting a *progreſs*) and as it goes, it more and more illuminates the medium (which is the plain rendring of וְאוֹר, φωτίζων, ſay the LXXII. *enlighten*) *untill the day* be *fully dreſt*, or ready, or adorned, ἕως ἑτοίμου ἡμέρα, ſaith *Aquila, till dreſt*, or *ready day*, ἕως ἑτοιμασίας ἡμέρας, ſaith *Theodotion, till the preparation of the day*, or *till the day be ready*, i. e. till high noon or *mid-day*; After which, within a while it begins to diſarray it ſelf again, and by little and little to lay off its luſtre. The Chaldee thus underſtand the word, rendring it here (and with them the Syriack) דְּמִקְּנֵי, (from חָסַן, *paratus eſt*) *dreſt* or made *ready*; and ſo *Hoſ.* 6. 5. where we reade *prepared, as the morning*, they reade דְּמִקְּשֵׁט, *adorned, ready, dreſt*, as the morning, i. e. as the day (for ſo the *morning*, *Gen.* 1. 5. ſignifies the whole day, as the *evening*, the whole night) when it comes to its high or full luſtre; The LXXII. reade ἕως κατορθώσῃ ἡ ἡμέρα, (in the notion of כּוּן, for *rectus fuit*) *till the day get the upper hand*, (as κατόρθωμα ſignifies a *victory* or maſtery) i. e. diſpels all ſhades, which it doth not, till the Sun be gotten to the Zenith, or higheſt point of the heavens. One other notion the words are capable of, from the uſe of the word כּוּן ſometimes for *framing*, forming, making, and then it may be rendred עַד נְבוֹן הַיּוֹם, *till the day was made*, referring the whole to the firſt Creation; when the light being firſt made by God, this light is ſuppoſed to travel forth, to ſend out its rays, and illuminate the medium, and then God dividing the light from darkneſs, *called the light day*, which was the *framing of the day*. And to this I ſuppoſe the learned *Caſtalio* had reſpect, when he rendred it, *uſque ad conditum diem, even untill the day was framed*. But the former ſeems to be the more probable underſtanding of it, and carries a greater elegance in it.

h בְּתוֹךְ לִבֶּךָ

V. 21. *In the midſt of thy heart*] The Hebrew may well be rendred, either in *the midſt, in thy heart*, (repeating the preposition ב, and putting it before the *heart* alſo, for without queſtion thoſe two are the ſame, the *midſt of the man*, and the *heart*) or elſe taking בְּתוֹךְ for a preposition, as ſometime it is uſed, it may be rendred, *within thy heart*; ſo *Gen.* 23. 6. *thou art a mighty prince*, בְּתוֹכֵנוּ, the Targum renders it בֵּינָנָא, *inter nos*, and ſo we, *among us*, and accordingly the LXXII. here reade no more than ἐν καρδίᾳ, *in thy heart*.

i מִכָּל־ מִשְׁמָר

V. 23. *With all diligence*] The onely difficulty in this place is in what notion the preposition מִן muſt be interpreted. The moſt ordinary ſignification of it, and that of which alone the Lexicographers take notice, is *ab, ex, de, from*, or *out of*; As *Pſal.* 19. 13. מִזֵּדִים חֲשֹׂךְ, *keep* thy ſervant *from preſumptuous ſins*, and innumerable the like. And if it be ſo here, as by the force of נְצֹר, *keep*, and by all reaſon it is, then מִשְׁמָר, *cuſtody*, muſt ſignifie the *thing*, which men are to be kept from, by a figure very frequent in Hebrew idiome, as when φόβος, *fear*, is oft taken for the *danger* that is to be feared, τὸν φόβον αὐτῶν μὴ φοβηθῆτε, 1 *Pet.* 2. 14. *fear not their fear*, i. e. the *puniſhments*, which they threaten, which are the *object of fear*; ſo when God is called the *fear of Iſaak*, the meaning is, he whom *Iſaak feared*, and which hath greater affinity with the phraſe here, εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, *heard* (we render it) *in that he feared*, but it ſignifies *delivered from his fear*, i. e. *from that* he *feared*, Heb. 5. 7. and ſo many other words in the like manner, ſee Note on *Heb.* 5. b. and *Luk.* 1. c. And thus *Aquila* and *Theodotion* render it ἀπὸ παντὸς φυλάγματος, *from all guarding*, i. e. from all that men are *guarded from*, as πᾶν σέβασμα, 2 *Theſſ.* 2. 4. *all worſhip*, i. e. all that is *worſhipped*; and ſo I ſuppoſe the Chaldee underſtood it, who reade מִכָּל זְהוֹרָא, *from all admonition*, i. e. from all that men are admoniſhed or warned to take heed of: And this is evidently the moſt literal rendring of the place. But others take מִן in the notion of *above*, and then the rendring will be, *keep thy heart above all keeping*, i. e. (in the Hebrew dialect) more carefully than any thing elſe, (ſo in this ch. v. 3. מִשֶּׁמֶן, is *above oyle*, and ſo very frequently elſewhere, ſee ch. 8. 10, 11, 19.) to which the reaſon annext well accords, *for out of it are the iſſues*, literally the *outgoings* or *beginnings of life*: As in the natural body the *heart* is the beginning of life, ſo the *will* in the ſpiritual ſtate, πρόοδος, *the proceſſion*, ſaith *Symmachus*; and therefore as *life* is to be preferred before all things, ſo this muſt be *guarded above all*, as the greateſt treaſure, and in moſt danger to be loſt. Laſtly it is more generally thought to be uſed (as prepoſitions in Hebrew oft are) promiſcuouſly for ב, and then it will be rendred, *keep with all keeping*. This the LXXII. follow, reading πάσῃ φυλακῇ τήρει, *keep* or *preſerve with all cuſtody*, and ſo the Latin, *omni cuſtodia*, and the Syriack, ; *with all caution*. This latter, in reſpect to thoſe three Interpreters, I was to mention, but ſee no cauſe of doubt, but the *firſt* is to be adhered to.

k לְנֹכַח

V. 25. *Right on*] The Hebrew נֹכַח ſignifies *right* and *ſtraight*, and ſo לְנֹכַח, *to that which is right and ſtraight*, and ſo the Chaldee render it לִקְדָמוֹתָא, *to that which is right*, and ſo the Syr. and the LXXII. ὀρθὰ, *right things*, which I ſuppoſe the vulgar follows, when it reads, *recta videant, ſee right things*, rather than *recta* adverbially, *ſtraight forward*, or directly before thee. It is true נֹכַח is a preposition ſignifying *ante, coram, before the eyes*; but having here the preposition ב prefixt to it, we have reaſon to follow the interpretation of the Ancients, and render it as a noun. So in the latter part of the verſe, where we reade, *look ſtraight*, the Hebrew hath יְיַשְּׁרוּ, which in Hiphil ſignifies *make right*, or *direct*. Ordinarily it is joyned with *way*, or *paths*, ch. 3. 6. *he ſhall direct thy paths*, *Pſal.* 5. 8. direct *my way before me*; and ſo in all probability here, the word *ways*, or *paths* being underſtood, it is to be rendred, *let thy eye-lids direct* (i. e. direct thy ways) *before thee, guide thee*, ſee before thee, that thou adventure upon nothing that is ill: Thus the Chaldee and Syriack agreeing in the rendring it by נְהַרְצוּן, the Latin tranſlator of the Syriack ſupplies the defect, and reads *dirigant viam tuam ante te, let thy eye-lids direct thy way before thee*, the LXXII. reade paraphraſtically, πάλι βλεφαρὶς σοῦ γλύκανθ δίκαια, *let thy eye-lids wink on*, or *look favourably on juſt things*, according the latter, to the former part of the verſe.

l פַּלֵּס מַעְגַּל רַגְלֶיךָ

V. 26. *Ponder the path of thy feet*] The rendring of the Hebrew cannot be more literally than here it is; The onely thing worthy to be obſerved, is, that although the LXXII. their rendring be but paraphraſtical, yet the Apoſtle, *Heb.* 12. 14. makes uſe of it; they render it ὀρθὰς τροχιὰς ποιεῖτε τοῖς ποσὶν, *make ſtraight paths for the feet*, which the Chaldee and Syriack more plainly expreſs, but not leſs paraphraſtically, אַעְבֵּר, &c. *remove thy foot from evil paths*; What follows in the latter part of the verſe,

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is variouſly underſtood, from the dubious uſe of יִכְנוֹ, which is both in the imperative, and the future, and ſo may be rendred either as an *exhortation*, or as a *promiſe*. As an *exhortation*, *let all thy ways be eſtabliſhed*, or as the LXXII. τὰς ὁδὸς σὺ κατεύθυνε, *direct thy ways*, or *make them ſtraight*; As a *promiſe*, ſo the Chaldee, סְתַקְּנָן, *ſhall be eſtabliſhed*, and ſo the Syriack and the vulgar Latin (which therefore I follow) *omnes viæ tuæ ſtabilientur*. But conſidering that this ſtability ſignifies proſperity, and the LXXII. their εὐοδοῦσθαι is frequently uſed for the ſame; in all reaſon, theſe too forms make but the ſame ſenſe, *ponder thy actions*, and be *proſperous*, being perfectly equivalent, with *ponder* them, and *thou ſhalt certainly proſper*.

a V. 3. For רַךְ, *tender*, the LXXII. reade ὑπήκοος, *obedient*, (joyning it with לְאָבִי, *to my father*) *ſubject to my father, and loved by my mother*; The word ſignifies *ſoft*, and they underſtood it in oppoſition to *hard*, or *ſtubborn*; but the Chaldee and Syriack reade סְפִנָּק, *delicate*, and the Latin, *tenellus*, all agreeing to joyn it to לְאָבִי, (*tender to my father*) as the LXXII. doe.

β V. 4. For יְחַזֵּק, from חָזַק, to *retein* and *ſuſtein*, they reade ἐρεισάτω, *firmetur*, in the latter ſenſe, and ſo the Syriack ܬܬܩܢ *let it be firm*, but the Chaldee יְקַבֵּל, *let it receive*, Symmachus, *let it hold faſt*, and ſo the Latin, *ſuſcipiat*, *let it receive*; But the ſenſe varies not, for ἐρεισάτω ὁ ἐμὸς πρὸς λόγος εἰς σὴν καρδίαν, *let our word be confirmed on thy heart*, is equivalent to, *let thy heart receive or retein my words*. What here follows in the end of the verſe, וְחָיֵה, *and live*, they omit, and ſo alſo the next paſſage, קְנֵה, &c. *buy wiſedom, buy underſtanding*; and joyn together φύλασσε ἐντολὰς, *keep the commandments*, v. 4. and μὴ ἐπιλάθου, *forget them not*, v. 5. and ſo doth the Arabick alſo. In like manner they omit the whole ſeventh verſe; But the Chaldee, Syriack, and Latin in both places retein the words which they omit; and here, the Syriack in the end of v. 4. after [*and live*] adde farther ܘܢܛܪ ܦܘܩܕܝ, &c. *and my law as the apple of thine eye*.

γ V. 6. For תִּשְׁמָרֶךָּ, *ſhall keep thee*, they reade ἀνθέξεται σου, *ſhall cleave*, or *hold faſt to thee*, fully expreſſing the ſenſe, and more cloſely obſerving the relation betwixt it, and *not forſaking*, precedent.

δ V. 8. For סַלְסְלֶהָ, from סלל, *to exalt*, they reade περιχαράκωσον αὐτὴν, *encompaſs*, or *caſt a work about her*; This they did from the uſe of סלל moſt frequent, for *caſting up a way*, exalting it, and ſo making it paſſable, whence our phraſe an *high way*, for that ε which is fitteſt for the traveller. In the latter part of the verſe for חִבְּקֶךָּ, &c. *ſhe ſhall honour thee when thou embraceſt her*, they reade τίμησον αὐτὴν, ἵνα σε ἀγαλλάσῃ, *honour her, that ſhe may embrace thee*.

ϛ V. 9. For לְוִיַּת, an *addition*, or *ornament*, they reade στέφανον, *a crown*, which is ſuch.

ζ V. 12. For לֹא תִכָּשֵׁל *thou ſhalt not ſtumble*, they reade οὐ κοπάσεις, *thou ſhalt not be weary*, from a double notion of the Hebrew כשל, for *ſtumbling*, and being *weak*, or *faint*, the latter the cauſe of the former, the *wearineſs* or faintneſs in a courſe, betraying to *ſtumbling*, and falling. But the Latin reads *non habebis offendiculum*, *thou ſhalt not have a ſtumbling block*, and ſo the reſt of the Interpreters.

η V. 13. For נִצְרָהּ כִּי הִוא חַיֶּיךָ, *keep her, for ſhe is thy life*, they reade φύλαξον αὐτὴν σεαυτῷ εἰς ζωὴν, *keep her to thy ſelf for life*, reading לְךָ, for כִּי, in all probability.

θ V. 15. For פָּרְעֵהוּ אַל תַּעֲבֹר בּוֹ, *forſake it, ceaſe from it, paſs not in it*, (not as we reade, *paſs not by it*, the Chaldee expreſſes the בּוֹ, by עִמְּהוֹן, *with them*, in their company) the LXXII. reade ἐν ᾧ ἂν τόπῳ στρατοπεδεύσωσι, μὴ εἰσέλθῃς ἐκεῖ, *in whatſoever place they ſhall encamp, enter not there*, by way of plain paraphraſe, but withall probably looking on ſome other notion of פרע, as that of *otioſum eſſe*, for that is *reſting*, *ſetting* up their ſtation, in any place, ſo the Syriack reads ܘܒܐܬܪ ܕܝܬܒ, &c. *and in the place where they inhabit or dwell, paſs you not*.

ι V. 16. For אִם לֹא יִכְשְׁלוּ, *if they ſcandalize not*, or *cauſe not ſome body to fall*, they reade, ἐὰν κοιμῶνται, *they ſleep not*, or *lie not down to ſleep*, ſetting that as an uſefull explication of what immediately preceded, *their ſleep is taken away*, (not that others take it away, but that they take it from themſelves, they apply not themſelves to ſleep) and thinking this of [*except they cauſe to fall*] ſufficiently expreſs'd before, by ἐὰν μὴ κακοποιήσωσι, *unleſs they doe ſome miſchief*.

κ V. 21. For אַל יָלוּזוּ מֵעֵינֶיךָ, *let them not depart from thine eyes*, they reade ὅπως μὴ ἐκλίπωσι σὲ αἱ πηγαί σου, *that the fountains deſtitute thee not*, probably reading עֵינֶיךָ, (without the prepoſition מִ) and ſo taking it in another notion of עַיִן, not for an *eye*, but a *fountain*. And thus the ſenſe is very good, and agrees well with the next verſe, for if the *wiſe man's admonitions* are *life* and *health* to them that receive them, i. e. if they cauſe both theſe to them, then are they fitly to be ſtyled πηγαί σου, *thy fountains*, from whence all good ſprings out to thee; but the Chaldee and all other Interpreters (ſave the Arabick, that conſtantly follow the LXXII.) reade as we doe, with the prepoſition, and ſo it muſt ſignifie *eyes*.

After the end of this Chapter, the LXXII. have λ a large addition, wherein they are followed by the Latin, (which generally in this book of *Proverbs* doth not adhere to them in their variations from the Hebrew) It is this, ὅτι γὰρ τὰς ἐκ δεξιῶν οἶδεν ὁ θεὸς, διεστραμμένας δέ εἰσιν αἱ ἐξ ἀριστερῶν, αὐτὸς δὲ ὀρθὰς ποιήσει τὰς τροχιάς σου, τὰς δὲ πορείας σου ἐν εἰρήνῃ προάξει, *for God knows the right paths on the right hand, but thoſe on the left hand are perverted, but he ſhall make thy paths ſtraight, and advance thy ſteps in peace*. But neither Chaldee nor Syriack have a word of this. And ſo it is to be looked on as a *Scholion* (though very ancient) which ſome reader had affixt to the Greek Copy, pertinent to the buſineſs of the verſes precedent, and as a deſcant on them.

CHAP.

CHAP. V.

1. MY ſon, attend unto my wiſedom, and bow thine ear to my underſtanding:
2. That thou mayſt regard diſcretion, [a] and that thy lips may keep knowledge.

Paraphraſe.

1, 2. Among all the acts of paternal and tender charity to the ſouls of men, there is none more precious and truly valuable, than that of communicating ſaving wiſedom and wholſome inſtruction to them; To that end this book is deſigned, and an humble docible heart is required to qualifie any man for the reaping the benefits and fruits of it; and if that may be found, infinite are the advantages of it for the regulating the affections, and the actions, and eſpecially the words. He that hath throughly imbibed the directions of it, will have more ſavour and taſte of good things than ever he had, will think that to be the onely true wiſedom, and affect and regard it as ſuch, which is here recommended to him, the practice of all duty toward God, and man, and himſelf, and accordingly his diſcourſe will be ſavoury and pious, profeſſing the joy he taſts in theſe exerciſes, and deſiring to recommend and propagate them to other men. [a]

3. For the lips of a ſtrange woman * drop as an hony comb, and her mouth is [β] ſmoother than oyl.

* are an hony-comb dropping, נֹפֶת תִּטֹּפְנָה

3. Of this ſort is that neceſſary advice, to beware of the flattery and deceits of ill women, whoſe beauty, and diſcourſe, and converſation, and the many allectives which that ſex is furniſhed with, are very winning and efficacious, promiſing the greateſt pleaſures and ſatisfactions imaginable. [β]

4. But her end is bitter as wormwood, ſharp as a two-edged ſword.

4. Which if they be believed, or hearkened to, will in the event prove moſt contrary to what they promiſe, bring all the ſadneſs and bitterneſs, the moſt painfull and noxious effects, infinitely more ſharp and dolorous than the ſo ſhort enjoyments were apprehended pleaſurable.

5. [γ] Her feet go down to death, her ſteps take hold on hell.

5. And beyond the temporal miſeries which attend this ſin inſeparably and indiſpenſably, the eternal deſtruction is moſt formidable, which is the juſt reward of it, and will be ſure to overtake it. [γ]

† ſhe walks not the — ‖ unſtable or wandring ſhe knows not whither.

6. † [a] Leſt thou ſhouldſt ponder the path of life, her ways are ‖ moveable that thou canſt not know them.

6. Nor can any better event be rationally hoped to the temptations which are tendred from ſuch an hand: A whore being the moſt vile and miſerable creature in the world, engaging her ſelf in a courſe moſt diametrically contrary as to all vertue, ſo to all felicity, the joys and comforts of this or a better life, and proſtituting her ſelf to all the diſmal uncertainties, and ill conſequences of an endleſs inſatiate luſt, which carry her headlong, none knows whither, into a gulph of endleſs woe. [a]

7. Hear ye me therefore O ye children, and depart not from the words of my mouth.
8. Remove thy way far from her, and come not nigh the door of her houſe.

7, 8. This makes it a ſeaſonable and neceſſary advice to all that fear God, or expect good from him, in this or another life, to all the children of wiſedom, profeſſours of piety, that they be moſt exactly cautious in this matter, that they yield not themſelves the leaſt liberty, or indulge to the beginnings of this ſin, that they keep as circumſpectly as is poſſible from entring into the confines of this temptation, and on the contrary remove to the greateſt diſtance from all occaſions and opportunities thereof.

9. Leſt thou give thy honour unto others, and thy years unto the cruel.
10. Leſt ſtrangers be filled with thy wealth, thy labours be in the houſe of a ſtranger.

9, 10. If this advice be not timely obeyed, it will be hard, if not impoſſible, to keep out of the ſnare, and in that not onely thy ſoul, but all that is precious to any man is ſure to be moſt ruinouſly engaged, thy reputation utterly deſtroyed, by ſo baſe and ſcandalous and ſottiſh a ſin, thy body, and life it ſelf, the one as ſure to be decayed, the other ſhortened by this courſe, as it could by falling into the power of the moſt implacable enemy; And for thy wealth, and fruit of thy labours, and induſtry, and the divine bleſſing, this ſin is the certain blaſting and conſuming of all; ſhe that enticeth thee to her unlawfull bed, will be ſure to lay hold on thy eſtate, and enrich her own family with the ſpoils of thine.

11. And thou mourn at the laſt, when thy fleſh and thy body are conſumed.
12. And ſay, how have I hated inſtruction, and my heart deſpiſed reproof?
13. And have not obey'd the voice of my teachers, nor enclined mine ear to them that inſtructed me.
14. I was almoſt in all [b] evil in the midſt of the congregation, and aſſembly.

11, 12, 13, 14. Thus is it evident before hand, what cauſe of repentance and indignation at himſelf and his own folly, this ſin, if indulged to, is ſure to bring upon any man, when he hath exhauſted and rotted his very fleſh, and brought himſelf to utter ruine, he will (too late to mend his temporal condition) moſt ſadly bewail and lament his madneſs, wiſh every vein of his heart that he had taken the advice I now give him, betimes, that he had believed the ſerious and ſad truth of ſuch documents as theſe, by deſpiſing of which, and ſo adventuring on ſome beginnings and degrees of this ſin, he at laſt comes to be a moſt ſcandalous ſpectacle of miſery and woe to all the people, marked and pointed at for a wretched ſottiſh creature, that hath brought himſelf to the brink of endleſs ruine, by his own imperſwaſible folly and obſtinacy. [b]

15. Drink waters out of thine own ciſtern, and running rivers out of thine own well.

15. Having thus repreſented to thee the dangers and waſting miſeries of inconſtinence, the advice will be but ſeaſonable and neceſſary, that every man reſolve to ſatisfie himſelf with his own wife, and moſt ſtrictly abſtain from wandring luſts.

16. * [c] Let

c 16. This ſhall (beſide all other felicities) yield thee the comforts of a numerous and flouriſhing offspring, which as ſtreams, or rivers from a fountain, ſhall flow from a chaſt conjugal bed.

16. * c Let thy fountains be diſperſed abroad, and rivers of waters in thy ſtreets. * Thy fountains ſhall be.. יִפֻּצוּ

17. This ſhall give thee aſſurance, that the children thou owneſt are truly thine, whereas thoſe which come from the ſtrange woman, and call thee father, 'tis very uncertain whoſe they are, ſhe being no encloſure of thine, but common to others alſo.

17. † Let them be onely thine own, and not ſtrangers with thee. † They ſhall.. יִהְיוּ

♪ 18. This ſhall ſecure God's bleſſing of fruitfulneſs to thy wife, and that flouriſhing ſtate to thy offspring, which baſtard ſlips cannot pretend to; This ſhall yield thee a conſtant never fading pleaſure in the love and embraces of her, whoſe purity and loyalty thou haſt ſo long been acquainted with, and the longer thou art afforded this bleſſing, the more pure unallayed ſatisfaction thou wilt find in it, (when wandring luſts end in ſatiety and miſery) and being thus furniſhed by her, thou haſt no temptation to alienе thy ſelf from her, and take any other into thine embraces.

18. ‖ Let thy fountain ♪ be bleſſed, and rejoyce in the wife of thy youth. ‖ Thy fountain ſhall.. יְהִי

d 19. Thou mayſt alwaies find matter of pleaſure and kindneſs in her, the ſame that the ſtag, or rain-deer doth in his beloved mate, which he hath long aſſociated with, and ſo perfectly confine thy love to her, and never wiſh for the ſociety of any other, or be weary of hers.

19. Let her be as d the * loving hind, and pleaſant roe; let her breaſts ſatiſfie thee at all times, and be thou raviſht always with her love. * hind of loves, or loved hind.

20, 21. If all this be not ſufficient to engage thee to a conſtancy to thine own wife, and an exact abſtinence from all others, if the true joy and delights reſulting continually from the one, ballanced with the conſequent ſatieties and miſeries of the other, be not competent motives effectually to prevail with thee; then ſure this one determent may work on thee, the conſideration of the law of marriage, made by God in Paradiſe, that every man ſhall forſake all others and cleave to his own wife, and the ſevere judgments threatned againſt the violaters of this obligation, and the no poſſibility, that, be it never ſo cloſe, it ſhould be kept ſecret from God's all-ſeeing eye, which diſcerns and obſerves, and will ſeverely avenge all ſuch enormous ſins in all that are guilty of them.

20. And why wilt thou, my ſon, be raviſht with a ſtrange woman, and embrace the boſom of a ſtranger?

21. For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

22, 23. And an eminent act of his vengeance and providence it is, that this ſort of ſinners ſeldom goes unpuniſhed in this life; His ſin, without any other aid, conſtantly brings ſore puniſhments upon him, ſeiſes on him, as the Hound or Vulture on its prey, or as the Lictor and Serjeant on the malefactour, lays him under the cuſtody of ſome noiſome diſeaſe. His unnurtured unſavoury life, his diſobedience to the laws of marital chaſtity, and continence, is the exhauſting his body, and perhaps eſtate, and good name, and all that is valuable, and brings him to a ſcandalous death; he goes out unpittied, and ſcorned, as guilty of the higheſt folly and miſtakes, (as well as injuſtice, and ſuch like enormous crimes againſt his wife, and others, and himſelf) he thought he had purſued his pleaſure, and at leaſt gratified his ſenſes, but in the end he finds it quite contrary, he acquires nothing but loathſome maladies, and untimely death, and ſo appears cheated of all that he projected to gain by his ſin, beſide the yet ſadder loſſes, and pains both of body and ſoul to all eternity.

22. His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins.

23. He ſhall die † without inſtruction, and in e the greatneſs of his folly he ſhall go aſtray. † for want of inſtruction, בְּאֵין מוּסָר

Annotations on Chap. V.

V. 6. *Leſt thou ſhouldeſt ponder*] That פֶּן is here a פֶּן תְּפַלֵּס to be rendred *not*, and תְּפַלֵּס applied to the *ſtrange woman*, whoſe *feet and ſteps* are mentioned v. 6. is agreed on by all ancient Interpreters, and there is no cauſe of doubting it, לֹא תְרַכֵּא, *ſhe goes not in the paths of life*, ſaith the Chaldee, and ſo the Syriack, in the ſame words; ὁδοὺς ζωῆς οὐκ ἐπιβαίνει, *ſhe enters not on the ways of life*, ſay the LXXII. and the Latin, applying it to her *feet* precedent, *per ſemitam vitæ non ambulant, they walk not by the path of life.* Which agree alſo to give us the right notion of פלס here, for *directing* (the *ſteps*) i. e. *walking*, or *going*, which it is acknowledged to ſignifie, (as well as *pondering*) and which properly belongs to it in this place, the *ſteps* being mentioned in the former verſe; To this interpretation agrees that which follows, *her paths* are נָעוּ, *wandring*, *vagi*, ſaith the Latin, σφαλεραὶ, *dangerous*, ſay the LXXII. (becauſe they that wander run into *danger*) but *unſtable*, ſaith the Chaldee, לָא תֵדַע, literally, *not to know*, i. e. either thou canſt not *know* them, *non ſcies*, ſaith the Interlinear, οὐκ εὐγνωστοὶ, *they are not eaſie to be known*, ſay the LXXII. and ſo the Latin, (and the Syriack) *inveſtigabiles*, *ſecret* and inveſtigable; or rather *ſhe knows not*, i. e. *ſhe wanders ſhe knows not whither*, ſo the Chaldee, וְלָא יְדַעְנָא, *and ſhe knows not*, which the learned *Caſtalio* well expreſſes, *errantibus neſcio quo ejus itineribus, her goings wandring I know not whither*, i. e. to all the ill imaginable. This ſixth verſe ſeems deſigned as the character of a naughty woman to enforce the former exhortation, of not yielding to her moſt flattering and promiſing temptations.

V. 14. *In all evil*] The queſtion here is whether b בְּכָל רָע *all evil* ſignifie *all ſin*, or *all miſery*. The word רָע is common to both, but the context ſeems to reſpect the latter rather, the *miſery* being that, v. 11. that brings the unclean perſon to his ſad complaints of himſelf, and the foreſight of which is uſed as an argument to deter all men from falling into ſin; And thus the ancient Interpreters ſeem to have underſtood it, בְּכָל בִּישִׁין, *in all ſhames*, i. e. in a moſt reproachfull, ridiculous condition, the ſcorn and laughing-ſtock of the people, and ſo the Syriack alſo. The Arabick, *into all miſery*, of which alſo the LXXII. their εἰς πᾶσαν κακῶσιν, and the Latin's *in omni malo* may fitly be interpreted. Were it underſtood of *ſin*, it were then an expreſſion of *godly ſorrow*, and a reſcue from the power of this ſin, by repentance: But the intention of the writer looks not that way; but rather to the ſad condition that at laſt the adulterer finds himſelf reduced to for want of timely care, and therefore that is more probably to be pitched on.

V. 16. *Let thy fountains*, &c.] The Hebrew here c and

יָפֻצוּ and v. 17, and 18. reads in the future יִפָּצוּ, *ſhall be diſperſed*, יִהְיוּ, *ſhall be*, and יִהְי, *ſhall be*; then in the latter part of v. 18. וְשׂמַח, *and rejoyce*, &c. And thus the Chaldee נְשַׁפְּכִין, *thy fountains ſhall abound*, יְהֵין, *they ſhall be*, and יְהֵוֹי, *it ſhall be*; Yet the LXXII. and the Latin reade in the imperative, ἐκχείσθω, *let them be poured out abundantly*; as for the οὐκ, *not*] which the ordinary Copies prefix, it is viſibly an errour in the Scribe, which the Alexandrian Copy hath mended, and the Arabick appears not to have read.

d V. 19. *The loving hind*] The Hebrew reade אַיֶּלֶת אֲהֲבִים, *the hind of loves*, which the Chaldee and Syriack render literally, as the LXXII. ἔλαφος φιλίας, *the hind of love*, as the following phraſe πῶλος σῶν χαρίτων, *the ſole of thy favours*; the Latin fitly render the ſenſe, *chariſſima cerva, gratiſſimus hinnulus, the moſt dear and moſt acceptable*: This therefore is to be preferred before our reading in the active, the *loving hind.*] The onely difficulty is, whether this do not refer to the cuſtom of Princes and great perſons, to have ſuch creatures tame, to accompany them wherein they took pleaſure; And thus ſure the LXXII. and Latin underſtood it, who for the *roe*, reade πῶλος, and *hinnulus*, in the maſculine; But the Hebrew יַעֲלַת is in the feminine, and then the moſt obvious interpretation may be beſt, that his wife ſhall be to him the continual, moſt delightfull companion of life, of whom he is never weary, as the ſtag, or other ſuch male creature of the field is always pleaſed, and never weary of the company of his beloved mate, ſome female, with which he hath long aſſociated.

a V. 2. For וְדַעַת שְׂפָתֶיךָ יִנְצֹרוּ, *and let thy lips preſerve knowledge*, the LXXII. reade αἴσθησις ἣν ἐντέλλεταί σοι, *the underſtanding of my lips is commanded thee*, or as other copies have it, (which the Arabick alſo follows) αἴσθησιν ἣν ἐντέλλομαι, *I command* or *appoint thee the underſtanding of my lips*; It ſeems they reade שְׂפָתַי, *my lips*, for שְׂפָתֶיךָ, *thy lips*; and then the ἐντέλλομαι, *I command*, was but expreſſive of the imperative יִנְצֹרוּ, *let them keep.*

c V. 3. For וְחֵלֶק מִשֶּׁמֶן חִכָּהּ, *and ſmooth above oyle is her palate*, καὶ ὑπὲρ ἔλαιον φάρυγξ αὐτῆς, (ſaith *Symmachus*) they reade πρὸς καιρὸν λιπαίνει σὸν φαρύγγα, *for a time ſhe fattens thy palate*; But I make no doubt, πρὸς χάριν, *for favour*, or by way of flattery, ſhould be the reading (though the Arabick reading *for a ſhort time*, ſhew that the other was read at the time of that tranſlation) For as חֵלֶק ſignifies *ſmoothing* and *flattering*, and ſo is uſed, *Prov.* 7. 5. as here, concerning the *ſtrange woman*, ſo the LXXII. there render it, ἐὰν σε λόγοις τοῖς πρὸς χάριν ἐμβάλῃ, *if ſhe ſet upon thee with words for favour*, i. e. *flattering ſpeeches*; ſo chap. 28. 23. for מַחֲלִיק, *he that flattereth with his lips*, they reade γλωσσοχαρίζωμενος, *he that hath grace*, i. e. *flattery in his tongue*; ſo *Ezek.* chap. 12. 24. μαντευόμενοι τὰ πρὸς χάριν, *prophecying things for favour*, or flattering divines: And then this being the reading, their interpretation is no unfit paraphraſe of the paſſage, though it be not a literal rendring of it, *ſhe fattens thy palate for favour*, i. e. *ſhe flatters* thee extremely, which is all one with *her mouth is ſmoother than oyle.*

γ V. 5. For [*Her feet go down to death*, &c.] they reade οἱ πόδες καταγουσι τοὺ χαιμῶνας αὐτῆ ὡ δυνατὰ εἰς τὸν ἅδην, πόδα ἴχνη αὐτῆς οὐ μὴ σαλευθῆναι, *for the feet of folly* (by which word ſins of that kind, viz. *uncleanneſs*, are frequently meant) *lead thoſe that uſe it after death to hades, but the footſteps thereof are not ſuſteined*; merely by way of paraphraſe, wherein yet the double ſignification of תמך is reſpected, which as it ſignifies to *apprehend*, or *lay hold of*, ſo it ſignifies alſo to *ſuſtein* or *ſupport*.

δ V. 18. For בָּרוּךְ, *bleſſed*, they reade σοὶ ἰδίᾳ, *to thee alone*, perhaps reading as v. 17. לְבַדֶּיךָ, *to thee alone*, perhaps onely by way of paraphraſe, accounting that wife onely the *happy fountain* which was kept proper to the husband. So v. 19. inſtead of *let her breaſts ſatisfie thee at all times*, they reade by way of paraphraſe clearly, ὁμιλάτω σοι, ἴδιά ἰδία ἡγείσθω σε, μὴ σωιέτω σοι ἐν παντὶ καιρῷ, *let her company with thee, let her be accounted thy peculiar, let her aſſociate with thee at every ſeaſon*; In the end of that verſe for תִּשְׁגֶּה, חָמִיד, *be raviſht always*, they reade συμπεριτεθείμενος πολλοσὸς ἔσῃ, *being carried about* (with her love) *thou ſhalt be long-liv'd*, rendring the adverb תָּמִיד, *continually*] by *carried about*, and reading תִּשְׁגֶּה as if it had been from שָׁגָא, which ſignifies to *multiply*, or *encreaſe*, ſo v. 20. they render it by πολὺς ἴσθι, *be thou much*, whereby they do not amiſs expreſs the true meaning of being extraordinarily with her, which we ordinarily expreſs by a like phraſe of being *great* with her.

ε V. 23. For, *In the multitude of his folly he ſhall be deceived*] they reade ἐν ᾗ πλάνῃ τῆς βιότητος ἐξεβρίφθη: καὶ ἀπωλέσθο δι' ἀφροσύνω, *he is caſt out from the length of his days, and periſhed through his folly*,] clearly by way of paraphraſe, therein reſpecting the promiſe, which their former rendring of v. 19. had made to him, that continued conſtant to his own wife; There they had ſaid πολλοσὸς ἴσθι, *thou ſhalt have long life*, and in proportion being here to expreſs the miſcarriage and folly of the adulterer, they ſay *he is caſt out, and looſeth*, forfeiteth the forementionʼd length of days, and periſhes for his ſad miſtake.

CHAP. VI.

Paraphraſe.

1, 2. Among all the actions of civil life, wherein our eſtates, and ſo our ſecular prudence is moſt nearly concerned, there is none more highly conſiderable than that of ſuretiſhip for other men; That which moſt frequently tempts a man to it, is the importunity of ſuch as he hath long aſſociated with; The cloſe league which hath been betwixt them, the communication of ſecrets, &c. ſeems to exact this from him, and to make it but reaſonable for him to yield to it. But the anſwer to this appearance of argument is very obvious; The yielding to this ſeeming office of kindneſs to a companion or friend, is really the obliging and ſubjecting thee to the creditour, i. e. to a ſtranger and enemy. And when thou haſt once thus enſnared and entrapt thy ſelf, though it be but by ſpeaking a few words, thou art as faſt and as irreverſibly engaged as the ſilly beaſt that is faln into the hunters toils which were cunningly laid for him; All the difference is, that thou art a captive of thine own choice, thine own act, whether of tongue or handwriting, hath brought this ruine upon thee.

1. MY ſon, if thou be ſurety for thy * friend, † if thou haſt ſtricken thy hand with a ſtranger:
2. Thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth.

* companion לְרֵעֶךָ
† thou haſt תָּקַעְתָּ ſo the Chaldee, Syriack, LXXII. and Latin.

3. As it is, thy kindneſs to thy friend is become thy ſnare, and hath put thee into the power of thy enemy, and it nearly concerns thee to diſintangle thy ſelf; and there is but one way poſſible to doe it, to haſten to thy companion, who hath drawn thee in, and uſe all importunity to prevail with him to get thee releaſed again.

3. Doe this now, my ſon, and deliver thy ſelf, ‖ when thou art come into the hand of thy friend, go [a] * humble thy ſelf, and make ſure thy friend.

‖ ſeeing כִּי
* ſtir up thy ſelf, and prevail with

4, 5. This is ſo great and cloſe a concernment of thine, that thou canſt not with any prudence ſleep or reſt till thou have done it, conſidering the danger that attends the leaſt neglect or procraſtination; even as great and preſſing as that of the deer or bird, which is ſhot or caught in a gin, and muſt expect ſpeedily to be deſtroyed, ruin'd irreverſibly, if by ſome ſpeedy courſe thou be not reſcued.

4. Give not ſleep to thy eyes, nor ſlumber to thy eye-lids,
5. Deliver thy ſelf as a roe from [b] the † hand of the hunter, and as a bird from the hand of the fowler.

† ſnare, or ſtroke, and as——

6,7,8. As in this, the leaſt delay is moſt pernicious, ſo in all things elſe, ſluggiſhneſs or negligence of thoſe things which are ſo nearly our concernments, ought to be avoided; And to that, if we need any inſtructour, we may go to one of the leaſt and meaneſt of creatures, the ant or piſmire, which hath no proviſion made for it by any either man or other creature, hath none ſet over them, as the cattel of the field have, either to preſcribe them labour, and ſet them to it, or to provide them food, none of their own kind to conduct and rule them, as the bee and locuſt have, and yet this little creature lives in ſociety, great multitudes of them together, and in the ſummer, eſpecially the harveſt time, they go abroad, and bring home great ſtore of proviſion from all quarters, which they lay up moſt carefully (and after tend it, that it take no harm; when it is in danger to putrifie, they bring it out and air it; when it is apt to grow, as about ſeed time, they bite off the ends of it) and being thus gathered and preſerved, it maintains them liberally the whole year about; In all this, every one of them voluntarily labouring as hard as if he had a ſevere * taskmaſter or exacter placed over him. And this certainly is a moſt eminent degree of providence which nature teacheth them, and matter of imitation for thee, both in relation to thy temporal and thy ſpiritual eſtate, by diligence to improve all advantages to thy good of either ſort; and if thou do not tranſcribe this copy in ſome meaſure, thou art not ſo wiſe as all reaſon obliges thee to be, and thou wilt have the ſmart as well as reproach of this folly, that want and penury of all ſorts which is the ſluggards portion.

* τὸν ἀναγκαστήν, LXXII.

6. Go to the ant thou ſluggard, [a] conſider her ways, and be wiſe:
7. Which having no guide, overſeer or ruler,
8. Provideth her ‖ meat in the ſummer, and [c] gathereth her food in the harveſt.

‖ bread לַחְמָהּ

9, 10, 11. For ſo, inevitably, it is; and that ſounds a moſt rational and bitter reproach to thoſe that are guilty of this ſin: Such there are, good ſtore, in the world, ſleepy, ſlothfull perſons, which can never think they have been idle long enough, are always coveting and projecting for, and craving more reſt and quiet and ſecurity in ſin, cannot be perſwaded to labour, to excite their faculties, but give them up ſupinely to doing nothing, or worſe than nothing, an unprofitable, or, which is more criminous, a pleaſurable vicious life, have continual averſions to all exerciſe either of body or mind, to diligence in their particular calling, to the neceſſary duty of prayer to God, to works of mercy (any charitable office) to men, to reſiſting and ſubjugating their own paſſions, and the like; This is a moſt ſcandalous and deteſtable ſin, and (to make it more reaſonable for us to avoid it) 'tis that, which, as was ſaid, will betray him that is guilty of it, to all kinds of want, and extreme penury, ghoſtly and bodily. For example; He that neglects the works of his calling, and is not laborious in that, ſoon comes to utter beggery, in reſpect of the things of this world; he that neglects duties of piety, comes to want that grace which is promiſed to the importunate asker, and to none elſe; he that neglects duties to men, hath all the curſes of this and another world; he that is not at the trouble to mortifie his own unruly appetites, is ſoon overrun and laid waſte by them. All theſe ſorts of miſery, though he expects them not, but in confidence of ſafety, goes on in his idle ſlothfull courſe, will when he little thinks of it, knock at his door, as a traveller or way-goer to an hoſt, that knows nothing of his coming; and when it comes, it comes with a vengeance, there is no way of reſiſting, and as little of ſupporting it; This traveller is ſtout and armed, and will force his entrance, and lay all waſte, where he enters.

9. How long wilt thou ſleep, O ſluggard? when wilt thou ariſe from thy ſleep?
10. Yet a [γ] little ſleep, a little ſlumber, a little folding of the hands to ſleep,
11. So ſhall thy poverty come as [δ] one that travelleth, and thy want as an armed man.

12. Among other moſt noxious effects of idleneſs and unprofitableneſs, one deſerves to be taken notice of and moſt carefully avoided; that of whiſpering and backbiting, calumniating and detracting, labouring nothing ſo much as to deprave and defame the actions of other men: This is an eminent fruit of ſloth and wickedneſs combin'd together, and a moſt diabolical ſin.

12. A naughty perſon, *a wicked man, walketh with [d] a †froward mouth.

* A man of Belial
† depraving, perverting

13. Such an one when he hath nothing of weight to ſay againſt a man, will by ſignificative geſtures of all ſorts, give intimations of ſome grand matters, and ſo perſwade others, without laying any particular to his charge, that he is a moſt peſtilent fellow.

13. He winketh with his eyes, he ſpeaketh with his feet, and teacheth with his fingers.

14. Fro-

14. Frowardneſs is in his heart, he deviſeth miſchief continually, he ſ ſoweth diſcord.

14. His thoughts, which have no good buſineſs to take them up, are continually imployed in projecting what miſchief he may doe, and are never more gratefully buſied than when he is a cauſing debate among neighbours: One ſuch perſon in a ‖ City is enough to embroil the whole, and put it into a tumult. ſ ‖ So the LXXII.

15. Therefore ſhall his calamity come ſuddenly, ſuddenly ſhall he be broken without remedy.

15. And as to idle perſons, v. 11. ſo to this, above all, a proportionable vengeance is to be expected; He that is of this temper, ſeldom fails to be met with in his kind, to fall unexpectedly by ſome ſecret hand, (parallel to the ſecrecy of his detracting whiſpering humour) and when he falls, he can never be recovered again, he periſhes unpitied, unregarded.

16. These ς ſix things doth the Lord hate, yea ſeven are an abomination to him.

17. A proud look, a lying tongue, and hands that ſhed innocent blood.

18. An heart that deviſeth wicked imaginations, feet that be ſwift in running to miſchief.

19. A falſe witneſs that ‖ ζ ſpeaketh lies, and him that ſoweth diſcord among brethren.

16, 17, 18, 19. And there is all reaſon for this; for as there be ſeven ſins which be very hatefull to God, ſo this is a compound of five, if not of all ſeven, of them. The ſeven are theſe, 1. pride or haughtineſs; 2. lying or fraudulence; 3. guilt of blood; 4. malice or projecting of evil; 5. a pleaſure in miſchieving any; 6. falſe witneſs or calumny; 7. cauſing of diſcord or debates among thoſe that live friendly together. Of theſe, the ſecond, the fourth, the fifth, the ſixth and ſeventh are evidently in this of the detractour or calumniatour, ſee v. 12, 14. And that pride is the root of it, and blood-guiltineſs the effect of it, cannot be doubted; the pride and high opinion of our ſelves, and deſire to be eſteemed above all, conſtantly inciting us to defame others; and the debates and diſcord which are cauſed by back-biting, ending generally in feuds and the bloodieſt murthers. And this is a competent indication how odious this ſin is, and how puniſhable in the ſight of God. ς ‖ breatheth יָפִיחַ ζ

20. My ſon keep thy father's commandment, and forſake not the law of thy mother.

21. Bind them continually upon thy heart, and tie them about thy neck.

22. When thou goeſt it η ſhall lead thee, when thou ſleepeſt it ſhall keep thee, and when thou awakeſt it ſhall talk with thee.

23. For θ the commandment is a lamp, and the law is light; and reproofs of inſtruction are the way of life.

24. To keep thee ι from the evil woman, from the flattery of the tongue of a ſtrange woman.

20, 21, 22, 23, 24. In the next place, a principal caution there is for all young men, of which they are to take an extraordinary care; 'Tis that which all parents timely warn their children of, and it concerns them to lay it up, and never forget it, to carry it continually about with them, as the Jews do their Phylacteries, that it may be a perpetual memorative, never out of their ſight; If they doe ſo, they will have the comfort and benefit of it, at home and abroad, ſleeping and waking, in all the varieties of their life; they will ſee and diſcern that timely, which they that diſcern not, run into all the moſt noxious and ruinous courſes; And what is this ſo important a caution, thus pompouſly introduced? Why onely this, that thou be ſure to keep thee from that horrible ſin of fornication or adultery, and not ſuffer thy ſelf by whatſoever flatteries and deceits, by ſoft and fair ſpeeches, the common addreſs of whores, to be ſeduced and enſnared in it. η θ ι

25. κ Luſt not after her beauty in thine heart, neither let her take thee with her eye-lids.

26. For by means of a whoriſh woman a man is brought to a * piece of bread: and the adultereſs will hunt for the precious life.

25, 26. Whatever allurement is in her beauty, that may warm and attract thy love, whatever invitation in her behaviour, and amiableneſs of her looks or addreſs, thou art moſt nearly concerned to guard and fortifie thy ſelf, that thou beeſt not captivated thereby, that thou permit not any unclean deſire to kindle ſo much as in thine heart; for as that is adultery in the eyes of that God that requires purity of the heart as well as actions, (ſee Matt. 5. 8, 28.) ſo moſt ſad and diſmall are the effects of this paſſion, as by many thouſand examples hath been evidenced, both in relation to mens eſtates, and alſo their lives; Many great eſtates have been utterly ruin'd, and brought to the ſmalleſt pittance, by that ſin, and many bodies have been exhauſted, and brought to noiſome diſeaſes, and untimely death; the very life and ſoul, and whatſoever is moſt precious, is the prey that this vulture gorges herſelf on. κ * cake כִּכַּר

27. Can a man take fire in his boſome, and his clothes not be burnt?

28. Can one go on hot coals, and his feet not be burnt?

29. So he that goeth in to his neighbour's wife; whoſoever toucheth her ſhall not be innocent.

27, 28, 29. It is as imaginable that a man ſhall put fire in his boſome, or walk upon live coals, and receive no harm from them, either to his garments or his fleſh, as that a man ſhall adventure on this ſin of adultery, and not exhauſt and ruine himſelf by that courſe; A fire in his bones, and a waſting to his eſtate, are the regular, natural, inevitable attendants of this ſin: But that is not all; The wrath and ſevere puniſhments of God are threatned againſt it, and ſhall purſue, as a moſt juſt revenge, every man that ſhall be guilty of it.

30. Men do not † deſpiſe a thief, if he ſteal to ſatisfie his ſoul when he is hungry.

31. But if he be found he ſhall reſtore ‖ ſeven fold, he ſhall give all the ſubſtance of his houſe.

32. But whoſo committeth adultery with a woman lacketh * underſtanding, † he ϱ that doeth it deſtroyeth his own ſoul.

30, 31, 32. For indeed this ſin hath a vaſt aggravation of guilt, compared with moſt other ſins; Theft, for example, is not near ſo heinous; That is ſuppoſed to be committed upon the importunity of hunger, to ſatisfie the neceſſities of nature, and accordingly the puniſhment by the Law apportioned to that, is that of reſtitution, Exod. 22. 1. five oxen for an ox, four ſheep for a ſheep, and how oft ſoever he ſteals, thus ſhall he pay, as far as all his wealth or poſſeſſions will extend; which was very regularly provided by the Law againſt thoſe which ſhall by ſtealth invade other mens poſſeſſions. But adultery is not capable of this excuſe or extenuation, that it is done to ſatisfie any natural want, God having afforded a regular courſe to ſatisfie all ſuch deſires as are planted in men by nature, and adultery is a violation of that courſe, a breach of the Laws of Wedlock, neither proceeds it from any other defect or want but what is moſt unexcuſable, a want of a good and orderly will and choice, (ſee Note on ch. 4. i) an effect of great inordinacy of deſires, which hath raſed out that Law of reaſon and juſtice imprinted in the ſoul, and ſo it is a moſt wilfull, enormous, waſting and crying ſin, and that which by political Laws is awarded with death. † deal reproachfully with ‖ ſeven times * a heart, לֵב † whoſo corrupteth his own ſoul, he ſhall doe this, or whoſo deſtroyeth his life, &c. ϱ

33. To which moſt juſt puniſhment, is added that other of perpetual ignominy, and reproach, which inſeparably and conſtantly attends this ſin.

33. A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.

34, 35. And as the law directs this revenge, ſo there is ſmall hope the guilty ſhall eſcape the utmoſt ſeverity of it in this caſe; The wronged husband is his proſecutour,

34. For jealouſie is the rage of a man, therefore he will not ſpare in the day of vengeance.

35. He will not ‖ regard any ranſome, neither will he reſt content, though thou giveſt many gifts.

‖ accept the face of יִשָּׂא פָּנֵי

and he is ſure to be excited and armed with the utmoſt rage that jealouſie can ſuggeſt; and that is as cruel and implacable as the grave, Cant. 8. 6. In other injuries ſome reparation may poſſibly be made; but here 'tis not imaginable, no bribe can be thought on ſo great as may hope to propitiate or intercede for him; he will never be perſwaded to let ſuch a wrong paſs unpuniſhed, but will be ſure to purſue to death him that hath thus provoked him.

Annotations on Chap. VI.

a תִּתְרַפַּס

V. 3. *Humble thy ſelf, and make ſure thy friend*] The rendring of the Hebrew, הִתְרַפֵּס וּרְהַב, might be difficult and uncertain, did not all the ancient Interpreters joyn together in one notion, to ſecure us of the true and literal meaning of it. The Hebrew רָפַס and רָפַשׁ ſignifies not onely to *tread on*, but to *trouble*; ſo *Ezek.* 32. 2. וְתִרְפֹּס, *and troubleſt the waters with thy feet*, and ſo *Ezek.* 34. 18. ſo *Prov.* 25. 26. מַעְיָן נִרְפָּשׁ, *a troubled fountain*; Hence here in the reciprocal ſenſe, it may fitly note *troubling, exciting, ſtirring up himſelf*. Then for רָהַב, that ſignifies to *prevail*, *Iſa.* 3. 5. and ſo both together, join'd with the antecedents and conſequents, will thus be rendred, *go ſtir up thy ſelf, and prevail with thy companion*, i. e. as ſoon as ever thou ſeeſt thy danger by ſuretiſhip, make haſte, and importune him for whom thou art bound, to free thee preſently from thy engagement, *give not ſleep to thine eyes*, &c. v. 4. without any delay take this courſe to diſintangle thy ſelf; The Chaldee reade נְגַר הַבֵּיל, *excite him, ſtir him up quickly*, i. e. ſolicite him, and ſo the Syriack in the ſame words, and the LXXII. Μὴ ἀναδύμενος, παρόξυνε δέ, *be not remiſs*, but *provoke*, i. e. *ſtir him up*: uſing the phraſe ἀναδύμενος, as it belongs to the *coward*, or ſluggard, to which importunity of ſolicitation is moſt contrary; as *Luk.* 18. 1. ἐκκακεῖν, which is all one, is oppoſed to *praying always*; ſo alſo the Latin, *feſtina, ſuſcita amicum tuum, haſten, ſtir up thy friend*, παρόρμησον, ſaith *Symmachus*, *incite*, i. e. *importune* him till thou prevail.

b מִיַּד

V. 5. *From the hand of the hunter*] The Hebrew here hath no more but מִיַּד, which the Vulgar render *de manu, from the hand*, the LXXII. ἀπὸ βρόχων, *from the ſnares*. But as the verb יָדָה, ſignifies to *dart*, or *ſhoot*, or throw, ſo the noun יָד, is not onely an *hand*, but a *blow*, or *ſtroke*, or any kind of *hurt*; The Chaldee, *Deut.* 32. 36. render it מָחַת, *a ſtroke*, and ſo frequently elſewhere; Here they reade נְשַׁבָּא, which the Latin renders *pedica, a ſnare*, or *toil*, but the Tranſlatour of the Syriack (which uſeth the ſame) *plagis, ſtrokes*, and ſo it moſt probably ſignifies the *wound*, or *ſhot*, or *ſtroke*, that the *roe* receives from the hunter's *arrow*, or dart. In the latter part of the verſe, for מִיַּד יָקוּשׁ, *from the hand of the fowler*, the Chaldee and Syriack reade מִן פּוּחָא, *from the ſnare*; and ſo the LXXII. ἐκ παγίδος, *from the ſnare*, but this probably as a paraphraſe of the *fowlers hand* which layeth the *ſnare*, and into which it comes by being caught there. And ſo here, the double uſe of יָד, both for a *ſtroke* and an *hand*, hath a ſpecial elegance in it.

c

V. 7. *Guide*] For קָצִין, *a captain*, or *guide*, the ancient Interpreters ſeem to have read ſomewhat elſe, either קַיִץ, *ſummer-fruit*, or קְצִיצִים, in the plural, in the ſame ſenſe; for the Chaldee reads חֲצָדָא, which, from חָצַר, *to mow*, ſignifies any thing that is *mowed*, or *reaped*, and is uſed for the time of harveſt in the next verſe; and herein the Syriack agrees with the Chaldee, and the LXXII. vary but little, reading γεώργιον, *husbandry*, meaning, I ſuppoſe, the *fruit of husbandry*, as 1 *Cor.* 3. 9. thoſe whom by *Paul*'s preaching God had brought in to the faith, are call'd God's γεώργιον, *husbandry*, by the ſame proportion, that they are his οἰκοδομὴ, *building*, the one ripe for harveſt as the other for habitation. Onely the Latin of all the ancients reade *ducem, captain*, which agrees ſo well with the other two that follow, that we have no reaſon to doubt of the preſent reading.

d מִקְשׁוּת פֶּה

V. 12. *A froward mouth*] The Hebrew reads עִקְּשׁוּת פֶּה, *perverſeneſs of mouth*, by which the Syriack underſtand ܟܫܝܐ ܦܘܡ, *quarrelling, ſtrife*, from עָשַׁק, *litigare, jurare*, or, as their Latin renders it, *detraction*, the cauſe of quarrels among neighbours: the Chaldee render it בְּעָקִימוּת, from עָקַם, *to pervert, deprave, diſtort*; and having for the man of *Belial*, in the beginning of the verſe, ſet בַּר נָשׁ טָלְיְטָא, *a man that is a calumniatour*, they ſeem to direct it wholly to this ſignification, of detracting and depraving the actions of other men, and ſo perverting all to the worſt ſenſe that is poſſible. The LXXII. reades more looſely, πορεύεται ὁδοὺς οὐκ ἀγαθὰς *he goes ways that are not good*; But *Symmachus* στρεβλώμασι στόματος, *by diſtortions of the mouth*, i. e. either making wry mouths, as detractours uſe to doe, or by his ſpeech diſtorting, depraving the actions of other men. This is here affirm'd of אָדָם בְּלִיַּעַל, *a man of Belial*, as that is derived from בְּלִי, *without*, and יָעַל, *profit*, i. e. ἀχρεῖος, an *unprofitable* perſon (as that ſignifies a very wicked man.) The phraſe is uſed of *Nabal*, 1 *Sam.* 25. 25. and there rendred by the Chaldee שְׁטָיָא, *a fool*, as elſewhere 'tis בְּנֵי רִשְׁעָא, *ſons of wickedneſs*, *Deut.* 13. 13. But in the New Teſtament it is applied to the Devil, 2 *Cor.* 6. 15. who we know is ſtyled διάβολος, *calumniator*, as here the Chaldee render it. The LXXII. reade ἀνὴρ ἄφρων, *a fooliſh man*, as folly and wickedneſs are all one; The Latin, *homo apoſtata, an apoſtate*, that being the notion of the word, *Deut.* 13. 13. In this place it moſt probably denotes an idle, fooliſh, and withall a wicked man, that cares not for God's directions of his tongue or life, for of ſuch a one that is true which follows, he goes about depraving and calumniating, idleneſs, folly, and wickedneſs leads to this courſe, ſee 1 *Tim.* 5. 13.

e

V. 30. *Deſpiſe*] What is the notion of יָבוּזוּ here, will reaſonably be reſolved by the conſent of all the ancient Interpreters. The Chaldee reads לָא לְסַתְרְרוּ, there is no cauſe why we ſhould be aſtoniſhed or wonder, and the Latin *non grandis eſt culpa*,

culpa, it is no grand crime. But this, I ſuppoſe, not from any ſpecial notion of בּוּז, or בּוּשׁ, for *wondring*, but from that uſe of it for contumely or reproach, as that notes the capital puniſhment of malefactours, paradeigmatizing, bringing exemplary puniſhment upon them. To this ſure the learned *Caſtalio* refers, reading, *Non tractatur contumelioſe, he is not handled contumeliouſly.*

f V. 31. *Sevenfold.*] That the Law of *Moſes* required not a ſevenfold reſtitution, is manifeſt by the expreſs words, *Exod.* 22. 1. fourfold of ſheep, fivefold of oxen it preſcribes, but not ſevenfold of any thing. And in the New Teſtament, when *Zacheus, Luk.* 19. converts to *Chriſt*, and proffers a full reſtitution for all that he had injuriouſly taken from any, and by his abundant charity giving to the poor half that he had, demonſtrates his care of exact juſtice; yet the reſtitution he mentions is not ſevenfold but fourfold. It cannot then with truth be ſaid of the thief here, that he ſhall reſtore ſevenfold. And when ſome endeavour to ſalve this, by ſaying that ſeven is the perfect number, and reſtoring ſevenfold ſignifies making perfect reſtitution; it is not reaſonable to admit this Scholion, becauſe the perfect reſtitution being by the Law ſpecified to be four or fivefold, and not left indefinite, it were ſtrange that the legal definite proportion ſhould be omitted, and another definite proportion that of ſevenfold named, when but four or five at moſt was intended. It is therefore much more reaſonable, what the learned *Franzius* from *Martin Luther* obſerves, that the Hebrew שִׁבְעָתַיִם, is to be rendred ſeven times, not ſeven fold; ſo the word is uſed and rendred by us, *Pſal.* 12. 6. And then the meaning will be evident, he that ſteals, if he be found, ſhall reſtore, according to the legal rate of amercement; and if he ſteal again, ſo ſhall he ſuffer again; if he ſteal ſeven times, he ſhall be forced to reſtore ſeven times; yea though it amount to all the ſubſtance of his houſe, all that he is worth. And then the compariſon in the Text betwixt the Thief and the Adulterer lies thus; The Thief pays dear for his ſtoln goods, ſometimes whatever he is worth, but theſe other ſort of ſtoln goods, which to ſome men are the ſweeteſt prize, that of his neighbour's wife, this coſts him much dearer, even the loſs of his life and ſoul. The Thief as oft as he ſtole, ſo oft had he ways of redeeming himſelf; but the Adulterer cannot ranſome himſelf by any price, his life is forfeit to the Law, nay, if by ſecreſie he avoid that, he oft brings ſoul and deſtructive diſeaſes upon himſelf, and his ſoul is in the ſame danger as his life, ſee Note g.

g V. 32. *He that doeth it, deſtroyeth his own ſoul.*] The Hebrew ſetting of this paſſage, is moſt fully expreſſed by the Chaldee; The Hebrew literally ſounds thus מַשְׁחִית נַפְשׁוֹ, *he that corrupteth his ſoul*, or *deſtroyeth his life*, חֹטֵא יַעֲשֶׂנָּה, *he ſhall doe this*; And the Chaldee reade וּמַן וְבָעֵי לְיַחֲבָלָא, *and he that ſeeks to corrupt his own ſoul*, or *deſtroy his life, he will doe this.* All the difficulty is, whether it be to be rendred of *deſtroying the life*, or *corrupting the ſoul*, the words ſignifying both indifferently; If the latter, then it ſignifies this ſin of adultery to be againſt the notions of common ingenuous nature, and founded in a corruption of thoſe principles of right judgment, as *Ariſtotle* ſaith, ἡδοναὶ φθαρτικαὶ ἀρχῶν, *pleaſures are corruptive of principles*, and this foul ſin is an effect of that corruption, which was noted before, when it was ſaid of him that commits adultery, that he is deſtitute of a heart; But it is more probably interpretable of *deſtroying the life*, either by bringing diſeaſes, and ſo death it ſelf, or by calling down capital puniſhment on the malefactour, that ſo it may be here fitly oppoſed to theft in the compariſon here made, theft being puniſhed by the Law with reſtitution, but adultery with death.

V. 6. For רְאֵה—וְחָכָם, *behold and be wiſe*, the LXXII. reade ζήλωσον ἰδοὺ —— καὶ τὰ ἐκείνου σοφίσεται, *ſeeing imitate, and become wiſer than he*; An uſefull paraphraſe. a

V. 8. For אָגְרָה מַאֲכָלָהּ, *gathereth her food*, they reade πολλὴν ποιεῖται τὴν ἐφοδιασμὸν, *maketh great proviſion*, by way of paraphraſe alſo. But after this they add another example agreeable to the Ant, that of the Bee, in theſe words, Ἢ πορεύθηθι τὴν μέλισσαν, καὶ μάθε οἵα ἐργάτις ἐστὶ, τίμιον ἔργον ἐστὶν οὗ σμικρὰ ποιεῖται. Ἧς τοὺς πόνους βασιλεῖς καὶ ἰδιῶται ἐφ' ὑγείαν προσφέρονται, ποθεινὴ δ' ἐστὶ πᾶσι καὶ ἔνδοξος, καίπερ ὢν τῇ ῥώμῃ ἀδυνὸς, τὴν σοφίαν τιμήσασα ὑψώθη, *Or go to the bee, and learn what an artificer ſhe is, and how venerable a work ſhe makes, whoſe labours kings and private men bring for health, and ſhe deſirable and famous to all, though weak in ſtrength, having honoured wiſedom, ſhe hath been advanced.* This large addition having no footſteps in the Hebrew, cannot be thought any genuine original part of the LXXII. their Tranſlation, but inſerted by a later hand, yet it is ſo ancient as to be found in moſt copies, and there read by S. *Ambroſe, Hexam.* l. v. c. 21. and S. *Jerom*, on *Ezek.* iii. *In Proverbiis de ape dicitur*, &c. b

V. 10. For [*a little ſleep*] they reade ὀλίγον ὑπνεῖς, ὀλίγον κάθησαι, *thou ſleepeſt a little, thou ſitteſt a little*, to note the ſitting ſtill, as well as the ſleeping of the ſluggard. For [*folding the hands to ſleep*] they reade ἐναγκαλίζῃ χερσὶ σῷσι, *thou embraceſt thy breaſt with thy hands*, as it is the manner of the idle as well as the ſleepy perſon to doe. c

V. 11. For *a traveller*, they reade κακὸς ὁδοιπόρος, *an evil way-goer*, for אִישׁ מָגֵן, *a man of ſhield*, which we render *an armed man*, (*Symmachus*, ἀνὴρ ἀσπίδος, literally, and *Theodotion* ἀνὴρ δορυφόρος, *a ſpear-man*) they reade καλὸς δρομὰς, *a good courſer*, in the ſame manner as πόδας ὠκὺς, *ſwift of foot*, is *Homer's* Epithet for *Achilles*, that valiant Warriour; or as δρόμος is one of the *Olympick* Games, or exerciſes of Valour; and then they add, ἐὰν δὲ ἔσῃ πονηρὸς ἦν, ἥξει ὥσπερ πηγὴ ἡ ἄμπλος σὺ, καὶ ἡ ἔνδεια, ὥσπερ κακὸς δρομὰς ἀποδιωλήσει, *but if thou be diligent, thy harveſt ſhall come as a fountain, and thy poverty ſhall fly as an ill courſer*] meaning to illuſtrate the former ſentence by the contrary; But this with no more probability to be thought a genuine part of the LXXII. than the paſſage of the *Bee*, v. 7. was. d

V. 14. For *ſoweth diſcord*, they reade ὁ πονηρὸς παραχὰς στάσιν πόλει, *ſuch an one brings troubles to a city.* e

V. 16. For *theſe ſix things doth the Lord hate, yea ſeven are an abomination to him*,] they reade, in coherence with the former verſe, ἅτε χαίρων πᾶσιν οἷς ποιεῖ ὁ θεὸς, συνησθήσεται δ' ἐν ἀκαθαρσίαις ψυχῆς, *becauſe he rejoyceth in all things which God hateth, but he is broken for the uncleanneſs of his ſoul.* In the former part for שֵׁשׁ, *ſix*, they ſeem to have read שָׂשׂ or שָׂשׂשׂ, *gaviſus eſt*, which they frequently render χαίρειν (as here they doe) *Iſa.* 66. 10. and 14. *Lam.* 1. 22. 4. 21. And in the latter part, for שֶׁבַע, *and ſeven*, they ſeem to have read שָׁבַר, *and is broken*, and then תּוֹעֲבוֹת נַפְשׁוֹ, *abomination to his ſoul*, is eaſily transformed into [*for the impurity of his ſoul.* f

V. 19. For יָפִיחַ כְּזָבִים, *breatheth lies*, they reade ἐκκαίει ψεύδη, *accendeth, inflameth lies*, from the diverſe uſes of the breath to inflame, or ſet on fire, as well as to ſpeak. g

V. 22. For

V. 22. For תַּנְחֶנּוּ אֵלֶיהָ, *ſhe ſhall lead thee*, they reade ἀπάγων αὐτὴν ἀπὸ σοῦ ἔξω, *lead it away, and let it be with thee*, by way of paraphraſe; for as in taking a guide to conduct one in the way, this is the manner, the man takes the guide, and keeps him with him, and he directs the man in the ambiguities of his way, ſo here, the taking the Law and keeping it with him is equivalent, to the Laws conducting him in his journey.

β V. 23. For *the commandment is a lamp, and the law is light*] they reade λύχνος ἐστολὴ νόμος καὶ φῶς, *the command of the law is a lamp and light*, joyning thoſe into one, *the commandment* and *law*, which whilſt they are ſevered, are yet ſuppoſed to ſignifie the ſame thing. Whereas in the end of the verſe they ſever thoſe ἔλεγχοι καὶ παιδεία, *reproof and inſtruction*, which in the Hebrew are *in regimine*, *reproof of inſtruction*.

γ V. 24. For מַחֲלֶקֶת, *from the ſmoothneſs or flattery*, for which *Symmachus* hath λειογλώσσου, *ſmooth-tongued*, they reade διαβολῆς, *calumny* (whereas elſewhere they render it δολιότητι, *deceit*, and ch. 7. 21. βρόχος, *a ſnare*) either becauſe flattery and calumny go together, (he that flatters one, calumniates others to him) or becauſe the Hebrew חלק ſignifies firſt to divide, then to ſmooth, and that of calumniating may refer to the former ſignification, calumny, breeding diſcord, and diviſion. Accordingly the Syriack here reade מֵחֶלְקַת שָׂפָה *from feeding on delations* or *accuſations*, which is their phraſe for calumny, and accordingly they call the Devil *he that eats accuſations*) and the word חֶלְקַת which they uſe, comes from חָרַץ, *to cut* or *divide*.

δ V. 25. For *luſt not after her beauty in thy heart*] they reade μὴ σε νικήσῃ κάλλους ὀφθαλμός, by way of excellent paraphraſe; for if luſt gain the conſent of the heart, it hath certainly overcome that man, before it break out into the actions.

ε V. 26. For בְּעַד אִשָּׁה זוֹנָה עַד כִּכַּר לָחֶם, literally, *by a whoriſh woman, to a cake of bread*] they reade τιμὴ πόρνης ἕως ἑνὸς ἄρτου, *the price of a whore is as much as of one loaf*, thus ſupplying the Ellipſis, to which alſo the Latin agrees, *pretium ſcorti vix eſt unus panis*, *the price of a whore is ſcarce that of one loaf*. And the learned *Caſtalio* ſeems to approve it, *nam meretrix & libidinoſa mulier cum valeat ipſa unum panem, pretioſam venatur animam, a whore when her ſelf is worth but one loaf, hunts the precious ſoul*. And thus the ſenſe is well made up; But the Ellipſis is moſt readily ſupplied by that way which our Engliſh hath made uſe of.

V. 32. For לֵב, *an heart*, which the adulterer is ſaid to want, they reade φρένων, by φρένες, underſtanding the *volitive* faculty, which is ſeated in the heart.

CHAP. VII.

Paraphraſe.

1, 2, 3, 4, 5. And as the caution thus far inſiſted on, ch. 6. was that which all parents ſee neceſſary, timely and frequently to inculcate to their ſons, v. 20. ſo is it an eminent part of the admonition of wiſedom, to all her children, as thereby is meant the commandment of God, and the eternal wiſedom of the Father, the Meſſias and Son of God. There is no duty that theſe exact of all more indiſpenſably to be treaſured up in the heart, in order to continual practice, to be prized as life, and guarded as that which is ſooneſt hurt, and moſt tenderly valued by men, to be obſerved in all their actions, and imprinted in their very hearts, as the Law by the finger of God was engraven in the tables of ſtone; No more genuine branch of true ſaving knowledge, that more nearly allies us to the purity and wiſedom of God, than is a conſtant and obſtinate chaſtity, that will never be enſnared with the moſt liberal promiſes and invitations of the moſt pleaſant ſin, or by the moſt cunning and flattering ſoliciter drawn into any unlawfull embraces.

1. MY ſon, keep my words, and lay up my commandments with thee
2. Keep my commandments and live, and my law as the apple of thine eye,
3. Bind them upon thy fingers, write them upon the table of thine heart.
4. Say unto wiſedom, thou art my Siſter, and call underſtanding thy * kinſwoman.
5. That they may keep thee from the ſtrange woman, from the ſtranger which flattereth with her words.

* acquaintance, מַיָּע

6, 7, 8, 9, 10. And certainly there is great need of caution to be timely given to all young men, and ſadly conſidered by them, there being nothing of more ordinary experience and obſervation than the ſeduction of ſuch to this waſting ſin; He that ſhall but look out of his window into the ſtreets, where the young men reſort, ſhall ever and anon ſee ſome ſuch unwary ſeducible perſon thus enſnared; If he have any deſign or project that way, and diſcover it but by walking toward that part of the city where any ſuch a Merchant dwells, either in the dark of the night, or the ſhutting of the evening, he ſhall be ſure to meet with this game, without much ſeeking; If any man be diſcern'd to be of ſuch inclinations, ſhe is ready for him, prevents his enquiries or ſolicitations, comes out in a dreſs which tells him what ſhe is, and addreſſeth her ſelf to him with her artifices, beſiegeth and takes him preſently.

6. For at the window of my houſe I looked through the caſement.
7. And beheld among the ſimple ones, I diſcerned among the † youths a young man, ‖ void of underſtanding,
8. Paſſing through the ſtreet near her corner, and he went the way to her houſe,
9. In the twilight, in the evening, in the dark and black night:
10. And behold there met him a woman with attyre of an harlot, and * ſubtil of heart.

† ſons, בְּנִים
‖ lacked an heart, ſee ch. 6. 32.
* taking or deſtroying the heart.

11, 12. (By this you may know her; ſhe is extremely bold and forward to talk, runneth about from place to place, never keeps within doors, as all ſober and chaſt perſons are wont to doe, but intrudeth her ſelf into all company, is in all places of publick reſort, and where any prey can be hoped for, there ſhe lies in ambuſh to ſeiſe on it, and in order thereto, chooſes out the corners of the ſtreet for her ſtation, from whence ſhe hath the fairer proſpect, ſees and hath the command of all that paſs through either of the ſtreets, which thus meet in that corner (ſee Matth. 6. 5.)

(11. She is † loud and ſtubborn, her feet abide not in her houſe,
12. Now is ſhe ‖ without, now in the ſtreets, and lieth in wait at every corner.)

† prating and running about.
‖ abroad.

13. So

* firm composed countenance, רַ֣עְוָה פָּנֶ֑יהָ

13. So she caught him and kissed him, and with an * impudent face said unto him,

14. I have peace-offerings with me, this day have I paid my vows.

15. Therefore I came out to meet thee, diligently to seek thy face, and I have found thee.

16. I have deckt my bed with coverings of tapestry, with carved works with fine linnen of Ægypt.

17. I have perfumed my bed with myrrh, aloes and cinnamon;

18. Come let us take our fill of love till the morning, let us ♪ solace our selves with loves.

13, 14, 15, 16, 17, 18. And generally the first of her address is with great familiarity of kindness, then with great constancy of look, as if she were in great earnest, she invites him home to an entertainment at her house, pretends she had received some mercy from God, for which she had vow'd a sacrifice of thanksgiving, and this being the day of paying her ♪

vow, she had consequently a sacrifical feast at home, and she could not furnish her self to eat it without his company; and to be sure of it, she would not trust to the care of a messenger to invite him, but came out her self to make diligent inquisition for him to carry him home with her; And having put on this mask of piety to introduce it, she proceeds to downright bare-fac'd solicitation, tells him how she hath adorned and perfumed the very bed with all costly furniture, and incense; and by these and the like advantageous allectives she ateracts him to her embraces.

† My husband, אִישׁ

19. For the † good man is not at home, he is gone a long journey.

‖ new moon

20. He hath taken a bag of money with him, and will come home at ‖ [c] the day appointed.

19, 20. Then lest he should be deterred by the danger of the sin, and the effects of the husband's rage, she assures ♪

him, he is gone a long journey, and taken provision with him for a competent space, and will not return again till the next month.

21. With much fair speech she caused him to yield, with the flattering of her lips she forced him.

21. And by these and the like artifices she prevails with him, and carries him with a kind of violence to his ruine.

* as a fool danceth to his chain, or, as a tinkling ornament to the correction of a fool.

22. He goeth after her [d] straight way as an oxe goeth to the slaughter, or * as [d] a fool to the correction of the stocks.

22. By such fair promises of sensual pleasures, and security in the enjoying them, he ♪

is led on as insensibly and unconcernedly as the Oxe that is led crown'd to the place of slaughter, and knoweth not nor suspecteth any such danger; and not onely unconcernedly, but gladly, danceth, as it were, to his execution, as a fool which is pleased and gratified with his tinkling ornaments, when indeed he is led to punishment in them; On these motives he goes on confidently and chearfully to the commission of this sin, which costs him so dear at last.

23. Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life.

23. And thus he goes on without dread or hesitancy, till he be wounded as a deer, by the arrow of the hunter, or engaged, like a bird, in the fowler's snare; one such act of sin introduced with these flattering invitations, becomes such a wound and snare to his soul, such a wasting of all grace, and even common notions of piety, and justice, and purity in his heart, that he seldom gets out again, and so though his expectations of carnal pleasure, and no apprehensions of any farther inconvenience, made him greedily to take down this morsel, it proves to his damnage most poisonous and mortiferous, and so his case, when he is thus seduced and ensnared, though to him it seem very desirable, is most sadly to be compassionated and averted, as being that which betrays all the joys and comforts of his life, delivers him up to all noisom effects, beggery, reproach, diseases, and even to death it self.

24. Hearken to me now therefore, O ye children, and attend unto the words of my mouth.

25. Let not thy heart decline to her ways, go not astray in her paths.

24, 25. This most sad but true and obvious representation, so frequently experimented among men, may render it a very necessary and seasonable advice to all that pretend to be the sons of wisedom, that make profession of piety, or that have any respect or care of themselves, even of their secular condition, the comforts and advantages of this life, to resist the first approaches of this sin, not to yield to the flattering tenders either of pleasure from, or security in it, to bid defiance to all these and the like suggestions, and to believe and constantly adhere to the sober advices here promised, of preserving entire the purity of the very heart.

26. For she hath cast down many wounded, yea many strong men have been slain by her.

27. Her house is the way to hell, going down to the chambers of death.

26, 27. For without laying this caution to heart, of resisting and defying the first suggestions, there is no hope of ever keeping from this sin; or, yielding to the sin, from the ruine that constantly attends it, without repentance and thorow change. All experience assuring us, that nothing else can possibly secure us, the most valiant and courageous heroes of the world, the most puissant souldiers that never yielded to any other enemies, stood out undaunted against all assaults, having generally been vanquished and captivated, and destroyed by the allurements of women; And so likewise nothing more visible and obvious to the observation of all, than the ruines which befall such as are thus ensnared, the yielding to this sin, is like the falling down a precipice, the direct path to irreparable destruction.

Annotations on Chap. VII.

[a] V. 10. *Subtil of heart*] What נְצֻרַת לֵב signifies cannot be doubted, if the concurrence of all the ancient Interpreters may have force with us. The Chaldee and Syriack agree in the same rendring דְמַפְרֵא לִבָּא דְעַלַיְמֵי, *separating*, or *taking away the hearts* of young men, from פרר which is used by them, ch. 4. 16. where we reade *is taken away*; The LXXII. reade ἡ ποιοῦσα νέων ἐξίστασθαι καρδίας, *which makes the hearts of young men fly out*, and the Latin, *preparata ad capiendas animas, prepared to catch souls*; All this, in all probability, as deducing the word; not from נָצַר, *to keep*, (as the Interlinear, reading *servata*, appear to doe) but either from a contrary notion of that word, *to lay waste*, or *destroy*, that which was kept, and fortified, as *Nah.* 2. 1. נְצֹר, *to destroy the munition*, saith the learned *Schindler*; and so *Jer.* 4. 16. נֹצְרִים, not watchers, but *destroyers*, (alluding to the name of *Nebuchadnezzar* נְבוּכַד נֶצַּר) where the LXXII. hath συντριμμοὺς, *destructions*; or else more probably from צוּר which among other significations

cations imports to *besiege* a City, &c. in order to the taking of it. This I suppose (from the suffrage of all) in the active not passive sense, *destroying* or *besieging* others; and so the heart is by the Chaldee and Syriack and LXXII. explained to be *the hearts of young men*; for want of observing which, the learned *Schindler* explicating this passage twice, once under the word צוּר, and again under נָצַר, and taking it in the passive in both, gives interpretations not easily reconcileable; from נָצַר, rendring it *destructa corde, omni carens prudentia, destroy'd in heart, wanting all prudence*, and from צוּר, *obsessa corde, circumvallata astutia, encamped* or *encompassed*, or *intrench't with subtlety*, from which notion we seem to have taken [*subtle of heart.*

b V. 11. *Loud and stubborn*] The Hebrew הֹמִיָּה, from הָמָה, *tumultuari, fremere, garrire*, may here best be rendred *prating* or keeping adoe; the Chaldee and Syriack render it by סָרְהָנָא, from the notion of סָרַר, for *querulous* as well as *rebellious*; The translatour of the Chaldee renders it as from the latter *praevaricatrix*, the translatour of the Syriack, *petulans, petulant*, and the vulgar have *garrula, prating*. Then for סֹרֶרֶת, from סוּר, or סָרַר, it signifies *diverting, flitting*, not onely from the right way, but from one place to another, and so the Chaldee renders it פְּרִיחָתָא, *wandring*, and the Syr. ܡܫܬܠܚܐ, the very ἀσωτίαν, noting all kind of wantonness, and luxury, running from house to house, a feasting, &c. For the former of these the LXXII. have ἀποπλανωμένη, *volatile*, (*Aquila*, κενοζωΐαν, *idle*) for the latter ἀσωτίαν, *luxurious*. By both which, this ill womans character is set down somewhat like that of the younger women, 1 *Tim.* 5. 13. περιερχόμεναι τὰς οἰκίας, *idle, going about houses*, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι, *and not so onely, but tatlers* or *praters*. And this seems to be the exactest rendring, not *loud and stubborn*, but *prating and flitting*, or running about from house to house, as is expresst in what follows, *her feet abide not in her house*, (contrary to that of the sober women, *Tit.* 2. 5. who are οἰκουροί, *keepers at home.*) Now she is without, now in the streets, &c.

c V. 20. *Day appointed*] From כָּסָה, *to hide*, is כֶּסֶא, the *new moon*, or time when the moon is *hidden*; and so יוֹם הַכִּסֶּא here (ה being changed into א) *the day of new moon*. To this the Chaldee refer by יוֹמָא דְּעַרְעָא, *the day of assembly*, for such the New Moon was among the *Jews*, as the *Calends* among other Nations. The vulgar Latin render it *in die plenae lunae, in the day of full moon, plenae* being some way mistaken for *novae*, and so it should be in all probability the *new moon*. See Note on *Psal.* 81. 6. This the LXXII. expresses not, but content themselves with that which was sufficient to the matter in hand, δι' ἡμερῶν πολλῶν, *after many days*. Our rendring it a *day appointed*, supposes הַכִּסֶּא to be from כסס, *supputavit*; But the former is more genuine.

d כְּעֶקֶד V. 22. *A fool to the correction of the stocks*] The difficulty of understanding this passage must first be explained from the original; The words there are כִּבְעֶקֶד אֶל מוּסַר אָוִיל, and the onely word that will want explaining is עֶקֶד. This is thought to signifie a *fetter*, or some other punitive restreint belonging to the feet, which our English renders the Stocks, but it evidently signifies an ornament of the feet, somewhat used in time of jollity. Thus *Isa.* 3. 16. among the several expressions of the pride of *Sion*, we have בְּרַגְלֵיהֶם תְּעַכַּסְנָה, we render it, *making a tinkling with their feet*, as the Interlinear, *tinniebant*, the LXXII. τοῖς ποσὶν ἅμα παίζουσαι, *playing with their feet*, the Chaldee renders it מְרַגְּנָן, from רָגַן, which signifies *motion*, or *commotion*; If that be of the body, then it is moving with the feet, i. e. *dancing* (and to that the vulgar Latin seem to refer, *composito gradu incedebant*, they went in a formed path) but the word רָגַן belongs also to the motion of the mind, and then it signifies to *provoke*; and in that notion 'tis evident the Syriack there use it, who reade לָקֳבֵל יְיָ, *they provoke the Lord.* This rendring of the Chaldee's was most probably, by mistaking עֶקֶד for כַּעַס, for that signifies to *provoke* to anger, which the Syriack seeing, have rendred it by both *dancing* and *provoking*, *they dance with the feet, and provoke the Lord to anger.* But the true meaning of the verb in that place must needs be discerned by v. 18. where we have the noun, the same which here, אֶת תִּפְאֶרֶת הָעֲכָסִים, we reade, *the bravery of their tinkling ornaments*, but the Chaldee (and with them the Latin) reads דְּמַסְגְּרָא, *of their shoes*, and the LXXII. ἱματισμοῦ, *of their cloathing*, and so the Syriack and Arabick, all agreeing to make עֶכֶס as it must needs be there an ornament of the feet. And then in all reason we must so take it here, there being no other place of the Scripture, from whence we should pretend to fetch any other importance of the word. In this sense the literal rendring of the passage will be, *as an ornament for the correction of a fool*, i. e. as when a fool hath some ornament or bravery put on him, and in that goes, or is carried to correction. Thus will it perfectly agree with the foregoing similitude of an *oxe going to the slaughter*, or to the *sacrifice*, who when he goes thither, discerns not but that he is going to a fair pasture, or, as it was an ancient custom, goes with a Garland or Crown on his head when he goes to be sacrificed. As that Garland is to the Oxe, so this ornament to the fool; and then as the fool thus set out, never imagins he goes to correction, and the oxe never thinks of his approaching slaughter, so this seducible young man, allured by promises of pleasure and security, goes to his own mischief and ruine. If there seem any difficulty in this rendring, then will that be cleared by taking עָכַס for a verb, signifying as it doth in *Isaiah*, to wear that tinkling ornament on his feet, and then כִּבְעֶכֶס אָוִיל will be, *as a fool decketh*, (parallel to כְּמַהֵר צִפּוֹר, *as a bird hastens*, v. 23.) אֶל מוּסַר, *to the bond* or *chain* (so מוּסַר signifies from יָסַר, *ligavit*) by which he is tied to the post for correction, he goes on merrily and jollily though it be to the place of correction that he goes. Thus it is certain *Symmachus* understood it, who reads ἀκμαῖον ἐπὶ δεσμῶν ἀφέων, *a fool leaping, dancing to the fetters* or *bonds*: and to the same sense more paraphrastically the Latin, *quasi agnus lasciviens & ignorans quod ad vincula stultus trahatur, and as a lamb leaping wantonly, and not knowing the fool is drawn to bonds.* In this passage the last word אָוִיל, *a fool*, is by the Chaldee and Syriack and LXXII. and Arabick, transformed into אַיָּל, *a deer* or *stagg*, and so set, as another similitude to which that which follows of the *arrow* or *dart striking through his liver*, may be literally applied; and thus understanding it, seeing there is no substantive to supply the place of the *fool* in this part of the period, they all join to reade here a *dog*, (though there be no word that sounds that way, but meaning it as a paraphrase) וְיוּן כַּלְבָּא לְאַסְרָא, say the Chaldee, and *as a dog to the chain* or *bonds*, and the Syriack in the same words, and also the LXXII. ὡς ὕαινα εἰς δεσμούς, *and as a dog to the bonds*; And then follows, ἢ ὡς ἔλαφος τοξεύματι πεπληγὼς εἰς τὸ ἧπαρ, *or as a deer struck with a dart into the liver*, and so the rest also. From hence

hence it is, ſaith the learned *Val. Schindler*, that the Hebrews expound כלב by one that hath thoſe tinkling ornaments, bells about his heels, leaping and friſking like a *dog*. And ſo by this underſtanding of the paſſage, all the rendrings of the ancient Interpreters, if not as literal, yet as uſing the liberty of paraphraſts, will be accorded.

c V. 26. *Many ſtrong men*] The Hebrew here reads not *many*, but *all*,] וְעֲצֻמִים כֹּל הרוגיה, i. e. literally, *and ſtrong are all her ſlain*, i. e. all the ſlain are the ſtrong, if we join כֹּל, *all*] to הרוגיה, *her ſlain*] as is moſt reaſonable; and ſo the Chaldee ſeems to reade וְעַשְׁתִּנִין כּוּלְהֵן קְטִילְהָא, *ſtrong are all her ſlain*, and ſo the Syriack, both literally following the Hebrew. And then the meaning is, men of ſtrength and valour in other things, thoſe that have been the moſt famed and reputed of in that kind have generally been wounded and ſlain by theſe darts. But if we permit כֹּל, *all*] to affect the foregoing עֲצֻמִים, *ſtrong*] then it is, *all the ſtrong are her ſlain*, by *all the ſtrong*, meaning all the moſt ſtrong or renowned for ſtrength, thoſe that have excelled all others in ſtrength. So the vulgar Latin reads expreſly, *fortiſſimi quique interfecti ſunt ab ea, all the moſt valiant have been ſlain by her*. The LXXII. to avoid the difficulty, leave out the word ſtrong, and reade ἀναρίθμητοι οἷον ὧς πορόντηκεν, *they are innumerable whom ſhe hath ſlain*. But *Symmachus* and *Theodotion* more literally, ἰσχυροὶ πάντες, *all the ſtrong*.

V. 1. In the end the LXXII. adds, ὑὸς τιμᾶ τὸν κύριον καὶ ἰσχύσεις, πλὴν τοῦ αὐτοῦ μὴ φοβοῦ ἄλλον, *my ſon, honour the Lord, and thou ſhalt be ſtrong, but beſide him fear no other*. a

V. 6. For *my houſe*] and *I looked*] they reade (as of the woman) οἶκον αὐτῆς, *her houſe*, and παρεκύπτουσα, *ſhe looked*] and ſo underſtand this and the following verſes of the whores watching whom ſhe may ſeduce. 'Tis probable this was by reading not בֵּיתִי, *my houſe*, as we have it, and the Chaldee, and the Latin, but בֵּיתָהּ, *her houſe*. c

V. 8. For יָצָעַר, *he went*, they reade λαλοῦντα, *talking*, not that the word hath any ſuch ſignification, but becauſe they thought that circumſtance of walking ſufficiently expreſs'd before in the beginning of the verſe. γ

V. 18. For נִחֲמָלְפָה, *ſolace*, from עלס, *exultavit*, they reade ἐγκαυχᾶσθαι, referring to the cuſtom of wreſtlers, to which *Aquila* alſo refers, in reading συμπεριπλακῶμεν ἐν ἀγάπαις, and the Chaldee נעסק, from עסק, *to ſtrive*, or *wreſtle*. δ

V. 22. For פֶּתִי *ſtraight way*, they reade κατεφωδεύσεν, *eaſily ſeduced*, the word is taken from a fooliſh bird which the fiſher boys toll and catch with the foam of the Sea, and ſignifies proverbially ὀξέως ἁλωνόμενον, one that is *quickly* and *eaſily drawn* or ſeduced or deceived, κατεφωδεύσεις (ἀπατηθεὶς, ſaith *Heſychius*) and this by way of paraphraſe; yet alſo with reſpect to the original notion of פֶּתִי, or פֶּתַא, *ſimple* or *fooliſh*. But *Aquila* and *Theodotion* reade more literally ἐξαίφνης παραχρῆμα, *preſently*. ε

CHAP. VIII.

1. a Doth not wiſedom cry, and underſtanding put forth her voice?
2. She ſtandeth in the * top of high places, by the way, in the † places of the paths.
3. She crieth at the ‖ gates, at β the * entry of the city, at the coming in at the doors.

* head, † midſt ‖ hand or ſide of the gates, * mouth,

Paraphraſe.

1, 2, 3. In this is the infinite goodneſs and abundant care and ſolicitude of God expreſſed, that when they provoke him in the higheſt meaſure to leave them to their own ungodly deſires and purpoſes, and to forſake them utterly without ever recalling them to repentance; he contrariwiſe is moſt importunate in his calls to them, by the law of reaſon and conſcience in the heart, by voices from heaven, by judgments, by mercies, by Moſes and the Prophets, and at laſt, when all other means were ſucceſsleſs, by his own Son, God-man, the great Prophet fore-promiſed, and after him, by the deſcent of his Holy Spirit on the Apoſtles, commiſſionated by him; by theſe ſo many diſtinct articulate ways of revelation, making known his will to them in ſuch a manner, as if he were reſolved to leave no one man in the world ignorant of his duty, and of his own neareſt concernments in the diſcharge thereof. Should divine knowledge be imagined to be an Herald with a Trumpet in his hand, or a Crier with his Oies ſounded aloud, in the preſence of the whole world, on a place of the greateſt advantage to be heard, in thoſe meetings of ways, entrances into cities, and houſes, that no man living might poſſibly be left ignorant of that which is proclaimed, it could not by that means be more audible, and leave mankind more inexcuſable in going on in their ſinfull ways than now it is, and doth by means of thoſe loud calls that God hath vouchſafed to the world. a β

4. Unto you, O men, I call, and my voice is to the ſons of men.

4. And is it not a great enhanſement of the mercy to mankind that when a multitude, whole legions of Angels were fallen into an abyſs of ſin and miſery, as well as mankind, yet this favour being not ſhewed to any one lapſed Angel of all that multitude, all the whole race and kind of men were thus graciouſly conſidered by God, as to have God's calls, nay his Son Chriſt, the moſt articulate calls, communicated to them, Gentiles, the moſt idolatrous, polluted Gentiles, as well as Jews, the moſt proud provoking, rebellious, crucifying Jews, all of each ſort, redeemed by him, and no one of all mankind left out of that purchaſe, and his calls to repentance diſpatched to all by the Apoſtles, in his name preaching pardon for what was paſt, and now commanding all men every where to repent. Act. 17. 30.

† cunning, עָרְמָה *ſtrategem*, LXXII. *aſtutiam*, Lat. ‖ underſtand with, or in the heart, הָבִינוּ לֵב

5. O ye ſimple, underſtand † wiſedom, and ye fools be ye γ of an ‖ underſtanding heart.

5. And the interpretation of that is, that they ſhould reſcue themſelves from the reproach and wretched effects of the utmoſt folly, judge what the rules of true wiſedom, or but craft and ſubtlety, and care of their own intereſts, will exact from them, and ſet cordially, and reſolutely to the practice of it. γ

6. Hear, for I will ſpeak of excellent things, and the opening of my lips ſhall be right things.

6. This certainly may deſerve audience from us, being a moſt venerable and excellent ſubject, and all other knowledge unworthy to compare with it, either for profit or certainty.

7, 8, 9. The precepts which thus are given us by God, in order to the regulating our lives, are moſt juſt and righteous precepts, moſt extremely far removed from all iniquity or impurity, ſuch as the law of reaſon in men's hearts, if it do not exact of all men, doth applaud and highly approve in thoſe that practiſe them. Onely thoſe that go on in their wicked courſes obſtinately and imperſwaſibly, that keep at a diſtance from them, that never had the leaſt experience of the pleaſures which vertue yields, they may doubt of the reaſonableneſs of theſe precepts, imagine them too ſevere, deſign'd to betray them to a joyleſs life. But for all that apply themſelves to true wiſedom, moderation of affections, acting according to rules of vertue, as they are moſt plain and obvious to be underſtood, as viſible as what is directly before me, ſo are they moſt agreeable to the better part of the man, to reaſonable and ingenuous nature.

7. For my mouth ſhall ſpeak truth, and ♪ wickedneſs is an abomination to my lips.
8. All words of my mouth are in righteouſneſs, there is nothing * froward or perverſe in them.
9. They are all plain to him that underſtandeth, and right to them that find knowledge.

* wrong, crooked, נִפְתָּל עִקֵּשׁ

10, 11. And indeed, if the compariſon ſhould be made betwixt the practice of vertue in the one ſcale, and all the ſilver and gold and moſt precious ſtones, and whatſoever is moſt valued and eagerly purſued among men, it is certain the amiableneſs and true excellency of the former, would in any ſober man's eſteem, infinitely outweigh all the reſt amaſſed together. All that outward plenty and ſplendour can never make any man contented, much leſs happy; but generally brings additions of fears and turmoils, and ſo of miſeries to the poſſeſſours: Onely the practice of all vertue (moral and chriſtian) are the foundation and matter of a pure immixt, ſubſtantial, laſting ſatisfaction and happineſs to all that are uniformly exerciſed therein.

10. Receive my inſtruction, and not ſilver, and knowledge rather than choiſe gold.
11. For wiſedom is better than rubies, and all the things that are to be deſired are not to be compared to it.

12. And let all the cunning and ſubtlety in the world combine in the moſt dextrous artificious projects, which wicked men uſe in the bringing their unjuſt machinations to paſs; the practice of vertue conſtant and uniform, will be able to outvie and outwit them all; and though at firſt, the ſubtlety of the world may ſeem to get the ſtart, yet vertue will carry it at long running, and in fine, approve it ſelf the onely true policy.

12. I wiſedom dwell with † prudence, and find out ‖ knowledge of witty inventions.

† cunning, ſee v. 5. ‖ the knowledge of machinations.

13. This vertue if it be ſuch as will approve it ſelf to God, conſiſts in the forſaking of every wicked way, it being certain that not onely ſome, but every ſort of ſuch, in thought, deed and word, is moſt deteſtable in the ſight of God. The wiſedom that is from above, is extremely oppoſite to pride and haughtineſs of mind, and to every wicked work and word; and therefore ſuch muſt our practice be, never indulging to any known ſin of any kind, but on the contrary, uniformly averting and deteſting and abſtaining from all ſuch, whatſoever the temptation be.

13. The fear of the Lord is to hate evil; pride and arrogancy, and the evil way, and the froward mouth do I hate.

14. And as this is the onely true wiſedom (ſuch as will make us moſt like unto God) ſo is it alſo the beſt ſort of ſecular policy, tending moſt to our preſervation in this world; no outward fortifications can ſo ſecure us againſt all miſchief as this; and this, both upon terms of reaſon, what is rationally to be expected, for who will harm you, if you be followers of that which is good? 1 Pet. 3. 13. and upon the enſurance of God's providence, which will watch over ſuch peculiarly, without which guard of his no other means can ſecure any.

14. Counſel is mine, and * ſound wiſedom, I am underſtanding, I have ſtrength.

* ſubſtance, ſee ch. 2. note b.

15, 16. And as for private men in their ſeveral capacities, ſo for Kings, Princes, Nobles, and all the Judges and Magiſtrates of this world, there is nothing can more ſecure them in their ſeveral ſuperiour orbs and ſpheres of motion, than the exact obſervation of thoſe rules which piety directs to, ſtrict juſtice in all their undertakings, never varying from that, on any ſeeming reaſons of ſtate; It being moſt certain, as it is moſt regular, that as all power comes down to Princes from God, a ray derived from that fountain of light, his ſupreme power, Rom. 13. 1. (and when it comes into the hands of oppreſſing Tyrants, it is not without God's ſpecial providence, thus ſcourging the peoples ſins, as * St. Auſtin concludes from this, and another Scripture) ſo the onely means duly to manage this policy, and to ſecure it to them, is the regulation of it, and all their affairs, by thoſe laws which God hath preſcribed them. (Thoſe Princes which with Solomon make wiſedom their option, which if they beg of God, and ſincerely labour for, before wealth, or any thing elſe, ſhall be ſecured hereby of thoſe additions, the greateſt abundance of all worldly bleſſings, peace and plenty, and dignity in this world.)

* De Civit. Dei, l. 5. c. 19

15. By me kings reign, and princes decree juſtice.
16. By me princes rule, and nobles, even all the judges of the earth.

17. And the reaſon is clear; thoſe that adhere to God, God will adhere to, and patronize, and take all care of them; and in that all ſafety conſiſts; and thoſe that conſtantly pray for God's directions, (being duly qualified to receive) ſhall not miſs of them, and having and cleaving ſtedfaſt to them all felicity is conſtantly conſequent thereto, (which concludes for Princes as well as all other men, that true piety is the onely policy for the perpetuating their power and proſperity.)

17. I love them that love me, and thoſe that ſeek me early ſhall find me.

18. For certainly God is the diſpoſer of all the wealth and honours of this world, ('twas but a boaſt of Satan's, to aſſume, that they were in his power to give them to whomſoever he pleaſed) and the onely way to perpetuate either of theſe to our ſelves and our poſterities, is to keep cloſe to thoſe rules of exact righteouſneſs of all ſorts, performance of all duty to God, to man, and to our ſelves, which he requires of us, and wherein our wiſedom truly ſo called conſiſts.

18. Riches and honour are with me, yea ſ durable riches and righteouſneſs.

19. But beſide this, the advantages of true piety are infinitely greater than ſuch inferiour acquiſitions can amount to; All the wealth of the world ammaſt together, is not fit to be compared with the one benefit and comfort of a good conſcience, with the great tranquility and peace which that affords in general, and the practice of every particular vertue, juſtice, charity, ſobriety, meekneſs, contentedneſs and the like, the ſatisfactions that reſult to the ſpirit of a man from the conſtant exerciſe of all and each of theſe are ineſtimable.

19. My fruit is better than gold, yea than fine gold, and my revenue than choice ſilver.

20. I lead

20. I lead in the way of righteouſneſs, in the midſt of the paths of judgment,
21. That I may cauſe thoſe that love me to inherit ſubſtance, and I will fill their treaſures ζ.

20, 21. This kind of wiſedom is of a vaſt extent, belongs to all the actions of private and publick life, juſtice in all our tranſactions, but eſpecially in government and judicature, and the practice, exact practice of thoſe rules, which God gives for the conducting each of theſe, as it renders us acceptable to him, and cannot miſs of a future eternal reward and crown of glory, ſo it is the foundation of all durable wealth and proſperity in this life. No inheritance deſcends more ſurely upon an eldeſt ſon from his Father, than thoſe ſeem to be entailed on the exerciſe of theſe vertues. A man would think that God had no other deſign in preſcribing theſe, than by that means to enſure all felicity in the greateſt abundance upon us.

22. The Lord [b] poſſeſſed me in the beginning of his way, before his works of old.
23. I was ſet up from everlaſting, from the beginning, or ever the earth was.
24. When there were no depths, I was brought forth, when there were no fountains abounding with water:
25. Before the mountains were ſettled, before the hills was I brought forth:
† valleys. 26. While as yet he had not made the earth, nor the † fields, nor the higheſt part of the duſt of the world.

22, 23, 24, 25, 26. And indeed there will be no wonder in all this, when it is conſidered that the wiſedom which directs us to all this, is but a ray of that eternal wiſedom of the Father, the Word and Son of God, which in the fulneſs of time was to be incarnate (on purpoſe to call mankind to repentance, to redeem us from all iniquity, and purifie to himſelf a peculiar people zealous of good works, to give us the moſt divine ſublime precepts and promiſes, and grace to perform the one and embrace the other) but before all time was preſent with God, through that eternal ineffable generation, from everlaſting, before any part of this world, earth, ſea, fountains, hills, valleys or mountains were created.

27. When he prepared the heavens, when he ſet a compaſs upon the face of the depth,
28. When he eſtabliſhed the clouds above, when he ſtrengthened the fountains of the deep;
29. When he gave to the Sea his decree, that the waters ſhould not paſs his commandment, when he appointed the foundations of the earth;
30. Then was I by him as one brought up with him, and I was daily his delight, rejoycing always before him.
31. » Rejoycing in the habitable part of his earth, and my delights were with the ſons of men.

27, 28, 29, 30, 31. So likewiſe in the creation of the Univerſe, that admirable work of divine wiſedom, wherein the circle of the heaven was framed encompaſſing the air and ſuperiour abyſs, wherein the waters in the clouds, and thoſe in the bowels of the earth were aſſigned their manſions, wherein this globe of earth and ſea were ſo formed, that the one ſhould be confined to its channel, the other ſtand firm on its baſis; this eternal Word, and wiſedom of the Father was the great artificer, by which all was framed, inſeparably united, the Son to the Father, and as a Counſellor joining in all the wiſe fabrick of the Univerſe, and all therein contained: All which being formed by infinite wiſedom, all was exceeding good, and beautifull, and delightfull to the Creatour. And though it were ſo, yet the creating of mankind was a ſpecial and principal piece; whereto the whole Trinity was ſummoned, Gen. 1. 26. and about this one ſort of creature, when created, God took ſpecial delight to be employ'd, as bearing his image, in a ſpecial manner, and when that by ſin was defaced, immediately this wiſedom of the Father was promiſed to be incarnate, to unite it ſelf to our humane nature, thereby preferring it before the very Angels, on purpoſe to redeem and reſtore us to purity.

32. Now therefore hearken unto me, O ye children, for bleſſed are they that keep my ways.
‖ fruſtrate it not, ſee note on ch. 1. h 33. Hear inſtruction, and be wiſe, and ‖ refuſe it not.
34. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.
35. For whoſo findeth me findeth life, and ſhall obtain favour of the Lord.

32, 33, 34, 35. Theſe conſiderations put all together (the all kind of advantages from obedience to the divine commands of God, and their flowing from that eternal wiſedom of God whereby the whole world was deſigned and created, and ſo unqueſtionably the moſt divine and excellently wiſe, and ſuch as the eternal Word and Son of God was to be incarnate in our fleſh to exemplifie and oblige to this practice) may make it moſt perfectly reaſonable for all that conſider themſelves, their preſent or future weal, to ſet to this exerciſe diligently and conſtantly (ſee Luk. 11. 28.) as the onely way to all kind of felicity; not to fruſtrate ſo great a mercy as is the inſtruction of God himſelf who certainly knows what is our beſt and wiſeſt courſe, and therefore preſcribes it us, becauſe he knows it moſt agreeable to the better part of us, but to apply themſelves to it, moſt ſolicitouſly, conſtantly, and unweariedly, as that which is made up of all kind of felicity, makes life worthy to be called life, prepares them that live well here for that favour of God which will never deny them any good thing here, and will over and above reward them for being thus happy here, with an eternal immarceſcible crown of glory hereafter.

36. But he that ſinneth againſt me, wrongeth his own ſoul; all they that hate me love death.

36. Whereas the neglect of theſe precepts is the greateſt treachery againſt ones ſelf, the going on in any courſe of ſin, is the immerſing him in an abyſs of preſent wretchedneſs, the engaging him in certain eternal woes hereafter. So that every wicked man ſtands off on terms of the utmoſt defiance to wiſedom, and is onely in love with ruine and deſtruction, refuſeth happineſs when it is put into his hand, when he is courted to it, and wooes and importunes miſery, caſts himſelf away, and his body and ſoul to all eternity, for that that yields him the leaſt fruit in the enjoyment.

Annota-

Annotations on Chap. VIII.

a V. 12. *Witty inventions*] From זָמַם, *excogitavit*, is זִמָּה, and מְזִמָּה, *counſel*, *machination*, moſt frequently in an ill ſenſe; ſo *Lev.* 19. 29. it is rendred by the Chaldee עֲצַת חַטָּאִין, *the counſel of the wicked*, and by the LXXII. ἀνομία, *wickedneſs*; and *Prov.* 12. v. 2. אִישׁ מְזִמּוֹת, *a man of cogitations*, is by the Chaldee גַּבְרָא רְשִׁיעָא, *a wicked man*, and ſo by the LXXII. ἀνὴρ παράνομος, *a wicked man*: and accordingly here דַּעַת מְזִמּוֹת muſt be rendred *the knowledge of machinations*, which if it be in an ill ſenſe of machinations, then the *finding* them will be the *finding* them *out*; diſcovering and defeating and fruſtrating all ſuch the craftieſt contrivances of worldly and wicked men; but it may be alſo in a good ſenſe, and then it is the *finding*, i. e. the obtaining and acquiring them; and thus it beſt agrees with the beginning of the verſe, where of this true i. e. practical wiſedom it is ſaid, that it dwells with עָרְמָה, i. e. *ſubtlety*, *cunning*, craft, as before, v. 5. contrary to ſimplicity and deceivableneſs, and ſo the full importance of the place is, that this kind of wiſedom, the practice of vertue, though it be not ſo eſteemed, but be under the contrary prejudice is indeed the onely true ſubtlety. The LXXII. reade γνῶσιν καὶ ἔννοιαν ἐγὼ ἐπικαλοῦμαι, *I invoked knowledge and cogitation*, reading, it ſeems, וְזִמּוֹת, *and cogitations*; and ſo doth the Chaldee and Syriack, יְרִיעָתָא וְחַרְעִיתָא, *knowledge*, *and cogitations*.

b V. 22. *Poſſeſſed one*] The Hebrew קָנָנִי is thus moſt literally rendred, from קָנָה, *to poſſeſs*; But it muſt be remembred, that this poſſeſſion is ſometime acquired by begetting, as the Son is certainly to be reckoned among the poſſeſſions of the Father, as well as the Servant which is brought up by him, or the Cattel or Houſe in like manner; ſo *Gen.* 4. 1. upon the birth of *Cain*, *Eve* ſaith קָנִיתִי, we render it *I have gotten a man*, &c. And *Zach.* 13. 5. הִקְנָנִי is rendred by the LXXII. ἐγέννησε με, *begat me*. This makes it reaſonable to beſtow ſome conſideration on the reading of the LXXII. in this place, where we have it rendred, Κύριος ἔκτισε με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, *The Lord hath created me in the beginning of his ways*, *on*, or *over his works*. That ἔκτισε, *created*, is miſtaken for ἔκτησε, or ἐκτήσατο, *poſſeſſed*, was St. *Jerom*'s conceit, on *Iſa.* 26. and is obvious to imagine becauſe that will be directly anſwerable to the ordinary notion of קנה, for *poſſeſſing*, and becauſe *Aquila* reads expreſly ἐκτήσατο με, *poſſeſt me*. But beſide that the Ancient Fathers before St. *Jerome*, follow this reading of the LXXII. which now we have, 'tis evident the Chaldee concur in it, בְּרַךְ אֲנִי, *created me*. And the Son of *Sirach* more than once tranſcribes it, ch. 1. 4. πρὸ πάντων ἔκτισε σοφίαν, *wiſedom hath been created before all things*, and v. 9. κύριος αὐτὸς ἔκτισεν αὐτὴν, *the Lord himſelf created her*, and ch. 24. 9. πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἔκτισέ με, *he created me from the beginning before the world*: And *Gen.* 14. 19. the ſame word קָנָה is by the LXXII. rendred κτίζω, where ſpeaking of God, they reade ὁ ἔκτισε, *who created* heaven and earth. And ſo the Latin, *creabit*: and in all probability the phraſe belongs to the great Title of God as *Creatour*. This onely is, to this matter, worthy to be obſerved, 1. that בָּרָא which here the Chaldee uſe, though it be uſed of *Creation*, *Gen.* 1. 1. and in other places, yet it is alſo taken in a greater latitude for any kind of production, ſo *Job* 3. 3. ſpeaking of birth, and conception, the Chaldee reade אִתְבְּרֵא for the latter of theſe, and *Pſal.* 51. 12. בְּרָא is uſed, which we render *create a clean heart*, but that evidently in the notion of making, and *Pſal.* 102. 18. the people נִבְרָא, *that ſhall be born*, not *created*. And ſo *Pſ.* 104. ſpeaking of the creatures of the world already made, which at God's hiding his face is troubled, at his taking away their breath, die, v. 29. 'tis added, *thou ſendeſt forth thy ſpirit*, *they are created*— which what it ſignifies, is made evident by the following words, *thou reneweſt the face of the earth*; 2. that when it ſignifies Creation properly and ſtrictly ſo called, then the LXXII. do not render it by the word κτίζω, but ποιέω, as *Gen.* 1. 1. they have ἐποίησεν, the Lord *made* the heaven and the earth; and ſo the Authour of the Book of *Maccabees*, 2 *Mac.* 7. 28. ſpeaking of the Creation ἐξ οὐκ ὄντων ἐποίησεν αὐτὰ ὁ Θεὸς, *God made them of that which was not*; and the Authour to the Hebrews, ch. 11. 3. uſes καταρτίζω, being *framed*, and γεγονέναι, being *made*, ſpeaking of the *Creation*, but not κτισθῆναι; 3. that this word κτίζω here uſed is frequently found in the looſer notion for any kind of production; and yet more looſely for ordaining or appointing, and ſo is not peculiar to that which we ordinarily call *Creation*, or which the Arians meant by it, *viz.* production out of nothing. So when *Eccluſ* 7. 5, 'tis ſaid of huſbandry that 'tis ἐκτισμένη, we render *ordein'd* of the moſt High, and ch. 38. 1. of the Phyſician that ὁ κύριος ἔκτισεν αὐτὸν, *God hath created*, i. e. *appointed him*, and ch. 40. 10. ταῦτα πάντα ἐκτίσθη, death and bloodſhed, ſtrife and ſword are *created*, i. e. *appointed* for the wicked. If we ſhould here take it in this notion, then ἔκτισε με εἰς ἔργα αὐτοῦ, would be (not *he created*, but) *he ſet me over his works*, *viz.* thoſe which ſhould after be created, or *for his works*, for the creating them; and to that agrees v. 23. *I was ſet up* and conſtituted from everlaſting, But if we ſhall rather take it to denote *generation*, then as it beſt accords with v. 24, and 25. ſo that at utmoſt it will conclude no more than what the Church hath always thought of the eternal generation of this wiſedom of the Father, the Son of God, without the leaſt ſhew of patronizing the hereſie of the *Arians*, who from hence conclude the ſecond perſon to be κτίσμα ἐκ τῶν μὴ ὄντων, *a creature* created *out of that which was not*, *out of nothing*, as all the viſible world was. Thus 'tis certain St. *Cyprian* interpreteth it, in the beginning of his ſecond book againſt the *Jews*. *Chriſtum primogenitum eſſe, & ipſum eſſe* p. 205. *ſapientiam Dei, per quam omnia facta ſunt, apud Solomonem in paræmiis: Dominus condidit me initium viarum ſuarum in opera ſua, &c.* that *Chriſt is the firſt begotten, and that he is the wiſedom of God, by which all things were made, is teſtified by Solomon, in the Proverbs, The Lord framed me the beginning* (taking ἀρχὴν in the ſenſe of a noun) *of his ways*, *on*, or *over his works*. So *Ter-* p. 297. A. *tullian adverſus Hermogenem*, c. 18. *ſophiam condit, & generat in ſemetipſo; Dominus, inquit, condidit me initium viarum ſuarum in opera ſua. God framed and generated wiſedom in himſelf, as in Solomon wiſedom ſaith, the Lord framed me*, &c. So *Lactantius*, *de ver Sap.* p. 281. l. 4. p. 281. *Ipſe eſt filius qui per Solomonem locutus eſt, Deus condidit me in initio viarum ſuarum in opera ſua, &c. It is the very Son of God which ſpake by Solomon, The Lord framed me in the beginning of his ways*, *for*, or *over his works*, &c. adding that he was by *Triſmegiſtus* called

called δημιουργὸς τοῦ θεοῦ, *God's builder*, and by *Sybilla* σύμβουλος, God's *counsellour*, because he was furnished by God with so great wisedom and power, that God used his counsel and ministery in the building of the world. Of the force of this place, under the style of *Dominus condidit vel creavit me, The Lord hath framed, or created me*, see S. *Hilary de Synodis adver. Arianos*, where though he oppose and anathematize the *Arians* conclusion that *Christ* is a *Creature*, meaning one created out of nothing, or that had any beginning of being, yet he infers hence the generation of *Christ*, and the immutable nature of God, *quæ creavit ex seipsa quod genuit, which created out of it self that which is begot*, and concludes that the profession of the natural generation extinguishes the heresie and wicked opinion of being a Creature of God, out of nothing. And so † S. *Jerom*, though he change the translation, and reade *possedit me*, the Lord *possessed me*, in the beginning of his ways, (and on ‖ *Isa.* 26. resolve that it is an ill reading, *quædam etiam exemplaria male pro possessione habent Creaturam*, (ἔκτισε pro ἐκτήσατο) *some Copies reade amiss, creating for possessing*) yet he allows, and makes no change in this part of the sense, *Vox Christi*, saith he, *qui verâ est Patris Sapientia, quæ ante omnem Mundi Creaturam ineffabiliter ex Patre genita*, &c. *it is the speech of Christ, who is the true wisedom of the Father, which before the Creation of the world, was ineffably begotten of the Father.* By all this it appears 1. how little reason there is to imagine a false reading in this passage of the LXXII. 2. how little cause to fear any advantage to the *Arian* heresie from hence, when the Fathers, as before, so in their disputes against the *Arians*, acknowledge this reading, and 3. that the words thus read, are favourable to nothing but that Catholick Doctrine of the Church concerning the eternal *generation* of the Son of God, and so assure us, that this part of the description of Wisedom is to be interpreted peculiarly of this uncreated Wisedom of the Father, his eternal Word or Son, though the former part, from the beginning of this Chapter to ver. 22. be intelligible of the Law of God, as that is revealed to us (but that again most eminently by Christ, since his Incarnation) yet not without some reflexion on this eternal Son of God, in the sublimer sense, as when v. 15. it is said, *By me Kings reign*, respecting (at least not excluding) *Christ* as God, whose Ordinance it is by which they reign. Accordingly *Eusebius, Eccl. Hist.* l. i. c. 2. designing to shew that Christ was οὐσία τὶς προαιώνιος ζῶσα καὶ ὑφεστῶσα τῷ Πατρὶ καὶ Θεῷ τῶν ὅλων, εἰς τὴν τῶν γιγνομένων ἁπάντων δημιουργίαν ὑπηρετησαμένη, λόγος θεοῦ καὶ σοφία χρηματίζουσα, *a being before the world, living and subsisting with the Father and God of all, ministring unto him for the framing and building of all things that are made, called the Word and Wisedom of God*, brings together these passages, *by me Kings reign*, &c. and Κύριος ἔκτισε με, &c. *the Lord hath created* or *begotten me in the beginning of his ways*, &c. as the LXXII. now hath it. In the same sense we must understand v. 23. where נְסַכְתִּי, *I was anointed*, ordeined, constituted, or as the Interlinear, *principatum habui, I had the principality*, because *princes* used to be *anointed*, is by the LXXII. rendred ἐθεμελίωσέ με πρὸ τοῦ αἰῶνος, *he hath founded me before the Age*, i.e. from all eternity constituted me as the δημιουργὸς of the future Creation.

† p. 223. ‖ Com. in Proverb. Tom. VIII. p. 84. Tom. IV. p. 96.

c V. 26. *The fields*] What חוצות here signifies, is matter of some doubt; The Chaldee and Syriack render it בְּחַלֵי, which the Translatour of the one interprets *flumina, rivers*, of the other *torrentes, torrents*, and so the vulgar Latin reade, *flumina, rivers*, but the LXXII. ἀοικήτους, *uninhabited* places. The Hebrew חוץ, signifies *abroad*, or *without doors*, and so the plural חוצות, *the fields*, or *deserts*, (all that is without doors) in opposition to Towns and Cities, the places where men dwell. This is wont to be called *ager, the field* or *countrey*, and so may well be meant by the LXXII. their ἀοικήτους, which are *not inhabited*, and so I suppose, both the Chaldee and Syriack must be understood also, the word נְחָלֵי, signifying *valleys*, as well those without, as with water, (and indeed from נחל, *hereditavit, possedit, inheriting, possessing*, any possession or inheritance,) so *Gen.* 26. 17. נַחַל, the *valley* of *Gerar*, *Numb.* 13. 24. the *valley* of *Eshcol* or *Cluster*, φάραγξ βότρυος, say the LXXII. and so very frequently; and sometimes when 'tis rendred χειμάρρους, *torrent*, it signifies *valley*, as *Joel*, 3. 18. נחל, χειμάρρους τῶν ξυλίνων, we reade *the valley of Shittim*, and in agreement with this, it is best to render it here *plains* or *valleys*, as those are opposed to the hills, described by the *highest part of the dust of the world*, in the end of the verse, for which the LXXII. reade ἄκρα, οἰκουμένα τῆς γῆς ἔσχατον, *the highest places that are inhabited* of the Universe, thus making the opposition betwixt the *valleys* and these, that these are *inhabited*, the former not.

V. 27. *Depths*] What תְּהוֹם, *depth*, signifies in this place, must be judged by the former part of the verse, *preparing* or *making the heavens*, which being the circle or circumference, which encompasseth the regions of the air, it cannot be reasonable to understand the Sea, which is part of the Terrestrial Globe, by the *depth* here. The word *abyss* or *depth* (as hath been shewed Note on *Psal.* 42. d) signifies the whole body of waters here below, some of which are above, as others beneath the *Expansum*, some treasured up in the clouds or air, others in the ocean and other rivers; thus we have them in that *Psal.* 42. where *one deep calls* to and answers and meets the other; and thus here, v. 28. the *clouds above*, and the *fountains of the deep*, and in this place the former of these is meant, upon which the Globe or compass of the heavens is set, which is here called חָק, at his describing a circle upon the face of the depth, the Chaldee reade עַל חַד חוּגָא, *when he circled a circle*, drew a circumference, the LXXII. ὅτε ἀσφίστα τὸν ἑαυτοῦ θρόνον ἐπ' ἀνέμων, *when he constituted his own Throne* (by that paraphrastically expressing the celestial Globe) *upon the winds*, by the winds I suppose, meaning the regions of the air, where this superiour abyss was. So that this whole verse is the description of the creation of the heaven.

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חוג

V. 30. *As one brought up with him*] From אָמַן, *verax* or *fidus fuit*, is אֹמֶן, *nutritius, a tutor*, or one that takes care of a Client, *Numb.* 11. 12. and אָמוֹן, *nutritus*, one so *nourished* or *brought up*, *Lam.* 4. 5. But אָמוֹן, also signifies a *Workman* or Artificer, and so is by learned men most reasonably rendred, *Jer.* 46. 25. אָמוֹן מִנֹּא, *the artificer of No.* To the same sense *Jer.* 52. 15. *Nah.* 3. 8. are applied by *Crinitius Exercit. Heb.* p. 3. so אָמָּן, *Cant.* 7. 1. the work of the hands of the *Artificer*, τεχνίτου, say the LXXII. and so *Exod.* 28. 6. where the Hebrew reads חוֹשֵׁב, the Chaldee reads אָמָּן, *artificer*, and so v. 12. And thus most probably it signifies here, in the notion wherein * *Lactantius* from *Trismegistus* applies to Wisedom here the Title of δημιουργὸς τοῦ θεοῦ, *God's Artificer*, in which the Psalmist saith of the word of the Lord, the title of the Son of God, *by the word of the Lord were the heavens made*, and S. *John* ch. 1. that *all things were made by him.* To which signification of the word, doubtless, the LXXII. refer'd, reading, ἤμην παρ' αὐτῷ ἁρμόζουσα, *I was by him framing*, or *composing*, or *putting in order.*

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* *De ver. Sapient. l. IV. p. 281.*

V. 1. For

α V. 1. For הֲלֹא חָכְמָה תִקְרָא, *doth not wiſedom cry*, the LXXII. reade Σὺ τὴν σοφίαν κηρύξεις, *Thou ſhalt proclaim wiſedom*, reading תִּקְרָא in the ſecond perſon, and having done ſo, they make the latter part of the verſe the anſwer or return of wiſedom to that call, ἵνα φρόνησις ὑπακούσῃ, *that prudence may anſwer thee*, ſo rendring תִּתֵּן קוֹלָהּ, *ſhall give forth the voice*, by ὑπακούσῃ, in the notion of *anſwering*, to this the Syriack agree, but the Chaldee and *Theodotion* and the vulgar Latin accord with our rendring, ſave that the Chaldee and *Theodotion* turn the interrogatory into an affirmation, סָמוּל, &c. *therefore*, and הָא, *behold*, *wiſedom cries*, &c.

V. 2. They omit to render עַל דָּרְכָּה, *on* or *by the way*, as thinking it ſufficiently expreſt by that which immediately follows, ἀναμέσον τῶν τριβῶν, *in the midſt of the paths*, rendring, בֵּית adverbially, as the Chaldee alſo doth by בֵּינַת, *in the midſt*, the Syriack ܒܝܕ *by the hand* or *ſide of the paths*, not as we, *in the places*, as from the notion of בַּיִת, for an *houſe*.

β V. 3. For לִפְתַח קִרְיָת, *at the mouth of the City*, (parallel to בְּיַד שְׁעָרִים, *at the hand of the gates*, precedent) they reade δυναστῶν παρεδρεύει, *ſhe ſits in the gates of magiſtrates*, and then adding the verb [*ſits*] to ſupply a ſeeming Ellipſis. In this place the Tranſlatour of the Syriack ſeems to think that they reade קוֹרֵא, *calls*, for קִרְיַת, *city*, and ſo have tranſlated ܒܦܘܡܗ ܡܬܒܥ, *ore ſuo clamitat*, *cries with her mouth*; but by a groſs miſtake, the Syriack being exactly the ſame with the Chaldee בְּפוּמָא דְקַרְיָא (onely the ך wanting) as that is the literal rendring of the Hebrew, *in the mouth of the city*, according to the poetical ſtyle of this Book, which reſembling a city to a man, ſpeaks familiarly of the *hand* and the *mouth*, the *hand of the door* noting the *ſide*, the *mouth of the city*, the *entrance* into it, as v. 2. the רֹאשׁ, or *head of the high places*, is the top of them.

γ V. 5. For הָבִינוּ לֵב, *underſtand with the heart*, they reade ἐνθήσθε καρδίαν, *ſet to your heart*, which the Latin render well by *animadvertite*, *mark* or *mind*.

δ V. 7. For וְתוֹעֲבַת שְׂפָתַי רֶשַׁע, *wickedneſs is an abomination to my lips*, they reade βδελυγμένα ἐναντίον μου χείλη ψευδῆ, *lying lips are abominated before me*, probably reading שִׂפְתַי, *lips*, for שְׂפָתַי, *my lips*, and ſo joyning רֶשַׁע to it, *lips of wickedneſs*, for *wicked* or *lying lips*. Herein the Syriack agrees with them ܣܦܘ̈ܬ ܫܩܪ̈ܐ ܡܬܥܒ̈ܐ, &c. *and lying lips are an abomination before me*, but the Chaldee accord with our Hebrew וְיָרִיחַ רִשְׁעָא שִׂפְוָתַי, *and my lips deteſt wickedneſs*, and ſo the Latin alſo.

ε V. 13. For פִּי תַהְפֻּכוֹת, *a mouth of perverſeneſs*, they reade διεστραμμένας ὁδοὺς πονηρῶν, *the perverted, diſtorted ways of the wicked*, by way of paraphraſe.

ζ V. 18. For הוֹן עָתֹק, *durable riches*, they reade κτῆσις πολλῶν, *poſſeſſion of many things*; But this moſt probably by a miſtake of the Scribe for κλῆσις παλαιὰ or παλαιὰ, *old, gray*, or *ancient poſſeſſion*, i. e. that wich continues long with the poſſeſſours; ſo the Hebrew עָתֹק, from the verb ſignifying to *grow old*, imports, and ſo *Symmachus* reads βίος παλαιὸς, *ancient life*, in the notion wherein βίος, *life*, ſignifies *wealth*, poſſeſſions of this life; and ſo *Theodotion* ὑπαρξις παλαιὰ, *ancient*, i. e. *durable ſubſtance*.

η V. 21. In the end they have this addition over and above the Hebrew, ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα, μνημονεύσω τὰ ἐξ αἰῶνος ἀφιδρύσατό, *if I ſhall have ſhewed you the things that are done every day, I will remember to recount the things done from eternity.* This was deſigned to make a tranſition to that which follows of the eternal Wiſedom of God, before the creation of the world: and being firſt noted in the margin, ſeemeth from thence to have crept into the Text.

θ V. 31. For *rejoycing in the habitable part of his earth* (ſpeaking ſtill in the perſon of Wiſedom) *and my delights*, &c. they reade ὅτε ἐνηυφράνθη τῷ οἰκουμένην σωτηλῶσαι, *when he rejoyced having finiſhed the world* (in reference to God's reſting the ſeventh day after the ſix days creation, and *rejoycing* on it, as on a feſtivity) καὶ ἐνευφράνθη ἐν υἱοῖς ἀνθρώπων, *and he rejoyced in the ſons of men.*

ι V. 35. For רָצוֹן, *favour*, they reade θέλησις, *will*, in the notion wherein that word is among the Helleniſts frequently uſed for *delight*, or *good pleaſure*, θέλει ἐν σοὶ, *he delights in thee*, ſee Note on *Col.* 2. g.

CHAP. IX.

Paraphraſe.

1, 2, 3, 4, 5, 6. This eternal ſon, and word and wiſedom of God, ſo begotten by, as to be co-eternal and co-eval with the Father, (ſet down in the former chapter as the great Artificer of the world and Counſellour both in the framing and managing of it) was by the eternal decree of God, before the creation of the world, deſigned, and ſoon after Adam's fall, promiſed, that in the fulneſs of time he ſhould prepare him a place of reſidence in the Virgin's Womb, be incarnate in our humane Nature, pitch his Tabernacle in our fleſh, Joh. 1. 14. and ſo abide and continue in it, as in an houſe firmly and fitly built on pillars, as the manner of ancient building was, and the number of thoſe pillars is here ſpecified to be ſeven, thereby perhaps denoting the ſeven graces of the ſpirit of God, with all which, in all abundance, he ſhould be repleniſh'd; perhaps, no more than the perfectneſs of his humane nature, that was thus framed, (the number of ſeven being the perfect number) perhaps the Church, which was to have to him the relation of inferiour members to an head, and ſo of this complete number of pillars to an houſe. And having taken up this place of reſidence, and ſo converſing familiarly with men, he was to make proviſion for the entertainment of the whole world, inviting all both Jews and Gentiles, but eſpecially the humble contrite hearts, (the weak and fooliſh things of this world to confound the mighty) to a magni-

1. WIſedom hath builded her a houſe, ſhe hath hewen out her ſeven pillars.

2. She hath killed her beaſts, ſhe hath mingled her wine, ſhe hath alſo furniſhed her table;

α 3. She hath ſent forth her maidens, ſhe α crieth upon the * higheſt places of the city;

4. Whoſo is ſimple, let him turn in hither; as for him that wanteth underſtanding, ſhe ſaith to him,

5. Come eat of my bread and drink of the wine which I have mingled.

β 6. Forſake the fooliſh and β live, and go in the way of underſtanding.

* battlements of the walls or high places. עִפֵּי מָרוֹם

a magnificent ſpiritual feaſt, ſending out Apoſtles (ſee Matt. 22. 4.) into all quarters, to proclaim this invitation made to all, and to doe it in the Synagogues of the Jews, and every where, in places of greateſt concourſe, ſo as might be to the greateſt advantage to its coming to the ears of all. For this feaſt of his, it was neceſſary ſome Victims ſhould be ſlain, ſome drink-offerings prepared, ſuch was his own death, ſaith S. Cyprian, Ep. lxxiii. ſuch the blood-ſhedding, the piety and patience of the primitive Martyrs (ſaith S. ‖ Auguſtin) in which this feſtival entertainment, this copious coming into the Church was founded. And the form of this invitation ſhould be an earneſt exhortation to faith and repentance; as that denotes an uniform reformation, and change of the mind and actions; and to all that would humbly and obediently come in to this call of his, the promiſe of a free and hoſpitable reception, pardon of all that was paſt, and ſufficient, if not abundant degrees of grace for the future, to enable them for the ſervice of God here, and acceptation and reward (to be received from his mercy) to all eternity. As a Symbol and pledge of this, he ſhould inſtitute and ordein the * Sacrament of the Lord's Supper, ſo called as a feſtival by him provided for all that obey his call, the elements whereof were to be bread and wine, (in correſpondence with the Prieſthood of Melchizedeck, who brought forth bread and wine unto Abraham and bleſſed him) but the myſtical interpretation and importance thereof, the offering up his body on the croſs for us, the onely ſacrifice, that under the New Teſtament, was to ſucceed all thoſe of the Old, and ſuperſede them, and thereby obteining for us grace and pardon, ſtrength and refreſhment, which are exhibited by this Sacrament, and ſo ſecured to us, on condition we utterly forſake our ſins and folly, and be docible and patient of being made wiſe by him, i. e. in an honeſt heart receive and obſerve his inſtructions ſincerely, and ſo live and perſevere in the ways of vertue and piety, that true and divine wiſedom, which alone tends to render this life of ours a life indeed, or worthy any man's enjoying, (the courſe of ſin being but a continual death) and to qualifie us for eternal never fading life and bliſs to all eternity.

‖ *Ibid.*

* See S. Cyprian, Ep. lxiii. ad Cæcilium & Teſtim. adv. Jud. l. 11. c. 1.

7. He that reproveth a ſcorner getteth himſelf ſhame, and he that rebuketh a wicked man, getteth himſelf γ a blot.

8. Reprove not a ſcorner, leſt he hate thee; rebuke a wiſe man, and he will love thee.

9. [a] † Give inſtruction to a wiſe man, and he will be yet wiſer, teach a juſt man, and he will encreaſe in learning.

† Teach a—

7,8,9. And when this eternal wiſedom ſhould come on this errand of ſovereign mercy, 'tis ſad to think what uſe of it ſhould be made by the proud and obdurate ſinners of the world, the obſtinate impersuaſible Jews; They

γ

a

ſhould be ſo far from reforming on his advice, that they ſhould deſpiſe and reproach, and put him to a contumelious death, ſet themſelves in moſt hoſtile terms of oppoſition and mortal hatred againſt him: Onely the meek and humble, (the onely temper for true wiſedom to be rooted in) ſuch as are convinced of their ſins, and ſincerely obey his call, to repentance, lay it up in an honeſt heart, they ſhould come in to him, enter in his diſcipleſhip, and there improve in all ſpiritual ſolid wiſedom, to the greateſt height of ſanctity and purity, mortifying all their earthy and ſenſual affections, contemning the world and even life it ſelf, ſo they may approve themſelves unto him. So that though by his coming ſome men ſhould become much worſe, adding their pride and ſelf-conceit, the greateſt impiety and ſacrilege, yet many others, even a multitude both of Jews and Gentile Idolaters, ſhould eminently reform by the coming and revealing his Goſpel to them.

10. The fear of the Lord is the beginning of wiſedom, and the knowledge of the Holy is underſtanding δ.

11. For by me thy days ſhall be multiplied, and the years of thy life ſhall be encreaſed.

12. ε If thou be wiſe, thou ſhalt be wiſe for thy ſelf, but if thou ſcorneſt, thou alone ſhalt bear it.

10, 11, 12. And to receive this benefit from the Goſpel, to be of the number of thoſe who are thereby made truly wiſe unto ſalvation, there is no ſo proper preparative as humility and docibleneſs, a readineſs to receive and lay

δ

ε

up the dictates of this eternal wiſedom of God, in a lowly, and honeſt, and obedient heart, (ſee ch. 1. 3. and Note d.) there being no true knowledge, or which deſerves that title, but the practical, which as it hath the promiſes of another life, an eternal reward attending it, ſo hath it alſo the promiſes of this life, all manner of felicity in this world, length of days, and that in a Canaan. So that the pious man ſhall himſelf have the fruit of his piety, and the wicked be puniſh'd in his very ſin, if there were no other arere of puniſhment behind for him in another world. The end of Chriſt's coming into the world being on no deſign of advantage to himſelf, but onely to ſhew us the way of true wiſedom and durable happineſs, that if we will be his diſciples, and doe what he directs us, it may be well with us here and to all eternity. If we will not, we ſhall have the ſmart of it our ſelves, as being the onely authours and obſtinate contrivers of our own miſery.

13. A fooliſh woman is ‖ clamorous, ſhe is * ſimple, and knoweth nothing.

14. For ſhe ſitteth at the door of her houſe, on a ſeat, in the high places of the city,

15. To call paſſengers, who go right on their ways,

16. Whoſo is ſimple, let him turn in hither; and as for him that wanteth underſtanding, ſhe ſaith to him,

17. ζ Stoln waters are ſweet, and † bread eaten in ſecret is pleaſant;

18. But he knoweth not that ζ the dead are there, and that her gueſts are in the depths of hell.

‖ tumultuous, troubleſome הוֹמִיָּה

* ſimpleneſs.

† the bread of thieves, or thoſe that conceal לֶחֶם סְתָרִים

13, 14, 15, 16, 17, 18. But now as Chriſt (this wiſedom) hath his calls and invitations on one ſide, ſo hath folly, ſin, and carnality on the other; you may diſcern it by an ordinary emblem an unchaſte woman, earneſt and importunate to call in as many paſſengers as ſhe can, promiſes them great advantages, but if ſhe prevail, enſnaring

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ζ

them to their ruine; Juſt ſo, many allurements and temptations there are, to circumvent ſeducible perſons, but all directly contrary to true wiſedom, and the care but of our own ſafety and well-being, and ſuch as betray both the ſeducer and ſeduced to utter ruine; The whore indeed, that is ſet upon this ſin (ſo frequently ſtyled folly, being ſo eminently ſuch) is very bold and buſie, never quiet at home, but ſtill running abroad (ſee ch. 7. 11, 12.) incited by her own impatient luſt; Her whole behaviour is moſt extremely ſenſleſs and impudent, ſhe is folly in the abſtract, moſt ſcandalouſly removed from all that is ſober or decent. She ſetteth herſelf like a ſhameleſs proſtitute perſon, in ſome place of greateſt advantage, to ſeduce and invite paſſengers, even thoſe that are otherwiſe imploy'd, and come not with any evil deſign, and by her cunning and flatteries, and eſpecially by that enhancement of the unlawfull pleaſure, which the phancies of wicked men ſet upon it, becauſe it is gotten by ſtealth and deceit, and ſo gratifies their pride as well as their luſt, by the cunning and ſubtlety of compaſſing it; by theſe, I ſay, and other the like means, ſhe gains on fools, ſuch as have not the laws of true wiſedom inſcribed on their hearts (for thoſe would competently avert them from the leaſt beginning of this ſin, and infuſe into them the utmoſt averſion to it) and ſo leads them blindfold into utter perdition and irreverſible deſtruction. (And thus is it in all other ſinfull courſes, to which men are ſeduced by ſome fallacious bait, which hath ſome kind of gratefulneſs to the phancy, but really carries a barbed hook under it, the ſmart and danger of which is ſoon felt by them that ſwallow it, but then 'tis too late to prevent it.) This ſhews the infinite mercy of God in Chriſt, whom he ſent from heaven on purpoſe to teach us true wiſedom betimes (abſteining from all beginnings of ſin, all purity of the very heart) and calling to ſpeedy repentance all thoſe that have need of it.)

Annotations on Chap. IX.

V. 9. *Give inſtruction*] The notion of נתן, *to give*, and לקח, *to receive*, are in this verſe very obſervable. The former is here rendred by the Chaldee אֵילַף, *teach*, from a notion of it not for giving ſimply, but giving, as a maſter gives leſſons, inſtruction, *i. e.* teaching; This is imitated by Latin Authours, *Da, ſi grave non eſt, Give*, i. e. *tell me if it be not troubleſome to you*, in *Horace*, l. ii. *Sat.* 8. *Iſte Deus qui ſit, da Tityre nobis, Tell us what God that is*, in *Virgil's Bucol.* For this the LXXII. here reade δὸς ἀφορμὴν, *give an occaſion*, not obſerving the propriety of this idiome, but uſing the liberty of this paraphraſe, to ſupply the conceited Ellipſis. So לֶקַח, from a parallel notion of that verb, denotes not *receiving* ſimply, but receiving as a diſciple receives lecture, *i. e. perceiving, apprehending.* So *Prov.* 1. 3. לֶקַח is rendred by the LXXII. λῆψιν, *to receive*, but by the Chaldee לְקַבָּלָא, *to accept* or *learn*, (as 1 *Tim.* 1. 15.) the πᾶσα ἀποδοχὴ, *all acceptation*, of which the faithfull ſaying is there ſaid to be worthy, ſignifies being learnt and conſidered by all) and *Job* 22.22. לֶקַח is by the Chaldee rendred נְסַר, *learn*, (by the LXXII. ἔπλασε, *apprehend*) as here לֶקַח is סַנְרְטָא, *ſcience*, but by the LXXII. ſimply νήφειν, 1 *Cor.* 11. 14. the *animal man*, ὁ ἄνθρωπος, *apprehends not, underſtands not the things of the ſpirit*, for ſo it there follows, *neither can he know them, becauſe they are ſpiritually diſcerned*; where by that of *knowing* and *diſcerning*, it is evident what he meant before by νήφειν, *receiving*, i. e. perceiving.

a

V. 3. For חִקְרָא עַל—נַפֵּי טְרַמֵּי קָרֶת, *ſhe calls upon the wings*, i. e. *battlements, of the high places*, or *walls of the city*, the LXXII. reade συγκαλεῖται μετὰ ὑψηλῆς κηρύγματος ἐπὶ κρατῆρα, *calling together* or *aſſembling with an high proclamation* or *loud voice unto the cup* or *goblet*, miſtaking קָרֶת, *the city*, in the cloſe, as if it were from קָרָא, *to call* or *cry out*, for then טְרַמֵּי, *high*, being ſo applied, muſt ſignifie *high* or *loud calling*. Then for נַפֵּי, from נָף, *clauſit, complexus eſt*, it ſignifies a *wing*, as that which incloſeth the body, and (applied to a building) a *battlement*, or ſept, becauſe as the wing incompaſſeth the body, ſo doth the battlement the wall or houſe-top; but they (having otherwiſe underſtood the word קרת, *city*) transform by conſequence the interpretation of נף, to that of a *cup* or *goblet*, in reſpect of the cavity of it, and ſo render לְעַל—נַפֵּי, ἐπὶ κρατῆρα, *unto the cup*, (it is but a miſtake of the learned *Conradus Kirkerus*, *Concordant.* to. 2. to affix κρατῆρα, as the rendring of קָרֶת, *city*). In all which, though they recede much from the words, yet they vary not the ſenſe: For if we apply the *cup* to that wherein the wine is mixt, (for ſo they reade ἐκέρασεν εἰς κρατῆρα, *mingled into the cup*) that ſo [*calling to the cup*] may be inviting to drink of it (and thus S. *Auguſtine* reads it, *de Civ.* l. xvii. c. 20. *miſcuit in cratere, & miſit ſervos convocans ad craterem*, and ſo the following verſe admits, *drink of the wine which I have mingled for you*, viz. in the cup or goblet) it is then evident that the reſt of the period in their rendring is no unfit paraphraſe of the Original, the *calling on the battlements of the walls* or *high places of the city*, being very well explicated by *calling* together or *aſſembling with a loud voice* or *proclamation.*

c

V. 6. For וְחָיוּ, *and live*, the LXXII. reads ἵνα εἰς τὸν αἰῶνα βασιλεύσητε, *that ye may reign to eternity*, to which is added by way of ſcholion, καὶ ζητήσατε φρόνησιν, *and ſeek prudence*, to which ſome Copies add καὶ βιώσεσθε, *and live*, the literal rendring of וְחָיוּ. In the end of the verſe for וְאִשְׁרוּ בְדֶרֶךְ בִּינָה, *and go in the way of underſtanding*, they reade καὶ κατορθώσατε ἐν γνώσει σύνεσιν, *and make ſtrait prudence in* or *by knowledge*, reading, it ſeems, וְאַשְׁרוּ, as from יָשַׁר, in Hiphil, *rectificare, to make ſtrait*, or *plain*, and then not unfitly rendring *the way of underſtanding* by φρόνησιν, *prudence*, onely adding ἐν γνώσει, *by knowledge*, as the means by which prudence is directed or conducted.

V. 7. For מוּמוֹ, *his blot*, they reade μωμήσεται ἑαυτὸν, *ſhall reproach himſelf*, as if מוּם were a verb. No ill paraphraſe. γ

At the end of verſe 10. they add τὸ γὰρ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς, *for to know the Law is a part of a good underſtanding*, merely as a ſcholion, to prove what preceded, that *the knowledge of the holy is underſtanding.* δ

V. 12. When the Copies of the LXXII. reade ἐὰν σοφὸς γένῃ σαυτῷ, σοφὸς ἔσῃ καὶ τοῖς πλησίον, *if thou beeſt wiſe to thy ſelf, thou ſhalt be wiſe alſo to thy neighbours*; It is moſt likely that it was cauſed by ſome Scribe, which made a ſtop after σαυτῷ, which ſhould have been before it, for by that means it ſeemed neceſſary to ſupply in the latter part, ſomewhat which ſeemed wanting, which was done by adding καὶ τοῖς πλησίον, *to thy neighbours alſo.* But the Interpretation being left out, and the *comma* ſet after γένῃ, it is then moſt exactly agreeable to the Hebrew, and all other Interpreters, thus, ἐὰν σοφὸς γένῃ, σαυτῷ σοφὸς ἔσῃ, *if thou become wiſe, thou ſhalt be wiſe to thy ſelf*, i. e. thou ſhalt have the benefit of thy wiſedom. After the end of this twelfth verſe there is in ſome Editions a very large inſertion, Ὃς ἐρείδεται ἐπὶ ψεύδεσιν, οὗτος ποιμαίνει ἀνέμους, διώκει δὲ καὶ τὰ πετόμενα, ἀπέλιπε γὰρ ὁδοὺς τὰς ἑαυτοῦ ἀμπελῶνος, τοὺς δὲ ἀγροὺς τῆς ἰδίας γεωργίας πεπλάνηται, διαπορεύεται δὲ ἀνύδρους ἐρήμους, καὶ χλοῦ διαπαγιδεύει ἐν ἀψωθίοις, σωρεύει δὲ χερσὶν ἀκαρπίαν, *He that truſts in lies, feeds on the winds, and the ſame ſtill purſues the birds flying* (this paſſage is in the Latin inſerted at the end of the fourth verſe of the next Chapter) *for he hath forſaken the ways of his own Vineyard, and wandred out of the paths of his own Field, and travelleth by a waterleſs deſart, and a land placed in thirſty places, and with his hands he gathereth together fruitleſneſs.* But this is manifeſtly an inſertion, and is not owned by the *Complute* Edition, though ſome other Editions add yet more, and prefix before this addition υἱὸς πεπαιδευμένος σοφὸς ὄψει, καὶ ἄφρονι δουλεύσει χρήσιται, *a ſon that is inſtructed ſhall be wiſe, and ſhall uſe the fool for his ſervant*, i. e. the fool ſhall ſerve the wiſe, which words the *Roman* LXXII. inſerts at the end of the fourth verſe, of the next Chapter.

V. 13. For פְּתָיוּת, *ſimple* or *ſimplicity* in the abſtract, they reade ἐνδεὴς ψωμοῦ γίνεται, *ſhe becomes to want a piece of bread*, by this paraphraſing her ſimplicity, that her courſe of idleneſs and impudence brought her to extreme want, and in the end of the verſe, for בַּל יָדְעָה מָה, *ſhe knows not what*, or *any thing*, they reade οὐκ ὀπίσατο αἰσχύνην, *ſhe underſtands not ſhame*, merely as a ſcholion of what elſe ſeemed obſcure or imperfect, for which the Chaldee reade טָבְתָא, *goodneſs.*

V. 14. For מְרֹמֵי קָרֶת, *in the high places of the city*, they reade ἐμφανῶς ἐν πλατείαις, *viſibly in the ſtreets*, merely by way of paraphraſe, to expreſs the ſenſe, not the words. ε

V. 17. They

V. 17. They invert the order of the words, without any considerable change, paraphrastically, ἄρτον κρυφίον ἡδίως ἔδωδε, καὶ ὕδατος κλοπῆς γλυκεῖς, *take the secret loaves pleasantly, and the sweet waters of stealth.*

V. 18. For רְפָאִים שָׁם, *the dead* or *carcases*, (see Note on *Psal.* 88. d) *are there*, they reade γιγάντων πορ' αὐτῇ ὀλοῦνται, *the giants* or *those that are born of the earth, perish by her*, referring to the double notion of רְפָאִים, for those *that are in the earth*, as the *dead* are, or those that *come out of the earth*, as *giants* were believed to do. In the end, for קְרֻאֶיהָ, *her guests*, they reade συναντᾷ, *he meets*, as if it were קֹרֶה, which signifies so. And this also without any considerable change of the sense, for this simple one being one of her *guests*, her guests being in the depths of *scheol*, and his *meeting* or going to meet her εἰς πλάνον ἅδου, *to the depth of hades*, are equivalent. After this comes a very large insertion, merely as a scholion of some learned man, (an exhortation to avoid the forementioned danger) which in some (but not in the *Complute*) Editions is crept into the Text, and retein'd also by the Syriack and Arabick, but neither in the Chaldee nor Latin, Ἀλλὰ ἀποπήδησον, μὴ χρονίζῃς ἐν τῷ τόπῳ μηδὲ ὀπίσω τὸ σὸν ὄμμα πρὸς αὐτὴν, ὕτως γὰρ διαβήσῃ ὕδωρ ἀλλότριον, ἀπὸ δὲ ὕδατος ἀλλοτρίου ἀπόσχου, καὶ ἀπὸ πόσεως ἀλλοτρίας μὴ πίνε, ἵνα πλεῖω ζήσῃς χρόνον, προστεθῇ δέ σοι ἔτη ζωῆς, *But leap back, stay not in the place, nor cast thine eye upon her; for so thou shalt pass over the strange water. But abstein thou from the water of another's fountain, that thou mayst have a long time, and that the years of life may be added to thee.*

CHAP. X.

1. THE Proverbs of Solomon. A wise son maketh a glad father, but a foolish son is the heaviness of his mother.

Paraphrase.

1. After the general preparatory exhortations to the care and practice of piety, enlarged on in the former chapters, by way of foundation and introduction, now follow the King his divine sentences, some plain, and yet weighty and important, but the most by way of parable, or ænigmatical allusion, fit to affect the reader and to have a deep impression on him, and commodious for memory also, (see Note on Chap. 1. a) And the first recommends true wisedom (the exercise of all vertue and piety) to all young men and women, as an act of necessary gratitude to their parents, as well as of kindness to themselves; for this certainly is the ensuring on them all manner of prosperity, and felicities, and flourishing condition in this life, and as that is their own neatest interest, so is it the parents greatest joy, the whole comfort of whose lives extremely depends as upon the thriving and prospering so upon the pious sober humble pure behaviour of their children. If they thrive and prosper in the world, much more in those ways of divine vertue which hath the promise of all secular prosperity annext to it, this must needs be matter of most ravishing delight to their parents. This is an aphorism of so general observation, that when the parents themselves are not so pious and gracious as they ought, yet they rejoyce to see their children such: And on the contrary, if they miscarry, and prove vitious in any kind, there is no such cause of trouble and grief to the parents, especially to the mother, whose love is most tender and passionate, and cannot choose but bewail it, as the most unsupportable affliction of her life, that she hath with so much pains and care brought forth a child to dishonour God, to disgrace and despise his parents, and to accumulate upon himself the direfullest woes of this and another life.

2. Treasures of wickedness profit nothing, but righteousness delivereth from death.

3. The Lord will not suffer the soul of the righteous to famish, but he casteth away [d] the substance of the wicked.

2, 3. This you may discern in several branches of wisedom, as that is opposed to the different sorts of folly, that are observable among men. The first and most principal notion of wisedom, is that of all true and divine vertue; and of this it is manifest that nothing can secure any man of any ordinary degree of happiness, in this world, but this one tenure of piety, and justice and charity, and all manner of vertue: This is the one way of secular prudence and policy, the most certain thriving course; quite contrary to the worldlings measures; He thinks the devil's arts are likeliest to thrive in this world, injustice, oppression, deceit, covering and griping, gaining as much as he can, and parting with as little: and by these ways sometimes he fills his coffers, possesseth himself of vast treasures. On the contrary, he cannot believe, that justice and charity, which holy writers style righteousness (see Note on Psal. 37. h) and affirm them both to be ingredients of that righteousness which God's Law exacteth from men, will ever tend to any man's worldly advantages, but will be sure to keep him low, and improsperous and hinderly, that binds himself strictly to the exercise of them. But herein the love of the world hath strangely blinded and infatuated men, the truth of God's word and fidelity of his promises being engaged on the contrary observation, that the greatest riches either unlawfully acquired, or illiberally possest, bring not the least advantage or benefit to the owner, whilst he possesseth them, (his covetousness suffers him not to enjoy them himself, much less to make himself capable of that future reward which is laid up for the charitable and mercifull) and besides they are sure to meet with blasts from God, and so not long to be held by him, or his posterity. Whereas on the other side, the constant exercises of exact justice, and the most diffusive charity, which are so deeply under the worldlings prejudices, have the blessings of God, even those of this life, entailed on them, are so far from impoverishing or undoing any man, that they are the most auspicious means to enrich and enlarge both his days and his plenty, and rescue him from all the calamities to which this life is subject, or the malice of wicked and covetous men could design to bring upon him. And thus certainly it will be, as long as God hath the disposing of the things of this world, his providence being obliged to secure and prosper them which observe his directions, and to confute, defeat, and dissipate the atheistical enterprises of those who will owe their enriching either to Satan or their own evil arts.

[d] poverty depresseth the sloth-full hand.

4. * He becometh poor that dealeth with a [b] slack hand, but the hand of the diligent maketh rich.

4. So in another branch of wisedom, viz. diligence and industry, making carefull use of that strength which God bestows on men, in order to their thriving in their callings, or in their spiritual state; He that is truly industrious, (and withall applies himself faithfully to God, and so renders himself capable of his blessing) shall never fail of all prosperous successes; diligence makes rich in this world, and to the carefull use of God's talent of Grace, more shall certainly be given, and he shall have abundance, Matt. 25. 29. whereas on the contrary, sloth is sure to betray to beggary, and from the unprofitable servant, that talent, which he already hath, shall be taken away.

5. The like is obſervable of providence, another ſpecial ſort of wiſedom. For

5. He that gathereth in ſummer, is a wiſe ſon, but he that ſleepeth in harveſt, is a ſon that cauſeth ſhame.

as in worldly affairs, he that obſerves not the ſeaſons of the year, and induſtriouſly makes uſe of them, that doth not plow and ſow in ſeeds time, and reap and carry into the barn at harveſt, that takes not his advantage of the warm ſummer ſeaſon to make proviſion for the neceſſities of the winter; or when God's providence hath bleſſed him with a good crop, indulges ſo far to his own ſloth as not to gather in and ſecure what is thus reached out to him, is a ſtrange ſtupid inſenſate perſon, comes to diſtreſs and ſtarving unpitied, and is not onely himſelf under the reproach of a ſcandalous fool, but brings a blot on that family of which he is a member, on his parents eſpecially, who ſhould have educated him better. So they that make not uſe of thoſe opportunities and graces which God furniſhes them with, for their eternal well-being, that by deſpiſing the ſpace given for their repentance, and the manifold preventions and excitations of God's ſpirit, to bring them to it, or by egregious ſloth and idleneſs betray all thoſe precious advantages; muſt expect the portion and reward of fools, that ſhame and confuſion of face, that utter darkneſs apportion'd to that, which juſtly awaits the unprofitable ſervant. Such children as theſe are a reproach to the Church that hath educated them, and even to God himſelf, who is extremely diſhonoured, and his Spirit grieved by ſuch unnurtured obſtinate non-proficients, whereas he that humbly begs, carefully obſerves and receives, and induſtriouſly makes uſe of, and ſo improves his gifts, both ſecular and ſpiritual, ſhall be ſure to thrive here, and have all abundance, and receive the benediction of the beloved child and faithfull ſervant in another world.

c 6. So likewiſe for juſtice and charity, as that concerns not onely the actions but the words, they which keep a ſtrict guard over their tongue, that ſpeak no evil, wrong not, nor calumniate any, ſhall not miſs to have the proportionable reward, the good word and benedictions and prayers of others, and the proſpering hand of God call'd down upon their affairs by thoſe prayers, when on the contrary, the contumelious and calumniatour and curſer, &c. brings down all plagues and miſeries on himſelf, the juſt reward of his malice to others, all his curſes rebound and fall on himſelf, his mouth is full of bitterneſs, and as long as it is ſo, he may know that poiſon lies concealed there, the efficacy whereof he will ſadly find, not ſo much on others, at whom he aims his imprecations, but on himſelf.

6. Bleſſings are upon the head of the juſt, but [c] † violence covereth the mouth of the wicked. †

† the mouth of the wicked covereth miſchief.

† The Chaldee hath ובפומהון דרשיעא נכסי חטופא which I think ſhould be rendred, *and rapine* (or violence) *ſhall cover the mouth of the wicked*, rather than as the Latin Tranſlatour renders it, *& in ore impiorum, operitur rapina*, for the verb is active not paſſive, and the prepoſition ב ſerves onely for the conſtruction of the verb. The Syriack likewiſe, מכסי בחמא חמסא is ſo to be rendred, *The mouth of the wicked ſhall wickedneſs cover*: the letter ל L prefixed to the firſt word ſerving onely to ſhew that it is governed of the verb, and not having here other ſignification.

d 7. And beſide the benedictions (good words and praiſes which good men meet with here, and enjoy the benefits thereof) another portion of the like, remains even after this life; whenſoever a mercifull-minded man is mention'd, either in diſcourſe or hiſtory, by after-times, it is with liberal commendations, eulogies and encomiums: whereas the wicked and unmercifull, that are hated while they live, are by all deteſted after death. If their name be not drown'd and overwhelm'd in abſolute oblivion, it remains noiſome and odious; If it periſh not, ſo as to be extinguiſhed, yet it putrifies, ſo as to ſtink: and then if parents be accounted happy that leave proſperous children behind them, this muſt be addition of woe to deceaſed parents, v. 1. to be thus unhappy in their poſterity.

7. The memory of the juſt is ‖ [d] bleſſed, but the name of the wicked ſhall rot.

‖ with bleſſing.

e 8. Another part of wiſedom it is to moderate the tongue, to open the ear and heart to all good adviſes, eſpecially to the commandments of God, but to reſtrein and keep cloſe the lips, Jam. 1. 19, and he that doeth ſo, ſhall receive the benefit of it: whereas on the contrary, thoſe that keep no guard on their tongues, do frequently diſcover thoſe things which bring miſchief and ruine on themſelves.

8. The [e] wiſe in heart will receive commandments, but * a prating fool ſhall fall.

* he that is fooliſh in his lips ſhall fall, *or* the fool ſhall fall by his lips.

9. He that keepeth an exact watch over all his thoughts, words and actions, regulates all his life by the Commandments of God, and will not ſtray from them willingly, on the intuition of whatſoever advantage, may enjoy himſelf cheerfully and confidently, fear no miſchief either from God or man, but depend on God's protection to ſecure him from all evil; whereas the ſubtle deceitfull manager, that ſteers his courſe by any other chard, that eſpecially of worldly diſguiſes and artifices, as he is never ſecure, but always dreads being diſcovered or found out, ſo ſhall he by God's judgment at ſome time or other be delivered up to reproach and confuſion, which he ſeldom miſſeth to meet with in this world, and muſt certainly expect it in another.

9. He that walketh uprightly, walketh ſurely; but he that perverteth his ways, ſhall be known.

10. Two ſorts of deriding and ſcoffing, reproach and contumely there are, the one ſecret and clancular, the other open and avow'd, the one by winking or nodding, writhing the mouth, or other ſuch like ſigns of mocking, behind a man's back, the other by letting looſe a malicious tongue, audibly and in a man's preſence; Both theſe are very diſingenuous wicked qualities, the former the more wary and cowardly, (and is oft joyned with flattering to the face, Ecclus. 27. 23.) the latter the more bold-faced and impudent: and he that is given to either of theſe, will have little joy in either; The firſt will at ſome time be diſcovered, be it never ſo cunningly carried, and then brings miſchievous effects after it; the latter never fails of bringing thoſe effects, quarrels and blows and blood, the due rewards of that folly.

10. He that winketh with the eye, cauſeth ſorrow, but † a prating fool ſhall fall.

† he that is a fool by his lips, ſhall be caught. ſee Note e.

11. A good man makes excellent uſe of his tongue, in the calling upon God, bleſſing him, deprecating his judgments, interceding for his mercies on all, and again in kindneſs and civility, nay exhorting and reproving, counſelling his brethren, compoſing of differences between them; and by ſo doing, his mouth is like a rich vein or ſpring, Jam. 3. 11. perpetually producing to himſelf, and others, and to the honour of God, Jam. 3. 9. Whereas the tongue of wicked men is a moſt miſchievous inſtrument, moſt ſadly imployed in blaſpheming, murmuring, repining at God's providence, prophaning his name and word, in reviling, whiſpering, ſcoffing, and calumniating men, in impure noiſome diſcourſe, in perſwading and enticing to evil, in cauſing and fomenting debates, and ſo by this one engine, they bring a world of miſchief on themſelves and others, to the great diſhonour and provoking of God, Jam. 3. 6. &c.

11. The mouth of the righteous man is a ‖ well of life, but * violence covereth the mouth of the wicked.

‖ ſpring or vein מקור

* the mouth of the wicked covers miſchief. ſee Note c.

12. Hatred

† over all, עַל כָּל

12. Hatred ſtirreth up ſtrifes, but love covereth † all ſins.

12. Where there is animoſity and hatred on either or both ſides, there every thing that is done becomes matter of quarrel, even ſuſpiciouſneſs and jealouſie is ſufficient to cauſe continual endleſs contentions; But where kindneſs or charity hath gotten poſſeſſion of the heart, the love of God, (expreſſing it ſelf by a chearfull obedience to his precepts) and the love of our brethren for God's ſake, there no place is left for jealouſies, ſuſpiciouſneſs, enhaunſing the faults of others; but on the contrary, whatſoever omiſſion or treſpaſs fall out, this engages the good man to forget and forgive, and never to charge that as a fault, which is capable of any more favourable interpretation, and enclines him to pardon and not avenge it when it is not capable. Such petty things as treſpaſſes are, weigh nothing among charitable minded men, which ſet the contentious world in ſuch fearfull flames.

13. In the lips of him that hath underſtanding, wiſedom is found; but a rod is for the back of him that is void of underſtanding.

13. Whoſoever hath any true wiſedom, i. e. piety, in him, will certainly diſcover it in his ſpeech, not by making vain oſtentations reflexions on himſelf, boaſting that he is not like other men, but in all humble and charitable and pious diſcourſe, acknowledging and bleſſing God, abaſing himſelf, and labouring the benefit of others, from his diſcourſe and converſation, and communicativeneſs, any man that is enclined to learn may receive great benefit, and therefore in all reaſon this uſe is to be made of ſuch men, every one taking care to draw from this flowing ſpring, v. 11. And he that is ſo negligent of his own welfare as to neglect ſuch opportunities as theſe, for them nothing is more proper and agreeable than ſtripes and chaſtiſements, which, if any thing, may work good upon him. He that neglects to ſeek or receive inſtructions where they are to be had, will pay dear for this contempt or negligence; The ſins, which this want of culture will engage him in, are one degree of puniſhment, and the vengeance that attends thoſe, another.

‖ to breaking

14. Wiſe men lay up knowledge, but the mouth of the fooliſh is near ‖ deſtruction.

14. The more judgment and knowledge men have, generally the more backward they are to diſcover it, they look upon it as a treaſure that muſt be laid up for uſe and not drawn forth, but in time of need; But indiſcreet ignorant perſons cannot contain or keep any thing ſecret, but out of loquacity and inconſideration, pour out any thing, by which they are ſure to make no other acquiſition, than to bring miſchief upon themſelves. g

* conſternation, ſee note g.

15. The rich man's wealth is a ſtrong city; the * deſtruction of the poor is their poverty.

15. Though riches are great temptations and hazards, yet one eminent advantage there is in the wealth of the world, that it fortifies and ſecures a man againſt many oppreſſions and affronts, and he that is ſo provided, may with more courage and confidence, engage himſelf in the ſervice of God, as having all the outward advantages he can wiſh, whereas poverty of eſtate brings many obſtructions and impediments, and hath as far an influence on mens minds, as to deject and diſcourage and deter them from any heroical enterpriſes of piety; As the Iſraelites were creſt fallen by their bondage in Ægypt, and ſo had not the heart to think of getting out of it, or partaking of the delivery God had ſent to them by Moſes. Exod. 5. 21.)

16. The labour of the righteous tendeth to life, the fruit of the wicked to ſin.

16. This therefore may excite men to labour and diligence to free themſelves from thoſe encumbrances, and to acquire ſo much of wealth as may ſecure them of theſe advantages. And indeed, what is acquired by honeſt labour, and means perfectly juſt, is ordinarily made uſe of to pious ends, and ſo tends to mens benefit here, all comforts and accompliſhments of life, and to the enhaunſing of their crown hereafter, and therefore is to be looked on as a ſingular bleſſing of God. But what comes in by indirect unlawfull means, by circumventing, or oppreſſing, outwitting or overpowering our brethren, is generally made uſe of to evil ends, becomes the inſtrument of our ſin and woe, and that is all we gain by it.

† Obſerving correction is the way to life; but forſaking reproof cauſeth to erre.

17. [b] He is in the way of life, that † keepeth inſtruction; but he that refuſeth reproof, erreth.

17. There is not a ſurer and directer path to all vertue, and withall to the felicities and comforts of this life, and the eternal joys of a better, than a patient willing receiving and making uſe of reproofs and admonitions (whatſoever ſuch a man may erre through weakneſs and humane frailty, he will by this means be moſt likely to amend, and for any known or groſſer ſin, he will never allow himſelf to go on, when he is minded of it.) Whereas on the contrary, an uncounſellable perſon, that hath no patience of reprehenſions, is owned to all the fouleſt and moſt dangerous errours, and is out of all hope of cure, being thus armed againſt the regular means of it. h

‖ lying lips conceal hatred, * defamation, דִּבָּה

18. ‖ He that hideth hatred with lying lips, and he that uttereth a * ſlander is a fool.

18. An enemy, if he have but common underſtanding, and care of his own good, will be carefull to conceal his malice, and with fair words varniſh it over, leſt by profeſſing or diſcovering it, he teach the other to beware of him, and perhaps to be before hand with him in expreſſions of hatred; And though there be no truth or ſincerity, yet there is ſome prudence and worldly wiſedom in this. But on the contrary, he that is tranſported by his envy or malice to the reproaching another, he that ſpeaks evil, or appears to be the promoter of any contumelious defamatory libel againſt any is guilty, not onely of a groſs injuſtice to that other, but even of the * greateſt folly and madneſs againſt himſelf, gains nothing but a ſhort ſatisfaction to a diabolical malicious humour, and invites and calls down all the miſchiefs that provoked and injured enemies can bring upon him. * apoſtema, LXXII.

19. In the multitude of words there wanteth not ſin, but he that refraineth his lips is wiſe.

19. Men that give themſelves liberty to talk much ſhall be ſure to multiply ſins; There be ſo many ways of offending againſt God, or man, or our ſelves, by oaths and perjuries, and prophanations, by falſe ſpeaking, by ſlander, by rage, by unſeemly jeſting, by vain-glory, and the like, that there cannot be a more neceſſary ingredient either in ſecular or moral wiſedom, and wherein the exerciſe of true piety is more concerned than is the art of ruling and reſtraining the tongue, keeping himſelf within ſtrict bounds of that kind.

20. The tongue of the juſt is as choice ſilver, the heart of the wicked is little worth.

20. As ſilver which hath been throughly refined in the fire is purged from all droſs, and mixture, and is now able to bear any teſt, ſo a good man's tongue is moſt carefully cleanſed and purged from all ſort of corrupt diſcourſe, and by ſober conſiderations ſo fortified, that it will not by any temptation be induced to offend againſt the rules of piety, juſtice, or charity; The tongue, 'tis true, is moſt apt, if it be not warily managed, to break out into all kind of enormities, but a good man will be ſure ſolicitouſly to reſtrain it. Whereas a wicked man hath nothing of weight or ſteadineſs in him, his will, as well as his tongue, his choices, as well as his ſpeech, are perpetually vain and precipicious, and neither what he thinks, nor what he ſpeaks, worth any man's regarding.

21. The

21. And 'tis but a ſmall thing for a wiſe and pious man to ſecure his tongue from the ſcandalous ſins which that part is ſubject to; The tongue was certainly deſigned for the moſt honourable employments, to bring in glory to God, by inſtructing and guiding thoſe that ſtand in need of it; And thus every pious man will be ſure to employ that part for the benefit of many: whereas the wicked is ſo far from doing good to others, that he practiſeth all that is miſchievous to himſelf, ſo far from feeding others that he famiſhes himſelf, deſpiſes piety and inſtruction, the regular means to bring him to it, and ſo goes on from one degree of ſin, and ſo of death, unto another, and hath never ſo much conſideration as to ſtop in ſo ruinous a courſe.

21. The lips of the righteous feed many, but fools die for want of † wiſe- † heart, לֵב
dom.

22. Many are the engines and artifices of the world, to gather and encreaſe wealth, and moſt of them are found very improper for that purpoſe, fail and prove ſucceſſleſs, and when they bring in wealth, bring in ſuch appendant burthens and troubles with it, that when it is had it is not worth the having. There is but one true means that can ſurely be depended on, toward the acquiring the wealth and poſſeſſions of this life; and that is the benign auſpicious influence of heaven, the bleſſing of God's proſpering hand entail'd on thoſe methods which are moſt diſtant from the crafts of the world; prayer for daily bread, juſtice, obedience, meekneſs, charity, truſt in God, and the uſe of none but plain honeſt arts, induſtry, and contentedneſs, and the like, in oppoſition to ſacrilege, perjuries, worldly cares and fears and ſolicitudes, covetouſneſs, griping, oppreſſion, fraud, ſedition, enmity to the Croſs, and the like; And if this be relied on, and men thus labour duly to qualifie themſelves for it, it will queſtionleſs bring them a competency (if not affluence) of worldly felicities (Matth. 6. 33. 1 Tim. 4. 8.) and that is really the greateſt wealth, having all the advantages of wealth, and none of the burthens and diſquiets that attend it to worldly-minded men. 1 Tim. 6. 10.

22. The bleſſing of the Lord it maketh rich, and he addeth no ſorrow with it.

23. As the wicked man's ſole pleaſure and delight is placed in the doing ſome hurt, he is never pleaſed or gratefully employed but when he is on ſome ſuch purſuit, and herein his folly and madneſs conſiſts, that he can take joy in that which is moſt truly lamentable, and is ſure to bring on him the utmoſt in this and another life: So on the contrary, to him that hath any true knowledge or conſideration of things, which judges by his mind and immortal ſoul, and not by his ſenſes or phancy, the practice of all kind of vertues, piety, juſtice, charity, ſobriety, contentedneſs, &c. is matter of all true joy and exultation, a continual feaſt, moſt tranſportingly pleaſant and delectable.

23. ‖ It is a ſport to a fool to doe miſchief; * but a man of underſtanding hath wiſedom. ‖ As it is mirth—— * So is wiſedom to a man of underſtanding.

24. Thoſe things that wicked men moſt fear and dread, ſhall never miſs to fall upon them; It is the part of natural conſcience to torment them with direfull aboads and expectations. In their greateſt proſperities they have ſad preſages about them; though they put the thought of God as far as they can from them, yet his judgments are their conſtant terrour, and that not without great cauſe; the divine vengeance awaits them, and will at length certainly find them out; On the contrary, the good man is always hoping and waiting for good things from the divine providence, hungring and thirſting for righteouſneſs, evangelical grace and mercy, and is ſecured never to fail of receiving it; And ſeeking firſt the Kingdom of God, and his righteouſneſs, all other external felicities, as far as they are truely ſuch, ſhall undoubtedly be ſuperadded to him.

24. The fear of the wicked, it ſhall come upon him; but the deſire of the righteous ſhall be granted.

25. And as for the felicities of this life, ſo for the durableneſs and ſtability alſo; The joys, and even life it ſelf, of a wicked man, are very tranſitory; In the midſt of his pride and luſtre, and jollity, he is oft ſurpriſed, and hurried away in a moment, he is gone, as if a whirlwind had caught and carried him hence, and then all his glory is at an end, no footſtep of it remaining: And what can be ſo diſmal and hideous as this, when it is conſidered, what vengeance expects ſuch a man in another world? Whereas on the contrary, the joys of a good man are moſt durable and firm, no foundation of the ſtrongeſt pile deſign'd to perpetuity, is more deeply laid, and conſequently more unmoveable, death it ſelf doth not diſturb or interrupt theſe, but conſigns them to immortality.

25. As the whirlwind paſſeth, ſo is the wicked no more; but the righteous is an everlaſting foundation.

26. He that is employed in any office or miniſtry (ſuch eſpecially as are the Embaſſadours for the reducing and reconciling of the world, 2 Cor. 5. 20.) muſt think himſelf under the ſtricteſt obligation of diligence and expedition; It is certain the Lord that employs ſuch inſtruments, expecteth fidelity and diſpatch from them, and as nothing is more gratefull to him than the chearfull and ſpeedy execution and account of his commands, ſo nothing is more provoking and grievous than the negligences of a ſlothfull ſervant, which undertakes and deceives the expectation.

26. As vinegar to the teeth, and ſmoak to the eyes, ſo is the ſluggard to them that ſend him.

27. The promiſes of length of days and joys of this as well as another life, are made to piety particularly, and no medicament can be ſo ſovereign to prolong or continue either as an humble diligent dependance on God, and conſcientious obedience: And as long as there is a providence over us, and God hath the governing of the world, it is thus in all reaſon to be expected. On the contrary, all wicked men put themſelves out of the reach of his divine protection, are not qualified to receive theſe ſpecial donatives from heaven, but on the contrary, are obliged to expect ſwift and ſudden vengeance, to be cut off in the midſt of their days, either by the hand of civil juſtice here below, or from God's juſt diſpleaſure againſt ſuch.

27. The fear of the Lord † prolongeth days, but the years of the wicked ſhall be ſhortned. † ſhall add, תוסף

28. It is common to good and bad men, that both entertain themſelves with hopes, each hath his deſigned felicity, which he propoſeth to himſelf, as the end of his endeavours: But as in the kind, ſo in the ſucceſs and iſſue of them, there is a vaſt difference; The good man places his chief end in approving himſelf to God, by uniform obedience to his commandments, and waiting and depending on him for all the advantages of this and another life; and this very dependance, and chearfull expectation of reward from God, and the comfort of a good conſcience in the diſcharge of this and all other parts of duty, is at the preſent matter of the greateſt joy to him; and this ſure to continue without danger of fruſtration, to all eternity: what he now profeſſeth before hand in hope, he ſhall triumphantly receive with all exultation, and ſo never meet with any cauſe of ſorrow from the defeat of his hopes. Whereas on the other ſide, the expectations of the wicked being all placed on the pleaſures, or profits, or honours of this life, are ſure to be ſadly fruſtrated; that which they take for pleaſure is far from ſuch, and ſo they'l find if they ever compaſs the enjoying of it; And ſo for riches and honour alſo, they ſeldom are gotten by thoſe that moſt impatiently thirſt after them, and when they are, they prove empty, unſatisfactory and vexatious, matter of far more trouble and diſquiet, than of joy, and at the end of ſuch ſad purſuits there remains an arrear of endleſs woes; and this is all that his eager thirſts and hopes come to.

28. The hope of the righteous ſhall be gladneſs, but the expectation of the wicked ſhall periſh.

29. The

‖ fortitude, or a fort. * fear to....

29. The way of the Lord is ‖ ſtrength to the upright, but * deſtruction ſhall be to the workers of iniquity.

29. Many unſpeakable advantages there are to us from the law of God, but eſpecially this, that it is matter of unſhaken courage to him that preſerves his obedience to it entire. Such a man fears nothing, the anger of God he is ſecure from and cannot reaſonably fear that, and againſt the threats of men he is impregnable, they cannot doe him any real hurt, and ſo the righteous man is bold as a lion, the conſcience of his integrity is a foundation of all confidence to him; and beſides, the providence and mercy of God is a compleat armature and ammunition to ſuch, will defend him from all poſſible evil. Whereas on the contrary, this law of the Lord is matter of all terrour and amazement to all wicked men, there is a ſecret dread and conſternation of mind to thoſe that go on in an evil courſe, that haunts them and purſues them for ever, the gripes of an accuſing and condemning conſcience, which cannot look on God's law without juſt cauſe of horrour and evil aboads againſt themſelves, and at laſt drags them to God's Tribunal, and there endites, witneſſes, and condemns them.

30. The righteous ſhall never be removed, but the wicked ſhall not inhabit the earth.

30. The bleſſing of God ſhall be ſure to ſupport and defend all good men, and ſecure a durable felicity to them; But a curſe from him is to be expected on all impenitent wicked men, which ſhall root out them and their poſterities, bringing ſignal puniſhments and judgments on them in this world, (beſide that ſad arrear in another.)

31. The mouth of the juſt bringeth forth wiſedom, but the froward tongue ſhall be cut out.

31. And the reaſon of it is clear; The good man lives to the honour and ſervice of God, he is uſefull for the attracting of many to the ways of piety, and inſtructing them therein; He lives not to himſelf, but as a fountain of common good, propagates all vertue to other men, labours to bring piety in faſhion, and to people the world with holy men; whenas the wicked are not onely an unprofitable burthen of the earth, but withall by their example and counſel, by their actions and words, propagate ſin, corrupt and poiſon the world with a peſtilencial converſation, and ſo provoke and call down God's ſpeedy and utmoſt vengeance upon them.

† favour, רָצוֹן ‖ perverſeneſs, תַּהְפֻּכוֹת

32. The lips of the righteous know † what is acceptable, but the mouth of the wicked ſpeaketh ‖ frowardneſs.

32. The good man maketh uſe of his tongue to pacifie and reconcile, intercedes with God for mercy to ſinners, and with returns of mildneſs and ſweetneſs to the injuries and provocations of men, preſerves concord and amity among them, (and ſo his life is prolonged to ſome benefit.) But wicked men make no other uſe of their tongues but to provoke and diſhonour God, and to cauſe debates and enmities among men, to enhaunſe differences by exaſperations and provocations, but never to leſſen or remove them (and ſo as noxious weeds, they are very fit to be rooted up.)

Annotations on Chap. X.

a הַוַּת

V. 3. *The ſubſtance*] What הַוַּת here ſignifies, muſt be ſomewhat doubtfull; From הָיָה, *fuit, was*] it may ſignifie *ſubſtance*, eſtate, poſſeſſions; and ſo *Pſal.* 52. 7. we render it *riches*, and have the Chaldees authority for it, who there reade מָמוֹנָה, *his mammon* or *wealth*, and ſo they reade here קִנְיָנָא, *poſſeſſionem*, for which the LXXII. have ζωὴν, *life*, in the notion of riches, which ſupport life, (ſee Note on 1 *Pet.* 3. c.) ſo we know βίος is oft uſed for *poſſeſſions*, and ſo *Luk.* 12. 15. ζωὴ ὲν ὅτι ὑπαρχόντων αὐτῶν, is the comforts or advantages of *life that come in to him from his poſſeſſions*. And if this be the notion of the word here, then יְהַדֵּף may beſt be rendred *diſperſeth, diſſipates*, as *Pſal.* 1. 4. *the chaff which the wind* תְּדָפֶנּוּ *ſcattereth, diſſipates*, which the LXXII. render in ſenſe, not literally, ἀναλίσκει, *ſhall deſtroy*, but the Chaldee נְסַחֵיף, *ſhall diſtract, catch away*, or *diſſipate*. But it is to be remembred that הָוָה and הַוַּת denotes, from הָיָה, *factus eſt*, any event, but it is uſed onely for ill ones, calamities, miſchiefs, and thoſe either in act or thought. So that place *Pſal.* 52. 7. our vulgar reads *in his wickedneſs*; ſo *Pſal.* 38. 13. *they talked of* הַוּוֹת, *miſchiefs*, *Pſal.* 91. 3. *the peſtilence*, הַוּוֹת, we render *noyſome* or *noxious peſtilence*. So *Prov.* 17. לְשׁוֹן הַוּוֹת, *a naughty tongue, a tongue of miſchiefs*, and *Prov.* 19. 13. *a fooliſh ſon is* הַוַּת, *calamities to his Father*; ſo *Mich.* 7. 3. הַוַּת נַפְשׁוֹ, *the miſchief* or *wickedneſs of his ſoul*, we render *miſchievous deſire*. And if this be the notion here, then the place will beſt be rendred, *he diſſipateth* or *brings to nought the miſchievous* either *enterpriſes* or *purpoſes of the wicked, viz.* thoſe which are aimed againſt the righteous man in the former part of the verſe, whom God hath promiſed to defend from want and diſtreſs, and ſo will defend from the miſchievous deſigns of wicked men, which if not diſſipated and defeated would bring that diſtreſs upon him. Thus the vulgar renders it, *Inſidias impiorum ſubvertet, ſhall ſubvert the treacheries*, i. e. *miſchievous deſigns of the wicked*, and ſo the learned *Caſtalio*, *impiorum noxas repellet, he ſhall repell the miſchiefs* or *injuries of the wicked*; and ſo the Interlinear, *pravitatem impiorum expellet, ſhall expell or drive away*, i. e. *diſſipate, ſcatter the pravity of the wicked*.

b

V. 4. *Slack hand*] The word רְמִיָּה, (from רָמָה, *fraudavit*, in *Piel*) is ambiguous: It ſignifies *deceit*, and it ſignifies *ſloth*, which is a kind of *deceit*, the ſlothfull ſervant robbing his maſter of that labour which is due to him, and the ſlothfull man deceiving himſelf of that which he might gain by his diligence. The Interpreter of the Chaldee renders the paraphraſe here in the notion of fraud; for when they thus render the paſſage מַסְכְּנוּתָא מְמַכְּכָא לְגַבְרָא רַמָּאָ he renders it *paupertas attenuat virum doloſum, poverty depreſſet, attennates a deceitfull man*; And in that ſenſe it is certainly taken *Pſal.* 120. 2. לְשׁוֹן רְמִיָּה, *deceitfull tongue*, and ſo *Mich.* 6. 12. and thus it well agrees with the words immediately foregoing, *the Lord diſſipates* whether the *ſubſtance* or the *miſchiefs of the wicked*. But if we look on the uſe of the word elſewhere in this book, it will encline us to the latter ſenſe; for ſo what is ſaid of רְמִיָּה, ch. 27. that he *roſteth not that which is caught in hunting*, muſt needs belong to *ſloth*, and not to *deceit*; and ſo the other part of the period exacts, *the ſubſtance of the diligent*, &c. the LXXII. there render it δόλιος, *deceitfull*, and the Chaldee that there reads נִבְרָא נְבִילָא is by their Interpreter rendred *vir doloſus, a deceitfull man*, though I ſuppoſe their נְבִילָא as our Latin *nebulo*, may ſignifie a *ſlothfull* man, as well as a *knave*. So v. 24. רְמִיָּה, *the ſlothfull hand, that ſhall be tributary*, is oppoſed to *the*

the hand of the diligent or *sedulous*; and though there again the LXXII. reade δολιου, *deceitfull*, yet the Latin which after them reads *fraudulentus*, *fraudulent*, v. 27. reads both there and here *manus remissa*, the *slothfull* or *cowardly hand*, parallel to which is our rendring of *slack hand*. So also *Jer.* 48. 10. *cursed is he that doth work the work of the Lord* רְמִיָּה, *in negligence* or *sloth*, i. e. *negligently*. The onely remaining difficulty is, what עֹשֶׂה here signifies; for although the verb עשה signifies *to make*, and so the rendring be obvious, *the slothfull hand makes poor*, or *causeth poverty*, yet there is another notion of that verb, all one with עָסָה, *to depress*, or *oppress*, so *Zeph.* 4. 19. עֹשֶׂה, we render it *I will undo them that afflict thee*, and in this the Chaldee and LXXII. and Syriack agree to understand it; the Chaldee, as was said, render the whole passage, *poverty attenuates* or *depresses the* (whether *deceitfull* or) *slothfull man*, and the LXXII. leaving the word רְמִיָּה unrendred, reade πενια ἀνδρα ταπεινοῖ, *poverty humbleth a man*, and so the Syriack also. And so this will be the most probable rendring, *poverty depresseth the slothfull hand, but the hand of the sedulous enricheth.*

c V. 6. *Violence covereth the mouth of the wicked*] The words in the Hebrew are ambiguous, פִּי רְשָׁעִים יְכַסֶּה חָמָס, for if פִּי be the nominative case it must then be rendred *the mouth of the wicked shall hide* or *cover mischief* or *violence*; if חָמָס be the nominative, then our English from the vulgar Latin hath duly rendred it; But the truth is, all other Ancient Interpreters have taken the former way, the Chaldee and Syriack have put it into words free from that ambiguity, בְּפוּמְהוֹן דִּרְשִׁיעֵי נְכַסֵּי חֲטוּפָא, *in the mouth* (בפומהון, say the Syriack, *with the mouth*) *of the wicked, rapine*, (חטופא, *impiety*, say the Syriack) *is covered*. And to this sense the LXXII. may well be rendred, στόμα ἀσεβῶν κεκαλυπται πόνῳ ἀωρῳ, *the mouth of the wicked shall hide untimely grief*, (reading στόμα in the nominative case, though v. 11. where the same passage is again found, they render it in the accusative, στόμα ἀσεβῶν κεκαλυπται ἀπωλειαν, *destruction shall cover the mouth of the wicked.*) So the Interlinear, *os impiorum operiet injuriam, the mouth of the wicked shall cover injury*; and the learned *Castalio*, *impiorum os tegit inhumanitatem, the mouth of the wicked covers inhumanity*. And to this rendring there is no reason why we should not adhere; the opposition betwixt this and the former part (which is the onely appearance of pretence for the other) being very commodious in this rendring, thus, *blessings are upon the head of the just*, (all men pour out their prayers to God for benedictions upon him, which accordingly, from God fall in abundance upon his head) *but the mouth of the wicked* (*calumniators*, cursers, contumelious persons) *covereth* חָמָס, *violence*, whether we take it in the active or passive sense; in the active 'tis evidently true (for the end of every calumniator is the wronging of others; that design of violence is covered or hid in his foul mouth) but that comes not so home to the opposition, unless we add to it the passive sense, all mischief and sorrow to the calumniator himself, his calumniating, speaking evil, or cursing of others brings sure mischief on himself, from God's vindicative justice, and that yields a proper sense of the LXXII. their rendring, *the mouth of the impious shall cover* or *hide untimely sorrow*, as a cause the effect, i. e. at last bring it upon them; and so saith *Castalio*, *impii maledici sunt, adeoque infortunati, wicked men are evil-speakers, and therefore infortunate*; which is expressly opposed to the benedictions that the just meet with in the former part. Onely the analogy betwixt them will enforce, that as in the latter part the *mouth* is expresst, and so the *mouth of the wicked* must denote calumny and incurious speaking, so the justice also in the former part must belong to the uprightness of the tongue peculiarly, and not be taken in the latitude (as else it would) for all kind of justice.

V. 7. *Blessed*] The Hebrew reads לִבְרָכָה, *for blessing*, and the Syriack agrees thereto, whose frequent accordance with the Chaldee makes it probable that they so reade also, though now our Copies have בִּרְכָתָא, *benediction*, without the preposition ל. It is onely to be remembred that ברך denotes *blessing* in the notion of *praise*, and then the LXXII. have most fitly rendred the passage, μνημη δικαίων μετ' ἐγκωμιων, *the memory of the just is with praises* or *panegyricks*, and so the Latin, *cum laudibus*, they are never mentioned or named without commendations: And as the childrens thriving in the world tends to the happiness of the parents, v. 1, &c. so will also the excellent reputation which they have, the praises which befall them, ἀλλ' οὐκ αἰδυνομενοις, saith *Aristotle*, though the dead parents *discern* it not, have *no sense* of it. d לִבְרָכָה

V. 8. *Wise in heart*] In this verse the Antithesis lies clear between *wise* and *fool*, *heart* and *lips*; the onely difficulty is whether heart and lips are to be annexed and read in construction with the nouns *wise* and *fool*, or with the verbs *receive* and *fall*, or *be caught*, (for so לָבַט signifies, *Hos.* 4. 14.) If the former, then the rendring is, *wise in heart*, and *fool in lips*; but if the latter, then it is, *the wise in heart receive commandments, but the fool will fall, be caught* or *ruined with*, or *by his lips*. To the latter way of rendring the Chaldee enclineth, reading the last words בְּשִׂפְוָתֵיהּ סָתָאֵד, *shall be taken in his lips*, by analogy to which, the former part must be rendred, לִבְּיהּ יְקַבֵּל, *shall receive in his heart*; so the Latin, *sapiens corde præcepta recipit, stultus caditur labiis, the wise receives precepts with his heart, the fool is destroyed with his lips*. But the words will very fitly bear the former, and so the Syriack understood it, who reade ܡܢ ܕܫܦܘܗܝ ܣܟܠ̈ܐ ܗܘ ܐܬܬܦܣ *he whose lips are fooliſh is caught*; In this uncertainty it is most reasonable so far to retain both rendrings, as to permit both to have their influence on the words, thus, *he that hath a wise heart will receive precepts* into that heart, and he *that hath the lips of a fool will be ensnared* and ruin'd by his lips; and this in the latter part seems to have been design'd by the LXXII. who reade ὁ δε ἀσυν- χοίλεσι σκολιάζων ὑπονοκλιθήσεται, *but he that hath no cover to his lips, doing frowardly* or *perversely shall be supplanted*, ensnared. The latter part of this verse is again repeated, v. 10. and there the opposition seems to require that we render it as here, *he that winketh with his eye*, by his eye *causeth sorrow, but he that is a fool in his lips*, by his lips *shall be ensnared*. But instead of that latter part, the LXXII. reade ὁ δε ἐλέγχων μετ παῤῥησίας εἰρηνοποιεῖ, *but he that reproves with boldness causeth peace or safety*. And herein the Syriack agrees with them, without any other colour of ground in the original than either that they had formerly read it here, and therefore preferred some variety, or that they understood the *winking with the eyes* of flattering, (as it is thought to signifie *Ecclus* 27. 22, 23.) and so to the mischief that comes by that, opposed the contrary benefit of free rebukes. But in that place the Antithesis requires that *winking with the eye* should signifie a secret gibing or laughing at, which he that is apt to doe, will also flatter

flatter one to the face, which is all that is said in that place of *Eccleſiaſticus*, *He that winketh with the eyes worketh evil—when thou art preſent, he will ſpeak ſweetly, and admire thy words, but at the laſt he will writh his mouth, and ſlander thy ſayings.* Where 'tis evident, that *winking with the eye*, *writhing the mouth*, and *ſlandering*, are conjoyned as phraſes of the ſame kind, to expreſs ſcoffers and ſlanderers, ſecret, or more open; and ſo in all probability that will be the interpretation of the tenth verſe here, the *winking with the eyes* being the ſecret gibing, of which that with the tongue is more open, and an higher degree, that of ſlandering; In proportion wherewith the עַצָּבֶת, *ſorrow* muſt be underſtood of that which befalls himſelf, not that which he cauſeth to others, that ſo it may bear analogy with his being *caught* or *enſnared*, in the latter part.

f V. 12. *All ſinners*] For עַל כָּל פְּשָׁעִים, *over all ſins*, the LXXII. reade πάντας μὴ φιλονεικοῦντας, *all that are not contentious*, thus paraphraſtically limiting the univerſal propoſition, that love covers all but the contentious and perverſe; where it is manifeſt what they mean by *covering*, *viz.* (that which is oppoſite to ſtirring up, precedent) quieting, appeaſing, as ſtirring up fire from under the aſhes is the means to make it burn, and encreaſe into a flame, but covering it with aſhes is quite contrary, the means of appeaſing and allaying it. And indeed, if the perſons were here ſaid to be covered, the angry, the injurious, this might be thought to be the meaning of the word *covereth*, as when we are commanded to *overcome the evil with good*; or if inſtead of *all ſins*, wrath particularly had been mention'd, for then loves covering wrath had been equivalent to *the ſoft word putteth away wrath*, and in either notion it would have agreed competently with the former part of the verſe, *hatred ſtirreth up ſtrifes*, my hating or provoking another inflameth him, and ſo ſtirreth up, cauſeth contention, but my kindneſs, and charitable returns to his provocations qualifies him, and appeaſes wrath or ſtrife. But being here applied to *ſins*, and not to perſons, and again to *all ſins*, and not particularly to wrath or ſtrife, this cannot be the notion of *covering*, but rather that of *hiding* from ſight; and ſo the oppoſition is not to be ſet betwixt hiding and ſtirring up, but betwixt hiding all ſins and ſtirring up ſtrife. He that looks ſuſpiciouſly and narrowly upon every action of another, that weighs it rigidly, and without any allowance of ἀνθρωπίνα, will find matter of quarrel in every thing that is done, and thus hatred doth whom a man hates, he thus rigidly examins, or rather tortures all his words, and geſtures and actions; but charity or love is quite contrary, ſets the moſt favourable gloſs on all that another doth, is ſo far from finding faults where there are none, that when ſomewhat hath been done amiſs, it affords it a benign interpretation; and thus it is exactly all one with that part of the character of *charity*, 1 *Cor.* 13. 7. πάντα στέγει, (not *bears*, but) *covers all things*, (ſee Note h. on that Chapter.) And then *covering* thus interpreted, refers to that uſe of garments for covering, as when *Sem* and *Japhet* covered their Father's nakedneſs; or as when *Conſtantine* expreſſes his reſpect and kindneſs to Clergy-men, that if he ſhould diſcern any thing amiſs in them, he would cover it with his Robe; and to this moſt eminently belongs that of *Pythagoras*, ἡ μὲν ἄνοια τὴν ἀρρυθμίαν, ἡ δὲ εὐνοια τὴν ἀμετρίαν σκεπάζει, *a garment hides crookedneſs*, or *diſproportion*, of the Body, *but good will*, kindneſs, charity, *hides ſin.* This then being the undoubted meaning of this place, it were neceſſary to examine the two places of the New Teſtament, which ſeem to be taken from hence, *Jam.* 5. 20. and 1 *Pet.* 4. 8. and enquire whether this notion can belong to them. But a full account of that is already given, *Jam.* 5. Note i. All that I ſhall here adde, is, that there is yet another ſenſe of which theſe words are capable here, wherein though they come not home to the full importance of thoſe two places, (of obtaining God's pardon for a multitude of ſins) yet they approach nearer to them than in this which we have given, and ſtill conceive to be the fitteſt interpretation of this place, *viz.* that as hatred ſtirreth up ſtrifes, where one hates another, he that knows he is hated by him, is continually bent to act revenges, and ſo enters into contentions and quarrels with him on all and on no occaſions; ſo charity hides all offences, he that is known to be kind, whatſoever offences he commits, they are not imputed to him, his kindneſs ſatisfies, propitiates for all, and is accepted as if it did; And then improving this ſenſe ſo far, that it extend not to men onely but to God, and ſignifie obtaining his pardon for all ſins, it will then come to the ſenſe of the words in thoſe two places of S. *James* and S. *Peter*. The Syriack in this place have made a great change, reading ܘܡܟܣܝܢ ܕܠܐ ܐܚܫ ܚܡܠܐ, *and confuſion ſhall cover all ſinners.*

g V. 14. *Deſtruction*] מְחִתָּה, from חָתַת, *proſtratus, contritus eſt*, muſt here ſignifie *breaking to pieces*; The congruity whereof to the place will be diſcerned by conſidering the quality of fools diſcourſe, temerarious and precipitous, venting any thing giddily and haſtily, which may doe them never ſo much hurt and miſchief, and then to ſuch precipitation, contuſion and contrition, bruſing and breaking in pieces is conſequent. This the LXXII. have moſt fully expreſt, στόμα δὲ θερμοῦ ἐγγίζει συντριβῇ, *but the mouth of the temerarious* or *precipitous approacheth to breaking to pieces*, and ſo the Latin, *contuſioni proximum eſt, is next to contuſion.* The word מְחִתָּה is uſed again in the next verſe, and there by the oppoſition to the *ſtrong* or fortified *city*, wherein truſt is repoſed, it appears to ſignifie *conſternation* or dejection of ſpirit, which is another ſignification of חָתַת, *to be caſt down*, affrighted, in conſternation, *Jer. L.* 2. *Iſa.* 8. 9. and *Jer.* 1. 17. we render it *be not diſmay'd*, ſo *Eccl.* 12. 5. we reade *fears in the way*; And ſo the LXXII. here reteining συντριβὴ, *contrition*, the Latin yet reade *pavor eorum, their fear*; and thus the ſenſe follows currently, the riches of the rich are matter of confidence to them, the poverty of the poor is their dejection or terrour, that which ſo caſts them down that they have no courage or comfort to doe any thing,

Haud facile emergunt quorum virtutibus obſtat
Res anguſti domi.——

And in this ſenſe it is moſt reaſonable to take it alſo, v. 29. where it is oppoſed to מָעוֹז, *ſtrength*, or rather a *fortified* place, ὀχύρωμα, ſaith the LXXII. a *ſtrong hold*; And accordingly there alſo the Latin render it *pavor*, *fear*, as that word ſignifieth both the affection of fear oppoſed to fortitude, and the object of fear, deſtruction.

h *He is in the way of life*, &c.] The moſt literal rendring of this verſe may reaſonably be judged the beſt, אֹרַח לְחַיִּים שֹׁמֵר מוּסָר, *the way to life is obſerving correction*, or *keeping correction*, (the keeping or obſerving, and ſo making uſe of the good admonitions and counſel that is given us) *is the way to life*, וְעֹזֵב תּוֹכַחַת מַתְעֶה, *and forſaking reproof cauſeth to*

err. The LXXII. making מוסר the ſubject of each branch of the propoſition, have transformed it, Ὁδὸς ζωῆς εὐλόγου παιδεία, παιδεία δὲ ἀνεξελεγκτος πλατᾶται, *inſtruction* or *diſcipline preſerves the ways of life, but diſcipline wanting reproof, errs.* Inſtead of the former part, *Symmachus* reads τὸ ὁδῷ ζωὴν εὐλαβούμενον παιδείαν, *the way of life is of them* (the Latin reads *cuſtodienti, to him*) *that keep diſcipline*; Inſtead of the latter, *Aquila* and *Symmachus* and *Theodotion* reade, ὃς ἐγκαταλιμπάνων ἐλέγχους πλανᾶται, *but he that leaves reproof, errs.* This makes it not improbable that this latter παιδεία in the LXXII. is by ſome Scribes miſtake ſet for πᾶς, for thus the ſenſe flows very currently, *but the child that is without reproof, erreth.*

i V. 18. *He that hideth*, &c.] All the ancient Interpreters agree in this plain rendring of this paſſage, מְכַסֶּה שִׂנְאָה שִׂפְתֵי שָׁקֶר, *lying lips conceal hatred*, ſo the Chaldee is evidently to be rendred (not as their Latin reads, *Inſidiatur inimicus labiis mendacii*, but) מְכַסִּין בְּעַל דְּבָבָא שִׂפְוָתָא דְשִׁקְרָא, *lying lips conceal* or *hide over hatred*, and ſo the Syriack, with this change onely, that for *lips of falſity*, or *lying lips*, they reade *lips* יְבֹשׁ *of the wicked*, or *wicked lips*, which aſſures us that in our reading of the LXXII. κρύπτουσιν ἐχθρὸν χείλη δίκαια, *righteous lips hide enmity*, it ſhould be אדיק, *wicked*, and ſo *Symmachus* reads ἄδικα, *wicked lips*, but *Aquila* and *Theodotion* ψεύδους, *lips of a lie*, i. e. *lying lips*, and ſo the vulgar, *abſcondunt odium labia mendacia, lying lips hide hatred.* And thus the ſecond part of the verſe fitly connects with it, as appears in the paraphraſe.

k V. 23. *As a ſport*] From שָׂחַק, *to laugh*, uſed ſometimes in a good ſenſe for being merry, *Job* 5. v. 22. (as in an ill for mocking and deriding, *Pſ.* 59. 9.) is the noun שְׂחוֹק, *laughter*, in a good ſenſe, all one with *mirth* and joy, *Pſal* 126. 2. (as well as in a bad, being taken for deriſion.) And ſo in all probability it is uſed here. כְּשְׂחוֹק, *as mirth*, i. e. *as it is mirth to a fool* עֲשׂוֹת זִמָּה, *to doe miſchief.* —— And then firſt the notion of ו in the latter part muſt be obſerved, not as a bare copulative [*and*] but as a note of an ἀντιπαίδοσιν or ſecond part of a ſimilitude [*ſo*] Thus v. 25. כַּעֲבוֹר, *as the paſſing of a whirlwind*, וְאֵין (we duly render) *ſo the wicked is no more*, and ſo the Chaldee and Syriack הֵיכְנָא *ſo*] Secondly to make the latter part of the verſe bear analogy with the former, the word *mirth*] muſt be again repeated there, *viz.* that *wiſedom* is שְׂחוֹק, *mirth*, לְאִישׁ תְּבוּנָה, *to a man of underſtanding.* Thus the Antitheſis is exact, for as to a *fool* in the former, is oppoſed a *man of underſtanding*, in the latter, ſo to doing *miſchief* in the former, is *wiſedom*, piety, practice of vertue, (eſchewing evil, doing good) in the latter; and then the כ and ו [*as*] and [*ſo*] being exactly anſwerable one to the other, the firſt word of the verſe [*mirth*] is common to them both, as doing *miſchief* is *mirth* to one, ſo is *wiſedom* to the other. The firſt part of the verſe the LXXII. (and other ancient Interpreters) competently render, ἐν γέλωτι ἄφρων πράσσει κακὰ, *with* or *in laughter a fool doth evil*; the latter they have not ſo fully interpreted, for want of reſuming שְׂחוֹק, *mirth*, ἵνα σοφία ἀνδρὶ πίλιν φρόνησιν, ſay they, *but wiſedom begets prudence to a man.*

l V. 29. *The way of the Lord*] In this verſe are ſeveral difficulties which deſerve to be taken notice of; Firſt what is meant by the *way of the Lord*, whether that which reſpects God or us, that wherein God walks, or that wherein we are appointed to walk, the former is the way of his providence, the latter of his commandments; In this place (as in moſt other) it ſeems to be determined to the latter, by the mention of the *upright*, who walk in this way of the Lord, and the *workers of iniquity*, which forſake that way. Secondly what is meant by מָעוֹז, which ſignifies either *ſtrength* or *courage*, or a *fort*, or *ſtrong hold*; Any of theſe three ſenſes it will well bear here, but eſpecially the ſecond, that of *courage*, or *fortitude*, if we will judge it by its oppoſition to מְחִתָּה, which that it ſignifies *fear* and conſternation, (as well as *deſtruction* or confuſion) hath been ſhewed Note g. Laſtly it is doubtfull whether in the ſecond part of the verſe the phraſe [*the way of the Lord*] be again to be repeated or no; for if it be, then the rendring muſt be (not [*deſtruction ſhall be*] but) *fear to the workers of iniquity*; and thus indeed the rendring is moſt literal, *The way of the Lord is courage to the upright, but fear to the workers of iniquity*; by the contrary tempers of men, it is of very diſtant and contrary effects, (like as when *Chriſt* is ſaid to be for the *fall* and *riſing of many in Iſrael*, and the Goſpel the *ſavour of life* to the σωζόμενοι, *eſcapers*, or penitent, and the *ſavour of death* to the ἀπολλύμενοι, the *loſt* or impenitent.) And as all the rendrings of the Ancients being literal, are capable of this ſenſe, ſo the learned *Caſtalio* hath particularly expreſt it, *Et integris firmamento & maleficis detrimento eſt Jovæ inſtitutio, God's law* or *inſtitution is both a firmament to the upright, and a loſs to the evil-doers.*

V. 5. The LXXII. have in this verſe much miſt the ſenſe, for אֹגֵר בַּקַּיִץ, *he that gathereth in ſummer*, they reade ῥυσθὶς ἀπὸ καύματος, *hath been delivered* or *ſaved from the heat*, taking אגר, *to gather*, in the notion of gathering what is deſigned to *ſecure* or ſave from miſchief, and that in a paſſive ſenſe, and then uſing ב according to the promiſcuous acception of prepoſitions for *from*. And ſo in the latter part of the verſe for נִרְדָּם, *ſnorting* or *ſleeping*] they reade ἀνεμόδουλος, *blaſted by the wind*, or *ſtricken*, partly from the notion of רדם for *ſtupor*, which they elſewhere render ὕπνωσις, *ecſtaſie*, partly to hold up the oppoſition betwixt the former and the latter part of the verſe, that as the wiſe is preſerved from the ſcorching of the Sun, ſo the fooliſh or wicked is blaſted by the wind; but eſpecially becauſe they that ſleep in the harveſt, abroad on the ground, as ſlothfull workers uſe to doe, are oft blaſted by ſome wind or vapour that comes out of the earth, and ſo much miſchiev'd. Accordingly their rendring of the whole verſe is, ῥυσθὶς ἀπὸ καύματος υἱὸς νοήμων, ἀνεμόδουλος δὲ ἐν ἀμήτῳ υἱὸς ἐξαίνους, *A wiſe* or *knowing ſon is delivered from ſcorching, but a wicked ſon is blaſted by the wind in harveſt.*

V. 13. The two branches of this verſe are by the LXXII. (and therein they are followed by the Syriack) compounded into one, Ὃς ἐκ χειλέων φέρει σοφίαν, ῥάβδῳ πλήσει ἀνδρὸς ἀκαρδίου, *He that bringeth forth wiſedom out of his lips, ſmites with a rod the heartleſs man.* Hereby they ſeem to point out what is meant by this *rod*, *viz.* no other but the wiſe and prudent diſcourſe of pious men, which is a reproof, and ſo metaphorically a chaſtiſement to the impious, for ſuch is the חֲסַר לֵב, which they fitly render ἀκάρδιος, *one that wants an heart. Aquila, Theodotion*, and *Symmachus*, are more literal, Ἐν χείλεσι σώφρονος εὑρεθήσεται σοφία, καὶ ῥάβδος νώτῳ ὑστερουμένου καρδίας, *In the lips of the wiſe wiſedom ſhall be found, and the rod on the back of him that wants an heart.*

V. 21. For יִרְעוּ רַבִּים, *ſhall feed* or *teach*, (as when

when *Jer. L.* 6. it is ſaid their *paſtours*, i. e. teachers *have ſeduced them*) they reade ὅσια ἐλάλει ὑψηλὰ, *know high things*, queſtionleſs miſtaking ד for ר, and ſo reading יֵדְעוּ, *know*. So *Hoſ.* 9. 2. for יַרְעֵם, *feed them*, they reade יֵדָעֵם, *know them*. In the latter part of the verſe, for בַּחֲסַר לֵב, by *want of heart*, they reade no more than ἐν ἐνδείᾳ, *in want*, the word καρδίας being omitted by ſome Scribe, or perhaps ἐνδεία being taken for *folly* by force of ἄφρονες, *fools*, foregoing.

V. 23. To εὐλογία κυρίου, *the bleſſing of the Lord*, they adde by way of paraphraſe ἐπὶ κεφαλὴν δικαίου, *on the head of the juſt*, and in the end, for עִמָּהּ, *with it*, they reade ἐν καρδίᾳ, *in the heart*.

V. 24. The LXXII. no way render the words which are plain, yet the ſenſe they expreſs paraphraſtically, ἐν ἀπωλείᾳ ἀσεβὴς περιφέρεται, (in the notion of ἐν frequent with them for εἰς) *the wicked is hurried to deſtruction*, which is exactly equivalent to his *fear coming on him*, *deſtruction* being that which he *feared*, and not the affection, but the object, being here and frequently in other places meant by fear. So in the ſecond part, ἡ τῶν ἐπιθυμία δικαίων δεκτὴ, *the deſire of the juſt is acceptable*, is all one with יִתֵּן, he *ſhall give the deſire of the juſt*, or *his deſire ſhall be given* him.

V. 25. For כַּעֲבֹר סוּפָה, *as the whirlwind paſſeth*, &c. they reade παραπορευομένου καταιγίδος, *the whirlwind paſſing*, *the wicked vaniſheth*, which is but another ſcheme to the ſame ſenſe. In the latter part of the verſe, for וְצַדִּיק יְסוֹד עוֹלָם, *ſo the righteous is a foundation for ever*,] they reade δίκαιος δὲ ἐκλίνας σώζεται εἰς τὸν αἰῶνα, *but the righteous eſcaping is delivered for ever*, no doubt reading יָסוֹר, the future of סוֹר, *declinavit*, *receſſit*, and underſtanding it of ſuch a *declining* or going out of the way of danger, as ſignifies deliverance, they fitly render it ἐκκλίνων σώζεται, *he declining eſcapes*, or *eſcaping is delivered*, wherein they recede but little from the ſenſe, the being *a foundation for ever*] being ſet to denote unmovedneſs, in oppoſition to the *paſſing* away of the *whirlwind*.

V. 26. For הָעָצֵל, *the ſluggard*, &c. they reade ἀδικήματα τοῖς χρωμένοις αὐτῷ, *tranſgreſſion to them that uſe it*, probably it ſhould be παραβάτας and αὐτῷ, the *tranſgreſſour to them that employ him*, and then it is no remote paraphraſe.

V. 28. For תּוֹחֶלֶת צַדִּיקִים, *the hope of the righteous*, &c. they reade ἐγκρονίζει δικαίοις εὐφροσύνη, *gladneſs endures*, *continues to the righteous*, from another notion of יָחַל, which as it ſignifies to *hope*, ſo 'tis alſo to *ſtay*, and wait, and that they thought to expreſs by ἐγκρονίζει, and to that purpoſe make *gladneſs* the ſubject inſtead of the predicate in the propoſition. But herein the reſt of the ancient Interpreters, all but the Arabick, diſſent from them.

V. 32. For יֹדְעוּן רָצוֹן, *know what is acceptable*] they reade ἀποστάζει χαρίτας, *diſtill graces*, borrowing the verb from v. 31. as fitter for the tongue, than *knowing*] ſeemed to be, and uſing χάριτας in the notion of רָצָה, for *placatus*, *reconciliatus eſt*, to denote prayers to appeaſe and reconcile whether God or Man.

THE Christian's Obligations TO PEACE AND CHARITY.

Delivered in an

ADVENT SERMON

AT

CARISBROOK-CASTLE, Anno 1647.

And now Publiſhed with Several SERMONS more.

By *H. HAMMOND*, D.D.

LONDON Printed, MDCLXXXIII.

THE

Christians Obligations

TO

P E A C E

AND

C H A R I T Y

AN

ADVENT SERMON

FOR

His moſt Sacred Majeſty.

THE Sermon of *Peace* and *Charity* which Your Majeſty was pleaſed to call for about twelve Weeks ſince, by which means it had the favour to become one of the earlieſt Addreſſes made to Your Majeſty after the recalling of thoſe Votes, hath now taken the confidence to appear more publick, that it may demonſtrate and teſtifie the reality of Your Majeſties inclinations to *Peace*, (which alone could render this trifle conſiderable to You) and the ſincere deſire of Your moſt private undiſguiſed retirements, to make the way back to Your Throne by none but Pacifick means, even then when others thought it their duty by the Sword to attempt it for you.

The other few Sermons added to the Volume have no errand but to attend this, that it may with a little more ſolemnity approach Your Sacred preſence, and enjoy that liberty which is denied to

Your Majeſties moſt obedient

and

moſt devoted Subject and Servant

Sept. 16. 1648.

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THE

THE Christians Obligations TO PEACE and CHARITY.

The I. SERMON.

ISAIAH 2. 4.

They ſhall beat their Swords into Plough-ſhares, and their Spears into Pruning-hooks.

THE day is the Third of *Advent*, deſigned by the Church for the Celebration of the cloſer and nearer approach of the Majeſty of Heaven to this lowly ſinful Earth of ours; that εὐλογημένη ἐρχομένη βασιλεία, *bleſſed coming Kingdom*, as 'tis ſtyled *Mark* 11. 10. And the Text is a piece of an *Advent* Chapter, the very Contents beſpeak it ſo, *Iſaiah* propheſying *the coming*, i. e. *Advent, of Chriſt's Kingdom*. All the unhappineſs of it is, that this part of the Prophecy about transforming of *Swords*, ſeems not yet to be fulfilled in our ears; that after ſo many Centuries, Chriſt is not yet ſo effectually and throughly born amongſt us, as was here foretold; that thoſe glorious effects of his Incarnation are not yet come to their full date: *i. e.* in effect, that *Chriſt is come to his birth*, and with him all the well-natur'd charitable qualities, all the unity and peace and bliſs in the world, and through the contrivances of the Enemy-power, there is not liberty or *ſtrength to bring forth*; all the precious iſſues of Chriſtianity are reſiſted, and obſtructed, and ſtifled in the Womb; the temper of the pretending world being ſo ſtrangely diſtant from the temper of Chriſt, the prophecies of his coming having ſo little of the Sword in them, and the practice of Chriſtendom ſo nothing elſe. Bleſſed Lord! that we might once be able to reconcile theſe contrary φαινόμενα, that we might one day celebrate an *Advent* indeed, and that the completion of the Prophecy of this Text, might be an Ingredient in the Solemnity; that this of ours, might be one of thoſe *Nations* and *People judged and rebuked*, *i. e.* convinced and converted by the Incarnate Saviour: for then would theſe words of the Text be verifi'd of us, *They ſhall beat their Swords*, &c.

The words are the Character or Effect of Chriſt's Kingdom, of the ſtate and power of his Goſpel in mens hearts: and I ſhall view them, firſt, *abſolutely*, in the ſeveral parts or branches of this Character; and then *relatively*, as they are peculiarly verified of the ſtate of the Goſpel, or as they are a character of that.

In the *Abſolute view* you have, 1. The *Swords* and *Spears* on one ſide; 2. The *Plough-ſhares* and *Pruning-hooks* on the other: 3. The *Paſſage* or *Motion* of one of theſe into the other, by way of *Beating*.

In the *Relative view* we ſhall, 1. have occaſion to *vindicate the truth of this Prophecy againſt the contrary appearances*. 2. To ſhew you *how and by what means, Chriſtianity undertakes to work this great work, to beat the Swords*, &c.

I begin with the *Abſolute view*, and in that, with the moſt formidable part of the Proſpect, the *Swords* and *Spears*; ſharp, aſſaulting, piercing weapons, found out and forg'd by the paſſions and wits of men, to arm their rage, to ſatisfie their covetings and ambitions, to manage all the quarrels that the carnal or diabolical affections of men have commenc'd or inflam'd through the world. Theſe are the groſs Elements made uſe of by the Prophet, figuratively to expreſs th inſtruments of our Hoſtilities that lie more covertly in our hearts, theſe inviſible Swords and Spears, animoſities, uncharitable, unpeaceable humors, that Chriſt came to allay and temper, to transform and beat into other ſhapes. And to put off the Figure, and give you plain words inſtead of it; Three ſorts there are of theſe quarrels or Hoſtilities, which ſeem all to be comprehended in theſe words.

Firſt, though more improperly, our Hoſtilities againſt God, our rebellions and reſiſtances againſt his will, our contrary walkings to him, the throwing off that yoke of Moral or Chriſtian duties, *breaking thoſe bands, caſting of thoſe cords*, *Pſal.* 2. and that, either 1. In an univerſal diſlike of his Government, a direct *nolumus hunc*, that profeſt Atheiſm that begins to ſet up, to gather Diſciples and Proſelytes abroad in the world, that *Chair of the Scorner*, that diſclaims Religion as a puſillanimous thing, a ridiculous pedantick quality, that hath in their opinion dis-ſpirited and emaſculated the world: Or elſe, 2. by particular oppoſitions to his commands in the retail, ſinning over all the Precepts on either Mount, taking part with the Law of the Members againſt all the Empires of the

Law of the Mind, and under a Christian profession doing as much despight unto Christ as he that hath shut him out of his mouth and brain also. And in relation to these Hostilities it is, that we Ministers are posted from Heaven like so many Heraulds at the news of a Battery, or approach of the Enemy, to demand a Parley, before men proceed any farther in their giantly θεομαχία, or fighting against God: and our Embassie is very submiss, *as though God did beseech you by us*, as *Lot* doth the *Sodomites* on their assault of the Angels, *We pray you, Brethren, do not so wickedly; We pray you in Christ's stead* that you will not proceed in your course, *that you will be pacified and reconciled unto God.* And sure these are formidable slaughtering-weapons, very bloudy threatning Enemies, that make God think fit to send out Embassies for Treaty, and not venture his Heaven to be stormed by them.

A second sort of Hostilities possibly here meant, are these *against our selves*, the fatallest and bloudiest in the world, the piercing, and wounding, and butchering our own poor Souls, deforming and infeebling them with our wasting habits of sin, exhausting the very principles of civil ingenuous Nature, leaving never a vital spark or seed of humanity behind, but violating, and grieving, and quenching all, a direct *felonia de se*, murthering and assassinating these divine creatures, which God had prepared to people Heaven, and casting them out to the noisom'st dunghills, employing them to the meanest offices in the world. Nay, Hostilities to the Flesh it self: those sins that undertake to serve the *grosser* part of us, to have special fidelities and kindnesses to the flesh in all their warrings against the Soul, are not yet so faithful in their performances, work oft the greatest malices to that very flesh, *cast it sometimes into the fire, sometimes into the water*, despoil it of all the honour, beauty, spirits, joys, and life it self, leave it in the pitiousest, disfigured, rifled, wasted flesh imaginable, and so have their malices and treacheries against that also. But the truth is, these are but the πρόπυγμαι, or σκιαμαχίαι, the prelusory lighter brandishings of these swords: The uncharitablenesses here especially designed are, in the third place, those that (as our material *swords and spears*) are ordinarily imployed against our Brethren, or fellow-Christians, either upon their *Lives*, or their *Reputations*, or their *Souls*.

1. On their *Lives*: when either our ambitions, or revenges, or, which is the worst of all, and the bloudiest assassinate (when 'tis set on it, when 'tis gotten into the *Jesuite* Chamber of meditation) our πικρὸς ζῆλος, *bitter* envying or *zeal*, when that, I say, like the bloud of the Mulberries to the Elephant, shall inflame us to a brutality, a thirst of our Brethrens bloud, turning the Christian into a *Nimrod*, a mighty Hunter before the Lord, giving the Church that new notion of Militant, in shedding as much of other mens bloud (and triumphing in that effusion) as in the Primitive times it poured out of its own veins, when the Heathen Persecutors called for it; when Christians shall design God Sacrifices, bloudy Cannibal Oblations, and, in that other stern sense of the Apostle's words, λογικὰς θυσίας, *rational* humane *sacrifices*, whole Herds and Hecatombs at once, and think to avert judgments, to work expiations, to perform supererogating services to God by that means.

2. On their *Reputations*: whether in the Language of the Slanderer and Reviler, *whose words are spears and arrows, and his tongue a sharp sword*, in the Psalmist's dialect, the preparative to that former practising on the Life, putting men into wild beasts Skins, that they may be worried and torn to pieces in their disguises; or whether yet in the higher strain of the censorious Anathematizer, that breaths out woes and damnations, passes that bloudy sentence upon all that walk not in his path toward *Canaan*; this spiritual assassinacy, this deepest die of bloud being most Satanically *designed* on *Souls*, and (because they cannot get those into their power) practising it *in Effigie*, slaughtering them here in this t'other *Calvary*, the place for the crucifying of Reputations, turning men (upon any, upon no occasion) out of the communion of their charity, when they cannot out of bliss, and no doubt rejecting many, whom the Angels entertain more hospitably.

Lastly, on *mens Souls*: whether by terrors or by invitations, by the *sharp* or by the *soft* weapon, working ruine and destruction on them. By the *sharp*, forcing them to violate their consciences in hope to get their bodies or estates off from the torture, (as the *Englishman* is observed, through impatience of any present pressure, to venture the vastest future danger that will pretend to ease or rescue him at the instant, and therefore, they say, the use of the *Rack* was superseded in this Nation.) And they that can be Instruments in this savage enterprise, that can thus operate under the great *Abaddon*, in this profession of assaulting and wounding of Souls, for which Christ was content to die, are sure some of the בני רמים *the sons of blouds*, in the plural, as the *Hebrews* call them. And so he also that is so skill'd at the *soft* weapon, that by the fair insinuating carriage, by the help of the winning address, the Syrene-mode or meen, can inspire poison, whisper in destruction to the Soul (as the Poetick Present that had secret Chains in it, fettering and inslaving of him that was pleased with it; ἥσθη τῷ δώρῳ, καὶ ἐδέθη, καὶ ὁ λύσων οὐκ ἦν, in the Orator, the *delight* brought shackles, the *beauty* bands along with it, but no man to *loose* him that was presently insnared by them (he that can tole on the tame, well-natur'd, easily seducible into all the luxury and the hell, the sin and the damnation imaginable, he is one of the fair-spoken sword-men that *David* speaks of, *whose words are softer than butter, and yet are they very swords.*

You have had a view of the Artillery in the Text, the interpretation of the hostile weapons, *the swords and spears*, the furniture of the Heathens Armory before Christ's coming: (Good God! that in their travel round about the world, they were not at length all transported hither, and, like the Teeth of old, sowed and sprung up a whole harvest of *swords and spears*, of animosities and uncharitablenesses in this our land.) I hasten to the more innocent tools, the weapons of the Husband-man's warfare against his enemies, barrenness and unprofitableness, the *plough-shares and the pruning-hooks* on the other side, my second particular. The signification of these Emblems or Hieroglyphicks you will soon discern, when you but consider them, first, in the general notion, wherein both of them agree, instruments of husbandry; and then in their several particular proprieties. In the first they both accord, to express unto us the spiritual industry and skill, the office and the craft of dressing and cultivating of Souls: *we are God's Husbandry*, his beloved Plantation, intrusted ministerially under him to our own, to our Brethrens diligence.

1. Every

1. Every man to take the care of his own field, his own Soul, to help it to all the dreſſing and improving, to water it with his tears, when 'tis a dry ſoil, drain it with action and buſineſs, yea and mix it with new mould, affiance and comfort in Chriſt, when it is too moiſt, (the diſſolving or weeping earth) and when 'tis too beggerly and lean, to inrich it with all the whole mine of fatneſs that lies treaſur'd up to that purpoſe in the Word of God, to ply it through each ſeaſon from the ſeed time of Repentance, (that *ſowing in tears*) to the *harveſt in joy* and cheatfulneſs, the *bringing our ſheaves with us*, theſe worthy *meet fruits of* that *Repentance*. This earth of-ours, I ſay, is thus to practiſe upon it ſelf; or when it can do nothing elſe, (the drieſt, parched, unregenerate Soul,) yet ſtill, with that, to cleave, and open, and gaſp toward Heaven, to be ready to receive and ſuck in thoſe ſhowres, thoſe influences which that is ready to afford us; and after all the *planting* and *watering*, to acknowledge all to be God's *αὐξησοφία*, his fructifying or *giving of increaſe*. And not only thus, every man to be his own Husband-man under God, but

2. Every man again to help in his Brother's field, to make his art and trade of husbandry as communicative and gainful as he can: not as the manner is of the covetous Worldling to incloſe his skills, for fear any man elſe ſhould be as proſperous as he; but to diffuſe our charity, and not only, as the Ancients did, write Books of Husbandry, (our ſpiritual *Georgicks* and *Geoponicks*) but go bodily, and labour in the Vineyards, by our aid and by our example encourage all the neighbourhood into this Trade of thriving, ſet to that glorious work of civilizing Deſarts, baniſhing *Briars* and *Thorns* (to which the Laps'd *Adam* was condemn'd) quite out of the Country, weed out all the Ferity and Barbarity out of mens minds, bring the whole Region from the neglected Waſte to the trim fruitful Incloſure, from the Wilderneſs to the Garden, and as far as 'tis poſſible to ſome degree of return towards *Eden*, towards Paradiſe again, I mean, towards the Innocence and Fertility of that. And if ever there was a time when the Province was large, (I would I could ſay, the *Harveſt great*) and need to *pray to the Lord God of the Harveſt to ſend* a whole Army of *Labourers*, not with their military, but their husbandly, Inſtruments, for the *ἔργα φιλανθρωπίας, ἢ στρατηγίας*, the grand *charitable acts*, which *Cyrus* in *Xenophon* preferr'd before the *military*, to dreſs a wild People, and plant ſome ſeeds (of Chriſtianity, ſhall I ſay? nay) of honeſt civil nature amongſt Chriſtians, to make men ingenuous Heathens, one pitch above Salvage or Cannibal, to give a little *Europe-breed* inſtead of a whole *Africk* of wilder Creatures, and ſo in ſome meaſure to *take away Chriſt's reproach*, which the moſt unchriſtian lives of the generality of Chriſtians have caſt upon him; this certainly were a ſeaſon for ſuch prayers in Chriſtendom, and all the *Plough-ſhares* and *Pruning-hooks* in a Country would be little enough for that purpoſe.

But then ſomewhat is here noted by the *particular* proprieties of the *Plough-ſhares and the Pruning-hooks*: The *Plough-ſhares*, they are for the *breaking up our fallow grounds*, wounding and tearing aſunder our firm faſt-hardned habits of ſins, that Quarry of Earth and Stone, with the fair green even ſurface over it, fetching up the root of the Weeds and Thorns, our corrupt Cuſtoms of Atheiſm and Profaneneſs, that grew ſo voluntarily and ſo faſt; nay, the very green-ſwart, as we call it, the more innocent, blameleſs face of unregenerate Morality, which, though it have no great hurt in it, muſt yet give place to this ſeed of Chriſt, furrowing and turning it up all, that there may be the bare earth, as it were the *ſolum ſubactum*, the broken, humble, contrite heart, ready for this new Sower, for the infuſions of Grace, which will never thrive if there be any thing left to encumber or reſiſt, to over-top or wraſtle with it. And ſo you have the Interpretation of *Plough-ſhares* here, the rending of the impenitent heart, the preparing it for grace, the humbling the proud ſinner, and fitting, and ſoftning, and emptying him for Chriſt.

Then for the *Pruning-hooks*, if that be the exact rendring of the Hebrew; you have then under that colour the dreſſing of God's plantations, the ſupervenient work of paring and cutting all Excreſcences in the regenerate Child of Heaven, (parallel to the *waſhing* of his *feet*, which were cleanſed already, in *Chriſt's* anſwer to St. *Peter*) lopping off the Suckers, the luxuriances that will ſtill return as long as we have that root and *fomes* of fleſh about us, and if they are ſuffered to grow too laviſhly, will ſoon ſuck away all the vital fructifying juice from the Branches, at leaſt exhauſt very much of that heavenly ſtore which would be husbanded at the beſt advantage, every dram more pretiouſly employed.

But if our Margent have made the better conjecture, (as many times it doth) and the *Scithes*, which you meet with there, carry away the importance of the Original from the *Pruning-hooks*, you have then, God's calling for his fruits in the time of harveſt, *ſending his Mowers into the field*, his ſtrict requiring and earneſt expecting the plentiful iſſues of all his care, the growths and fructifyings of his graces; and then, put all theſe together (as indeed the various readings may both ſtand good, or the Hook or Sickle, which may probably be the yet fitter rendring of the word, will ſupply the place both of Text and Margent, be accommodable to either, to both uſes) and then you have here the entire poſitive buſineſs of all Chriſtianity, ſometimes *to break up*, ſometimes *to prune*, ſometimes *to prepare the fruits for God's barn*, *to begin*, *to advance*, *to perfect that great work of fruit-bearing*, that only deſign of all God's methods and diſpenſations amongſt us, the kindly Vintage which he expects ſo paſſionately, *Iſa.* 5: after all his husbandry. And, O what an exprobration will it be to us, the *Ecce labruſcas* there, our nothing but *wild Grapes*, our ſour unſavoury fruits of unrighteouſneſs after all this dreſſing! And let that ſerve for the ſecond particular of the *Abſolute view*. There is only the third behind, *The motion or paſſage from one of theſe to the other*, from the *Swords* to the *Plough-ſhares*, from the *Spears* to the *Sickles* or *Hooks*, and that by way of *beating*, *They ſhall beat*, &c.

The ſame individual metal, which was even now a Sword, having ſuffered ſome change by the fire and anvil, comes out new forged in the other ſhape; the ſame affections that were even now *maliciouſly acted* by Satan, formed and whet at the Philiſtines forge, *ὅπλα ἀδικίας*, *weapons* of all the villany in the world, the Diſquieters of the honour and peace of Chriſtendom, the only boutefeux abroad, our paſſions and appetites, let them be but transformed by the Spirit of Chriſt, let the fire and hammer paſs on them and without being deſtroyed in that fire, they come out new moulded, *inſtruments of righteouſneſs*, zeal for the reforming our

own lives, emulation for purity, and for fructifying; that *Saul* that was even now an Apoſtle or Meſſenger of the Jewiſh Conſiſtory to *Damaſcus*, and had then ſuch a heart full of *Swords and Spears*, was ſo furious a Blaſphemer of Chriſt, and Perſecutor of Chriſtians, may continue his metal ſtill, his title, and almoſt his *name* and *office*, and be the gallanter *Apoſtle* of *Chriſt*, the *more abundant Labourer* for ever after. Chriſtianity doth not mean ſuch ennity to Nature, ſuch ſcorn and contumely to our humane Souls, as to throw all away as droſs and refuſe, to *mortifie* any other *members upon earth*, but thoſe which ſignifie our ſins, *fornication*, *uncleanneſs*, *envyings*, *ſeditions*, &c. as for the Affections or Faculties themſelves, have they been never ſo profane and unhallowed, a breathing on them, or a conſecrating them anew, a putting them to purer and more honourable uſes for the future, will ſerve the turn; the *Cenſers of Corah*, with a little change, will become excellent *plates for God's ſanctuary*. Let that *Love* that even now was tranſported and laviſht out on the ſenſual object, *be baptized with the Holy Ghoſt and with fire*, come out a pure ethereal *love*, faſtened on *the beauty of holineſs*, (that angelical purity, to be tranſcribed into thine and thy brethrens hearts;) and the more flaming this *love* is, the more gracious and more acceptable it is like to be. Let but the hoſtility that is now let looſe upon the perſons, the ſins, the perſonal affronts, nay perhaps the graces and vertues of other men, be retrencht and retired, and reflected on our own ſins; and then, let there be as much ſteel in the weapons, as much zeal in the revenges and indignations as ever. May but the ambitions and aſpirings of the Worldling (that like air, pent up in too cloſe a coop, works ſuch σεισμὸς and tempeſts, ſuch ſhaking palſie-fits in the regions about us) be faſtened, according to S. *Paul*'s advice, on a new object, transformed into the διώκειν ἀγάπην, *purſuing of charity*, as of a prize in the *Olympick games*, into the φιλοτιμεῖσθαι ἡσυχάζειν, taking as much pains, *ſtriving* as *emulouſly* to contain himſelf and others in *quiet*, to reſtore a battered Kingdom to *Peace* again, as contentious men uſe to put the world into a combuſtion; and then, our *Swords* may become very edifying weapons, our contentions very excellent, profitable contentions, every man ſtriving to ſurpaſs and exceed the other, in meekneſs, patience, contented taking up the Croſs of Chriſt, (thoſe more than Olympick ἀγῶνες, to which the *incorruptible* crown is aſſigned) overcoming men in charity and wel-doing. Do but you enter into the ſchool of Chriſt, (the moſt boiſterous, raw, uncultivated you, that have leaſt of this ſacred temper about you) and that will be able to infuſe it: which brings me to my ſecond general, the relative aſpect of theſe words, as they are a character of the Goſpel-ſtate, of the kingdom of Chriſt, and ſo the fitter for an *Advent Sermon*.

And in that we are, 1. To conſider what truth there is in that prediction, to juſtifie and vindicate this prophecy againſt all the contrary appearances, *They ſhall beat*, &c. One Objection 'tis clear there is againſt the truth of this prophecy, (and 'twere more for the credit of Chriſtendom that there were an hundred others, ſo this might be ſuperſeded) The contrary practice of the generality of Chriſtians. Bleſſed Lord! *where is this promiſe of Chriſt's coming*, this conſequent of his birth, and kingdom among men? For ſince Swords came once into the world, ſince the ſweet of revenge and the advantage of ſpoiling others, was once taſted, ſince that bloudy iſſue once began to break out, what hath all our Chriſtianity done to ſtop or ſtanch it? 'Tis true, what Hiſtorians tells us, that at the time of *Chriſt*'s birth there was a notable ceſſation of Arms over the whole world; and the ἀπογραφὴ, *Luk.* 2. 1. (not *taxing*, but) *inrolling*, that brought Chriſt's Parents up to *Bethlehem*, and ſo occaſioned his birth there, was an effect and immediate product of that Ceſſation: and 'twas a remarkable act of providence, that upon a former peace, and ſo command for that inrolling, in the ſame *Auguſtus* time, proclaim'd at *Tarracone* in *Spain*, as *Sepulveda* tells us, (which if it had ſucceeded, Chriſt in any likelihood had not been born in *Bethlehem*) there brake out ſome new broils, that deferred the peace and inrolling till this very point of time, when Chriſt was carried up in *Mary*'s womb to obey the prediction of his Birth in *Bethlehem*. But ſure all this would be but a very imperfect completion of this other prophecy in my Text; this *peace* was ſoon at an end, and, beſides, was rather the midwife to bring Chriſt into the world, than Chriſt to bring this *peace*: And yet to ſee how ſome Obſervers have been willing to pitch upon this one paſſage of ſtory, the ſhutting of *Janus Temple* about the birth of *Chriſt*, (the *Catholick peace* in that part of the world at that point of time) as the main thing that was pointed at in this Verſe.

Their reaſon is clear, becauſe as for a long time before, ſo ſince that time, there was never any ſuch completion of it; *Chriſt* born in an *Halcyon* hour, had ſcarce ever any one afterwards whilſt he lived: and for his poſterity he makes the profeſſion, *he came not to bring peace, but a ſword*, that is, he foreſaw this would be the effect of his coming; Chriſtianity would breed new quarrels in the world; *ſome men* really hating one another upon that ſcore of difference in Religion, (and they ſay, no feuds are more deſperately implacable, no ſwords more inſatiably thirſty of bloud, than thoſe which Chriſt brought into the world) but *moſt men* making this the πρόφασις, the pretence and excuſe of all their bloudineſs. 'Twas *Du Pleſſe*'s account to *Languet*, why he had not a mind to write the Story of the *Civil wars* of *France*, becauſe if he had ſaid truth, he muſt render new *originals* and cauſes of theſe Wars, hound that fox to a kennel which would not willingly be acknowledg'd, charge that on an emulation, or rivality of ſtate, which (like the *Harlot* that, coming freſh from her unclean imbraces, 'had *wiped the mouth*) came demurely, and ſolemnly, and ſuperciliouſly, out of the Church, the only ſanctuary to give impunity and reputation (apology at leaſt) to the blackeſt enterprizes; and betwixt the πρόφασις and the αἰτία, the true and the pretended cauſalities, the effect, God knows, is generally too ſad. *Mahomet*, that profeſt to propagate his Religion by the Sword, hath not brought ſuch ſtore of theſe bloudy weapons, ſo rich a full-ſtockt artillery into the world, hath not kept them ſo conſtantly imploy'd, ſo ſharp ſet, ſo riotous in their thirſts of bloud, as hath been obſervable in Chriſtendom. I am ſure that Cæſarean ſection, practiſing upon our own mothers, our own bowels, fellow-Chriſtians, fellow-Proteſtants, fellow-Profeſſors (ſhall I add fellow-Saints? but ſure, ſanctity, if it were ſincere, would turn theſe *Swords* into *Plough-ſhares*) was never ſo familiar among Turks or Savages; nay, as *Eraſmus* hath ſweetly obſerved, among the wildeſt beaſts in nature, (which are not beaſt enough to devour thoſe of their own kind,) as it is among Chriſtians

of

of this last Age almost in every part of the world. Only the bladder of Snakes in *Epiphanius* hath been our parallel: They were there but few hours together, but one of them had devoured all the rest; and when (to try the Experiment, how solitude and want of prey would discipline the devourer's appetite) he was shut up alone in the bladder, his vulturous stomach lets loose upon himself, and within few minutes more, one half of him devours the other: so many divided and subdivided enmities, and, when all others are wanting, such bloudy practisings upon our selves, that if it be true which *Psellus* saith, that the devils feast on the vapour that is exhaled from the bloud of men, sure the Christian devils, and of late the *English*, are the fattest of the whole *herd*, the richliest treated of any, since whole Tables were furnished for them of the bloud and flesh of their worshippers. And thus far I confess my self unable to vindicate this Prophecy in this sense of it, that so it should actually prove, that *Christianity* would really drive *Swords* out of the world: I should be glad to be secured by the *Millenary*, that ever there would come an age when this Prophecy would thus be completed; but more glad, if this Nation might have the happiness within some tolerable term to enter upon its *millennium*, that the (*Pacem, Domine, in diebus nostris, Peace in our time, our age, O Lord,*) were not such a desperate, *non-licet* form, and that for *deliverance from battel and murther*, as scandalous a piece of *Litany*, as that other *from sudden death* hath been deem'd among us.

I have sufficiently shewed you in what sense these words have no truth in them; 'tis time I proceed to shew you in what sense they have: and that will be either,

1. By telling you that this prophetick form is but a phrase to express the duty and obligation of Christians; *They shall beat their swords into plough-shares*, i. e. *'tis most certainly their duty to do so. Charity* is the only precept, *Peace* the only *depositum*, that Christ took any care to leave among them: and then, be there never so many *swords* in Christian nations, yet 'twere more obediently and more Christianly done, if they were beaten into *plough-shares*. There is a thousand times more need of amending mens lives, than of taking them away; of reforming our selves, than of hating or killing our Brethren: one broken heart is a richer and more acceptable sacrifice to God than a whole pile of such bloudy offerings, such *Mosaical consecrating* our selves to God upon our Brethren. And then, as *Clemens* speaks of *seals* or *rings*, that those that have the impressions and sculptures (as of *Idols* so) of *Bow* or *Sword*, must not be worn by the disciple of Christ, the pacifick Christian; or as the *Polonian*, being asked concerning two Brethren that desired to be of his Congregation, (as being of a Trade which was suspected to be unlawful, the making of Images or Faces to put upon Guns or Ordnances) gave answer, that he knew no great danger in those Images; if there were any thing unchristian, 'twas sure in the *Guns*, which they were used to adorn: so certainly, that Christ that came to cast *Idolatry* and *Heathenism* out of the World, desired also to cast out that heathenish customе of wallowing in one anothers bloud, of hunting, and worrying, and devouring one another, and with the Christian faith to introduce the brotherly charity into his Church; this being the most strict and most frequently reiterated command of Christ, and that the importance of this Prophecy in the first place. *Pædagog. lib. 3. cap. 11.*

2. The truth of this Prophecy will be most clear, if you observe the [*They*] in the front, and the reflection of that, on the former part of the verse, *Christ shall judge amongst nations, and rebuke many People:* He shall set up his Kingdom in mens hearts, subdue and conquer them; that is the meaning of *judging*, (as the Administrators of the Jewish Nation, and they that subdued their enemies, were called *Judges* for some time:) and he shall mould them anew into an Evangelical temper; that is the interpretation of *rebuking*: And then [*They*] *i. e.* these subjects of this Kingdom of his, these malleable, tame, Evangelical new creatures, that are effectually changed by the Spirit and power of Christ's doctrine in their hearts, they that are his Disciples indeed, they shall beat their swords into those more edifying shapes, shall profess more Christianly Trades; and if they do not, be sure they are at the best, if not *Anti-*, yet *Pseudo-Christians*, either profest enemies, or false friends of Christ. *By this shall all men know that ye are my disciples, if ye love one another:* no other Character of difference to distinguish a Disciple of Christ from any man else, but the *Ecce ut se invicem diligunt, Behold how they love*, how they embrace, not how they pursue or slaughter, *one another*. And so there you have the difficulty cleared, how it comes to pass, that there is so little Charity among Christians; why? because there is so little Christianity among Christians, so much of the hypocritical guise, of the form of Christian piety, but so little, so nothing of the power of it discernable among us. Had but Christ the least real influence on our hearts, it would inflame and animate us with love; had we any of that *salt within us*, *Mar.* 9. 50. the only preservative from putrefaction and rottenness of spirit, it would be as the Naturalists observe of it, ἑνωτικὸν, *unitive*, and bring along what our Saviour hath joyned with it, the *peace with others*. 'Tis the propriety and peculiarity of the Gospel, where 'tis entertained, to impress this well-natured quality; and whereever 'tis not impress'd, 'twill not be censorious to affirm, in despite of all the glorious appearances to the contrary, that those men have *received* the Gospel, the name, the *grace of Christ in vain:* which will be demonstrated to you, if I proceed to my second or last particular, to shew you by what means Christianity undertakes to work this great work, *to beat our swords into plough-shares, and our spears* &c. And that is by three strokes, as it were, and impressions upon our Souls. 1. *By inculcating a peculiar strain of Doctrines.* 2. *By prescribing a peculiar Spirit.* 3. *By setting before us a peculiar Example.* Every of these very proper moral instruments to this end, though (God knows) the stubborn unmalleable weapons of our warfare have too-too often the honour of resisting and vanquishing them all.

For the first, his *peculiar straint of Doctrines*, they are of *two sorts*: either they are the direct contrary to these *swords and spears*, or else such by way of consequence and result. *Directly contrary*: such is that of *not avenging our selves*, the μὴ ἀντιστῆναι τῷ πονηρῷ, *Matt.* 5. not retributing of trouble or violence to the injurious, but leaving God and his Vicegerents to work all these necessary acts of revenge, or repaiment; such is that of *loving, blessing, praying for enemies*; and, let me tell you, not only our own, but (which is worth the considering) our *God's enemies*. For 1. such

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are all the curſers and perſecutors of Diſciples; the true Chriſtian's *enemies* there ſpoken of, they are all *God's enemies* alſo, as *Saul's* perſecuting of Chriſtians, was the perſecuting of Chriſt: There is no poſſible ſeparating the hatred of the Brethren from enmity to Chriſt. And therefore *Polycarpus*, an *Apoſtolical* perſon, and *Biſhop*, and *Martyr*, (one of the firſt *Angels* of *Smyrna* in the *Revelation*) commanding to *pray for them that perſecute us*, takes in not only the *Heathen Powers* and *Princes*, the greateſt enemies of God then living, but in plain words, the ἐχθροὺς σταυροῦ, the renouncers and *enemies of the Croſs*, i. e. certainly of *Chriſt* himſelf. 2. Such were the *Samaritans*, direct enemies of *Chriſt*, and yet ſuch 'twill not be permitted the Diſciples to curſe, *Luke* 9. 55. 3. Becauſe the commandment of *mercifulneſs* lying on us proportionably to God's pattern, (to *be merciful as our Father in heaven is merciful*) 'tis there ſaid, that he *is merciful to the evil* as well as to the *unthankful*, to thoſe that have ſinn'd againſt *vertue* in general, as well as againſt that particular of *gratitude*: and 'tis clear, God loves *his* enemies as well as *ours*, and out of that love gave his Son for thoſe that had ſinned againſt the *firſt* as well as the *ſecond* Table, and conſequently ſo are we obliged to do alſo. Laſtly, becauſe St. *Paul's* reaſon againſt avenging our ſelves is grounded on God's ſole prerogative of puniſhing Malefactors, *Rom.* 12. 19. *As it is written, Vengeance is mine, I will repay it, ſaith the Lord.* And this priviledge of God's ſure extends to the puniſhing of his own, as well as our enemies. Having named this, I need not mention any more plain Doctrines of direct contrariety to theſe hoſtile weapons. If God hath left us no kind of enemies to hate, neither our own, nor his, the firſt, the ordinary object of our animoſity and revenge, the ſecond, of our very piety and zeal; and ſo the furious and the pious ſword, the *Jehu*-zeal for the Lord of Hoſts, as well as that other for our ſelves, the ſlaughtering of Chriſt's or the Chriſtian's enemies, be quite excluded out of our Commiſſions; then ſure there is no excuſe for keeping ſo much profitable Metal in that unprofitable, cutting, piercing ſhape: there is far more uſe of thoſe materials in another form, in that of the *plough-ſhare* and *pruning-hook*; the work of Repentance being ſtill as neceſſary, as that other of uncharitableneſs is unchriſtian. But then this is not all that Chriſt hath done by way of pacifick Doctrines, ſome other Doctrines he hath as effectually contrary to *ſwords and ſpears*, though not ſo directly and viſibly, ſome mines more ſecretly to ſupplant this bloudy temper: Such are his teaching his Diſciples *humility*, and *meekneſs*, and *patience*, and *contentedneſs* with our own, four graces which, if once received into our hearts, are the *breaking the bow, the knapping the ſpear aſunder*, the rending up all unpeaceableneſs by the roots. What are the roots of ſtrife and contentions among men? or in St. *James* his ſtyle, *From whence come wars and fightings among you?* πολεμοὶ and μάχαι, of the greater and leſſer ſize, the piracies of the firſt or ſecond magnitude? *are they not from the luſts that war* and rage *in your members*? What be thoſe luſts? Why, the ſpawn of thoſe two great ſenſual principles, *anger* and *deſire*, ſometimes *pride*, ſometimes *ſtomach*, ſometimes *impatience of injuries*, and ſometimes and moſt eſpecially *covetouſneſs*, the deſiring to have ſomewhat which God had not made my lot; and nothing but hudling, and blending, and confuſion of proprieties, throwing the lots into the Helmet again, can give me hope of attaining it. All the irregular *ſwords and ſpears* in the world are in the hands of theſe luſts, both to forge and manage, and the Graces that Chriſt preſcribes, are ſent to drive theſe all out of the field. The *humility* that Chriſt preſcribes is directly contrary to that *pride*; the *meekneſs* or *obedience* to Superiors, ſo inculcated in the *New Teſtament*, is the mortifying that *ſtomach*; the *patience*, and *taking up the Croſs*, and *denying my ſelf* that helliſh piece of ſenſuality; that of revenge, διπαραστάσιται, is ſent out to duel with that *impatience*; and *contentedneſs* with whatever lot, with that of ravening and *coveting*. O let but the *Beatitudes* in the fifth of *Matthew* plant theſe bleſſed ſeeds in us, and our *ſwords* will preſently be out of faſhion, and within a while aſſaulted and eaten through with the tameſt Creatures, the *ruſt* that themſelves beget; your carnal Affections will lie uſeleſs by you, or elſe be undiſcernably transformed into calmer and more profitable ſhapes. And that is the firſt part of Chriſt's method in working this change, by *a new ſtrain of Precepts or Doctrines.*

His ſecond way is by *a new kind of Spirit*; whether by that we mean the *Spirit of Chriſt*, or the *Spirit of the Goſpel.*

1. The *Spirit of Chriſt*, taken almoſt in the Naturaliſts acception of the word [*Spirit*] for a kind of vital or animal ſpirit. For this flowing from Chriſt our Head, and paſſing freely through all the Members, unites us not only to him, but one to the other alſo in a vital *fellow-membership*, to which you know nothing is more contrary or deſtructive than the *Sword*, *diviſion*, or *Separation*: and this is the Argument in St. *Paul* for the ſtricteſt charity, not ſo much as to *tell a falſity* one to another, (which is ſure leſs than drawing of *Swords*, *calling down fire from Heaven* one upon another) becauſe, ſaith he, *ye are members one of another*; all members are united in *one ſpirit*. And then though ſome members are ſometimes corrupt and diſeaſed, and therefore offend and grieve the other members; nay, 2. though one member ſometimes work real injury to the other, the petulancy of the hand or tongue bring miſchief to the whole body; and 3. though the members generally differ in opinion one from the other, the Smell liking that which the Taſte utterly diſlikes: yet is neither one nor all of theſe ground ſufficient for any member to bear malice, revenge, any thing but *love* and tenderneſs of care and bowels towards the other, becauſe of the uniting ſpirit that paſſes through them, and gives them *joys and ſorrows* in ſympathy one with another, but never *animoſities* or *indignations*, underminings or betrayings one of the other.

But then 2. that which I chiefly mean by the *new kind of Spirit*, is the *Spirit of the Goſpel.* In the 9. of *Luke* there is a reference to this, (as to a conſideration that all diſciples of Chriſt are much concerned in, and from ignorance whereof, all our bloudy and fiery and thundering deſigns againſt our own or the enemies of Chriſt do proceed) οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς, *you know not*, or, conſider not, *what kind of ſpirit you are of.* The *Goſpel-ſpirit*, it ſeems, was peculiarly qualified, a ſpirit of a ſpecial temper, nothing favourable to the propoſals of the *Boanerges*; and if you would know the kind of it, you ſhall have it, firſt *Poſitively*, then *Negatively*. *Poſitively* the *Goſpel-ſpirit* is (a Jewel, will you call it? or) an Aſteriſm made up of all thoſe Celeſtial Gems even now touch'd on, *Poverty of ſpirit*, *mourning*, *meekneſs*, *purity of heart*, *hungring and thirſting after righteouſneſs*,

not

not after the Cannibal-feast of fellow-Christians blood; again, of *mercifulneſs*, *peace-making*, *being perſecuted and reviled*, (and πᾶν πονηρὸν ῥῆμα, not a piece of *Rabſhakeh*'s railing Rhetorick to be had in hell, which is not poured out on them, and indured chearfully by them in obedience to Chriſt.) Put all theſe together, and mix with them ſuch a proportion of *Self-denial*, and cheatful following of Chriſt whitherſoever he leads; and the quinteſſence, the *Elixir* that by the help of the *Limbeck* is fetch'd out of all theſe in union or refraction, is, in the *Chymiſt*'s ſtyle, *the Spirit of the Goſpel*, the *Spirit* of Chriſtianity. If you will yet more perfectly underſtand it, you muſt then look on it *Negatively*, as 'tis in that place by Chriſt ſet oppoſite to the ſpirit of *Elias*. *Elias* his ſpirit you may diſcern by the *five* conſiderations or reſpects that his perſon is capable of.

1. *Elias* was *under the Law*.
2. *Elias* was a *Prophet*.
3. *Elias* was a *Zelot*, as the Author of the Book of *Maccabees* calls him and *Phineas*; and ſo he was peculiarly in that paſſage to which the Diſciples refer.
4. *Elias called for judgments from heaven*.
5. That *judgment* was particularly *Fire*.

And proportionably to theſe five, *Elias* his *ſpirit* was

A 1. *Legal ſpirit*. 2. A *Prophetick ſpirit*. 3. A *Zelotick ſpirit*. 4. A *Curſing ſpirit*. 5. A *Fiery ſpirit*. And by the oppoſition to each and all of theſe five, you will be able to make up the new-qualifi'd ſpirit, the *Spirit of the Goſpel*.

1. The *Legal ſpirit* is that which was obſervable in the time of the *Law*, eſpecially in order to the planting of the *Iſraelites in Canaan*, and *rooting* out of the Inhabitants; and that was a *rough*, *bloudy*, *hating*, *eradicating ſpirit*: and that *Legal* is certainly out-dated and aboliſhed now, and in its place the *ſpirit of the Goſpel*, a *ſmooth*, *loving*, *planting ſpirit*, quite contrary to that.

2. The *Prophetick ſpirit* was that which received immediate directions from heaven: I mean, not from the ſupernatural influences and motions of Grace, preventing or exciting, ſanctifying or aſſiſting in the heart of the regenerate man; but (as the *ſpirit of ſanctification* and the *ſpirit of prophecy* are very diſtant things, ſo) I ſay, from the extraordinary revelations of his will, by *Urim* and *Thummim*, by *Viſion*, by *Dream*, by *coming* of the *Spirit*, or of the word of the Lord upon them, or to them; θεοφορημένοις, *acted* and *carried by God*. And the *Goſpel-ſpirit* is that, which after the out-dating of Prophecies, pretends to no ſuch ſpecial revelations, to no other direction, or incitation, or impulſion of the Spirit, than that which lies viſible in the New Teſtament, (*verbum vehiculum ſpiritûs*, and διακονία πνεύματος, the *Word* is it that brings and adminiſters the *Spirit* unto us;) the Spirit that incites us to perform thoſe duties that the Word hath preſcribed us, (and if to any thing elſe contrary to that, hath then need of the exorciſt to bind or caſt out that ſpirit; the Spirit which, when it comes to be *tried whether it be of God or no*, pretends not, like *Mahomet*, to be a talking with God, whil'ſt he lies foaming in an Epileptick fit, but is content to be judged and diſcerned by the old plain Doctrines of the Goſpel; a *regular*, *authorized*, *ordinary*, *ſober Spirit*.

3. The *Zelotick Spirit* was a thing peculiar among the Jews, introduced and ſettled by the example of *Phineas* and *Elias* by way of precedent and ſtanding Law to that Nation, whereby 'twas lawful (when a man was taken in ſome notorious facts, ſpecifi'd by their Law, *Idolatry*, &c.) to run him through, to kill him in the place, without expecting any Legal proceſs againſt him. This was expreſly commanded by *Moſes*, *Numb.* 25. 5. *Slay ye every one the men that are joyned to Baal-peor*, and accordingly practiſed by *Phineas* upon *incitation* from God: and when 'twas done ſo by a Jew, in the caſes provided by the Jewiſh Law, and by divine impulſion, and the perſon aſſured that it was ſo, there was then no harm in it; but when that incitation from God was but pretended only, not true, when in any caſe but that preſcribed by the Law, then 'twas perfect butchery and villany even among thoſe Jews: and unleſs in thoſe few precedents of *Phineas*, and *Elias*, and the *Maccabees*, *i. e. Zelots* (for ſo the word *Maccabee* ſignifies in the *Syriack*) 'twill be hard to find either in Scripture or *Joſephus* (where there were whole multitudes of ſuch men) any one example of this practice juſtifiable even in a *Jew*. And in oppoſition to, and not compliance with that, is the Goſpel-ſpirit quite contrary to the heights of the Jewiſh practice, never ſheds bloud upon any but regular commiſſions, an *obedient*, *orderly*, *temperate*, *cool Spirit*.

4. The *Curſing ſpirit*, that may be of two ſorts: either in paſſing judgments on mens future ſpiritual eſtates, a cenſorious damning ſpirit, ſuch as hath been uſual in all kind of Hereticks almoſt that ever came into the Church; (*nos ſpirituales*, *we the ſpiritual*, and, in the King of *China*'s ſtyle, *filii cœli*, *ſons of heaven*, and all others *animales & pſychici*, *animal carnal men*:) or 2. in wiſhing, praying, calling for *curſes* either on God's or our enemies. And you may know the *Goſpel-ſpirit* by the oppoſition to theſe, a *hoping*, *charitable*, *merciful*, *deprecating*, *bleſſing Spirit*.

Laſtly, the *Fiery ſpirit* is a *vehement*, *violent*, *untractable*, *unreconcileable ſpirit*, ſets all where ever it comes into a flame and combuſtion, and will never have peace with any thing which it can poſſibly conſume; nay farther, it infuſeth warmths and diſtempers and turbulencies into all that come within any reach of it, communicates and diffuſes its violencies to all others: And the *Goſpel-ſpirit* is direct *antipodes* to that, an *allaying*, *quenching*, *quieting*, *cooling Spirit*. And ſo you ſee this new Spirit, the *Spirit of the Goſpel*, of what a temper it is, in all theſe reſpects, a Spirit more fit than Lightning to melt the ſwords in our ſcabbards, to new forge theſe hoſtile weapons into thoſe that are more civil and profitable; and that was the ſecond courſe by which Chriſtianity was to work this metamorphoſis, to *beat theſe ſwords*, &c.

3. And laſtly, our Saviour hath contributed toward this great work, by the *exemplarineſs* of his own practice in this kind: Not only (in the firſt place) in refuſing to have the fire from heaven, that the *Boanerges* would have help'd him to, againſt the *Samaritans* (profeſt enemies of Chriſt, and of all that had any kind looks toward *Jeruſalem*; and beſides, notorious Hereticks and Schiſmaticks, and yet pretenders to the only purity and antiquity, againſt all ſenſe and reaſon, and ſo moſt arrogant Hypocrites alſo: and yet all this, not enough to inflame *Chriſt*'s *Spirit* into that of *Elias*'s, or to change his temper into any thing of *zeal* or *anger* againſt theſe:) Nor only (in the ſecond place)

place) in reprehending and traſhing of St. *Peter*'s zeal, when it drew the ſword in his Maſter's defence againſt the *high Prieſt's ſervants*, and indeed againſt the very Crucifiers of Chriſt: Nor only (in the third place) in refuſing the aid even of Angels from Heaven (when they were ready upon his ſummons) againſt the Heathens that attach'd him: But fourthly, and above all, by that anſwer of his to *Pilate*, *John* 18. 36. *If my Kingdom were of this world, then ſhould my ſervants fight*, &c. (which was certainly part of that *good confeſſion before Pilate* mentioned with ſuch honour, 1 *Tim.* 6. 13.) inferring, that becauſe his Kingdom was not of this world, becauſe he was not a worldly or an earthly King, therefore *his ſervants were not to fight for him againſt a legal power* of Heathens, though 'twere but to ſave him from Crucifying. 'Tis clear, 'twas one of his Accuſers main hopes to find him in *Judas Gaulonita*'s Doctrine, That '*twas unlawful for God*'s *people* (and ſo for him that undertook to be *God*'s *Son*) *to be ſubject to Idolaters*, making advantage of *Piety* (as the *Gnoſticks* after did) toward their *ſecular ends*, the freeing themſelves from *ſubjection* in this world. But our Saviour every where diſclaims that Doctrine, both *Matth.* 22. 21. vindicating *Caſar*'s Prerogative by his Coin, and in that *good confeſſion to Pilate*: From which 'tis demonſtrable, that what was not to be done in defence of Chriſt when he was in that danger and under that perſecution, is no more to be attempted in that caſe for Religion, for Chriſtianity it ſelf. I ſhall ſhut up this by leaving in your hands that moſt glorious lively Image of his whole Soul and Life, delivered to us in one *Medal*, that [*Learn of me, for I am meek and lowly in heart, and you ſhall find reſt unto your Souls.*] To which if you add the ſealing and the practiſing of this, in the giving up his Soul, laying down his Life, an Offering of Charity even for *enemies*, and yet farther, for thoſe enemies Souls; this one Amulet hung about your necks, one would think, were ſufficient to *charm* all the *weapons of our warfare*, that are ſo unmercifully *carnal*, to exorcize and conjure all the *ſwords and ſpears* out of the world, to work new transfigurations and metamorphoſes among us, to return the Bears and Vultures into their old humane ſhapes again, and proclaim an univerſal truce to all the military affections we carry about us, to our wraths, our covetings, our aſpirings, a Sabbath, a Jubilee of reſt and peace, like that which *Jamblichus* talks of in the Sphears, a καθολικὴ ἁρμονία, *a catholick* conſtant *harmony* and accord, a preſent pacification of all our inteſtine broils, and ſo a quiet and *reſt unto our ſouls*: and till this be done, till this *Advent Prophecy* be fulfilled in your ears, you muſt know, there is little of *Chriſtianity* among us, little of *Evangelical* graces or *Evangelical Spirit*, nothing but *Legal* at the beſt. That in God's good time there may be more, not in the *brain* or *tongue*, to *elevate* the one or *adorn* the other, but in the βάθος καρδίας, the *depth* and ſincerity *of the heart*, more of the work and power, the ſpirit and vital energy of the Goſpel, God of his infinite mercy grant us all, even for the ſake and through the operation of his Son Jeſus Chriſt, that *wonderful Counſellor*, that *mighty God*, that *Father of this Evangelical ſtate*, that *Prince*, and that *God of peace*; to whom with the Father and the holy Ghoſt be aſcribed, as is moſt due, the honour, the glory, the power, praiſe, might, majeſty, and dominion, which through all ages of the world hath been given to him that ſitteth on the Throne, to the Holy Spirit, and to the Lamb for evermore. *Amen.*

THE

The II. SERMON.

MATTH. 11. 30.

My yoke is easie, and my burthen is light.

THat the Christian's Heaven should be acknowledged his only blissful state, and yet they which pant for bliss, never think fit to enquire after it; That Christ, the way to that heaven, should be truly styled by one Prophet, the *desire of all Nations*; and yet they that look on him, be affirm'd by another Prophet, *to see nothing in him that they should desire him*; That a rational creature should be made up of such contradictions, as to desire life most importunately, and yet as passionately to make love to death; to profess such kindness to immaterial joyes, and yet immerse and douz himself in carnal; to groan and languish for Salvation, *i. e.* an eternal state of purity, and yet to disclaim and flie it whensoever any impure delight is to be parted with; might have leave to exercise and pose a considering man, were there not one clear account to be given of this prodigy, one reason of this fury, the many *evil reports that are brought up of the way to this good land*, the prejudices, fatal prejudices infused into us, the vehement dislikes and quarrels to all Christian practice, that only passage to our only bliss. We have heard of an Angel with a flaming Sword at the gate of Paradise, which our poetick fears and fancies have transformed into a Serpent at the door of the *Hesperides* garden, (that Angel fallen, and turned into a Devil;) we have heard of the Cannibal *Anakims* in the confines of the promised Land, that *devour* all that travel toward that Region: and our cowardly, sluggish, aguish fancies have transplanted all these into Christendom, made them but emblems of Christ's *duri sermones*, the hard tasks, unmerciful burthens that he laies on his Disciples; yea and conjured up a many spirits and Fairies more, sad direful apparitions, and sent them out all a commanded Party to repel or to trash us, to intercept or incumber our passage toward *Canaan*, to pillage and despoil the Soul of all Christian practice, of all that's duty in Discipleship.

Three of these prejudices our Saviour seems to have foreseen and prevented in the words of this Text.

1. That there is no need of *doing* any thing in Discipleship; Christ came to free from *yokes*, to release from *burthens*, the Gospel's made all of promises, Obedience to precepts is a mere unnecessary: And for the preventing of that prejudice, you have here as a yoke and a burthen, so both of Christ's owning, ζυγὸς μου & φορτίον μου, *my yoke*, and *my burthen*.

A second prejudice of them that, being forc'd to confess the *necessity of Christian obedience*, do yet resolve it impossible to be perform'd, discerning the *burthens* in my Text, must have them unsupportable *burthens*, no hope, no possibility for us to move under them; and then *studium cum spe senescit*, their industry is as faint as their hope, Desperation stands them in as much stead as Libertinism did t'other, they are beholden to the weight of their burthens for a *supersedeas* for taking them up. And for the preventing of that prejudice, you have here this character of Christ's burthen, not only supportable, but light; *my burthen is a light burthen*.

A third prejudice there is yet behind, of those that having yielded the both *necessity* and *possibility* of *Christian obedience*, are yet possest of the unpleasingness and bitterness of it, like those in the Prophet, cry out [*The burthen of the Lord, the burthen of the Lord,*] the *yoke*, a joyless melancholick *yoke*, the *burthen* a galling pinching *burthen*; and to them hath our Saviour designed the χρηστὸν here, as the most significative epithet to express the nature of the Christian *yoke*. We have rendred it but imperfectly, *my yoke is easie*; it signifies more richly, *my yoke is a benign yoke*, all pleasure and profit made up in the word: Κύριος χρηστὸς, *the Lord is gracious*, 1 *Pet.* 2. 3. τὸ χρηστὸν τοῦ Θεοῦ, *Rom.* 2. 4. signifies *the bounty*, we render it, the *goodness of God*, that which immediately before is, *the riches of his bounty*; and proportionably the ζυγὸς χρηστὸς, *a gracious bountiful yoke*, a mine, a treasure of bounty, a good, a joyous and a gainful yoke.

And he that is thus answered in all his objections, confuted in all his fears, and prejudices, and excuses for Libertinism, if he do not acknowledge the reasonableness of Christ's advice, [*take my yoke upon you,*] *take* it for its own sake, though it were not laid upon you by Christ, *my* necessary, my *light*, my *gracious yoke*; he that will not accept of some office in the house of so good a Master, I know not what kind of address to make to him, I must leave him to *Pythagoras*'s *Sponde*'s, that could cure a Mad man, ᾠδῇ ἐπανορθοῦν, rectifie the errours of his appetite first, and then his mind, first of his *spleen*, and then his *brain*, before any portion of this *bread of life* will be diet for him.

I have drawn you the lines which lie folded up in this Text: the filling each up with colours in the shortest manner I could devise, would prove a work of more time than is now my portion. The expedient I have resolved on is, to leap over the two former, and only fasten on my last particular, as that which includes and supposes the two former, as that which will bring its reward with it, invite and feed your patience, and in all probability obtain your belief, because there is never an interest, never a passion about you that it contradicts.

Your patience being thus armed with a sight of the guesses, but one stage, and that the smoothest you ever pass'd, I shall presume you ready to set out with me; and it is to consider that anticipation of the third prejudice, in the Epithet affixt to Christ's yoke, in the fulness of its significancy, ζυγὸς μου χρηστὸς, *my yoke is a benign, a gracious, a pleasant, a good* and *a gainful yoke*.

Yea, and that in this life, at the *taking the yoke upon you*; a *present* goodness in it here, though there were never a treasure of rewards, never a heaven after it: at least as the present paradise of a true Disciple is considered apart, abstracted from that future expectation, *my yoke is a good yoke, is* for the present; the [ἐστὶ, *Is*] hath an influence on the χρηστὸς, as well as on the ἐλαφρὸν, on the gainfulness of the *yoke*, as well as the supportableness of the *burthen*. And so you see the full of my scope, the

utmoſt of my deſign, the preſent advantages of a Chriſtian courſe, the inſtant goodneſs of Chriſt's ſervice beyond all other callings and preferments in the world; a *yoke*, but that a *good* one, a *yoke* that ſhall never be repented of by him that bears it, whatever it be apprehended to coſt him at the taking up.

And 1. you may pleaſe to obſerve that a yoke hath nothing of hardſhip in it, 'tis ſmooth'd and fitted to the neck, rather to eaſe than preſs, rather to defend than gall; not as a weight or burthen, but only an inſtrument of advantage, to make the burthen that is to be undergone, more eaſie and ſupportable: and therefore our Saviour counts of it as that which a rational man would be content to take up of his own accord, if he knew the benefit of it, [*Take my yoke upon you,*] and be richly rewarded in the taking, *and you ſhall find reſt unto your Soul.* The entrance on Diſcipleſhip, making the New Vow, converting to God, is this taking Chriſt's yoke upon us, (as the performing the Vow, the practice of the ſeveral duties, is the moving under the burthen.) And, to prevent miſtakes, to foreſtal all poſſible objections, I ſhall acknowledge to you that there is ſome difficulty in that *taking*, though not in that *yoke*, τρηχὺς τὸ πρῶτον, ſome difficulty in the firſt ſetting out, in the breaking off from the former courſe, whatſoever it were; ſomewhat of *fancy*, ſomewhat of *intereſts* againſt it.

Of *Fancy*: To take leave of an old familiar, to carry out the whole body of ſin to its funeral, (that *pompa mortis*, ſo much more grievous than death it ſelf) to give up the earth to earth, corruption to corruption, with all the pompous ſolemnities attendent on an hearſe; this, I ſay, hath ſomewhat of ſadneſs in it, eſpecially to the inferior brutiſh part of the man, like the *Perſian* Commander in *Herodotus*, his fall is lamented by the Horſes and Oxen and *Bœotians*, all the Beſtial, rude herd of man joyning in the θρηνῳδία.

So beſides, there is ſomewhat of *intereſts*, ſome uneaſineſs again in the motion neceſſary to ſo vaſt a change, ſome injury to the old poſſeſſors, *aliquid iniqui*, ſomewhat of preſſure in the change it ſelf; ſome pain in ſpiritualizing of fleſh, racking it, fetching it from the *lees*, rarifying and attenuating the πνεῦμα παχυνόμενον ἀπὸ μοχθηρᾶς διαίτης, *the ſpirit incraſſate by vicious diet*, as *Philoponus* calls the habituate ſinner, of returning the groſs habit of ſin to a ſpareneſs and ſlenderneſs of ſtature, an exinanition of that carnal appetite which hath brought in all the groſſer joyes which hitherto we have fed on. And the truth is, this even with Saint *Paul* himſelf, goes for a myſterious piece, 1 *Cor.* 15. 51. *Behold I ſhew you a myſtery, we ſhall all be changed*: the change of the *natural* to a *ſpiritual body*, is a greater work than the *riſing of the dead*. No wonder then that the *natural man* generally is not ſo well ſatisfied with this. *Saul* is fain to be ſtruck down in the place; a kind of λειποψυχία or *ſwooning fit*, an expiration of the animal man, neceſſary to ſo great a change; as the LXXII. have caſt *Adam* not into a ſleep, (as the *Hebrew* Text) but into an ἔκστασις, a being hurried out of himſelf to make him capable of an helper. Thus when Chriſt was firſt born in *Bethlehem*, *Herod* the King was troubled and all *Jeruſalem* with him. Such great ſtupendious felicities are not brought forth without ſome pangs at birth, ſome unpleaſant throes at the delivery; the very earthly *Canaan* is not come to, but by paſſing through a proemial wilderneſs. Thus much by way of conceſſion of the ſome difficulty to the carnal man in taking up of Chriſt's *yoke*, the minute of the *new creation*. But that being ſuppoſed,

Let me now tell you, this is all that is of hardſhip in the Chriſtian's life, all the unacceptable even to fleſh and bloud, the inſtant of putting on the yoke, of entring into the traces, of harneſſing for the future race, ὠδῖνες θανάτου, as the Greek in the *Acts* reads it, *the child-birth pangs of dying to ſin, of mortifying* πάθη ἐπὶ γῆς, *the affections* that are ſo faſten'd *on the earth*, that, like a *Plantagenus* torn from its ſoil, they bleat and roar again; the concuſſion or fleſh-quake that follows the ſudden ſtop in the vehement courſe, the *Vertigo* that the forcible turn in the rapid motion begets, the ſmart that the paſſing through the purgative fire coſts us: and the fear of this one ſharp minute is that that betraies us to all the drudgery and torments in the world, that which makes us ſo ſhie of piety, ſo afraid of all ſpiritual conceptions. As you know that one terrour of dying, parting of ſuch ancient mates, makes ſome good men not over-willing *to be with Chriſt*, though they acknowledge it never ſo much a more valuable ſtate: Whereas could we but arme our ſelves for this one act of ſpiritual daring, the pain of aſcending the Mount *Tabor*, and being tranſfigured with Chriſt, we ſhould ſoon reſolve of the *bonum eſt eſſe hic*, *it is good for us to be here*, and ſet preſently to *build* us *Tabernacles* never to return to our old ſhapes or tents again. Could we but reſolve to ſet out on this voyage, incounter this one Giant, ſon of *Anak*, the breaking off from our old cuſtoms, there were then nothing but *Canaan* behind, that οὖθαρ ἀρούης, as once *Homer* called *Greece*, *the pap of the earth*, that fountain of milk and hive of hony, (all the Bees and Hornets driven out of it) a ſucceſſion of uninterrupted felicities ſtreaming through it. Could we but repel the fancy, or ſupport the pangs of one ſhort travail, in contemplation of the joy which the man-child will within a few minutes bring into the world with him, (χαρὰν δὲ ἀνθρώπου τέκῃ,) I am confident, Chriſt would be once more, not only προσδοκία ἐθνῶν in *Jacob*'s prophecy, not only the *expectation*, but withal the joy, the ſenſuality of the very *Gentiles*, that which fleſh and bloud, man in every of his moſt inferiour capacities, the rational, the moral, yea and the carnal man would thirſt with more joy, taſt with more raviſhment, devour with leſs ſatiety, than ought which his preſent confections of luxury did ever yield him, and thence break out into the *Virgin-Mother*'s *Magnificat*, a tranſportation of joy for the approach of the birth of ſo much bleſſedneſs; or into old *Simeon*'s *Nunc dimittis*, deſire no more joy in this life, than that which infallibly attends the taking a Saviour into his arms, thoſe intimate embraces of Chriſt in the regenerate heart.

Heſ. l. 1.

To make this more viſible and acknowledged in the retail than 'tis in the groſs, in the coyn than 'tis in the bullion, I ſhall require your patience but to theſe two heads of probation. One, by viewing ſeverally ſome of the chief duties of Chriſtianity. The other, by enumeration of the ſpecial good things which have ever been prized by mankind.

The firſt, I ſay, by ſurveying the duties of a Chriſtian, the tasks that are preſcribed him by Chriſt, the particulars of his *yoke* and *burthen*. Conſider them a while, and if they be not the object of all other mens envy, if his toyls be not demonſtrably the vaſteſt pleaſures, his exerciſes the moſt joyous divertiſements and higheſt rank of entertainments that any mortal hath arrived to, I ſhall be content with *Caſſandra*'s fate, *never to be credited in my affirmations.*

For

For instance, Well-doing in general, in the first place, the conscience of any degree of having discharged any part of duty, [*euge, bene serve*] from the God within thee, what a ravishment is it to any the meanest undertaker? what an *olio* of all high tasts compounded together? Their very enemies could say it of the *Athenians* in ‖ *Thucydides*, That *there was nothing that they could count feast or banquet, but the having done what they ought.* And the * *Persians*, when they beheld the solemnity of the Grecian *Olympick games*, such courage and patience of the combatants, and no reward expected but an *Olive-crown*, expostulate with *Mardonius*, Why dost thou bring us to fight against those, who fight not for mony, but vertue? A conscience of having done well, serv'd in with a few leaves about it, was it seems the daintiest dish, and most animating emboldning reward in nature. And if a Christian cannot outvie those Heathens, if it be not in our breasts, as it is in the Translations of our Bibles [*a merry heart*, all one with *a good conscience*] and the attribute of that, *a continual feast* to thee as it was to *Solomon*, believe it, thy tast is mortified, thou art no competent judge of dainties. And that is one part, or indeed the summe, of all *Christ's yoke*, ἀγαθὴ συνείδησις ἐν πᾶσιν, *in all things a good conscience.*

‖ Μὴτι ἑορτὴν ἄλλο τι ἡγῶνται ἢ τὸ τὰ δέοντα πρᾶξαι.
* Herod. l. 8.

In the second place, not to lead you out of the most vulgar rode, that our discourse may be the more demonstrative, the Trinity of Theological vertues, *Faith*, *Hope*, and *Charity*, what are they, but so many elevations of the Soul above all that's mean and painful; so many steps of entrance into obedience and bliss, into discipleship and paradise together?

For *Faith*, 'tis S. *Peter*'s expression, πιστεύοντες ἀγαλλιᾶσθε, *believing* you *do exult for joy*; *Faith* naturally hath that acquiescence and joy in it, and that a χαρὰ ἀνεκλάλητος καὶ δεδοξασμένη, an *inexpressible and glorified joy*, even in this life. Take it but in the meaner of its offices, as it is a trusting God with our temporal weal, a full submission not only to the will, but wisdom of God, a resolution that God can chuse for us better than we for our selves, that whatever he sends, his hottest or bittrest potion, is fit for our turns, and so absolutely better, and even to us (when we see 'tis his will) more eligible, more desireable than any thing we could have prayed for. That chearful valiant resignation of all into God's hands, with an old *Eli*'s *Dominus est*, *It is the Lord, let him do what seemeth him good*, what a blessed pill of rest is this unto the Soul? what a Sabbath from all that servile work, those horrid perjuries, those base submissions, that the covetous Mammonist or cowardly trembler drudges under? Though the earth shake, or the hills be carried into the midst of the Sea, he is the Cube indeed that *Socrates* pretended to be, he hath a basis that will not fail, his feet stand fast, he believeth in the Lord. He hath gotten a superiority of mind, that all this region of meteors cannot disquiet; he hath rifled all the Sects of the old Philosophers, robb'd each of them of his master-piece; the *Sceptick* of his ἀδιαφορία & ἀταραξία, *indifference* and *untroubledness*; the *Stoick* of his μὴ ποιῆν τραγῳδίας, he hath none of the *tragical* complaints how tragical soever his sufferings be; and *Epicurus* of his γαλήνη, tranquillity or *calm* of mind, to the acquiring of which all his philosophy was designed, a thing so hugely pleasurable, that he hath been taken for a carnal voluptuous swine ever since, upon no other merit but for seeking out those great composers of the Soul, so much beyond all other Sensuality. Those boasts, I say, and prides, those dreams and wishes of those Philosophers, are now the reality and acquisition of a Christian, an *Epicurism* which *faith*, and only faith, undertakes to furnish us with. A thing so deeply considerable, that I cannot but resolve all the differences of mens estates and fortunes, as well as Souls, their secular felicity and infelicity, as well as piety and impiety, to proceed from this one fountain opened by Christ to the House of *David*: No Prince more happy than the Peasant in the present advantages of this life, but as he hath more faith than he; the spring of our daily misery, as well as our sins, is the [Ὦ ὀλιγόπιστοι, *O ye of little faith.*]

1 Pet. 1. 8.

And so certainly for *Hope*, that second Christian Gemm, that Royal High Priest of ours that *enters within the Veil*, takes possession before-hand of all that's rich or secret, brings down all the Treasures of another world to be our daily portion in this, hope of Eternity, hope of Heaven, you will not wonder if I assure you; 'tis a far pleasanter Companion than the possession of all worldly preferments. You would be amazed to hear a *Papist* describe his *Purgatory flames* so scorching, and yet go chearfully out of this world into the midst of those flames: but he will satisfie your wonder when he tells you, that the expectation of the heavenly joys that those flames do confirm and ascertain to him, though after never so many hundred years * *the precious hope that dwells there, and the assurance of a* ‖ *Title in Heaven, a portion in that glorious* ἀπογραφὴ *or inrolment, is richly sufficient to allay those flames to make those scorchings supportable.* And then judge what a confluence of pleasures is this one grace supposed to be, which is resolved sufficient to sweeten and recommend a *Tophet*, to make torments desirable; like the kind gales and benign vapours under the Line that *Menardus* tells of, which make the Torrid'st Clime habitable; and the presence of that *Fourth* in *Nebuchadnezzar*'s Fornace, which makes the *Three Children* sing in the midst of flames.

* Μὴν δ' ἀυτόθι ἀλωὴ.
‖ Τέκμωρ ἐσ Διὸς ἀυλὴν.
Ep. med.

As for *Charity*, that is certainly the μείζων τούτων, superiour to either *Faith* or *Hope*, for joy and pleasure, as well as use and excellency. Can there be any thing so ravishing as *love*, love of so for-ever-satisfying a beauty, that heroical improvement and elevation of Soul, the want of which is as great a punishment as 'tis a sin, as much of hell in the extinction of *this* flame as in the raging of *that*, in the chill, numm'd, as in the raving tormented spirit, as fatal a Lethargy from the one, as Fever from the other? *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha*, saith St. *Paul*. Blessed Apostle! I cannot imagine thy Gospel-spirit could permit thee to deliver those words as a wish, or prayer for curses on any, even enemy of Christ; may not this form of speech be a Scheme of Apostolick Rhetorick? *If any man love not the Lord Jesus*, he *is* and shall be, for the very present he *is* the interpretation of those thundring sounds, *anathema maranatha*, a miserable accursed creature; the very not loving, the chilling of that blessed passion within his breast, is the saddest curse that the Devil could design his hated'st enemy.

Add unto this that other branch of *Charity*, that ray which *Prometheus* in the figure stole from heaven, to inspire and warm the world with, that inferiour elementary fire, love of our fellow-men, our fellow-Christians; and tell me if there be any thing so capable not only of the *quàm bonum*, but the *quàm jucundum* too, that hath so much of the pleasant as well as the vertuous in the composition. The ground of all pleasure is agreement and proportionableness to the temper and constitution of

any thing; the reaſon, ſaith *Boethius*, *that men love Muſick ſo well, is the anſwerableneſs of the Notes in that, to thoſe obſerved by nature in the fabrick of our bodies*: And ſay we, is there any thing ſo agreeable and harmonical, ſo conſonant to our reaſonable nature, to the ingenuity of our kind, and conſequently, ſo univerſally delightful to all that have not put off Man in exchange for Panther and Tigre, as that which Chriſt hath left us our duty, yea, and our reward, *the loving of the brethren*, that language, that Song of love that we are to practiſe here, that we may chant it in heaven eternally? 'Tis ſaid to be a ſpeech of Chriſt's which the *Nazaren* Goſpel hath recorded, though our *Bibles* have not, (and it ſeems by St. *John*, all was not written which Chriſt ſpake to them) *Nunquam lati ſitis niſi cum fratrem in charitate videritis*; *There is no ſpectacle of delight to a Chriſtian*, nothing of value ſufficient for a Diſciple to *rejoyce* at, *but to ſee his fellow-Diſciples embracing one another in love*: And they ſay, *Mahomet* was ſuch an admirer of this quality, that *he once reſolved to have inſerted a Precept of good-fellowſhip among his Laws, becauſe he thought he had obſerved* (though moſt ridiculouſly miſtaken) *that that which is indeed the bane, was a promoter of this Charity*. I conceive I have the ſuffrage of all mankind, that *Charity is a pleaſing grace*; and of the wiſeſt and moſt pondering obſervers, that *Friendſhip is* * *the only ſweet neighbour and companion of life*, that which being drained from its baſer mixtures (which would otherwiſe cauſe ſatiety) becomes the prime ingredient in the glorified Saints, of whoſe ſtate we underſtand little, but that they are happy and love one another, and in that for ever *happy*, that they for ever love one another; *charitas nunquam excidit*, and ſo their bliſs *nunquam excidit*, neither. And then, behold and admire the goodneſs of this *yoke*; Chriſt's deſign even in this life to ſet up *charity*, *friendſhip* above all vertues, as high as it is above all *felicities*, to ſettle that for the *prime Chriſtian duty*, which hath moſt of preſent *bleſſedneſs* in it, to make that our *burthen* which is our *bliſs*, our yoke which is our boon; and withall to ſeparate it from all thoſe mixtures which would either imbitter or ſhorten, cool or ſatiate our love, the luſts and exceſſes and the prides that would make the moſt ingenuous delight either leſs ingenuous or leſs delightful; that love of my Brother's vertues, love of his Soul; love of the Nature that Chriſt aſſumed, and died for, and carried to Heaven with him; love of the Image of God in him, that moſt tranſporting, durable pleaſure. And all *this* will be abundantly ſufficient to make up a ſecond inſtance of the χρηστὸς ζυγὸς, the *graciouſneſs* and pleaſantneſs of *this yoke*.

* Ἥδιστον τῆς ἡμετέρας ζωῆς.

A Third ſhall be, by referring you to the moſt extemporary view of the commands of the *Decalogue*, which Chriſt came not to deſtroy, but to fill up and perfect. Temperance is the only *Epicuriſm*; Continence or Conjugal Chaſtity the only *Superſedeas* to that black flame, that is the Incontinent's daily Hell even in this life: But above all, that Precept of the Old, and Myſtery or Craft of the New Teſtament, [*Thou ſhalt not covet*] that of Contentment with whatſoever lot, the prohibition of * *all deſire*, which ſeemeth ſuch a galling reſtraint to the carnal man, with his ‖ bored tub of inſatiate deſire (as *Jamblichus* calls it) about him; but to him that hath taken this yoke upon him, is the gainfulleſt, not duty, but donative, not burthen, but purchaſe and preferment, that any mortal is capable of. The Philoſopher could reſolve it the way to help any man to whatever he wanted, *detrahere cupiditatibus*, to pare ſo much off from his deſires, as his deſires were larger than his fortune. To bring down his ambitions to his lot, would be as rich a prize as the compaſſing and acquiring all his ambitions. Contentment is (in earneſt) the Philoſopher's Stone, that makes Gold of any thing; the *Pandora*'s Box, that hath all wealth and honour and pleaſure in its diſpoſing; makes the pooreſt Eremite the richeſt poſſeſſor; the moſt ſcorned abject, the moſt honourable perſon; the Recluſe, or the mortified Chriſtian, the moſt voluptuous liver in a Kingdom; every diminution that can come by the malice of men or devils, * a pleaſurable calamity; whilſt the largeſt poſſeſſions in nature without this one skill, [ἔμαθον ἢ μεμύημαι] this ſovereign piece of Alchymy, are ſtill the perfecteſt beggery imaginable. The Devil's whole Map or Landskip of all the Kingdoms and glory, if (as liberally offered, ſo) actually beſtowed, is not able to ſatisfie the luſts of one eye, much leſs to fill up the angles and vacuities of one heart without it. That one prudent inſtruction of [*Quod ſis eſſe velis, nihilque malis*] in one Poet, or [*Permittes ipſis expendere numinibus*] in another, or [Ἀλλ' ἔχε σιγῇ μῦθον, ἐπίτρεπτον δὲ θεοῖσι] in a third, [*Stand ſtill and ſee the ſalvation of our God*] is a far richer proviſion than all their more glittering fictions of Golden Apples, and Golden Showers, and Golden Fleeces, and Golden Rods, that could make ſuch ſudden metamorphoſes, yea, and of the χρύσεα δίκτυα, the Golden Nets, the Golden Ages can afford us. *In heaven*, ſaith Chriſt *they neither eat nor drink, marry, nor are given in marriage*, and yet are better ſatisfied and pleaſed than they below, that are fed in *Mahomet*'s Dining-room, or lodged in his *Seraglio*: The not deſiring thoſe pleaſures of life is to them the ſame thing with advantage, that the enjoying them is to others, (as the Poet that begs two things of *Mars*, * *Either valour for war, or peace that he may not need that valour*, would be richly provided for, which ſoever was granted him.) And this is, in Chriſt's language, being ἰσάγγελοι, *equal to the very Angels*. It ſeems, 'tis the Angels ſpecial advantage above us men, that they deſire not the ταῦτα πάντα, the *all theſe things*, which the luggage of fleſh about us, makes to us ſo neceſſary; and no ſuch Crane, ſuch Engine to elevate our nature to this ἰσαγγελία, to *this* ſo *Angelical a ſtate*, as μὴ ἐπιθυμεῖν, this ſo liberal a *Science of Contentment*, which not only makes *Romances* creditable, finds mines in our Cloſets, under every Cuſhion we kneel on, rains down both the *Indies* into our Treaſury, ſatisfies all our needs, fills all our vacuities; but is withall the nobleſt act of wiſdom, of ſuperiority of mind, of proweſs, and conqueſt of our ſelves, that any Book but that of *Life*, any place but Heaven can give us ſtory of; and therefore ſure a ζυγὸς χρηστὸς, a *yoke*, a command of Chriſt, but that a benign and gainful yoke, in the third place.

* Πᾶσα ἐπιθυμία.
‖ Πίθος τετρυπημένος ἀπείρατος ἐπιθυμία.

* Κακὸν ὦ μὴ τέρατον. Heſ. ἔρ. ἡμ. l. 1.

Od. 19.

Od. 16.

* Θάρσος δὸς μάκαρ, εἰρήνην τε. Hom. hym. in Mart.

A fourth inſtance I cannot omit, though I ſuppoſe the moſt vulgar fancy hath prevented me in it, becauſe *Ariſtotle* hath a Note in his Rhetoricks, that *ſome kind of Auditors are moſt wrought upon by ſuch*; and that is from the Catalogue of *the bleſſing Graces*, in the Fifth of *Matthew*, *Bleſſed are the poor in ſpirit, the meek*, &c. In the preſent, they are bleſſed, yea, and would be ſo, though there were never a Heaven of bleſſedneſs behind for them. Will you examine the truth of this in a few of them?

1. *Poverty of Spirit*: whether a preparation of ſpirit to be poor, and then 'tis bleſſed Contentment that juſt now we parted with; or whether it be *Humility*, bleſſed humility, and then, beſides the advantages it hath toward another life, *grace to the humble, to the humble more grace*, and at laſt, heaven

to

to the humble, yea, and more heaven (as in the learned rules of Husbandry they are appointed * *to plough, to sow, and to reap too all naked*, humility, pourtraied by that nakedneſs being the only auſpicious poſture, the only catholick qualification for all ſeaſons,) beſides theſe advantages, I ſay, 'tis over and above, even in the eye of the world an amiable graceful quality, hath a preſent ſecular bleſſedneſs in it, a calm of Soul to it ſelf, a controlling lovelineſs in reſpect of others, and a world of conveniences attending it. 'Tis that wherein heaven and earth are met as Rivals: God himſelf a making court to it, *With him will I dwell*, and in the Oracle,----γάνυμαι τόσον ἔσσον Ὀλύμπῳ· there are two Reſidences, Palaces, Thrones for God, *Heaven*, and an *humble Soul*: and for men, a plain φίλτρον and θελκτήριον to them, an Enchantment or Charm of reſpect and love, whereever 'tis met with; whereas in the mean time Pride goes alone in ſtate, only with a train of menial ſcorns and curſes after it; 'tis a kind of excommunicating ſin, drives away confidents, counſellors, ſervants, graces, the very credit and reputation which it courts, all kind of company but devils and paraſites, that *peſſimum genus inimicorum*, that worſe kind of devil of the two. So true is that of *Solomon*, *Prov.* 16. 19. *Better is it to be of an humble ſpirit with the lowly, than to divide the ſpoil with the proud:* the compariſon there, is ſet as betwixt the *lowly* and *proud*, ſo betwixt the *humble ſpirit* and *dividing the ſpoil*; there is no need to mention any benefit of *humility*, the *humble ſpirit*, it ſeems, is reward enough to it ſelf, and all the *proud man*'s prizes are not comparable to it in this life.

* Γυμνὸν σπείρειν, γυμνὸν τε βοᾶζειν, γυμνὸν δ' ἀμᾶσθαι. Heſ. l. 2.

So for *Meekneſs*, 'tis a lovely grace again, *The ornament of a meek and quiet ſpirit*, 1 *Pet.* 3. a more gallant embroidery, more enamouring dreſs, which hath more of the Agreeable in the look of it, than all the other helps of beauty can afford that Sex which is there ſpoken of: but eſpecially that notion of *meekneſs* that conſiſts in obedience to our lawful Superiours, which (beſide the many other conveniences of it, *that thy days may be long in the land*, &c. long life in a *Canaan*) is a moſt advantageous gainful duty, ſuch as, if it had applications made to it, would infallibly leave the Prince the only uneaſie perſon in the Kingdom, becauſe he only were aſſigned the task, the painful, thankleſs, yet neceſſary, task *of commanding*, and deprived of the *obſequii gloria*, that far more glorious, I will add and pleaſant, way *of obeying*. The glory of it is ſuch, as that *Gerſon* having diſcerned in the Angels two habitudes, one *of* * *waiting upon God*, the other *in the ruling and managing of things below*, reſolves, that if that Angel were to ſet himſelf out in a luſtre, to triumph in a *Magnificat*, it would be certainly in the Virgin *Mary*'s ſtyle, *humilitatem famuli*, that he were a meek ſervant of God's, rather than a Prince of ſo many Myriads of ſubjects. And for pleaſure, I ſhall profeſs my ſenſe ſo far from doting on that popular Idol, *Liberty*, that I hardly think it poſſible for any kind of obedience to be more painful than an unreſtrained liberty: Were there not ſome bounds of Magiſtrate, of Laws, of Piety, of Reaſon in the heart, every man would have a Fool, they ſay, I add, a mad Tyrant, to his Maſter, that would multiply him more ſorrows than the briars and thorns did *Adam*, when he was freed from the bliſs at once and the reſtraint of Paradiſe, and was ſure greater ſlave in the Wilderneſs than he was in the Encloſure. Would but the Scripture permit me that kind of Idolatry, the binding my faith and obedience to any one viſible infallible Judge or Prince, were it the Pope, or the *Mufti*, or the Grand *Tartar*, might it be reconcileable with my Creed, it would be certainly with mine intereſts to get preſently into that poſture of obedience. I ſhould learn ſo much of the Barbarian Ambaſſadors in *Appian*, which came on purpoſe to the *Romans* to negotiate for leave to be their ſervants: 'Twould be my policy, if not my piety, and may now be my wiſh, though not my faith, that I might never have the trouble to deliberate, to diſpute, to doubt, to chuſe, (thoſe ſo many profitleſs uneaſineſſes) but only the favour to receive commands, and the meekneſs to obey them; ſo demonſtrably true is the μακάριοι οἱ πραεῖς, (the very meekneſs is their bleſſedneſs) and from thence this part of the gainfulneſs of this yoke.

* Mentémque profundam circumeunt, *Boeth.*

I will detain you but with one more of that Catalogue, that of *Mercifulneſs*, the pleaſureableſt burthen in the world; there's no ſuch kind of inward delight and ſenſuality, as it were. * *Liberality* is a kind of tickling to the Soul, 'tis hard to conceal the pleaſure of it, to keep it from boiling over, from running out at mouth in vain-glory. To make a poor man happy, and by a ſeaſonable alms to reprieve and reſcue him that was, as it were, *appointed to death*, is that God-like quality, as *Pythagoras* agrees with Chriſt, that kind of *creative power*, that of all things men are beſt pleaſed with; and therefore naturally they love thoſe better, as their creatures, whom they have thus obliged, than any their liberalleſt benefactors. This the good-natur'd Tyrant *Phalaris*, if his Image be truly drawn in his Epiſtles, took more joy in, than in all his other Greatneſs, deſign'd that Tyranny (that coſt him and others ſo dear) to no other end, than *that it might yield him that one pleaſure, the power of obliging many* and accordingly he wooes and beſeeches to be allowed this favour, nay quarrels and threatens his *Bull* to thoſe that would not afford him this joy, *of pouring out his largeſſes upon them.* This ſo delightful a piece of duty, ſo perfect voluptuouſneſs to any ingenuous man, is withal, let me tell you, be it never ſo incredible, the gainfulleſt trade, the thrivingeſt way of merchandiſe for the wealth of this world, that any Projector can direct you to. Give me leave for once to interpoſe in ſecular affairs thus far, as to aſſure you of that, that I will pawn my whatever is mine for the truth of it, (and for which I conceive I have ſo many plain promiſes in the Scripture, that 'twere infidelity (in me, I am ſure) to doubt of it) That the exerciſe of this duty of *alms-giving* was never the impoveriſhing of any Family, but conſtantly the enriching. Let it be tried, and I will once ſet up the Enſurers Office, that whatever goes out on that Voyage ſhall never miſs to come home with gain: there is no man that parteth with any thing for *Chriſt*'s ſake, ſaith he, *but he ſhall have an hundred-fold more in this life.* Add but this χρήσιμον to the χρήσον, this *of gain* to that *of delight*, the policy to the even ſenſual raviſhment of it, and you will reſolve that Chriſt was a good Maſter; that if you had been call'd to counſel at that great Parliament, had had your Negative in that power of making Laws for Mankind, you would not have choſen a ſmoother and more agreeable yoke for your ſelves than this that Chriſt hath deſign'd for you.

* Ὃς μὲν γὰρ μέγα δώσῃ, καὶ ἐσθλὸν τὸ δώρῳ χαίρειν τέρπει. Heſ. l. 1.

I promiſed to make this as evident by another head of probation, the enumeration of the ſpecial goods that have ever been prized by Mankind; but that were a new Deep, and you have no ſtock of patience to hold out that Voyage. Among all that have ever pretended to that Title, I will ſuppoſe that of Honour hath gotten the Primogeniture, ſupplanted all other Pretenders, in an ingenuous Auditory; and therefore one word to that, and I ſhall think I have made good my undertaking.

Honour

Honour I conceive to be the Daughter of Heroick action, and ſpecially of Victory: And is there any ſuch ſweeping triumphant Conqueror in the world as the *regenerate Chriſtian*? νικᾷ κόσμον, *he overcometh the world*: overcomes himſelf, that Lion and that Bear that *David* combated with, his furious rageful Paſſions, *Achelous* in all his ſhapes; and is always in purſuit of that Victory, νικᾷ, ſtill in the preſent, he is always overcoming: overcomes enemies, * the injurious perſon, by not retributing of injuries, the very tyrant perſecutor, (whoſe adoration he hath, when he can get none of his mercy, whilſt t'other that is frighted out of his conſcience and integrity, is ſcorn'd and kick'd into hell by him) yea, and the Devil, that † πονηρὸν, *the evil one*, whom when the Chriſtian reſiſts, he conquers, (*fugiet*, he ſhall flie from thee;) yea, and overcomes, and reproaches, and triumphs over all the world beſides, practiſes thoſe duties upon Chriſt's commands, which neither Jew nor Heathen ever thought themſelves obliged to. *Athenagoras* can challenge all the Philoſophers and Law-givers of the world to equal Chriſt in one Precept, or Chriſtians in one practice of theirs, that *of bleſſing of enemies*; and no *Goliah* of *Gath* being able to anſwer his challenge, no uncircumciſed *Philiſtine* of confidence to meet him, (Μόνος ἀνὴρ σύλλογον ὅλον τροπῶν,) the Chriſtian is the only victor, he conquers the whole world about him, yea, and thoſe glittering Courtiers of the ſuperior world, outvies and conquers, Angels in that one dignity *of ſuffering for Chriſt*, and ſo becomes the renowned'ſt Champion under heaven.

* Πονηρὸν ἀμαθῆ.

To this I ſhould add again, if I had not ſaid ſo much of it already, and if 'twere not a baſer earthier conſideration, the profit and ſecular advantage, of which the Chriſtian life (let the inſenſate worldling think what he will) hath the peculiar only promiſe from him which hath the ſole diſpoſing of it. Some miſtakes there are in judging what worldly Proſperity is. Let it be reſcu'd from theſe miſtakes, as particularly from that of ſignifying a preſent few months viciſſitude of power and wealth, (ſo ſure to be paid (and confuted from deſerving that Title) by that of the Prophet, *When thou ceaſeſt to ſpoil, thou ſhalt be ſpoiled*;) let it ſignifie, as alone it doth truly ſignifie, that *competency*, not that *ſuperfluity*, which hath all the advantages, and none of the pains, of wealth in it; and no queſtion the doing our duty (though it be the preſent leaving of all for Chriſt's ſake) is that which doth not uſe to fail of the liberalleſt ſort of harveſt, the hundred-fold more in this life, *i.e.* all the true advantages of thoſe poſſeſſions, without that addition, which would be bare profitleſs incumbrance, and which, if it were added, would prove a moſt diſadvantageous diminution. I ſhall venture the brand and puniſhment that belongs to the moſt infamous Cheat, whenever any Diſciple of Chriſt ſhall think fit to call me his underminer or enemy for this doctrine, when he ſhall think fit to tell me really, that Honeſty is not the only Prudence, the ſureſt foundation and treaſure of worldly bliſs.

I have done with the particulars I promiſed: And now put all together, and you will never think the Preacher a Tyrant more, never pity the Melancholick, but envy the raviſhments of him that hath taken up *this yoke* (yea, though it have a *Croſs* annexed to it) to follow Chriſt; you will never put in for your part in *Mahomet*'s Paradiſe, exchange your purer Goſpel for a groſſer Alcoran, having in this very yoke of Chriſt a ſatisfaction to all your longings, a richer harveſt of joys in the preſent poſſeſſion than all the falſe Prophets and falſe Chriſts could feign for their Clients in the lateſt reverſion. And having thus fortifi'd you, I ſhall now challenge the Rival Satan to come out to thee, to bring forth his pleas and pretenſions for thee, to interpoſe his exceptions, if he have any, why this hour ſhould not be the ſolemn *Æra*, the date of thy long farewel to the Kilns and Fleſh-pots of *Ægypt*; why this minute ſhould not be that of the bleſſed ſhrill Trumpet's ſound, that of proclaiming a *Jubilee*, a manumiſſion for thee (and all thy fellow captives) never to return to his Gallies again, who art offered ſo far a more gainful, more eaſie, more pleaſant, and more liberal Service. Satan, I am confident, dares not ſay, his wages are comparable to thoſe that here I have tendred thee from Chriſt: let him ſhew me in all his Kingdoms of the earth, in his Treaſury of gold, or *Gyneceum* of beauty, any thing fit to be a Rival with the Graces, not which the Poets feign, but, which the Sermon on the Mount preſcribes, (ingredient and conſtitutive of a Chriſtian) both for the gain and pleaſure, the commodity and the delight of them even to fleſh and blood, (when the one Bedlam-heat of youth, or Lethargick cuſtom of ſin is over) and I ſhall no longer pretend to get any Proſelyte out of his hands.

And if after all this, I muſt be content with the fate of other Sermons, to have play'd a vain-glorious prize, ἀέρα δέρων, wounding none but the air this whole hour together; if I muſt miſcarry in this ſo charitable undertaking, and may not be heard when I come but to comply with you in all your intereſts, to direct you through one *Canaan* to another, to lay you out a Paradiſe here for your rode to an eternal Heaven; I confeſs I am fallen upon a peeviſh auditory, a company of ſick phancies and creſt-faln ſouls: For whoſe cure,

I might yet farther ſet off all this, and improve it into little leſs than a Demonſtration, by the view of the contrary not only unpleaſant and unprofitable, but even painful, tormenting, trade of ſin; thoſe ſo many *Limbo's* in paſſage to the deeper hell; that *Sodom* of filth and burning, in the way to a *Tophet* of worms and flames. But I had rather fanſie you the *Sheep* in *Ariſtotle* which the green bough would lead, than the *Goats* in the ſame Philoſopher that the nettles muſt ſting; whom the cords of a Man might draw, than the whips of Scorpions drive into Paradiſe, into *Canaan*; being confident that I have at this time revealed ſuch pretious truths unto you, that he whom they do not melt, and charm, and win to enter into this ſo neceſſary, ſo fecible, ſo gainful a ſervice, Father *Abraham*'s Divinity would prejudge and conclude againſt him, that *neither will that man convert, though one ſhould riſe from the dead and preach unto him.* If there be any here of this unhappy temper, the only reſerve I have to reſcue him is my prayer, that God would touch his heart, that he would ſay *Ephphatha*; that if there be any conſolation in Chriſt, any comfort of love, any vertue, any praiſe, any ſuch thing as Paradiſe here, or Heaven hereafter, we may every of us think of theſe things, and having entred into the bleſſed Family of this good Maſter, we may all ſerve him acceptably here, fight under his Banner, overcome by his conduct, and reign with him triumphantly hereafter.

Now to him which hath elected, created, redeemed, called, juſtified us, will conſummate us in his good time, will proſper this his Ordinance to that end, will lead us by his grace to his glory; To him, &c.

EPHRAIM's

Ephraim's Complaint.

The III. SERMON.

JER. 31. 18.

I have ſurely heard Ephraim *bemoaning himſelf thus; Thou haſt chaſtiſed me, and I was chaſtiſed, as a Bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned.*

THIS Text is a ſad Soliloquy of a provoking afflicted people. *Ephraim tranſmigrantem*, reads the Vulgar: and ſure מתנודד, which we read *bemoaning*, would be better rendred thus; The ten Tribes ſealed up in a black night, a fatal laſt Captivity.

To parallel our ſtate with *Iſrael* in the *tranſmigrantem*, is not my deſign, much leſs in the *bemoaning*; that's but a piece of unſeaſonable puſillanimity that our Engliſh hath impoſed upon the Text, and our Saviour hath inſpirited us into a more chearful guiſe in ſuffering, the χαίρετε καὶ ἀγαλλιᾶσθε, *rejoyce and be exceeding glad*, the moſt bliſsful joyous condition of any.

The parallel, I fear, will prove too perfect in the words themſelves, which *Ephraim* then was over-heard to utter, and perhaps ſome infidel hearts may be a whiſpering now: and that I may prevent this parallel, I have pitcht upon theſe words, *I have ſurely heard Ephraim*, &c.

The ſenſe of *Ephraim*'s μονῳδία, thus ſadly muttered, 'tis poſſible you may not articulately underſtand. I ſhall briefly be his Interpreter, by giving you a plain Paraphraſe of the Verſe;

I heard the ten Tribes, in a melancholick reflexion on their ſtate, thus whiſpering within themſelves; We have long been puniſhed by God, and no more wrought on by thoſe puniſhments than a wild unmanaged Bullock, i. e. *not reformed or mended at all by this diſcipline*, (the *Targum* hath cleared the rendring, ולא אלפנא *We have not been taught*, and the Septuagint's * [οὐκ ἐπαιδεύθην] hath done ſo too) but then, *Turn thou me, return my captivity, reſtore us to our liberty and our* Canaan *again, and then no doubt we ſhall be turned, reformed and mortified by that change.*

Having thus laid bare the words before you, you will preſently diſcern the ſum of them, *A people unreformed under God's rod, petitioning to be releaſed from that ſmart, becauſe it did not mend them*, pretending that Proſperity would work wonders on them.

And this you will diſſolve into theſe three ſpecials, each worth our ſtay and pondering;

1. *God's judgment what courſe is fitteſt to reform ſinners; not the delicate, but the ſharp, that of ſmiting:* Tu percuſſiſti, *thou haſt ſmitten.*

2. *Man's judgment, or the ſinner's flattering perſwaſion of himſelf, quite contrary to God's; a conceit that Roſes are more wholeſom than Wormwood, that Proſperity will do it better, and a bribing God with a promiſe that it ſhall do it:* Converte, & Convertar; *thy ſmitings have done no good on me, Turn thou me, and I ſhall be turned.*

3. *The ſtating of this difficulty betwixt God and man*, and in that, *the falſeneſs of man's judgment, and the fallaciouſneſs of ſuch his promiſe*: 1. *In reſpect of God, who will never ſend them Proſperity, that Adverſity wrought no good on*; and 2. *of Proſperity it ſelf, which would never do that work on thoſe, if God ſhould ſend it*, intimated in the Prophet's recounting and upbraiding this ſpeech of *Ephraim*, *I have ſurely heard Ephraim*, &c.

I begin firſt with the firſt, *God's judgment what courſe is fitteſt to reform ſinners, not the delicate, but the ſharp, that of ſmiting.*

And all the proof I pretend to have from this Text for this, is the *percuſſiſti* in the front. 'Tis clear, God had ſmitten *Ephraim*, and God's actions are a declaration of his judgment, *his ſmiting* a ſufficient aſſurance that nothing elſe is judged by God ſo likely to reform *Ephraim*, and that upon theſe two plain heads of probation.

1. *That whatever is, whatever is come to paſs, is certainly God's will it ſhould be.*

2. *That what was thus God's will, was deſigned to ſome benign end, and in ſhort, to nothing in* Ephraim *but his reformation.*

1. *That whatever comes to paſs, is certainly God's will.* Not ſtill his will ſo as to be matter of decree (ſave only of permiſſion) that thou ſhouldſt do it; and therefore even thoſe things that are moſt neceſſarily to come, ſhall be matter of the greateſt guilt and woe to thoſe by whom they come. *Matt.* 18.7. But his will, his over-ruling decretory will, that I ſhould ſuffer it; *his hand and his counſel* προορίζειν γενέσθαι, *Act.* 4.28. *predetermining that to be done*, which none but *Herod* and *Pilate*, Gentiles and Devil, *againſt* the expreſs will of God and *his child Jeſus, were gathered together to do.* All the ſin and furies,

* *Accordingly S.* Chryſoſtom's *Greek Copy muſt be Corrected, and read thus,* Ἐπαίδευσάς με κύριε, καὶ οὐκ ἐπαιδεύθην, ἀλλ' ἐγενόμην ὡς μοσχὸς ἀδάμαστος, *Thou haſt inſtructed me Lord, and I was not inſtructed, but I became as an untaught, unmanag'd Oxe, or Heifer.* Serm. eundem eſſe Senſ. Vet. & Nov. Teſtam.

furies, guilt and damnation of hell may be in the ποιῶν the *doing* or executing God's will, (as, believe it, there is not a more formidable trade in the world than that of which Satan alone hath the Patent, and men do but intrench on hell, whensoever they exercise it; that of the *lictor & carnifex*, of being God's rods, God's executioners:) but then; all the mercy, and all wisdom, bounty and divinity, sometimes the redeeming of a world, in the γενέσθαι, *the being done.* Not the softest affliction or bloodiest tyranny had ever come into the world, had not God permitted, and for our sins decreed to permit the doors to be open for it. Not the lightest wound or deepest furrow on a poor Christian's shoulders, but hath characters of God's hand in it, superscribing him νόμισμα χριστῦ, in *Ignatius*'s phrase, *the coyn of Christ*, a stamp of his impressing: and as the Painter had so interweaved his own face in *Minerva*'s picture, that you could not behold one without discerning the other; so when the Image of Christ is impresst on us, I mean the image of the Crucified Saviour, the thorns on the head, the spitting on the face, the sponge of vinegar and gall at the mouth, and the one wound on the whole body; when *the conformity to this Image of the Son*, Rom. 8. *is sealed upon us*, that seal of the *Tiphereth*, or the *Magnus Adam*, (as the Caballists are wont to call it) I mean of the Archetypal sufferer Christ, is impress so hard, that it prints quite through the bottom of him, leaves the impression on the *Malcuth*, the bride, the house of *Israel*, the poor crucified Church here below; when, I say, that sad original is thus copied upon us, there is no avoiding the sight, no escaping the acknowledgment of that great Painter's face, that drew these parallel signatures both on Christ and us, or, in St. *Paul*'s phrase, *predestined us to be conformable to that Image of his Son*, ἀνταναπληρῦν, *Col.* 1. by way of correspondence, or antitype, *to fill up the remainders of his sufferings in our flesh*, and as punctually elected us to this συνπάθειαν, this *co-suffering* for and after Christ, as to the συνδοξάζεσθαι we trust he hath, to the also *being glorified with him.*

These are the στίγματα Ἰησοῦ literally and exactly, the *prints* or *brands* of Christ, the works of his hands, as well as the transcripts of his sufferings: and as this may give us a perfect satisfaction in whatsoever the most *smitten* condition, a πᾶσαν χαρὰν, *all joy* when we are thus vouchsafed and dignified, especially if we shall have transcribed the *active* as well as *passive* part of his image, or if this suffering teach us to transcribe it; so will it be a first proof of the point in hand, a declaration of God's opinion by his prescriptions, that nothing is so fit for our turn as *smiting.* Καταξιούμενοι. Act. 5. 41.

But then this first proof will not perfectly come home to the conclusion, unless we improve and sharpen it with the second, that *this smiting*, as it already appears to be God's will, so 'tis *by God designed to Ephraim's good, the greatest good for rebellious Ephraim, the bringing him to repentance*, and that if any thing else could have tended so directly to that end, *Ephraim* had never been thus smitten. The foundation of this lies in the superlative love of God extended even to enemies, and that evidenc'd by his manner of prescribing that to us, with an *ab exemplo*, from the example of his own perfection, *Mat.* 5. 48. who, it seems by that argument, is a benefactor and *blesser* even *of enemies*, and whatever he sends to the most hostile *Ephraim*, it is method of deliberate charity, the bitter'st *Recipe*'s design'd on purpose (neither by chance nor malice, those two heathen principles of Theology, τύχη & φθόνος δαίμων, but, I say, on purpose) from love and pondering, from judgment and from bowels, as that which, as long as there is any hope of recovery, will do it, if any thing, and therefore cannot in charity be withdrawn while there is hope; and when there is none, is then to be spared, not lavish'd out, like *Galen*'s generous medicaments, that must not be dishonoured, or cast away on the desperate Patient, but preserv'd to do noble and signal cures on those that are capable and worthy of them.

Such are these caustick plaisters, preparatory to the incarnative, the knife and the launce that *Hippoc.* reckons among the μαλάγματων γένεα, the mollifying preparations that the Physician must always carry about with him. This is the new, and, as late Artists tell us, the truer notion of the *Fever*, not as of a disease, but an endeavour and strife of Nature to cure one; as when there is a thorn in the hand, or burthenous excrement in the body, nature heaves and plunges, puts it self into a passion and flame to thrust it out: and then to cure that *Fever*, to quench that flame, to allay or trash nature in that march, is to dis-arm the friend, and side with the adversary. And such, it seems, was the messenger of Satan to St. *Paul*, that medicinal *thorn in the flesh*, to prick the rising, and let out the putrid humour, that he might not be puff'd up and exalted above measure; and God would not be so unkind as to hearken to his importunity, in giving it leave to depart from him.

If you will further see the opinion and judgment of God in this matter, I shall mention but one evidence more of it, the notes of his constant practice through the whole Scripture.

The *briars* and *thorns* were immediately designed by God to the first sins, to repair the errours and crimes of Paradise.

Afterward, the *Rod* was the only engine by which *Moses* was to work all his miracles, on the *rock*, on the *Ægyptians*, on the more *obdurate Israel*; all the exchange and variety was only this, the *Rod* sometimes transformed into a *Serpent*, or else multiplied into an *army of Frogs, and Flies, and Locusts*, when an obdurate rebellious sinner, a *Pharaoh*, *was to be softned*: and, if you mark it, when upon the importunity of *Moses* God was perswaded to withdraw that *rod*, to intermix deliverances, these never wrought any good upon *Pharaoh*; *when Pharaoh saw that there was respite*, respite but for a minute, *he hardned his heart*, &c. *Ex.* 8. 15. an observation that made S. *Basil* resolve, that 'twas *God's patience*, or μακροθυμία, *that hardned Pharaoh's heart, the removings of his plagues, intercalations of mercy*: the *taking off the water from the fire, and letting it cool again*, that, as *Aristot.* saith, *makes it freez so hard and so speedily.* The Devil and the Magicians would have been better at the cure of an hard heart, than *Moses* and his *prayers*: they could only conjure up more blood and more frogs, but could not remove any; and that, it seems, was the most likely means to have kept him humbled. And therefore in the New Testament, 'tis the Apostles saving method in such great cures, to call in the Devil into consultation, to *deliver* men up unto *Satan*, as the last and surest remedy; the continued stripes and the no-respite, to give the impenitent to drink of the ἄκρατον κεκερασμένον, in the *Apoc.* that hath so posed the Interpreters, the *unmixt mixt wine*, the all myrrh but no water, the all manner of imbittering, heightning, but none of the allaying, cooling mixtures in it, and so still the portion of our crucified Master, *i. e.* by the way of this Text, all *smitings* and disciplining, real, corporeal inflictions of Satan, to the diseasing and destroying of the flesh; and, it seems, no popular Empirical means so probable for the ἵνα πνεῦμα σωθῇ, *that the spirit may be saved in the day of the Lord.*

And

And then, my brethren, to bring down this first particular unto our selves, was there ever such a course of sour discipline, such a delivering up unto Satan, as this Nation of ours hath for some years been under? Were there ever such real buffetings? not like that in Saint *Jerom*'s Dream, to convert the *Ciceronian* into a *Christian*, but as upon a waking Bedlam, a daily constant exercise of stripes; or like that on the possessed in the Gospel, the spirit taking us, and tearing us till we foam again, (and our base reviling and slandering one another is that foam.) O how many sad falling fits hath this poor demoniack been wrastling under, and unless an over-ruling mercy interpose, perhaps the bittrest part of the agony still to come, in the strugling of life to return again! Is not this the antitype of a smitten *Ephraim*? I speak not this particularly of those that have been the sufferers under this rod; believe it, the catalogue of the *smitten* is larger than so: You may mark it, that the *Rod* it self is smitten whensoever it smites, at every blow wounded and torn by way of re-passion.

And so the most distant atomes of this Kingdom are once united in this one sad notion of stripes and wounds, fit to become one common ἔξαρχος ὄρους, precentor in the first note of this sad anthem, the *flagellasti me, thou hast smitten me.* O that we could get but one word farther, join all in the ἀμοιβαῖον or counterpart, *& flagellatus sum*, in the real passive, *and I was smitten!*

This were but justice unto God, that hath taken all this pains with us, been at such an expence of culters with these stony fallow hearts of ours. You shall see how rhetorically he expostulates it, *Amos* 3. 4. *Will a Lion roar in the forest to have no prey?* shall my chidings and threats and thunderbolts (tearing your *Ephod* and your *Altar*, rending not the veil, but the Temple it self from the top to the bottom) be spent all to no purpose? *Will a young Lion give forth his voice from his den that he may take nothing?* (that is the best rendring of the place) Shall all this tragical scene designed and acted by God (all but our sin-parts in it) be but a beating of the air, or a scourging of the sea, unprofitably? no one sin in such a legion brought down or vanquish'd by all this storming?

Nay, shall we at once evacuate and reproach, frustrate and defame his methods? pronounce into all the world, that God hath lost his design for want of conduct? shall we set up for the Master-wits? get Proselytes away from heaven to *Ephraim*'s heresie? preach back again to God's Rod? and tell him, that afflictions are very improper engines to make batteries on Souls? If so, then are we just the *indomiti juvenci* in this Text, so perfectly untamed after all this smiting. I wish we could say as true in that that follows, the [*Turn thou us, and we shall be turned*;] that the resolvedness not to benefit by stripes, were not so like the blasphemy against the holy Ghost; that when this hath failed, any other method might hope to prove successful. That *Prosperity* might do it, was *Ephraim*'s fancy, though distant enough from God's: which brings me to my second particular, *Man's judgment, or the sinners perswasion of himself, that Roses are more wholesome than Wormwood, that Prosperity will do it better, and a bribing God with a promise that it shall do it*; Converte, & convertar, *Turn*, &c.

And this we shall not fully carry away with us, if we do not view it distinctly in three notions.

1. As *'twas a perswasion or act of belief in Ephraim*, that so 'twould prove: *Turn thou me*, &c.
2. As *a promise that it should be thus*: *Turn*, and *I will*, &c.
3. As *in truth it was, an excuse to get off the Rod, or to procrastinate the repentance*: the present method of smiting may be superseded; *Turn thou me*, &c.

The first, an act of *judgment* in *Ephraim*. The second, of *temporary resolution*. The third, of *artifice and design*. In each of these, *Ephraim* may chance to prove our mirrour; 'twill be worth your patience that I shew you how. And

1. As it was *a perswasion or act of judgment in Ephraim*, that *Prosperity* was the way to make them better.

'Twas a truth of God's own pronouncing, *that his thoughts are not like our thoughts*, consented to by the Philosopher, οὔτε δέμας θνητοῖσιν ὁμοῖον οὔτε νόημα, saith *Xenophanes*, *God hath no more of our fancies than of our shapes*; heaven and earth are seldom of an opinion. 'Twill be most pertinent and visible in matters of his providence.

When God hath designed the cross, the constant post and stage in our gesses to Heaven, we must needs set up another œconomy, fansie it a kingdom of uncompounded felicities, croud all the Godly into one throne, and the ungodly into one footstool, bring Christ unto this Earth again, on a second more prudent errand, to have an age of reigning, not of suffering, among a world not of followers, but of fellow-kings, and so, in the Apostles judgement, inclose him in a kingdom of bastards, whom we are resolv'd (quite contrary to God's pronouncing) to be the only sons and Saints of the *Millennium*. To this end must Prophecies be precipitated, and what belongs to the future (perhaps long ago past) Conversion of the Jews, or our yet more future bliss, shall be all anticipated presently, the Cross condemn'd and banish'd out of the world, and none like to be of the Order of the new Disciples, but he that will cast off that unchristian luggage, and so not follow Christ. Can there be a greater contrariety unto Christ's judgement, a more perfect Antipodes to all that hath hitherto been Gospel, than that which by pulling out one pin in the scene, hath been thus shifted into its stead?

And as in the general, so in the particular too, [*In what state soever I am, therewith to be contented*] is not to be had, by Saint *Paul*'s own confession, without a μύησις, a great deal of mysterious instruction, such as in the *Eleusinia sacra* cost the Client so many sighing patient years of attendance and purgation, before he could ascend to the τελεταὶ & ἐποπτεῖαι, *the heights of Christian contentment*: but especially to have any good opinion of Afflictions when they are actually on our shoulders, to be so tame as to think such a proportion of earth, with wormwood imbibed, can prove useful or medicinal to any.

Will not a brave golden showr of cordials dispel poysons, raise a collaps'd habit of Soul, infuse a new stock of spirits, more probably far than a course of steel or quicksilver? Would not an army of [illegible]-beams, that have light as well as warmth in them, subdue and thaw the most hardned heart in the whole quarry, dissolve the most icy crystal spirit, better than a stroke of *Moses rod*, or a crack of thunder?

Thus hard it is for flesh and bloud to believe that God can chuse best for us: *Are not* Abanah *and* Pharphar, *rivers of* Damascus, *better than all the waters of* Jordan? *May not I wash there and be clean?* Would not a little kind usage, a few fatherly kisses and embraces, an inheritance or portion given me in my hand, a fair demeans to keep hospitality upon, be more likely to work upon well-natur'd sinners, that do not love to be forced, will be as thankful as any man living, if they may be courteously treated, but *with a froward handling cannot chuse but shew themselves unsavoury?* This driving and forcing men to repentance is a violation of the Gospel-liberty, a kind of constraining and violencing of the spirit, if it be inslaved to these beggerly rudiments of stripes and terrors, and savours much of the spirit of Legal fear, that *Hagar* or *mount Sinai that ingendreth unto bondage*, quite contrary to the free-born *Sion* or *Jerusalem-spirit, whereby we cry, Abba Father.*

Farther yet, I have heard *Ephraim* a *murmuring* as well as a *bemoaning*; I am so incumbred with the pressures of a villanous world, such a hurry of passions, of indignation and impatience, of a tumultuous grief and shame, that I have neither heart, nor joy, nor leisure to mend any thing. Thus it follows, vers. 19. *I am ashamed and confounded, because I bear the reproach of my youth*; no possible reforming in such a state of confusion, such a kind of *Tophet* and hell as this.

And I heartily wish I did not speak to men that can think *Ephraim* in the right all this while, that with *Jonas* on the withering of the Gourd can justifie against God himself, that *they do well to be angry even unto death*, that can really perswade themselves that Afflictions are not for their turn, that they are as noxious to their Souls as to their bodies, that as *Hippocrates* resolved of the *Scythians*, that the *νόσημαλα*, if they came from God, (that all the curses and ill-turns that Heaven had to spare) would be confined to the poor, because their wants set them always a murmuring and a blaspheming of God; so, I say, I wish we had not some of that Atheist's conceit, that cannot tell how to imagine that stripes should bring forth any thing but clamours and execrations, more ferity, more sullen Atheisms, more bestiality to drown, Opiate potions to benum the sense of our calamities. And many of us do this out of pure judgment, that affluence is far the more probable way toward mending, that a *Canaan* were able to inspire *Israelites*, as the good soil in *Plutarch* was thought to infuse Poetry into the Oracle. And having experience to demonstrate the first part of *Ephraim*'s speech, being no more wrought on by all God's smiting than the most untractable Steers, they go on with a presumption of the truth of the second, that *Prosperity will do all that Adversity hath not done: Turn thou me*, &c.

But then, 2. I told you there was a second notion of these words, as they are an act of promise and temporary resolution, that *if God will but turn our captivity, we will infallibly amend.*

And 'tis very possible at a distance for a man to think himself in earnest when he so promises. 'Twas *Dio*'s observation of *Nero*'s mother, (that profest her self content to be kill'd by her son, on condition he might be Emperor) That 'tis very ordinary at a distance to enter such obligations; we'l venture any the sowrest paiment from Satan after this life, so we may get but his Kingdom of the Earth, his *Seraglio* of Carnal felicities at the instant. The Hypocrite or false-hearted professor will make any bargains with God for the future, will not doubt but to be a Disciple of Christ, so he may but first *go and bury his father*, or, with *Jephta*'s daughter, *have a month or two to go up and down the mountains and bewail her virginity, she and her fellows:* Be it the Cloister or the Altar, Chastity or Death it self, (as you know 'tis not resolved which 'twas that that *Vow* belong'd to) a little present felicity will be sufficient paiment for either of them; only when the date of the undertaken *returning* begins to commence, when the sowr part of the bargain comes to be performed, the *Nero* to kill as well as to reign, the Cloister to be actually entred, and with that the *ἀμεταμέλητος μετάνοια*, a vow never to return *ad seculum* again, then the Votary begins to understand himself better, finds it as improper to turn Penitentiary in a Palace as it was in a Prison, as irrational to be condemn'd to *Tantalus* as to *Prometheus* fate, to be abstemious in a river of delights as patient of fastening to a mountain of torments: and had he known it that he should thus have been taken at his word, have had his *turning* required as soon as his Captivity was *turn'd*, his mortification expected at the restoring of his peace, and with the festivity and rest, the holiness also and services of a Sabbath and Jubilee, he would have even courted his Rod, embraced his pleasanter Gyves or Dunghill, have continued a slave in *Ægypt*, rather than thus be circumcised in *Canaan*, have been bored through the ear by his old Master, rather than thus dignified with the Title of *Free-man*, and denied the *Libertinism* that belongs to it.

But the truth is, there is a third notion of these words, which will be a *Supersedeas* to that of a *Promise*; and that is, as this art of *promising* is only an *excuse*, or *shift*, or *pretence, to get off the present smart of the rod*, or *the importunity of the Prophet, to escape the smiting* or *the being smitten, the cross or following of Christ.*

Should the *unmanaged Horse* (instead of the *Bullock* in the Text) *desire his Rider to put off his Spurs and Whip*, and at once *to ease him both of Bit and Saddle*, and *then promise to be the tractablest Beast in nature*, but till then *profess* that *all those Instruments of Discipline should never tame him*, I beseech you, what would be thought of this *Oration?* would you certainly be *perswaded* that *the Beast spake reason*, that *it was a serious design of a generous obedience, a gallantry of a voluntary unconstrained vertue?* If so, you may believe the *Beast within you*, that makes the same *proposal to God and you.* In the mean time, 'twill not be amiss to resolve, that *he that hath exceptions to God's methods, hath some other Master to whom he is more inclinable to retain; he that will not serve God for nought, that is all for the thriving Piety, the gainful Godliness*, that must have his reward just as he is a *doing the work*, a *payment in hand*, even before he sets about the *duty*; will sure bring in *little profit to God*, be he *fed* never so *high*, very thin returns of *good life* for all *his donatives.* He that will *not now mend under the rod*, edifie by so many *doleful Lectures* as have been read us out of a *Zachary*'s and a *Jeremy*'s *roll*, that hath arrived to *Theodoret*'s *νῦν ἀνήκουστον, a mind that can reverberate judgments, and make them rebound* in more provoking sins against the hand that sent them, [illegible] the *Pharaoh*, the anvil-temper; and, let him *pretend*, or *promise*, or *flatter* himself what he please, *by holding out his white Flag for Treaty, he desired to be in case to maintain his Fort still*

against

againſt God; and *'tis not victualling and bribing, but ſtarving and ſtorming, muſt help to drive him out of it.* Which brings me to the third and laſt particular,

The ſtating of this difficulty betwixt God and man, and in it the falſeneſs of man's judgment, and fallaciouſneſs of ſuch his promiſe, both in reſpect of God, who will never ſend them Proſperity that Adverſity wrought no good on, and of Proſperity it ſelf, which would never do the work of God ſhould ſend it.

For the *firſt*, *in reſpect of God, who will never ſend them Proſperity that Adverſity wrought no good on*: this you may judge of, not only by that great Rule of State in Heaven, of [*God's reſiſting the proud*] and [*Surely God heareth not ſinners*] compounded into one Goſpel-aphoriſm, [*the incorrigible beggar can never have audience in heaven, nor returns from thence, ſave only of ſtones and thunder-bolts*;] but eſpecially on that wiſe ground of divine œconomy on which all theſe ſtripes are ſent.

God's firſt method of *calling us off from the world*, is the *ſoft and friendly*, the [*having therefore theſe promiſes, let us cleanſe our ſelves*,] a *Heaven*, a *Paradiſe*, and a *Canaan*, to *confirm Angels*, and *bring men to bliſs*, to *draw with the cords of a Man, with the bands of love*; and if that prevail, Afflictions are ſuperſeded, (and were it not that there is another ſpecial uſe of them, to illuſtrate our *Chriſtian vertues*, and improve *our Crown*, and withall to confute *Satan* when he accuſes us of *unſincerity*, the *reformed Chriſtian* ſhould never be thus exerciſed.) But when *Proſperity* will not work, when the calmer phyſick is digeſted into nouriſhment of the diſeaſe, then, and not till then, the vomit comes in on the *reſerve*, the tempeſt and deluge to drown thoſe Serpents that had ingendred and thriven in the ſhallow and ſtill waters, as to them that are *ſick of perfumes*, the *noiſomeſt Smell is the only Cordial*: and then, as *Cuſanus* obſerves, there is in God *coincidentia contrariorum*, this ſeverity is the only mercy, theſe wounds the only balſame, the hoſtile approach the moſt obliging charity: and as by the Heathen artifice in *Hero*'s *πνευματικὰ*, as ſoon as ever the fire was kindled upon the Altar, the plummets fell, and the doors flew open, and the God appeared upon the Chair of State; ſo by this rarifying power of flames and judgments, the earthly obſtacles are oft removed, and the Deity ſet up and inthron'd in the heart; and then ſure 'twas *good for that man that he was in trouble*. And generally the rule is true in *Gerſon*, *Omnes pœnæ non exterminantes ſunt medicinales*, All mulcts that are not undoing (and our Law admits not of any but ſuch as are *ſalvo contenemento*) are a piece of charity and phyſick in the Judge. *For this cauſe are many ſick and weak, nay, many fallen aſleep*, (if we will believe the Apoſtle;) and all theſe *judgings of the Lord*, the only Antidotes againſt that fatal poyſon, the being *condemn'd* and ruin'd with the *world*.

And then, you will not blame the wit or piety of the old Heathens, (*who deifi'd all their Benefactors*) that they had Temples for ſuch Fevers as theſe, the friends that had ſo oblig'd them: I'm ſure St. *Auguſtine* makes it his wonder, that upon that ſcore they had not erected one Altar more, *impietati hoſtium*, to the impiety and rapine of their enemies, which was conſtantly (if they had but the grace to make uſe of it) ſo *royal a Benefactor*.

The ſovereign power of this *Recipe* being thus conſidered, you will give it leave to be the laſt in God's preſcribing, and the moſt depended on; and the *Patient* being not fit for the coſt or trouble of any farther experiments, when theſe have proved ſucceſsleſs, the greateſt mercy of the Phyſician is to leave him with theſe Cupping-glaſſes at the neck, that if there be ever a ſpark of vital ſpirit within, it may by this aſſiſtance diſcharge it ſelf of that poyſonous vapour, and yet poſſibly overcome and quit the danger: but if not, 'tis ſure too late to divert to any new courſe; the fetching out the Cordials will but enhance the Bill, and maintain the Lamp a little longer, will never beget a new ſtock of ſpirits or ſpring of life, when 'tis once ſo quite exhauſted: and therefore the concluſion is clear, and the Prophet *Amos* hath expreſt it by an apt reſemblance, *Amos* 3. 5. *Shall one take up a ſnare from the earth, and take nothing at all?* Shall God remove his judgments from a Nation, while the ſins are ſtill at the high-water? Infallibly he will not do it: If he do, 'tis a ſad preſage; his ſoft hand is but abſolute deſertion, the leaving to our ſelves is the giving us up to our bloudieſt enemies, that unſeaſonable heaven is the far worſe *Tophet* of the twain.

Let but the preſent Calamities work the cure on us, and then all the *Canaans* in the world are ready at hand to perfect it; the old peaceable, flouriſhing *England*, hid under that heap of thunder-bolts, is ready to be our *Bath* and *Palæſtra* once again, to refreſh and confirm what was thus acquired, and to beget a whole treaſure of health in us. But till then, *Proſperity* is quite beſide the purpoſe, a mere ignorant Empirick-preſcription, which hath nothing of purging or medicinal in it, ſhould it be adminiſtred, 'twould never reform or convert any. The demonſtrating of which, is the undertaking of the laſt minute of my laſt particular, that in reſpect of *Proſperity* it ſelf, which in this caſe will never do the work if God ſhould ſend it.

The Beaſt that is not tamed or humbled by the whip or goad, the rich paſture in all reaſon will never break or work on; the liberty of that field is a new temptation, and the plenty ſtrengthens for a ſturdier reſiſtance, and both *liberty* and *plenty*, *reſpite* and *peace* are apt to be miſtaken for a reward of the former *ſtubbornneſſes*, far from any reſtraint of them.

Will you ſee it exemplified in the moſt eminent ſtories of *deliverances* and *proſperities* that the Scripture takes notice of? that will enforce the concluſion *à majori*.

You have *Lot* of *Sodom*, and *Noah* of the *old World*, the remnant preſerved from that double deluge of *fire and water*, and as ſoon as they are landed in their fair Havens, the ſame Calm ſhipwrecks both, and their *Proſperity* is branded by *holy Writ* for the mother of their two beſtial ſins, *Inceſt* and *Drunkenneſs*.

Look back from thence into *Eden*, and there that happy at once and innocent pair are not by *plenty* ſecured from *coveting*; *beauty*, and *ſweetneſs*, and *deſire of knowledge*, the perfections and temptations of *Paradiſe*, are the ruine to *Innocence* it ſelf: and then, what do you think, the *Swine* would have done there, when the *Lambs* committed ſuch early riots? what an havock would an Army of *Roiſters* have made in that *Garden*, where *Adam* himſelf (if you will believe the Rabbins rendring of the Pſalmiſt לא ילין) *abode not one night in that ſtate of bliſs and honour*.

Paſs we from *Paradiſe* unto *Heaven* it ſelf, where there is *neither eating nor drinking, marrying nor giving in marriage*, and ſo no room for *carnal ſins* to do any thing but ſtarve in, yet even there

was matter for the *filthineſs of the ſpirit* to feed on; the Angels can grow proud and ambitious there, ſtumble and fall in plain Heaven, adore and worſhip (and ſo damn) themſelves in the abſence of all other Idols. And therefore from theſe experiments 'twould be no boaſt or *hyperbole* to affirm, (and perhaps worth your pains to conſider it) that *if a prophane impenitent ſhould* (upon an impoſſible ſuppoſition) *be ſo proſperous as to enter heaven it ſelf, it would be very far from reforming or converting him*; ſuch a gratifying and rewarding of *ſinners*, would but confirm them in their courſe: as when an habituate demure *adulterer, oppreſſor*, or the like, gets *confident of his Salvation*, with theſe crimes unreformed about him, there is not an engine imaginable to fetch him off from his ſins, but by firſt robbing him of his aſſurance; he muſt be thrown out of his *imaginary uſurp'd heaven*, before he will be really capable of coming thither. 'Tis true, there will be there in thoſe ſacred Courts ſome *good motives and attractives to Reformation, examples of all the contrary vertues, if he were malleable enough to be controll'd by ſuch; the Seraphims pure divine flames of love, to reproach and upbraid his prophane and unclean fires of luſt and rage; a quiet calm ſubordination of Saints and Angels under that great Theocracy, to ſhame that petulancy of his ἐγὼ, the irregularity of his rebel luſts againſt the τῆς εὐνομίας, the Monarchy of that divine beam within him, the Principalities and Powers, to make him bluſh and glow at theſe vile ſervilities and mean ſubmiſſions to the paultry ſins that he ſtands guilty of; a whole volume of patterns of all holineſs in every Saint, to reproach and libel his impurities*: But when he hath in himſelf that one great example, that *luſt* and *pride*, the *filthineſs of the fleſh and ſpirit, can inherit life*, (as ſuppoſe the impenitent in heaven, and he hath this example) he will then rather *expect* to be *imitated* himſelf, to gain *Proſelytes* to his delicate popular thriving *hereſie*, to ſet up a *new faction* or *ſociety in heaven*, all for proſperous *Liberty*, than conform to that *old* regular *ſubordination*, that *Prelacy* or *Hierarchy* of *Arch-angels*, and *Cherubims*, and *Saints*. In a word, we ſhould have, in ſuch a new ſuppoſed Platform, more hope to bring over and debauch Angels, (were they not confirm'd) than danger of being diſciplin'd or reform'd by them, even raiſe *Lucifer's expectation*, that *he might return to his old Country again*, at leaſt give him more ground for that hope, than *Origen's* charitable Hereſie could ever afford him. And all this, though impoſſible enough, yet far more probable than for unclean Atheiſts or Hypocrites, remaining ſuch, to enter into the Kingdom of Heaven, and then begin to reform when they are entred.

That Divinity that firſt inſtates impenitents in pardon, and ſo in bliſs, and then will have them mend by way of *gratitude*, ſuppoſes a degree of piety and generoſity in thoſe *impenitents*, that nothing but a *through Converſion* can plant in them. He that having a falſe graceleſs debtor to deal withal, will firſt abſolutely cancel his Bond, and then expect that payment from Gratitude, which Law and Sergeants could not extort from him, ſhall be allowed to be of *Ephraim's* mind, that the Sun-beams may diſſolve that Stone, that the Hammer could not. The Platoniſts and the Papiſts have been a little more rational in ordering their fancies, *placing their imaginary Purgatory in their way to Heaven, not at the journey's end*: and, if you mark it, they are not *Purgatory ſtreams*, but *flames*, which they dream of; a *Caldarium* or *Scalding-bath* or *Fornace*, to *fetch out* and *burn up droſs*, not a *flowry Elyſian field* or *Paradiſe, only to upbraid it*.

I ſhall make challenge to your memories and experiences, *Did you ever ſee any man flatter'd and gratified out of his ſins by the increaſe and amiableneſs of his temptations*? And yet 'tis certain that *Proſperity* and *Eaſe* and *Peace* abound more with theſe than any other ſtate. *Acrioribus ſtimulis animum explorant*, in *Tacit.* and as he, *felicitate corrumpimur*; ſo, *becauſe they have no changes, therefore they fear not God*, could *David* ſay, their uninterrupted felicities, firſt made Atheiſts of them: Is it likely that a few more hours of thoſe joys would return them Saints?

The Eremites indeed, in *Theodoſius* the younger's time, left their Solitude, and came to ſtudy Perfection in the King's Palace: But ſure 'twas becauſe they were (or elſe conceived themſelves to be) advanced and arrived already to a ſpiritual height, to a full pancratick habit, fit for combats and wraſtlings, and ſo came out to practiſe in theſe *Agones*, that is, not becauſe there were conceived to be leſs, but more temptations: And yet even for ſuch, I ſhould not be over-forward to commend the deſign. Without queſtion, the ſtill Privacy had been the more prudent courſe. For ſo *Licetus*, that tells us of ſome Lamps which under ground continued light for ſixteen hundred years, concludes his obſervation, that as ſoon as ever they were brought forth into open air, they went out immediately. And I need not tell you how many zealous burning or fair ſhining Votaries the world hath had, whoſe, impriſon'd, retir'd, cloyſter'd Piety hath done ſo too.

And do not think that 'tis an appetite to other mens poſſeſſions, or an inſidious praiſing of a loſt treaſure, that ſo they that have taken it up, may return it again; If I tell you that, which 'tis not, theſe times have taught me, that affluence and abundance of Riches, of Eaſe, of even Peace it ſelf, is generally no ſafe commodity; there is not one of a hundred but is leſs Chriſtian for it. *Jeſhurun waxed fat*, began to thrive in the fair paſture, *and*, it follows, *he kicked* preſently. And 'tis *Ariſtotle's* Maxim, πλοῦτος ὕβρεως τοῦ, *Riches make men inſolent* and intolerable. Nay we have mention of the πολλοὶ ἢ κόρον ἢ δυνάμενοι φέρειν, *Eſther* 16. 2. and of *ferre fortunam* in *Horace*. 'Tis a weight that many are not able to move under; the talents of gold are the ſaddeſt lading, ready to ſink old *Charon's* boat in *Lucian*. 'Tis, ſure, that very bunch in the *Camel's* back, that made it ſo hard for him to *enter* that *ſtreight* paſſage: And unleſs you have ſome confidence and ſome experience of your extraordinary gifts, or faculty of conquering the temptations of wealth and reſt, particularly of taking out the ſting and teeth that are peculiar to the Serpent, the exact skill of allaying this quick-ſilver, believe me, that piece of ancient advice would be no unſafe counſel to many of us, *when Riches increaſe*, inſtead of *ſetting the heart on them*, not ſo much as to lend them an ear, to be deaf to the knocks of Riches, when they are moſt importunate at the door. All the joys and high taſts that they can help you too, being not able to requite you for the damning ſin of one inſolence, one luxury, one impiety, nay for the pains that not only *Petrarch*, but *Ariſtotle*, the Heathen as well as Chriſtian Moraliſt, tells you it will coſt the rich or idle man to reſiſt thoſe temptations, much leſs to repair the wound of a waſted Conſcience, that the courting of wealth when 'tis ſhie or coy, the βούλεσθαι πλουτεῖν, the reſolving to become rich, or continue ſo, doth conſtantly coſt us.

This

This is the moſt perfect earneſt in the world: never was there Chriſtian of any extraordinary proficiency, but was reſolv'd of it as of a Principle, and therefore put it into his prayers, not only under the Petition againſt *leading into temptation*, but interpreted our *daily bread* to that ſenſe, ὁ τῇ ἐνδεεῖ βίῳ ἱκανὸς ἀρκεσθῆναι, that which is moſt agreeable to every of our conditions, *neither poverty nor riches*, with *Solomon*, but the *panem dimidij noctis*, that which is juſt even to the wants or cravings of a regular appetite; which is the only wholſom diet in the world.

And as this hath ſufficiently demonſtrated the Doctrine, ſo will it prove the moſt advantageous riſe for Uſe and Application, and the concluſion of the whole matter. And that is in the Prophet *Micah*'s phraſe, to *ſhew thee, O man, what is good*: good to thee as thou art a Man, in all thy capacities, to put thee upon a project, give thee a patent and monopoly of the greateſt treaſure and riches of the world, a ſecret that the worldling hath not known; for had he known it, he would never have diſquieted the neighbourhood for ſuch a warm prize ſnatcht juſt out of the mint, ſuch a ſindging weight of gold that will ſo ſoon fire its paſſage, and flie from him again. And it is that treaſure of Chriſt, ſhall I ſay? nay, of *Epicurus*'s Philoſophy, (as, for want of his own writings, the Greek Scholiaſts on *Ariſtotle* are fain to tell us.) In the one, the γαλήνὴ ἡ ἀτάραχον τῆς ψυχῆς κατάστημα, the calm, untroubled conſtitution of mind, that all the τὰ ἔξω, the preſent or poſſible tempeſts of this world (which are all extrinſecal, perfectly extrinſecal to a Chriſtian) have not had in their power to afflict or diſquiet, to put out of that magnanimous pace of equable conſtant piety: In the other, that, not effect or fruit of Faith, but Faith it ſelf, 1 *John* 5. 4. ἡ πίστις νίκη, *Faith the victory and triumph over the world*, uſing it as a tame conquer'd captive creature, contemning and defying it, and againſt all our tempters vindicating and maintaining that title of ours, which the *blood of Chriſt* help'd to purchaſe for us, that of ſuperiority and conqueſts over the world. Not only that of *contentment with a little*, a tame privative contentment, (which yet the *Spaniard* thinks fit to make rival with *Jupiter*, enough, when 'tis attain'd on earth, to get away all the love and value from heaven) but of preferring the conveniences and advantages of that little, (nay that admirably-valuable condition of the nothing at all) the quiet and dignity of being fed immediately from God's own hand, of being a ſpecial part of his ſolicitude, nay of rejoycing in tribulations, the glorifying and magnifying God in that behalf beyond all others, and ſo being as in a ſtate of aſcendency ſtill, (a yet more glorious condition) that of being under God's managery and diſcipline, a part not only of his retinue, but his, skill, a piece of his craft and workmanſhip, hewed and ſquared and carv'd by thoſe keen ſharp inſtruments of his, to become ſo many ἀγάλματα Θεοῦ, *incarnate ſtatues of his divinity*. And I beſeech you to tell me, is this a formidable condition? is not that of the proſperous Atheiſt far more formidable? tell me as men, as Chriſtians, and not only as cattel of the herd; look but upon it with thoſe eyes that hope one day *to behold the face of God*, (and *he that hath this hope, muſt purifie himſelf*) and pronounce, if there be any thing in the ſmitten *Ephraim*'s fate, beſide *Ephraim*'s ſins, that may diſcompoſe or terrifie a ſervant of ſuch a maſter, much leſs drive us into tempeſts and rages of fear, with oaths and curſes, and damning of our ſelves, that we know not that Chriſt that would lead us or bring us into this condition; a condition (look it never ſo ſadly) which (believe me, or believe your Saviour upon his Mount, his Pulpit, or but believe your own Souls, whenever you come to trie it) ſhall prove a Mine of comfort to you, even in this life, the true fountain from whence the old ἡδονικοὶ, the voluptuous or pleaſurable, drew but drops or lappings, but will yield the illuminate Chriſtian full ſtreams of all the real joy and Epicuriſm in the world.

Which as it ſhall be the ſum of my preſent Addreſs to you, ſo of my Prayers to God for ever for you, that he that knows beſt how to chuſe for us, will not ſuffer us to do it for our ſelves, will anſwer the neceſſities of our health, and not the importunities of our appetites, that he will take our Soul's part againſt our enemy Fleſh, and not our Bodies, our Eſtates, our Satans againſt our Souls; will teach us that patience and that joy, that tranquillity and that Serenity, that courage, and that Anthem of his three Martyr-children, that we may ſing alſo in the midſt of flames; denudate us of all, when that may fit us for our prizes; preſcribe us any the ſcorchingſt Fornace here, which ſhall prove moſt inſtrumental to our preſent Reformation and future bliſs, to our life of obedience here, and of glory hereafter: Which God of his infinite mercy grant us all, for his Son Jeſus Chriſt his ſake; To whom with the Father, &c.

John Baptiſt's Warning.

The IV. SERMON.

MATTH. 3. 2.

Repent, for the Kingdom of Heaven is at hand.

TWO Difficulties there are in theſe few words; what is meant by the *Kingdom of heaven*, and what by *Repentance*; and then one plain matter of Practical Divinity that reſults from the union of them. The Difficulties muſt be explained, or elſe the Doctrine will not be come by: the Earth removed, ere the Ore be ſprang; the Veil be rent, and then the Oracle will appear.

The former, what is the *importance of the Kingdom of heaven*, as being more diſputable, I ſhall propoſe more civilly and tenderly and unconcernedly, as willing to give an Example of that meekneſs and that charity, that in matters of Opinion will keep a Chriſtian from noiſe or quarrel: but the latter being more practical, to which your eternal weal is more cloſely conſequent, (a little miſtake in Repentance, being like the loſing of a pin in a Watch, the Actions and Motions of the whole life, even the ſucceſs of every temporal enterprize or hope, depending on it) you muſt give me leave to be more dogmatical, to affirm confidently, and, if need be, contend and quarrel you out of ſuch errors. To begin with the firſt Difficulty.

The Kingdom of heaven in this place, I conceive to have a peculiar critical ſenſe, different from what belongs to it in many other places; and to ſignifie the deſtruction of the Jews, that remarkable vaſt παλιγγενεσία, or final ſubverſion of that Church and State, wherein the power, and ſo *Kingdom*, of Chriſt was moſt illuſtriouſly viſible againſt his perſecutors. And if you muſt have the reaſons of my conceit, I will give you a taſte to them.

First, The parallel uſe of the phraſe in ſome other places; not to trouble you with many. In the 21 *Luke*, where our Saviour having mentioned the beginnings of ſorrows, ἀρχὰς ὠδίνων, *beginnings* of their *throes* of travail, and proluſions of this ſo bloody day, (*Jeruſalem encompaſt with Armies*, and the Prodigies that ſhould be obſervable about that time, the *ſigns in the Sun and Moon*, &c. ver. 25. parallel to the relations in *Hegiſippus* and *Joſephus*, and predictions in *Joel*, *The Sun ſhall be turn'd into darkneſs, and the Moon*, &c.) he then concludes in the words of this Text, *When ye ſee theſe things come to paſs, know yee that the Kingdom of God is nigh at hand.*

A ſecond Argument you may take from the Preacher, the Baptiſt, whoſe office it was to warn the Jews of this deſtruction, as you may ſee, *Mal.* 4. 5, 6. *Behold, I will ſend you Eliah the Prophet*, i. e. *John Baptiſt* a propheſying, *before the coming of the great and dreadful Day of the Lord, and he ſhall turn the hearts of the Fathers*, &c. directly the Sermon of Repentance, Converſion in my Text, *leſt I come and ſmite the earth* (הָאָרֶץ, *i. e.* in the Scripture phraſe, peculiarly *the land* of *Judæa*) *with a curſe*; the clear interpretation of this Kingdom.

A third Argument you may have from the conſequents in this Text, where the Baptiſt faith it over again to the Phariſees in other words, the μέλλουσα ὀργὴ, *the wrath ready to come*, and the *axe laid to the root of the trees*: and ſo it ſeems this Kingdom was a heavy, ſlaughtering, hewing Kingdom.

And ſo indeed the propriety of the word will bear, (which will ſerve for a fourth Argument) there being two notions of a *Kingdom*; the one as it ſignifies *reigning*, the other as *executing judgment*; the firſt *ruling*, the ſecond *coercing* or *puniſhing*; the firſt *the golden ſceptre*, the ſecond *the iron rod*; that διάκονος Θεοῦ, royal *Officer of God*, being ἔκδικος εἰς ὀργὴν, *Rom.* 13. *an avenger* or *executioner for puniſhment*. And for the matter in hand the caſe is moſt clear, Chriſt was never ſo demonſtrably a King as in that royal act of *revenge upon his Crucifiers*, then was his ſtandard ſet up, his enſign diſplayed, *the ſign of the Son of man appearing in Heaven*; *and they ſhall ſee the Son of man coming in the clouds of Heaven with power and great glory*, *Matt.* 24. 30.

Once more, There is but one interpretation of *this Kingdom of Heaven* that can pretend againſt that which we have now given you, and that is, that it ſhould ſignifie *the preaching of the Goſpel*, which at *John Baptiſt*'s Sermon was not yet preſent, but ἤγγικε, *was at hand*. But how could that be the thing meant, when Chriſt himſelf (who was this King, and his preaching this Kingdom) doth ſtill continue the ſame ſtyle? *Matt.* 4. 17. *Jeſus began to preach and ſay, Repent, for the Kingdom of heaven is at hand*: the other Kingdom was already come in *Jeſus preaching*, but ſtill this *Kingdom is to come*, yet future, though 'twere *at hand*. Yea, and when the *Apoſtles were ſent out a preaching*, which ſure was *the preſence of that Kingdom*, the ſame ſtyle was ſtill continued by them, *Luke* 10. v. 9. ἤγγικεν ἐφ' ὑμᾶς, *the Kingdom of God is at hand upon you*; and then immediately to give the interpretation of *that Kingdom*, they *ſhake off the duſt againſt them*, a direful ceremony, *and it ſhall be more tolerable in that day for Sodom than for that City*, v. 12. the deſtruction that *Sodom* met with, was more ſupportable than this.

I will now flatter my ſelf, that I have given you ſome hints (and 'tis in kindneſs to my Auditory that I do no more) to acknowledge it not improbable, that *the Kingdom of heaven* may have a peculiar ſeparate notion in this and ſome other few places, from that which it ordinarily ſignifies, and ſo denote the fatal final day to the Jews; and that will give our *Baptiſt a preacher of Repentance* juſt as *Jonas* and *Noah* were, God's œconomy the ſame, and the ſtyle but little changed. [*Repent*, for within 120 years the world ſhall be drowned,] was the ſum of *Noah*'s Sermon; [*Repent*, *for within 40 daies Nineveh ſhall be deſtroyed*,] was *Jonah*'s Sermon; and [*Repent*, *for the Kingdom of God is at hand*;] within the compaſs of this generation ſhall *Jeruſalem* be deſtroyed, was the *Baptiſt*'s, the *Chriſt*'s, the *Apoſtle*'s Sermon. And ſo I have done with my firſt difficulty. Gen. 6. 3.

The ſecond will not detain or importune you ſo long; what is here meant by *Repent*: 'tis in a word, the *amending of our lives*, that μετάνοια ἀπὸ νεκρῶν ἔργων, *Heb.* 6. 1. *repentance* not *for*, but *from*, *dead works*, *the giving over the ſins of the former life*. The *Verſicles* before our *Confeſſion* in the front of our *Liturgy* have directed and authorized this interpretation, *Amend your lives*, &c. and all other Languages agree in this Divinity: μετάνοια in Greek, a *change of mind*; תשובה in Hebrew, *returning* or *Converſion*; *Reſipiſcentia* in Latin, a *return* to our *wits* again; and Reformation or amendment of lives, in Engliſh.

Having thus paſt through the rougher part of your task of patience, ſeen what is moſt probably meant by the approaching *Kingdom of heaven*, and what undoubtedly by *Repentance*, (the firſt of which hath brought home the Text very near the preſent condition of this Kingdom: bleſſed Lord, that the latter might bring us home Proſelytes unto the Text!) there is but one ſyllable left behind to exerciſe you, and that is the [*For*] betwixt this *Kingdom* and this *Repentance*; and the importance of it comprehends theſe two things. 1. That Repentance is the only proper Uſe of ſuch direful denunciations; 'Tis the only deſign of God's threats, to extort Repentance from us; the ſame Baptiſt that denounces the approach of the bloody ſlaughtering Kingdom, requires Repentance of his Auditory: *Repent*, *for the Kingdom of heaven is at hand*. 2. That Repentance is the only way of averting that that is now *at hand*, and will otherwiſe undoubtedly invade them: *Repent*, *for it is at hand*.

You ſee the double aſpect of the [μετανοῆτε, *Repent*:] one upon the [βασιλεία, the *Kingdom*;] the other upon the [ἤγγικε, *it is at hand*:] The double propriety of this Grace; firſt, as the Uſe of the Doctrine, ſecondly, as the means to avert the Judgment; to anſwer God's importunity, and to deprecate his wrath: a duty of juſtice to him, and of prudence to our ſelves: an Aphoriſm of Divinity and Policy too; they will both come ſeaſonably to our wants. We had need to make better uſe of the impendencie of God's Judgments, than, God knows, hitherto we have made; and we had need to find out ſome ſtronger Antidote, ſome more approv'd ἀλεξητήριον, than hitherto we have taken: the Baptiſt's [*For*] will be inſtrumental to you for each of them. I begin firſt with the firſt, That *Repentance* is the only proper Uſe of ſuch direful denunciations.

And that I muſt infer, through theſe two ſteps or degrees;

Firſt, That no other Uſe is ſufficient but *Repentance*; and then, That no *Repentance* is ſufficient, but the μετάνοια, the Change, which is here defined.

Firſt, No other Uſe ſufficient but *Repentance*.

To paſs by thoſe ſo frequent, but abominable, Uſes which are made of theſe preſent Calamities; In one, a ſupine ſtupidity, a conſtant wretchleſneſs, an intermitting all the duties of our Callings till the Times be better, and ſo making it impoſſible without a ſecond Miracle, that *Peace* ſhould prove Peace, *i.e.* bring Proſperity after it: In a ſecond, the relieving his melancholick thoughts with a cup of *Lethe*, a ſleeping pill of good-fellowſhip, calling to the Ocean to drown, when the Hills will not be ſo kind as to fall upon him; like *Saul* ſending to the Minſtrel, when the evil ſpirit came upon him; or like his ſecond addreſs, that to the Witch, (for ſuch is the *cup wherein he divineth*) to charm the Judgment that is ready to invade him: In a third, the multiplying of ſins as faſt as God multiplies Judgments, like the Elephants by the blood of the *Mulberies* in the *Maccabees*, the more inraged in our διωμαχίαι, our fightings againſt God, by the bloudineſs of the ſpectacle before us, advancing even to profaneneſs and Atheiſm; like the Emperour that, inſtead of *reforming* or *trembling*, would *thunder back* againſt *Jupiter*: all which I cannot compare better, than to the *effect* of the *famous plague* in *Thucydides*, that ſaith he, *was peſtilential to their ſouls as well as bodies*, *made them* ἀνιδέους & ἀγρίους, *ſwept away civility and humanity as well as men*, *left nothing but ferity and ſavageneſs among them*. To omit theſe, (which ſure are no ſufficient Uſe, none of that καιρῷ δουλεύειν, *ſerving the time*, which can be miſtaken for κυρίῳ, *ſerving the Lord*) many other Uſes there are, with which men are willing to content themſelves; many inferiour vulgar graces the Devil can allow us to be taught by theſe calamities, if by that means he may keep us off from this one grand neceſſary of *Repentance*. When the Whale approaches the Ship, 'tis the Mariner's ſtratagem to throw him out a Barrel or two to ſport with, to keep him from that nobler game he came for, the toſſing and drowning the Ship. When *Xerxes* was in danger in the tempeſt, *Herodotus* tells us of his Nobles, προσκυνήσαντας ἐπιπηδᾶν εἰς τὴν θάλασσαν, *they made their obeiſance and leapt over-board to ſave their Prince's life*. And ſo when the *Leviathan* in the Text, a devouring denunciation makes towards us, that naturally delights in that charitable cruelty, the toſſing and drowning the ſinner-part of the man and ſtate, wounding the veſſel through the ribs, ſhipwrecking the affections, the luſts, the reigning ſin, the Heathen Prince, the Devil in it, (that grand important work, that joy of ſuch Angels or Meſſengers of Heaven, that (to them ſo delightful) game of Repentance) ſome lower meaner veſſels we have to caſt out to it, ſome inferiour contents to ſacrifice, ſome Nobles to leap over-board, ſome very vertues and graces we can have our great Pilot Satan's leave to retribute to theſe ſtorms, theſe denunciations, ſo the body of reigning ſin may be kept unſhipwreck'd, ſo that fatal work of *Repentance* may not be required of us.

One or two not inconſiderable Graces theſe Times may already have wrought in the moſt of us: In one man, perhaps, *contempt of the World*, having by our preſent miſeries learn'd ſo much of the contemptibleneſs of it, and by the world's contemning and affronting of us, had provocations to all returns of contumely and revenge on a *villanous World*; and he that upon ſuch unworthy

uſage,

uſage, ſuch barbarous, reproachful, incenſing behaviour, can but hold up a ſlight quarrel with this petulant enemy, charge it with ſome unkindneſs, and in that pet break off that ſtrict League of friendſhip, vow never to love the unkind, treacherous, falſe World ſo well again, perſwades himſelf he hath made a moſt excellent ſanctified uſe of theſe Times. I confeſs I am glad to ſee ſuch quarrels, glad that any thing can allay that mad paſſion, that λιθομανία, as *Iſidor* calls it, that *fury of love* and doting on our earthern Gods, glad that they that have been ſo long tormented in their own Gallies, *ſuo calculo damnati ad metalla*, by their own tyrannical covetous minds condemn'd to that old *Roman* puniſhment, *a digging and hewing in the Minerals for ever*, are by the bounty of theſe ill Times, return'd from their thraldom, their captivity before their year of *Jubilee*, expell'd from theſe Gallies, baniſh'd out of this Inquiſition; glad, that the World's forſaking of us, can work any degree of cure on our fits of ſpleen, our hypochondriack paſſions to the World. 'Tis poſſible that the man thus diſpoſſeſt of his old Familiar, may at length have hoſpitable thoughts for ſome nobler gueſts, that the ill uſage from the Harlot may bring the Spouſe into favour again, that the ſenſe of the *ill Maſter* that we have drudg'd under ſo long, may make us ſeek out ſome more gainful ſervice; that the unproſperouſneſs of the arm of fleſh, the ſeveral failings of the Second cauſes which we have idolized ſo often, the many deluſions and ill ſucceſſes we meet with in the world, may make ſome forſake thoſe Atheiſtical colours, and bring in Proſelytes to Heaven; and ſo, this contempt of the World, may be a piece of procemial piety, an uſher or Baptiſt to *repentance*: but till it be thus improv'd and built upon, till this excellent piece of Philoſophy be, as *Clemens* ſaith of the Pagan School, τελειμίαν διὰ χριτῦ, baptized by that Baptiſt, chriſtianiz'd by the addition of *Repentance*, till the thorns that are now in the fleſh, enter to the pricking and wounding of the heart, to the letting out all worldly truſts and aiery hopes out of it, till he that is fallen out with this world and his Ægyptian Maſter there, come with him in the Goſpel unto Chriſt in queſt after the bleſſed heavenly Maſter, *running, and kneeling, and asking, Good Maſter, what ſhall I do* to get my portion in another World? and purſue Chriſt's directions to the utmoſt in that deſign; that contemner of the World muſt ſtill know, he hath not yet taken out the Baptiſt's Copy, not made ſuch uſe of the Doctrine of the Rod, as is expected from him, he is not yet advanced ſo far as to *John*'s *Baptiſm*, to that [ὀν ὀλίγω χριτιανὸς] *the ſo much as almoſt a Chriſtian*, which the Baptiſt could have made him. O then let him go on to the perfection of the Text, not ſatisfie himſelf with that uſe of it.

In another, perhaps, the complexion of the Times have had a yet nobler influence, inſpired him with a perfect valour, an athletick habit of Soul, a contempt of Life it ſelf, brought him to a dreadleſs approach of that ſupreme terrour; and that not only the *martial man*, whoſe calling is to *beard that Lion*, but even *the ſoft Courtier*, who had imbibed no ſuch bold principles; 'tis now no news to hear Death kindly treated. We can think of Death as of a Preferment, of the Grave as one of the greateſt Dignities in the Church, and not only ἐπαινῦν, but μακαρίζειν, bleſs this enemy, (when we have not ſo much meekneſs or charity for any other) count them happieſt and bleſſedeſt that come earlieſt to it; each diſcontented *Jonah* hath his [*Take, I beſeech thee, my life from me*;] the whole Kingdom is become wilderneſs, a many prickly Juniper-trees ſcattered every where in that wilderneſs, and an *Eliah* ſate down under every one of thoſe Juniper-trees, [*a ſighing out his requeſt for himſelf, that he may die*; *It is enough now, O Lord, take away my life:*] and I ſee, this paſſeth with ſome for a ſpecial piety and mortification; which, let me tell you, conſidered aright, is an act of the ſulleneſt Atheiſm, a fellonious intent againſt themſelves, which becauſe (like *Saul*) they are too cowardly to execute with their own hands, God muſt ſupply the Armour-bearer's place, be call'd in to do it for them. But I am not ſo uncharitable to think that all our thoughts of kindneſs to death, are the congelation of ſuch black melancholick vapours; 'tis, I hope, in ſome an obedience to *Plato*'s precept, the πειρᾶσθαι εὐσχημονῦν, the endeavouring to behave ones ſelf comely in whatever fortune, a Chriſtian ſubmiſſion to God's will in either of the δοῦοι πλόοι, which way ſoever the œconomy of providence diſpoſes us, even as far as to death it ſelf; no hatred or ſatiety of Life, but an indifference to either lot; the hating Life only as we are commanded to *hate our Parents*, not with an abſolute, but comparative hatred, (the denotation of the Hebrew שנא) only chuſing the reſt, preferring the dormitory, the being aſleep in Chriſt, in Paradiſe with Chriſt, rather than to be in thoſe uneaſie poſtures, laborious marches, that an Hell on earth provides for us. And then, I ſhall commend your righteous judgment; but yet ſtill, not flatter you that this is a ſufficient Uſe of this Baptiſt's Sermon, *of the preſent impendency of God's puniſhments*. Thou may'ſt not only be content, but *wiſh to die and be with Chriſt, which is far better*, more deſirable even to the carnal man, moſt gladly exchange the torments of a brittle life for the joys of an Eternity; and yet not have depoſited the luſts and baſeneſſes of this nauſeated life: the former is but an act of the Judicative faculty, a concluſion that ſuch premiſſes once conſidered cannot chuſe but extort from us; but the other is an act of the Will, which is not ſo eaſily brought to perform its duty, to mortifie the fleſh with the affections and luſts, *the work of Repentance* here required of us. And I beſeech you, let us not be too confident that we have performed our task, though we could reſolve to be content, nay, glad, *to die with Chriſt*, (for ſo you know, *Peter* could do, and deny and blaſpheme him after it) unleſs we have that ſecond Martyrdom, (that *Cyprian*, or ſome body in his diſguiſe, hath wrote a Book of) that vital Martyrdom of our exemplary, ſaintly, *penitent lives* to improve and conſummate t'other: and ſo ſtill, we are not got ſo far as *Repentance*; we require more ſtorms, more thunderbolts, more rouzing tempeſts, more preſſing calamities yet, to drive us thither.

A third ſort may have arrived to a third and greater degree of proficiency yet in the School of Judgments, to a *reſolution and practice of Patience* under God's hand, how heavy ſoever it prove; and yet, let me tell you, come ſhort of *Repentance* ſtill: for, I beſeech you obſerve, there is a double ſubmiſſion unto God, to his *will*, and to his *wiſdom*: that to his *will reveal'd* as well as *ſecret*;

reveal'd

reveal'd for the duties, ſecret for the ſufferings of this life; the firſt in an *active*, the ſecond in a *paſſive obedience to Heaven*. The ſubmitting to God's *will* in *ſuffering* what he lays upon us, (the utmoſt degree of *Patience* that the moſt of us attain to, and when we have done that, think our ſelves *Champions* and *Martyrs* of the *firſt magnitude*) is but a very *moderate degree of Chriſtian fortitude*, that which Chriſt needed not have aſcended to the Croſs to preach unto us; a man muſt be a kind of mad Atheiſt to come ſhort of that; for what is it but Atheiſm, to think it poſſible to reſiſt his will? and what but madneſs to attempt it? 'Tis that high Philoſophy of ſubmitting to his *wiſdom*, the *acknowledging God the beſt chuſer for us*, the *ſtripes which he ſends*, far fitter for our turns, than all *the boons we pray for*; his *denying of our demands*, the *divineſt way of granting them*, and, in a word, the reſolving that whatever is, *is beſt*, whatſoever *he hath done*, *beſt to be done*, whatſoever *permitted*, *beſt to be permitted*, (οὐχ ὁ γ' ἄνυδε διὸς τάδε γαίρειν, *that very fury and madneſs of earth and hell, is a piece of God's œconomy*) whatſoever is *revealed to be his will by its coming to paſs among us*, is (though the *Actors* in that *Tragedy* ſhall pay dearly for it, yet) better and more deſirable and eligible for us, than all friends and Patron-guardians in *heaven* and *earth*, yea, and our own *Souls*, could have contrived and choſen for us. The good *Hezekiah*'s [*Good is the word of the Lord which he hath ſpoken*] when it denounced *deſtruction to his whole family*; old *Nahum*'s גַּם זֹאת לְטוֹבָה. *even this for good*, to the *heavieſt news* that ever came, ſo oft repeated, that we find him in *Elias Levita* ſurnamed *Gamzo*, *Even this*, the firm adherence to the *truth* of that Apoſtolical Aphoriſm, that *all things tend to good to them that love God*, from *tribulation* through ſeven degrees to *ſword or death it ſelf*, and the *forming all our lives* by the plaſtick vertue of this one Article; this ſubmiſſion, I ſay, to *his wiſdom*, ſuperadded to that other to *his will*, and that attended with its natural conſequent, *a rejoycing in tribulation*, is the leſſon *God's rod muſt teach us*; yea and ſubmiſſion in *actions* as well as *ſufferings*, to his *precepts* as well as to his *decrees*, *doing chearfully* as well as *patiently enduring his will*; or elſe we are ſtill but punies in St. *Paul*'s Academy, but triflers in the School of the *Croſs of Chriſt*.

Once more, *Denunciations of God's wrath* may ſet us a *praying oftner than we were wont before*, make us aſſiduous and importunate in that duty: The *tempeſt* in *Jonah*, may caſt the *heathen Mariners* upon their knees, *crying every man unto his God*; and yet for want of the *clean hands to ſpread forth towards Heaven*, of the *new Soul* to exhale *and breath forth thoſe prayers*, the livelieſt of thoſe flames, like all thoſe which our earthy fire brings forth, faint and extinguiſh long before they come to that Region *of purity*. 'Twas the blind man's Divinity, *Now we know that God heareth not ſinners*, a principle of blind Nature; and *Hierocles* a Philoſopher deſcants excellently upon it, *The ſacrifice of ſuch unreformed fools is but* πυρὸς τροφὴ, *but a feaſt for the fire to prey on*, *their offerings to the Temple* ἱεροσύλοις κειμήλια, *a prize for the ſacrilegious to ſeize on*; *the wiſe man is the only Prieſt*, *the only friend of God*, μόνος οἶδε εὔχεσθαι, *the only man that knows how to pray*, *offering up himſelf for a ſacrifice*, *hewing his lower Soul into an Image*, *his upper into a Temple of his Deity*.

I might ſhew you ſome more of theſe inferiour uſes, imperfect ſudden motions, that theſe judgments may have forced from us; and ſo ſtill like Chymicks in the purſuit of the *Philoſopher*'s *Stone*, we meet with may handſome Experiments by the way, pleaſe our ſelves in our journey, though never attain to our journeys end. Theſe ſad Times, and this forced ſtudy and contemplation of God in his Judgments, may have caſt us upon ſome conſiderable Chriſtian vertues, and yet not advanced us within any ken of that great tranſcendent treaſure, to which all the *ignis* and the *ſulphur*, the *fire* and the *brimſtone* of his Judgments, that vaſt expence of thunder-bolts, to the emptying of his Armory, was deſign'd. *Repentance* is a higher pitch than any or all of theſe, and 'tis only *Repentance* is the proper Uſe of this ſad Doctrine; and not all kinds that paſs under that Title neither: and that muſt be ſhewed you in our next ſtage.

And firſt, the *Repentance* we ſpeak of, is *not Sorrow*, whether for *miſery*, or for *ſin*. For *Miſery*, that ſluce which lets out ſuch rivers of tears, which get away all the cuſtom from *godly ſorrow* or *humiliation*: Such *ſorrow* as this, is admirably deſcribed by God, *Hoſ.* 7. 14. and call'd *aſſembling themſelves for corn*, faſting and praying only upon the loſs and for the recovering of worldly plenty; and this, it ſeems, very reconcileable with all the impiety in the world, for it follows, [*and they rebel againſt me.*] Nor bare *ſorrow* for *ſin* neither, that which ſome men call *Repentance*; and by ſo doing, have fill'd Hell with none but *Penitents*; for I am confident there is not an unhappy creature there, which hath not both theſe parts of *ſorrow*, both for his *miſery*, and for his *fall* that betray'd him to it; had he not, Hell were not half ſo much hell as 'tis, two of the ſoreſt tormentors would be miſſing, the ſenſe of the flames, and the gnawing of the worm, the one *extorting the tears*, the other the *gnaſhing of the teeth*.

Nor, ſecondly, *Humiliation* alone, though that were a great rarity to be found among us: for though that might prevail to avert or defer ſecular calamities from a Kingdom, as it did from *Ahab*, (and therefore our *Satan* that *accuſes* this Nation *day and night* before God, will not allow us this *common grace*; after all our ſufferings, *the whole Nation*, God knows, is as unhumbled as ever) yet will not a bare *humiliation* under *God's rod* be accepted for a ſufficient return, when *Repentance* and *change* is call'd for.

No nor, thirdly, *the ſudden paſſionate motions toward Reformation*, the ſhooting up of the ſeed in the *ſtony ground*: many ſuch weak falſe conceptions there are in the world, and an ἄκμασις, or *ſpeedy abortion*, the common fate of them all; like the Goats in the Philoſopher, *that give milk when they are ſtung*, but never elſe: *When he ſlew them they ſought him, and turned them early and*

enquired after God. Every one of these is but a poor imperfect paiment of that *great arrear*, that *God's terrors and imminent Judgments are come*, like the δεῦρο in the Gospel, to arrest us for it; and if we do not *presently make our peace with our adversary*, by rendring him that only *royal tribute*, the *sincere, impartial, uniform obedience* of our *whole age to come*, and counting the *time past of our lives sufficient to have wrought the will of the Gentiles*, give our selves up *a living and voluntary sacrifice to Christ*, first *to be slain before him*, then *brought forth* (like *Antinous* on *Hanmer*'s Ἀλλ' ἤδη κεῖται, ἰδοὺ ἔκκειται τάφρῳ, *there lies the sin, laid out a spotted Corps, this hath brought all the misery upon us*) *and then offered up upon his Altars so many devoted mortified new creatures, that have the addition of Fire to that of Air and Water in the mixture, the active, vital, as well as the sighing, weeping penitentiaries*, (the imitation of the *Sacrifices* of old, χρυσοκόλλητα κέρατα, *gold pour'd about the horns of the Sacrifice*) not only the Ox or bestial part slain, *but righteousness and mercy to the poor* used as the Ceremonies of *breaking off our sins*, of saying that sacrifice, (as in the Primitive times, no *Penitent* was *re-admitted to the Church*, without προσφορὰν, or *alms-deeds*, and for him that was in the Church, there was yet no *coming to the Sacrament*, without an *Offertory*;) then still, after all this passionate variety, hath God's message not yet had audience from us, and till God may be heard by us, there is small hope that we shall ever be heard by God; for *Repentance* is not only the only Use of the denunciation, but withal the only preservative or phylactery, *the only way of averting the Judgment which is now at hand*, my last particular, *Repent, for it is at hand.*

And here I shall be able but only to draw you a Scheme of what I had design'd you, a rude draught of dead lines, and not venture to importune your patience with a ζωγράφησις, but only tell you that I had purposed,

1. To explain to you that mystery of Scripture, *The distribution of God's Judgments into reversible and irreversible.*

And 2. to give you the mark or character in Scripture discriminating the one from the other: the *reversible* under *God's word* only, the [*Nineveh shall be destroyed*] and yet *Nineveh* repents, and *Nineveh* is not destroyed. The *irreversible* under *God's Oath* also, *Though these three men were in it, Noah, Daniel, and Job, as I live, saith the Lord, they shall deliver neither sons nor daughters*, &c.

3. The commonness and frequency of the motion, of the προκοπὴ, or proficiency of one of these states into the other, the change that some addition of judgments, and years, and sins, and intercalary mercies, may make in God's decrees, their improvement into *irreversible.* Thus is it very possible, that upon the first breaking out of these Judgments upon this Land, the beginning of this rouzing Sermon, the fate and state of this Kingdom might be a *reversible* mutable state, like the Souls of men in *Maximus Tyrius*, ἀμφισβήσιμος καὶ ἐν μετεώρῳ, in a *pendulous middle posture.* But since the prodigious unkindly working of these medicinal inflictions, as of the *bitter water* in the trial of *Jealousie, making the thigh to rot, and the belly to swell*; since to all the sins that before we had borrowed from our Neighbours, we have added so many more from the Fiends and Furies, to the rifling and impoverishing, as it were, of Hell it self; since those Armies of high *uncleannesses*, of *lies*, of *crafts*, of *multiplied oaths*, a strange discordant grating harmony in the ears of God, of *sacrilegious rapines* and *prophanations*, of----- (I beseech you save me the pains of confessing them for you) that *sin* might be *exceeding sinful*, and destruction exceeding destructive; and (after some intermission of Judgments, but none of provocations) since a Dove-like embleme of peace hath been hovering over our heads, but not permitted to rest upon us, disclaim'd and driven out of our Region as a Vulture or Scriech-owl, the most ominous hated enemy; since the concurrence of all these, I say, 'tis also as possible we may be now improv'd and advanc'd to our full measure.

But then 4. I should have shew'd you also *the indiscerniblenes (to the eye of man) of the difference of these distant states, till God by his promulgate Sentence have made the separation*; (we have not such skill in Palmestry, as to interpret the lines and strokes in God's hand, which hath been long upon us; nor in Symptoms, as to judge whether ὀλέθριον χάρτα λίαν, whether it be infallibly mortal or no) and from thence *the possibility* yet, that it may not be too late for us *to return and live*, to set God a Copy of *repenting.* But then,

5. Till this be done, every minute we breathe, we suck our poison, we run upon all the Spears and Cannons in the World; nay, if God should hear us before we have answered him, if *Mercy* should interpose, before *Repentance*, and *Reformation* make us capable of it, that very *Mercy* were to be deprecated as the greatest *Judgment* in the world, a kind of Hell of desertion, a [*why should ye be smitten any more?*) a not vouchsafing us the medicinal stripes, a deliveriug us up to our selves as to the fatallest revengefullest enemies, the most mercilesse, bloodiest executioners. God may spare us in wrath, relieve us in fury, give us a treacherous settlement, a palliate peace, (the saddest presage and fore-runner imaginable;) and such it is sure to be, if the surface of the flesh be healed, before the βάθος καρδίας, the depth of the wound in the heart, be search'd and mollified, if God *repent* before we *repent*: and against such mercies we have more reason to pray, than against all the πύρωσις and intestine flames, all the *Tophets*, and Purgatories, and Hells, that the fury of men or devils can kindle within our coasts. The same motive that made St. *Basil* call for his *Fever* again, to wit, if the recovering of his Health were the re-flourishing of his Pride, may move us to pray for the continuance of this State-fever, till our impeni-

impenitent hearts be humbled. I will make you my Confessors; till this Kingdom be really and visibly the better for stripes, I cannot without some regrets, some fears of uncharitableness, pray absolutely for peace for it. *Lord, purge us, Lord, cleanse us with thy sharp infusions, cure and heal our Souls with the Corrosives of thine; and though thou mayest spare that charge, spare not thy Rod and thine Oil in the use of them: but till then, Domine, Domine indulgentiam hanc, Lord, we crave not of thy indulgence*; we are undone, if thou be too merciful, we tremble to think of our condition, if thou should'st give over thy Cure too early, if thou should'st tear off our plaisters and our flesh together, restore our flourishing, before thou hast humbled and chang'd our Souls.

I have done with my last particular also.

Please you now but to spell these Elements together, the sad threats of a direful Kingdom, the but one word between us and that, only *Repentance*, to sanctifie it to us, and avert it from us, the Baptist miraculously born to preach it to them, and the same Voice now crying in the Wilderness to this Nation, in the midst of a whole *Africk* of Monsters, a Desart of wilder men: and if this Raven sent out of the Ark, the place of God's rest in Heaven, thus long hovering over this Earth of ours (going to and fro only on this errand, to see whether the waters be dried up from off the Earth, whether the Deluge of sin be abated) may not yet be allowed some rest for the sole of her foot; if at the heels of that, the Dove-like Spirit moving once more upon the Waters, may not find one Olive-leaf among us to carry back, in token that we are content to hear of Peace, to be friends with God; if having *Moses* and so many *Prophets*, the rod of the one so long on our shoulders, and the Thunder of the other in our ears, we cannot yet be brought this *day to hear* this *voice*, this *φωνὴ κράζουσα*, this clamorous importunate voice, *Repent*, or perish irreversibly; I must then divert with that other Prophet, with an [*O altar, altar, hear the word of the Lord.*] because *Jeroboam*'s heart was harder than that, with an [*O earth, earth, earth,*] with a [*Hear O heaven, and hearken, O earth,*] flie to the deafest creatures in the world, because I can have no better Auditors. In this case, Preaching is the most uncharitable thing, apt only to improve our ruine, like breath when it meets with fire, only to increase our flames: there is nothing left tolerably seasonable but our Prayers, that our hearts, being the only whole Creatures in the Kingdom, may at last be broken also; that by his powerful, controlling, convincing Spirit, the proud Atheistical spirit that reigns among us, may at last be humbled to the dust; that in the ruine of the Kingdom of Satan, his pride, his sorceries, his rebellions, may be erected the humble heavenly Kingdom of our Christ, that meekness, that lowliness, that purity, that mercifulness, that peaceableness, that power of the Gospel-spirit, that we may be a Nation of Christians first, and then of Saints; that having taken up the close of the Angels Anthem, *Good will towards men*, we may pass through *peace on earth*, and ascend to that *Glory to God on high*, and with all that Celestial Quire ascribe to him the Glory, the Honour, the Power, the Praise, *&c.*

God is the God of Bethel.

The V. SERMON.

GEN. 31. beginning of *ver.* 13.
I am the God of Bethel.

THE ſtory of God's appearing to *Jacob* at *Luz*, *Gen.* 28. is ſo known a paſſage, ſo remarkable even to children by that memorative topick, *the Ladder and the Angels*, that I ſhall not need aſſiſt your memories, but only tell you that that paſſage at large, that viſion and the conſequents of it, from the 12 *ver.* of the 28. to the end of the *Chap.* is the particular foundation of the words of this Text, and the riſe which I am obliged to take in the handling of them. That *hard pillow* which the benighted *Jacob* had choſen for himſelf in *Luz*, (and became ſo memorable to him by the *viſion* afforded him there) he *anointed* and *conſecrated*, as it were, *named it anew*, on that occaſion, into *Bethel*, the *houſe* or reſidence *of God*, conſecrated it into a Temple, ſolemnized that Conſecration, endow'd that Temple with a vow and reſolution of all the *Minchahs* and *Nedabahs*, acts of obedience and free-will-offerings, duty and piety imaginable; and the whole buſineſs was ſo pleaſurable and acceptable to God, God's appearing to him, and his returns to God, that in the words of my Text (twenty years after that paſſage) God puts him in mind of what there paſs'd and deſires to be no otherwiſe acknowledg'd by him than as he there appeared and revealed himſelf, *I am the God of Bethel*, &c.

For the clear underſtanding of which, it will be neceſſary to recollect the chief remarkable paſſages that are recorded in that ſtory, and ſeem to be principally refer'd to here; and then I ſhall be able to give you the ſurvey and the full dimenſions of *Bethel*, the adequate importance of this Text.

And the paſſages are more generally but three.

1. God's ſignal promiſes of mercy and bounty to *Jacob*, emblematically reſembled by the *Ladder* from Earth to Heaven, God ſtanding on the top of that, and the Angels buſie on their attendance, aſcending and deſcending on it; and then in plain words the embleme interpreted, the hieroglyphick explained, v. 13, 14, 15. *I am the Lord God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it*, &c. *And thy ſeed ſhall be as the duſt of the earth*, &c. *And behold* (there is the ſignal Promiſe I told you of, that belongs to every Pilgrim Patriarch, every toſs'd itinerant ſervant and favourite of Heaven, that carries the ſimplicity and piety of *Jacob* along with him, though he be for the preſent, in that other title of his, *the poor Syrian ready to periſh*) *behold I am with thee, and will keep thee in all places whither thou goeſt, and will bring thee again into this Land: for I will not leave thee until I have done that which I have ſpoken to thee of.*

The ſecond paſſage is, *Jacob*'s conſecrating of this place of God's appearance, anointing the Pillar, and naming it *Bethel*, in the 18 and 19. verſes.

The third and laſt is, *Jacob*'s vow unto God on condition of that his bleſſing him, ver. 20. *And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, ſo that I come to my Father's houſe in peace, then ſhall the Lord be my God, and this ſtone which I have ſet for a pillar ſhall be God's houſe, and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.*

Theſe are the three principal paſſages in that ſtory; and in relation to each of theſe, I am now obliged to handle the words, and conſequently to divide them, not into parts, but conſiderations, and ſo look on them as they ſtand.

Firſt, in relation *to God's promiſe* there made; and ſo firſt, *God is the God of Bethel.*

Secondly, in relation to this *dreadful, this conſecrated Place*, as *Bethel* ſignifies the reſidence, *the houſe of God*; and ſo ſecondly, *God is the God of Bethel.*

Thirdly, in relation *to Jacob's vow there made*; and ſo thirdly and eſpecially and moſt eminently *God is the God of Bethel*, as it follows in the verſe, *I am the God of Bethel, where thou anointed'ſt a pillar, and vowed'ſt a vow unto me.*

I begin firſt with the firſt of theſe, The relation of the words to God's appearing, and making promiſe to *Jacob*; ſo *Ego Deus Bethelis*, *God is the God of Bethel.*

And in that firſt view you will have tender of three ſeverals: I will give you them as they riſe.

1. That *God takes a great deal of delight in making, and recounting of promiſes made to his Children:* the free omnipotent Donour of all the treaſures of the world, is better pleaſed to behold himſelf our Debtor than our Prince, triumphs more in his punctual fidelity, than his ſuperabundant mercy towards us; he that loves us paſſionately, that once put himſelf into a dropping ſweat in a mere agony of love, pour'd out his heart blood in that paſſion, that delights to do us good, joying more in diſpenſing favours and obligations, than any man living in receiving them, doth yet more affectionately rejoyce and triumph in ſeeing himſelf engaged and obliged to us, in being faithful and juſt, (which relates to his performing his engagements, that which by promiſe he

he hath bound himself to do, and so becomes his righteousness, and his payment of dues) then in the honour of being unlimitedly free to pour out acts of all mercy and unexpected bounty, matters of absolute choice whether he will do them or no. In the very story of which this Text is a part, God certainly might have snatched *Jacob* by what means he pleased, conducted him home to his Country upon that one score of his free mercy, (as well as he may bring his chosen to Heaven merely by acts of free Grace) but you see, he chuses to do it on that other style, *as he is the God of Bethel*, that ever since the mutual compact betwixt him and *Jacob* there, hath stood obliged to this *poor Syrian*, and must deny *himself* if he be not constant to *Jacob*. Thus *Deut.* 7. 9. *The Lord thy God he is God*: and the only attribute that there he proclaims him in, is that of *the faithful God*; *the faithful*, and that further insisted on, *which keepeth Covenant* and *Mercy*; first *Covenant*, and then *Mercy*: and so *Isa.* 49. 7. *Because of the Lord that is faithful*. And how many times is this style repeated in the New Testament, *God is faithful, who will not suffer you to be tempted above what you are able*; and, *God is faithful, which will not forget your labour of love*, &c. is as exact and punctual in performing Covenants, as strictly accurate in fulfilling of bargains, as the most covetous griping Merchant on earth would require his Chapman to be? And the reason or design of this method of Heaven, the aim of this œconomy, is presently discernible also.

First, to regulate and moderate the expectations and hopes of men, which are apt to be very sanguine and very precipitous, hoping proportionably to God's power, *i. e.* infinitely, unlimitedly, whatsoever our carnal hearts can aspire to, to have sins pardon'd before they are mortified, *to see God* without any kind of purifying. Whereas this God of *Bethel*, that will be look'd upon only as such, must be required to do no more than he hath promised to do; our hopes must be terminated in his revelations of his will, not whatever he may do by his infinite free Power, and Grace, but what he in wisdom hath thought good to promise, as the Rector of the Universe, not as an absolute irrespective Donor; and that is so far from a confinement or restraint, that it is a mighty inhancement of the mercy. His promises being generally conditional promises, and so exacting all manner of sincere honest endeavours towards cleansing, reach out to us, together with the mercy offer'd, an ingagement of that purity and that sanctity, which, if it may be wrought in our hearts, is far the greater blessing of the two, hath more of divine and heavenly treasure in it, than the rescuing out of a fullen *Laban*'s clutches: and so, as 'tis observed of *Pomponius Atticus*, that by lending to the poor, and requiring payment again of the loan at the day appointed, he did more good than if he had absolutely and freely given, taught them Justice and industry, as well as reliev'd their wants, (and the two former the far richer Donatives;) so God by this course of promises, conditional promises, conditional liberality, gives us duty and piety also into the bargain, all manner of obligations to it; and so is a through *Paraclet*, an *exharter* and *comforter* both, puts *Jacob* in mind of his vow'd necessary obedience, by the mention of the promises made in *Bethel*: and that is one prime aim of this method, of *God's magnifying himself* in this relation.

A second (benefit at least to us, and consequently) aim in God there is, to *teach* us by this copy, *discipline* us by this example, that we take care to allow God our proportionable returns, to be as just with God, as punctually faithful in all our promises to him, as forward to put God in mind of what we have obliged our selves to perform to him, as he by proclaiming himself here *the God of the Promises in Bethel*, and in so many other places, *the God of Abraham*, *i. e.* that God that made so many promises to *Abraham*, (in which all the people of the world are concern'd) hath done unto us. This were an admirable lesson from hence to be transcribed into our hearts, to have our frequent set (weekly or monthly) audits with God, to tell him freely how much we are in his debt: not only to recount those desperate arrears, the sins committed for which we come now for pardon, but especially the obligations enter'd, which we might set our selves bodily to perform, most freely and chearfully commemorating before him, not only the θεῖαι παραγγελίαι & ἱεροὶ νόμοι, the Divine admonitions and holy laws, whisper'd inarticulately in our hearts, which the heathen *Porphyry* tells of, the obligations that lie upon us as men and creatures, and must be discharg'd by us, if ever we aspire to the dignity of Christians or Saints, πρῶτον δεῖ ἄνθρωπον εἶναι, εἶτα θεόν, we must approve our selves Men first, and then Christians, live a reasonable, before we are ever capable of the Angelical life, (first, that which is *natural*, and after that which is *spiritual*;) but also the promises and engagements of an higher indenture, those of the Christian, either that one standing obligation entred at the *Font*, which must be resolv'd to have a close influence upon every minute of the Age after, or moreover all the many penitential resolutions, all the occasional quarrels against sin, the indignations and vow'd revenges on those boutefeux that have so disturb'd our peace with Heaven. Would we but spend our time in this recounting and discharging of promises and obligations, pay God his plain dues of obedience, that which we are most strictly bound to by the law of Christ, and for which our hands are so many times producible against us, we should not need much to take up our thoughts with the pride or confidence of our free-will oblations, the boasts of our charities and alms toward Heaven: he that would but consider that to be *faithful* (as in God toward men, so in man toward God) signifies not so much *to believe* the promises *of others*, as to *perform* our *own*, that the Faith by which the just do live, consists in the paying of our vows to Christ, as well as depending on his blood or promise for Salvation, would endeavour to recover Christianity and Faith to a better reputation in the world than now ordinarily seems to belong to it, would live more justly and more Christianly than he doth. And let that serve for the first part of your prospect, the first observable in the first view.

The second thing from this Title of God's, as it refers to his promises of mercy to *Jacob*, made in *Bethel*, and repeated now at his departure from *Laban*, is this, That God would have us *consider the blessings we enjoy*, and observe particularly *how* and whence they descend to us. This is the direct end of this vision to *Jacob*, ver. 11, 12. *Lift up now thy eyes, and see, All the rams*, &c. The thriving of that stratagem of *Jacob*'s, the invention of the *peeled rods*, whereby he was grown so rich, Chap. 30. in despite of *Laban*'s malice, God will have ponderingly considered, and imputed as an act of his special interposition or providence, partly in justice, that the covetous *Laban* should not too much oppress him,

[*I have seen all that Laban doth unto thee*] partly to make good his promise at *Bethel*, made then, and now most particularly perform'd, *I am the God of Bethel*. And, believe it there is not a duty more necessary, and yet more negligently perform'd, more fruitful, and nutritive of piety, and yet more wretchlesly despised and intermitted, than this; this of observing this *Ladder from Heaven to earth, of beholding all the good things that we lawfully enjoy, descending in an Angel's hand, and that fill'd (as the pitcher out of the well, or as* Aaron's *Son's hands from his Father at the entering on the high Priest's office) from the hand of God standing on the top of the Ladder*. He that would thus critically examine his estate upon interrogatories, put every part of it upon the rack and torture, to confess without any disguise from whence it came, whether down the *ladder from Heaven*, or up *out of the deep*, (for there, it seems by the Poets, *Plutus* or Riches hath a residence also) by what means it was convey'd, by whose directions it travell'd into that coast, and what the end of its coming is, and so learn the genealogy, as it were, of all his wealth, would certainly acknowledge that he were fall'n upon a most profitable enquiry. For beside that he would find out all the ill-gotten treasure, (that Gold of *Tholouse*, that is so sure to help melt all the rest, that which is gotten by sacriledge, by oppression, by extortion, and so take timely advice to purge his lawful inheritance from such noisome, unwholsome acquisitions, and thrive the better for ever after the taking so necessary a purgation) he will, I say, over and above, see the original of all his wealth, all that is worthy to be called such, either immediately or mediately from God: immediately, without any cooperation of ours, as that which is left us by inheritance from honest Parents, (our fortunes and our Christianity together;) mediately, as that which our lawful labour, *our planting and watering*, hath brought down upon us, wholly from God's καρποφορία or αὐξησία, *his prospering* or *giving of increase*. And when we have once thus discern'd the peculiarity of our tenure, only that of *allodium*, not from any, ἀλλ' ἢ ἀπὸ Διὸς, *but from God*, (as the Lawyers have derived that word) all that we have held *in capite* from Heaven; As this will be the sweetning of our wealth to us, give it a flavor or an high taste, whensoever we feed on it, more joy in one well-gotten morsel (*the festival of a good Conscience*) than all the τραπεζαι or μερίδες, the portions fetcht from the bloudy polluted Heathen idol-Altars ever would afford us; so will it inflame our Souls toward so Royal a benefactor, teach us Piety from our fields and coffers, (as even *Aristotle* can talk of his εὐτυχία φιλόθεος, *that rich men will love God, if for nothing else, yet because he hath done them good turns*; and *Hippocrates*, that *though the poor did generally murmure and complain, yet the wealthy would be offering sacrifice*) yea and inspire our whole lives with an active vital gratitude, by the *use* of this wealth to demonstrate and acknowledge *whence* we have received it, by refunding and imploying it not on our own wayes, our own humours, our own vanities, but as that which God hath convey'd into our hands as into an Ecclesiastick treasury or *Corban*, a store-house of God's, whence all his poor family is to be victual'd; that which God pours out of Heaven into our hands, being as particularly markt out for charitable, pious, *i. e. heavenly uses*, as that which by the bounty of men is intrusted to us particularly for those ends, and every *rich man* as directly and properly a Steward of God's, to feed his household when they want it, and as strictly responsible for this Stewardship, as ever the ἀντιλήπτεις & κυβερνήσεις were, the auxiliary Governments, the Deacons in the ancient Church, ordain'd by the Apostles for that charitable Ministery. You remember the πτωχοδοκεῖον, the *poor man's tithing* among the Jews *every third year*, and till that was paid in *Deut.* 26. 12. *and given to the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates and be filled*, their estates are to be counted profane and unhallowed, no looking for a blessing from God's holy habitation *verse* 15. He that sacrifices all to his own desires, be they in the eye of the world never so blameless and justifiable, to his own belly, his own back, nay his own bowels, (as his own good nature and not Christian charity suggests to him) he that hath not a month *Abib*, a green stalk, a first-fruits for Heaven, an effusion of bounty, to consecrate and bless all that is kept for his own necessities, is either very unkind or very imprudent; either sees not from whence he hath receiv'd, and that is Atheistical stupidity; or else never thinks of *securing* his tenure by the payment of his homage, of making so much as acknowledgment to this God, whose providence hath so wholly enrich'd him, *the God of* this *Bethel* in the Text, and that is the unthriftiest piece of ingratitude, the wildest and most irrational ill-husbandry in the world.

The third and last observable in the first view, in order to the promises of *Bethel*, is this, that our prayers and humble dependence on God, is the means required to actuate God's promises, to bring down his blessings upon us. In *Bethel* there were *ascending* Angels, parallel to which must be those two Ambassadours or Nuncio's (*i. e. Angels*) of every honest Christian heart, before any messages from God, any *descending* Angels are to be expected thence; and as it was then typified there, so God ever loves and appoints to have it still, *I am the God of Bethel:* and therefore whatever we want of either outward or inward accomplishments, secular or spiritual good successes, prosperities of Kingdoms or of Souls, would we but look critically into our selves, we should go near to find imputable to the want in us of one or both these ascending Angels; either that the things we would have, we dare not justifie the asking or expecting them from God, because they are such only as we desire to spend on our lusts, and then *we have not, because we ask amiss*; or else we are so over-hasty in pursuit of them, that we utterly forget the dependance and waiting upon God, the [*Stand still and see the salvation of the Lord.*] If he be not ready with his Auxiliaries on our first call, deliverance shall come in some other way; the Witch must prevent and supply the *Samuel*'s place, the first creature that will look a little kindly upon us, shall get away all the applications from Heaven, (as in some Countries, whatsoever they chanced to see *first* every morning, they solemnly worshipp'd all the day after;) the most aiery appearances of relief from the improbablest Coast, shall be able to attract our hopes and trusts, and unbottom us utterly from God, as *Socrates* is brought in by the Comedian with his [Ὦ δεσπότ' ἀήρ,] a making his addresses to the air or clouds, when he had turn'd out all other worships out of his heart. The thing that makes a worldling such a piteous creature, such a *Meteor* in Christ's, such an *unstable wave of the Sea* in St. *James*'s style, tos'd perpetually betwixt ebbs and floats of hopes, (even without the association of any wind to drive him) while the only poor, patient, waiting

Christian,

Christian, that hath sent out his good *genius* on his message up the Ladder, and waits contentedly and calmly for his return again, is the only fix'd Star in this lower Firmament, *his feet stand fast*, be the pavement never so slippery, *he believeth in the Lord.* That *Orpheus* that in his life-time had made his applications to as many gods as there be days in the year, (and thence perhaps it was that *Mexico* had so many Temples) grew wiser by more observation, and left in his Will to *his sons*, that *there was but one.* 'Twere well if we might do so too, profit by his experience, devest our selves of all our many poetick dependances betimes, and roll our selves wholly upon God; 'twere the only probable thriving policy in the world.

I have detained you too long in the first Isle of this *Bethel*, that which gives you a view of God's promises there made: I hasten to the second, the *atrium interius*, to consider God in relation to this *dreadful*, this *consecrated place*, as *Bethel* literally signifies *Beth-El*, the *House*, the Temple *of God*; and so God hath a peculiarity of respect to that, *I am the God of Bethel*, in the second sense, *i. e.* the *God of God's house.*

And here were a copious Theme indeed, should we take a view of the material *Bethel*, and in it observe,

1. The voluntary institution and dedication of Temples, even before the Law was given to the Jews, (as after it the *Encænia* or *Feast of dedication*, being of a more humane original, instituted (as the *Feast* of *Purim*, and the *Fast* of the *fifth* and *seventh month* in *Zachary*) by the Jews themselves, 1 *Mac.* 4. and not by God's immediate appointment, was yet celebrated, and consequently approved by Christ in the 10. of *John*;) and after the Jewish Law was laid asleep, yet the building and setting apart of Synagogues, and Oratories, and Upper-rooms; and since *Basilica* and *Κυριακαὶ*, (the parallels of the *Bethel* here) *the Palaces of the great King and Lord*, appropriate to his publick worship, whenever Persecution did not drive it thence.

2. The vow'd dedication and paiment of *Tithes* toward the endowing of *Bethel*; before there was any such thing as Judaism in the world, which therefore 'twere strange that God's subsequent command to the Jews his own people, should make unlawful to a Christian, which otherwise, had he not commanded it, must have been as commendable now, as it was in *Jacob*.

These, I say, with divers others, are the so many Branches of this second Consideration of these words, *of the relation of God to Bethel*: But I have not that unkindness to my Auditory as to pursue them with such a shole of unseasonable subjects.

There is *another Bethel*, the flesh of man, wherein God himself was pleased to inhabit, *once*, saith St. *John*, *to pitch his Tent* or Tabernacle there, to consecrate it into a very Temple; *our bodies are the Temples of that holy Ghost*, by which Christ was so long ago conceived among us: and thence it is that *his eyes and his heart are* set so particularly upon this flesh of ours, to cleanse, and to drain, and to spiritualize it, to expostulate with us whenever we put it to any common profane uses, as if we violated and ravished Christ himself, and forcibly joyned him to an Harlot, and at last (if it prove capable of such dignity) to array it in all holiness and glory, to cloath it upon with beauty and with bliss immortal: And so God is *the God of* this *Bethel* also.

Beside this, there is yet one more invisible House of God wherein he delights to be inthron'd, and, by God's own confession, *Isa.* 66. more than either in the Temple of his own building, or the Heaven of his own exalting, even the poor contemptible [*this man*] for whom no body else hath any kind looks; *He that is poor, and of a contrite spirit, and that trembleth at his word*: this is that lovely dress that is so ravishing in God's eyes, that sets out every Cottage into a Temple, the poorest Peasant into the consecrated delight of Christ, the most abject stones in *Luz* (once anointed with this grace) into an awful royal *Bethel*, the *ornament of a meek and quiet spirit, which is in the sight of God of great price*, πολυτελὲς. God is content to be at a great deal of charge in the purchase of it, to pardon the absence of a great many other excellencies, which may possibly exalt us above measure, so he may acquire but this one desired, beloved meekness instead of all. Let us but possess our selves of this one Jewel, the [*meek*] in opposition to the *proud*, the [*quiet*] in opposition to the *tragical* or *turbulent*, *murmuring*, *impatient*, *Atheistical* spirit, and *the God of Bethel* hath a peculiar propriety to us: he that owns and defends his Temples, that is the refuge of the very Sanctuary it *self*, and never, but for the pride and insolencies and provocations of his Church, suffers the Philistins to seise on the *Ark* of his *glory*, will be a refuge and sanctuary to us; the Angels at *Bethel* shall become thy guardians, the Cherubim-wings thy over-shadowing, until this tempest, this tyranny be over-past.

I have done with the second view also, as the *Bethel* here, is the *dreadful House of God*; though it be not the dread of it that hath made our stay so short there, but only my desire to hasten to my last, as my principally-design'd particular, as *Bethel* refers to *Jacob*'s *vow* there made, as it follows in the verse, *Where thou vowedst a vow unto me*; and God hath a most particular respect and relation to such vows, and so in the chief, though last, place, *Ego Deus Bethelis*, *I am the God of Bethel.*

A *Vow* is a *holy Resolution*, and somewhat more: The matter of both is the same, a piece of holy valour or courage, entring under God's colours into a constant defiance of all the temptations and affrightments, invitations and terrours in nature: only the bare *Resolution* hath not the formality of a *Vow* in it, is not made so immediately and directly to God, with such a particular invocation of him as is required to the formality of a *Vow*. Yet will not this difference be so great, but that in all reason the good Resolution ought to be allow'd its title of pretension to God's owning, (as he is *the God of Bethel*) as well as the *Vow*, *i. e.* the *material* as well as the *formal Vow*; God is a God of all such of either kind. I shall consider them undistinctly: Whether *Resolutions* or *Vows*, they are of two sorts; either the general necessary vow or resolution, that *God shall be our God*, as in the 21. verse of that 28. chapter, *And Jacob vowed a vow, saying, If God will be with me, &c. then shall the Lord be my God*; a vow'd resolution of universal obedience unto God: or whether the matter of it be particularly qualifi'd and restrained to free-will-offerings, things that he was not otherwise bound absolutely to have done, but yet were very fit matter of resolution and vow, especially in such case as this, *If God will keep me in this way that I go, and will give me bread to*

eat,

eat, and raiment to put on, so that I come again to my father's house in peace; then this Stone shall be God's House, and of all that thou shalt give me I will surely give a tenth unto thee; a free-will-liberality this, the business of *this Vow*.

We shall look upon these two separately; and, first, on the former kind of them, and shew you how *God is the God* of such, the near respect and close relation he beareth to them, and that most eminently expresst in three particulars. 1. In *approving* and *applauding* the making of them. 2. In *prospering* them when they are made. 3. In *looking after* them as his own property and goods, most severely requiring the *payment*, the *performance* of them.

For the first sort then, the *general necessary resolution or vow* that *God shall be our God*, the solemn ceremonious entring our selves into his family, the giving up our ears to this new Master to be *open'd*, in the Psalmist's, *bored*, in *Moses* phrase, to part from the benefit of all Sabbatical years or Jubilees, to disclaim all desire of manumission, and to become his vow'd servants for ever; this is that great *duty of Repentance*, or *Conversion*, or *New-birth*, that is the sum of all Christianity, that spiritual Proselytism, to which the *Jew* was wont to be *wash'd*, as the *Christian* is *baptized*, and both to take upon them new names, new kindreds and relations, as if they had *entred into the mother's womb again*, and come out in new Families, new Countries, *born neither of blood, nor of the will of the flesh, nor of the will of man*, *i. e.* none of the principles of this world, στοιχεῖα κόσμου τούτου, the natural, the carnal, nay, nor the moral virtuous philosophical elements, but of *God*, of a supernatural, heavenly origination.

In a word, the cordial renouncing of all the impure, scandalous doubtful ways that either our selves or any of the vicious company about us (the *Lacedemonian* servants that God hath permitted to be drunk and bestial before us, to practise all villanies in our presence, that we might detest and abominate them the more) have at any time formerly been guilty of: such was *Job*'s covenant with the eye, that that should not run its riotous courses over the beauties or wealth of others; such the covenant with the tongue, to break it off its customary oaths and loose language.

It were infinite to number up the several branches of these so necessary resolutions: That *this God of Bethel* is the God of such, is the thing that we are obliged to demonstrate. And 1. in respect of God's *approbation* of such resolutions as these. There is no such snare or artifice of *taking* and *obliging* God to us, as our dedicating and consecrating our selves to God. If *Solomon* consecrate a Temple to God, God binds himself to be present there, to *hear* and *hearken*, and *answer what prayers or supplications soever any sinner shall make toward that Temple*. And sure the same privilege belongs to the animate as well as dead Temple, to the Temple of flesh as well as of stone, to the anointed *Pillar* at *Luz*, when that turns *Bethel*, I mean, to the stony heart of man, when by the unction of the Spirit that is mollifi'd and fitted and squared, vow'd and consecrated into an habitation for God, when *out of these stones, a child of Abraham*, the *faithful* resolv'd new creature, *is raised up*. No such good news to Heaven as this; not only approbation, but *joy in heaven over one such convert Prodigal*: the musick that *Pythagoras* talks of in the Orbs, was that of the Minstrels which our Saviour mentions at the return of that Prodigal, to solemnize the *Euge*'s, the passionate welcomes of Heaven pour'd out on *Penitents*.

And if you please, I can do more than the Pythagorean would pretend to, make you auditors of one of those Aires. No sooner doth the poor penitent Votary begin to God in the Psalmist's Note, [*Then said I, Lo, I come to do thy will, O my God,*] (and let me tell you, could you hear those words in the language that *David* sang them, there were without a Figure, Rhythm and Harmony, Numbers and Musick in them) but you may presently hear God himself answering in the ἀμοιβαῖον or counter-part, echoing back a *Venite*, one in *Isa.* 55. 1. *Ho every one that thirsteth, come, &c.* another in the Gospel, Christ taking up his part in the Consort, *Come unto me all ye, &c.* yea, and to make up the Anthem complete, the Third Person comes in also, *Revel.* 1. 17. *The Spirit saith, Come*; and after that, all the inferiour Orbs are call'd in to bear their part in the Chorus, *The Bride saith, Come: and let him that heareth say, Come, and let him that is a-thirst, Come*: and *Quicunque vult* is the Title of the Hymn that they all joyn in, *Whosoever* will thus come, (let him be sure of the hospitable reception) *Let him take the water of life freely*. One signal evidence we have of God's special approbation of such Vows, in *Abraham*'s circumcising himself and posterity: that, you know, was the solemnity of his coming to God, the ceremony of his Proselytism, the Sacrament and Seal of his resolute vow'd obedience unto God, of his renouncing that ἀθέμιτον εἰδωλολατρείαν, those abominable Gentile impurities, the περισσεία κακίας, the unnatural excrescencies of lust, which the rest of his idolatrous Countrey-men had long been guilty of, and which brought that fire and brimstone from heaven before his eyes upon some of them. *Abraham* it seems resolv'd and vow'd against those heathen abominations, covenanted with God a life of Purity, and to that end a going out of that polluted Country; then seal'd this Covenant to God, (as the custom of the Eastern Nations was in leagues and bargains) seal'd it with blood: and see what an obligation this proves to God, not only to call him and account him a *friend of God*, to style himself by him, as he doth here by *Bethel*, *I am the God of Abraham*, through the whole Book of God; but the obligation goes higher upon God, it prevails so far that he comes down himself, and assumes flesh on purpose to seal back the counterpart of that indenture to *Abraham* in blood also, and in that, that *he is his shield, and an exceeding great reward* to all that shall but resemble him to the end of the world, in that faithful coming, that vow'd resolution of obedience to his commands. The short of it is, these resolutions and vows, if they be sincere, not the light transient gleam, the sighs only that we are so ill, or wishes that we were better, but the *voluntas firma & rata*, the ratified, radicated, firm purpose of new life, even before it grow to that perfection as to bring forth the καρποὺς ἀξίους, *the worthy, meet, proportionable fruits of such change*, are instantly accepted and rewarded by God, with pardon of sin and justification: and so *God is the God of Bethel*, hath a particular respect to these vows and resolutions at the very making of them; and that was the first thing.

And so again, secondly, for the prospering them when they are made. He that gives himself up to God, becomes by that act his Pupil, his Client, part of his charge and Family, an Orphan laid at his gates, that he is bound to provide for, engaged by that application (if once accepted) to be his Patron-

Patron-guardian; as among the *Romans*, he that answers to the κηδεμονικὸν, to the Clients calling him Father, is supposed to adopt, undertakes the protection of the *Haredipeta*, obliges himself to the office and real *duty* of a Father. And Remember the story of the *Campanians*, that could not get any aid from the *Romans* against a puissant enemy; they solemnly came and deliver'd themselves up into the *Romans* hands by way of surrender, that by that policy they might oblige the *Romans* to *defend* them, and espouse their cause, with a *si nostra tueri non vultis, at vestra defendetis*, if you will not lend *us* your help, preserve *our* region, yet now we are *your own*, you are obliged to do it, *quicquid passuri sumus, deditirii vestri patientur*, whatsoever from henceforth we suffer, it will be suffer'd by your Clients and Subjects: and so certainly the resigning our selves up into God's hands, the penitent sober resolution of [*The Lord shall be my Lord,*] giving our selves up not as Confederates, but Subjects, to be ruled as well as to be aided by him, no such way in the world as that, to engage God's protecting and prospering hand, to extort his care and watchfulness over us. He that comes out but resolutely into the field to fight God's battels against the common Enemy, God and the Angels of Heaven are ready to furnish and fortifie that man. Resolution it self, courage but upon its own score, is able to break through most difficulties, and the want of that, is the betraying of most Souls that come into Satan's power: But then over and above, the prospering influence of Heaven that is still ready to assist such Champions, the χειραία χεὶρ, which the LXX II. puts in into the last verse of the 17. of *Exod.* the secret invisible hand, by which God will assist the cordial *Joshua*, and have war against *Amalek* for ever, fight with him, as long as *Joshua* fights, the co-operation of the spirit of God with all that set resolutely about such enterprises of valour, his συνεργῶν to our ἐργάζῃ, this is a sure fountain of relief and assistance to such resolutions. Do but try God and your own Souls in this particular, for the vanquishing of any sin that your nature and temper is most inclin'd to. Take but the method of this Text; Come into God's presence, resolve sadly and advisedly in that *Bethel*, never to yield to that sin again; resolve not only on the end, but the means also that are proper to lead thither; foresee and vow the same resistance to the pleasant bait, that to the barbed hook under it, to the fair temptation, that to the horrid sin it self: and then those weapons that may be useful for the resistance, the fasting and the watching (that are proper to the exorcising that kind of devil) be sure to carry out into the field with thee; and in every motion of the battel let the *Moses* as well as the *Joshuah's* hands be held up, the sword of the Lord with that of *Gideon*, implore and importune that help of God's which hath given thee to *will*, to resolve, that he will continue his interposition, and give thee to *do* also, that *having begun the good work in thee, he will* not lose the pledge, but go on also *to perfect it*: And whenever thou art next tempted to that sin, recal and remember this resolution of thine, bid that very remembrance of thine stand by on thy guard, and, if you please, by that token that this day I advised you to do so; and withal consider the *temptation*, that it is an *expreß* come just from Satan, that sworn enemy of Souls, against which in God's presence the first time thou ever cam'st into the Church, thou didst thus vow and profess open defiance and hostility, that this disguised Fiend shakes a chain in Hell, be his address to thee never so formal, and is now come on purpose to supplant or surprise thy constancy, to see whether thou considerest thy reputation with God or no, whether thou makest scruple of breaking vows and resolutions: and then, in stead of *treating* with that sin, cry out to God to defend thee against it, either to give strength, or remove the temptation; and deal honestly and sincerely with thine own Soul, betray not those helps that God thus gives thee in this exigence: and then come and tell me how it hath prov'd with thee. In the mean time, till thou hast made this experiment, be not too querulous of thine own weakness or the irresistableness of sin. Believe it, a few such sober trials and practisings upon anger, lust, and the like, and the benefit that would infallibly redound from thence, might bring the ancient Church-order of Episcopal Confirmation into fashion and credit again; which had it but its due ingredients and advantages restored to it, (every single Christian, come to years of knowledge and temptations, in the presence of God and Angels and fellow-Christians repeating that Vow in his own name which was made by his Proxies at the Font, and the blessings of Heaven powerfully called down by those who have a title to the promise of being thus heard) as it would by the way fully satisfie all the pretensions and arguments of the Anabaptist, so would it also be a more probable effectual restraint for sin, than those which have so solemnly decried, or but formally practised, that institution, have taken care to afford us in its stead.

But then, 3. God is a God of resolutions, to *exact performance* of them. The paultring trifler in this kind hath all the vengeance of *the God of Bethel* belonging to him, all that pertains to the sacrilegious profaner of that Temple which himself had consecrated, the censure and reward not only of the impious, but the fools; *Eccles.* 5. 3. *When thou vowest a vow, defer not to pay; God hath no pleasure in fools:* and *Prov.* 20. 25. *It is a snare to a man to devour that which is holy*, to profane that heart which is once consecrated to God, *and after vows to make enquiry.* To doubt of the performing, faulter in the execution of what is thus solemnly resolv'd in God's service, is the fetching the sacrifice from the Altar, and is sure to bring the coal of fire along with it, the perfectest treachery to a Soul that any sacrilegious enterprise can design it. And yet God knows how many such fools there be in the world, that solemnly resolve themselves to his service, come to the Font to make, to the Table of the Lord to repeat these Vows, and all their lives after do but busie themselves to wipe off the water of one, vomit up, disgorge the other; bequeath themselves to Heaven in the presence of Angels, and then repent of the fact, and labour all their lives long to retrive and recover themselves back again: and the Apostle hath given those men their doom, *It had been sure better for them not to have known the way of righteousneß*, never to have raised an expectation in Heaven that they meant any kindness to it, than thus to cheapen it, and not come to the price of a little perseverance and constancy to go through the purchace. Had they never undertaken God's business, never put in for the title of Friends and Votaries, with a *Lord, I will follow thee whithersoever thou goest*, they had not been perjur'd, though they had been profane: but now the *affront* is superadded to the crime, the contumely to the impiety, and all the

ſpiritual deſertion, with-holding, and with-drawing of grace, and conſequently the ἀδυναμίαν ἀνακαινίζεως the *impoſſibility* for ſuch to *renew or recover themſelves*, without ſome prodigy of new bounty from Heaven, (which provokers have little grounds to expect) is directly become their portion.

I have dwelt too long on the Portal to *Bethel*, the general neceſſary Reſolutions or Vows that are precurſory to thoſe other particularly qualified; I muſt in the laſt place be ſo juſt to the Text and Auditory, as to reſerve a few minutes for thoſe Vows of building and endowing a Houſe for God, which was but a free-will-offering in *Jacob*, deſign'd by him as a return of acknowledgment for God's care over him, if he ſhall *bring him again to his father's houſe in peace*: and ſo God hath a peculiar reſpect to ſuch Vows beyond all others, and in that relation, in the laſt place, *Ego Deus Bethelis, I am the God of Bethel.*

He that hath a long and a doubtful journey before him, a voyage of uncertainty and danger, and conſiders how little he hath of his own to contribute towards his convoy, how nothing but the benign gale from Heaven to waft him ſafely thither, (and ſuch certainly is the condition of ſome of us here at this time) may well be allowed to call in and conſult at *Bethel*, take directions from old *Jacob* here, how to ſet out and begin his journey; and that is with vowing a Vow unto the Lord. This, I confeſs, was the main of my errand, which hath been thus prepared for and prefac'd unto you all this while: and there is not a more prudent at once and Chriſtian courſe, that hath more of piety and ſtratagem in it, not a more agreeable, ſeaſonable, proper uſe of the preſent diſtreſs, and an engagement on God to deliver us out of it, than thus to take our ſelves now in the pliable ſeaſon, and indent ſome acts of voluntary piety with Heaven, moſt certainly and ſolemnly to be paid him hereafter, whenever God ſhall ſo *be with us* as to return us home in peace, to reſtore us thoſe halcyon days after which we are all ſo impatiently gaſping. I ſay not with *Jacob* literally to build Houſes for God, material *Bethels*; (to deſign ſuch ſtately Structures in an Age of deſtroying, were but a Romance-project for any of us; nay, bleſſed be God, we need not a *Solomon* to *erect*, or *Zorobabel* to *reſtore*; a Prop to preſerve from falling will yet ſerve the turn:) but from this bleſſed Copy every emulous, though weak, hand to tranſcribe ſomewhat at the diſtance and in proportion to ſtrength: One to undertake the building one room of ſuch an houſe, a private προσευχὴ or oratory for God; I mean, to vow unto God the ſo many daily cloſe retirements, by confeſſion of ſins and deliverances, to acknowledge in proſtration of Soul (if not of body alſo, to bear it company) the provocations that have whet God's glittering ſword againſt us, (every man the plague of his own heart, the ἰμὸν ἔγκλημα, in the ſtyle of the ancient Liturgies, *my fault, my exceeding great fault*) and the fatherly goodneſs that ſhall have ſheath'd it again; and never to give over thoſe conſtant returns of devotion (with *Daniel, three*? nay,) with *David, ſeven times a day*, to keep ſome poor kind of proportion with ſuch a deliverance: Another, to vow the building a Porch of ſuch an houſe, when God ſhall furniſh him with materials, where the poor may have but a dining place ſometimes; I mean, not the looſe formal ſcattering of the crums of the table among them, but ſequeſtring a ſet, and that a liberal, part of all the revenue that God ſhall ever beſtow, or now reſcue out of the devourer's hand, and provide or preſerve for us, that God in his poor members may have a firſt-fruits, a twentieth, a tenth, a fifth of all; every man out of the good treaſure of his heart, not in obedience to any preſcript *quotum*, (I ſhall be ſorry to wrong any man ſo much, as ſo to change it from being his perfect free-will-offering) but as out of a heart attracted by Heaven, a liberal, chearful, heaven-like effuſion; the conſtancy and equability of which, yea, and the performing it upon vow or promiſe, will yet be no blemiſh to it, or make it leſs like that of Heaven, of Divinity it ſelf. But among all the Epitome's of this *Bethel*, the *domicilia*, little (tents rather than) houſes of God, which we are thus to conſecrate and vow unto him, here was one at *Bethel* that would never be wanting, never left out in our thriving'ſt ſparing'ſt vows, I mean that pure cryſtal breaſt of *Jacob*'s that God ſo delighted to dwell in, (as he was by the Poet ſuppoſed to do in poor *Pyramus*'s cottage) that *plain*, honeſt, well-natur'd, undiſguiſed heart both toward men and God, emblematically expreſs'd by thoſe ſmooth hands of *Jacob*, the fair open *Campania* of even, clear, unintricated deſigns, far from the Groves and *Meanders*, the dark depths, the intrigues, the dexterities and ſubtilties and falſeneſſes of the Merchant-worldling. Might but this Judgment that hath prey'd and gnaw'd ſo long upon the bowels of the Kingdom, but pare the heart of the Engliſhman into ſuch a plain equable figure, leave never an angle or involution in it, make us but thoſe direct-dealing honeſt fools that we are reproach'd to be, (but God knows are not guilty of that gracious *Jacob*-like quality;) might it but have that benign influence upon us here preſent; might it return us home with this one vow in every of our mouths and hearts, to be for the reſt of our lives the Engliſh *Nathanaels*, the *true Iſraelites, in whom there is no guile*; might but this laſt minute of my hour make this one impreſſion, I ſhall not hope on a rude multitude, but I ſay on my preſent Auditory, to be content to live and die with down-right honeſt *Jacob*, thrive or periſh on clear direct Iſraelitiſh principles, (which will, I doubt not, one day have the turn of thriving in this world, when every thing elſe hath the reproach of imprudent and improſperous, as well as unchriſtian, the Dove advanced, when the Serpent is a licking the duſt) and with *Druſus* in *Paterculus*, inſtead of the Artificer that would provide for the deep privacy, (that *ſævi animi indicium* in the Orator) ſend for him that could deſign the *diaphanous* houſe, wherein there might be all evidence, every man thought fit to behold that, without an optick or perſpective, which will never be diſguiſed or concealed from the eye of Heaven; might we by the help of a faſt Vow now ſtricken, and, with the bleſſing of God, practiſed every hour of our lives after, come home to our Father's houſe, old honeſt *Jacob*'s plain Tent, with peace and ſimplicity, cleanneſs, uncompoundedneſs of ſpirit, (a quality that would be able to commend and improve, Chriſtianize and bleſs that peace to us, and make it like that of God, a true and durable one;) I ſhould then with all chearfulneſs diſmiſs you with old *Jacob*, into the hands of this God of *Bethel*, the God of *Abraham* and of *Iſaac* and of *Jacob*, that own'd and bleſſed the ſimplicity and fidelity, the plainneſs and the truſtineſs of thoſe three Patriarchs, before all the glorious wiſdom and politicks of the world: Whoſe ſincerity and whoſe reward, whoſe uprightneſs and acceptation, integrity and crown, God of his infinite mercy grant us all; To whom, with the Son, &c.

THE

THE Neceſſity of the *CHRISTIAN*'s Cleanſing.

The VI. SERMON.

2 COR. VII. 1.

Having therefore theſe promiſes (dearly Beloved) let us cleanſe our ſelves.

THERE is not, I conceive, any piece of Divinity more unluckily miſtaken, more inconveniently corrupted and debauch'd by the paſſions and luſts of men, made more inſtrumental to their fouleſt purpoſes, than that of the Promiſes of Chriſt; whether by giving them the incloſure and monopoly of our Faith, (the Commands of Chriſt and the threats of Chriſt, which have as much right to be believed as they, his Kingly and Prophetick Office, to which he was as particularly anointed as to that of our Prieſt, being for the moſt part ſet aſide as unneceſſary, and by many ſteps and degrees at laſt not only left quite out of our Faith, but withal fall'n under our envy, become matter of quarrel againſt any that ſhall endeavour to obtrude them not only ſo impertinently, but ſo dangerouſly, either on our Goſpel or on our Practice:) or whether again by perſwading our ſelves and others that the Promiſes of Chriſt are particular and abſolute, confined to ſome few, and to thoſe howſoever they be qualified; when the whole harmony and contexture of Chriſtian doctrine proclaims directly the contrary, that they are general and conditional, a Picture that looks every man in the face that comes into the room, but cannot be imagined to eye any man elſe, unreſtrained to all ſo they ſhall perform the condition, and an [ἀποθήκας ταμιεῖα] thoſe diffuſive ſtore-houſes ſeal'd up againſt all who do not perform it.

Shall we therefore have the patience, and the juſtice, and the piety, a while to reſiſt theſe ſtrong prejudices, to reſcue this ſacred Theme from ſuch miſpriſions, to ſet up the Promiſes of Chriſt in ſuch a poſture as may have the ſafeſt and kindeſt influence, the benigneſt and moſt auſpicious aſpect upon our lives, not to ſwell and puff up our fancies any longer, with an opinion, that we are the ſpecial Favorites to whom thoſe Promiſes are unconditionally conſign'd, but to engage and oblige our ſouls to that univerſal cleanſing that may really inſtate us in thoſe Promiſes, either of deliverance here, or ſalvation eternally; that may, like the Angel to St. *Peter* in Priſon, even to God himſelf, ſhake off thoſe gyves and manacles which have even incumbred his Omnipotence, made it impoſſible for him to make good his Promiſes, temporal or ſpiritual, to ſuch unclean uncapables as we? To this purpoſe there is one ſhort word in the Text which hath a mighty importance in it, the [ταύτας] the [*theſe*] anext to the Promiſes. What's the interpretation of that you muſt enquire of the cloſe of the former chapter; and that will tell you, that upon *coming out* from the pollutions and villanies of an impure profane Heathen world, (and ſuch is our unregenerate eſtate, I would I could not ſay, ſuch is the condition of many of us that moſt depend on God's promiſes) on our going out of this tainted Region, our ſtrict ſeparation from all the provoking ſins of it, all the mercies of Heaven and (which ſome have a greater guſt and appetite to) of earth alſo, are become our portion, a moſt liberal hoſpitable reception; *I will receive you, and I will be a Father* to all ſuch Proſelyte gueſts, *and you ſhall be my ſons and daughters, ſaith the Lord Almighty*: as if his Almightineſs, which is here pawn'd for the diſcharge of theſe promiſes, could not bring them down upon us, unleſs by this coming out of *Sodom* (to which this Angelical exhortation was ſent to rouze us) we ſhould render our ſelves capable of them.

In a word, the Promiſes here, as all other in the Goſpel, are not abſolute, but conditional Promiſes, on condition of *cleanſing from all impurity*, and not otherwiſe; and if there be in the whole world an engagement *to cleanſing*, an obligation to the practice of the moſt defamed purity that a profane Age can ſcoff or rail at, this certainly may be allow'd to paſs for it. *Having therefore*, &c.

The words are *an Exhortation to cleanſing*, and in them you may pleaſe to obſerve theſe three particulars:

1. The *Ground*.
2. The *Addreſs*.
3. The *Exhortation* it ſelf.

The *Ground* the fitteſt in the world for this turn when you ſhall conſider it throughly; ἐπαγγελίας ταύτας, *theſe Promiſes*.

The *Addreſs*, adding ſomewhat of ſweetneſs to that of rational advice, [*Having theſe Promiſes, dearly beloved.*]

And the *Exhortation* it ſelf, in the remainder of the words at large in the whole verſe. We ſhall content our ſelves with the contraction of it, καθαρίζωμεν ἑαυτούς, *let us cleanſe our ſelves*.

I begin with the firſt, The *ground* or *foundation* of the Apoſtle's exhortatory to *cleanſing*, ἐπαγγελίας ταύτας, *theſe promiſes*.

1. *Promiſes.*
2. And particularly, *conditional Promiſes.*

And yet 3*ly*, more particularly, *the conditional Promiſes of this Text*, the [*theſe Promiſes*] as they are ſet down in the end of the former Chapter, are the moſt competent, moſt ingaging, effectual arguments or impellents to ſet any Chriſtian upon the work of Chriſtian practice, that eſpecially of impartial univerſal *cleanſing*.

'Twill be beſt demonſtrated if we take them aſunder, and view them in the ſeveral gradations.

1. *Promiſes* are a very competent argument to that purpoſe, a bait to the moſt generous paſſion about us, our emulation or ambition, drawing us with *the cords of a Man*, the moſt rational maſculine allectives, I ſhall add, (to an ingenuous Chriſtian man, as that ſignifies neither Saint in Heaven, nor Beaſt on Earth, but that middle imperfect ſtate of a Chriſtian here) the moſt agreeable proper argument imaginable to ſet us *a cleanſing*.

Two other arguments there are, both very conſiderable, I confeſs.

1. *The Love* (in the Moraliſt of Vertue, but in the Chriſtian) of God himſelf; and that Love, if it be gotten into our hearts, will be very effectual toward this end; *the love of God conſtrains us*, ſaith the Apoſtle.

2. *The Fear* of thoſe threats, thoſe formidable denunciations which the Goſpel thunders out againſt all unmortified carnal men, that horrid repreſentation of our even Chriſtians God, as he is ſtill under the Goſpel, (to all unreform'd, obdurate ſinners) *a conſuming fire*; and conſequently, what *a direful thing it is to fall into the hands of that living God:* and *knowing theſe terrors of the Lord we perſwade men*, ſaith the ſame Apoſtle. There is ſome rouzing oratory, ſome awakening rhetorick and eloquence in this alſo. And let me tell you, though it be but by the way, that I am not altogether of their opinion, that think theſe terrors of the Lord, are not fit arguments to work on regenerate men; that fear is too ſlaviſh a thing to remain in a Child of light, a Chriſtian. I confeſs my ſelf ſufficiently perſwaded that our Apoſtle made choice of no arguments, but ſuch as were fit to be made uſe of by Chriſtians, and thoſe terrors are more than once his choſen arguments, even to thoſe that *had received the Kingdom that cannot be moved*, *Heb.* 12. 28. and are exhorted χάριν ἔχειν, *to have grace*, to make uſe of that precious talent received, (which ſuppoſes a gracious perſon) or poſſibly χάριν ἔχειν, *to be thankful* to this munificent Donour for this ineſtimable gift, yea, and this duty raiſed to the higheſt pitch that a Chriſtian is capable of, to *ſerving God* εὐαρέστως, whether that refer to the perſons, and ſignifie *ſerving with all chearfulneſs* and alacrity and well-pleaſedneſs, or to God, as we render it, *ſerving him acceptably with reverence and godly fear*; you have ſtill in this Apoſtle theſe terrors immediately annex'd to inforce this duty, *for our God is a conſuming fire*. And ſo again you cannot but remember the advice of *working*, and *working out ſalvation*, and emphatically *our own ſalvation*, *with fear and trembling*; not only with love and faith, but peculiarly *fear and trembling*, this trembling fit enough to accompany the Saint to Heaven gates, to Salvation it ſelf: and therefore the ἀφόβως, *without fear*, in the 1. of *Luke*, which we ordinarily joyn with the λατρεύειν, as if we were thereby obliged *to ſerve him without fear*, is in ancient Copies and Editions joyn'd with the ῥυσθέντας, *that we being delivered without fear*, (*i. e.* without danger) *might ſerve him in holineſs*, &c. And ſo I think 'tis a little clear, that the *fear* which is ſo *caſt out by perfect love*, that, as the Apoſtle ſaith, 1 *John* 4. 18. *there is no fear in love*, is not the fear of God's wrath, but of temporal dangers and perſecutions: For ſo that *love* to Chriſt, if it be *perfect*, ſuch as *Chriſt*'s was to us, Chap. 3. 16. (and is referred to again, Chap. 4. 17. *that as he is, ſo we ſhould be in this world*) will make us content to adventure any thing for the beloved, even death it ſelf, the moſt hugely vaſt formidable, (as 'tis there, τὰς ψυχὰς τιθέναι, *to lay down our lives* for Chriſt;) but ſure not the diſpleaſing of God, and torments of Hell; that were too prodigal an Alms, too wild a *Romance* valour, would have too much of the modern point of honour for St. *John* to preſcribe, and ſo certainly is but miſ-applied to this buſineſs. And ſo ſtill I cannot but think it wiſdom and ſober piety in him that ſaid, He would not leave his part in Hell (the benefit which he had from theſe terrors) for all the goods of this world; knowing how uſeful the fleſh of the Viper was to cure his poiſon, the torments to check the temptations, the apprehenſion of the Calenture that attended to reſtrain from the pleaſant but forbidden fruits, that were always a ſoliciting his ſenſes: and ſhe that ran about the City (that *Novarnius* tells us of) with the brand of fire in one hand, and a bottle of water in the other, and ſaid, *Her buſineß was to ſet Heaven on fire with the one, and quench Hell-flames with the other, that there might be neither of them left, only pure love to God to move or incite her piety*, had certainly a little of the *flatus* thus to drive her, her ſpleen was ſomewhat ſwoln, or diſtemper'd, or, if one may gueſs by her appearing in the ſtreet, ſhe was a little too wild and aereal in her piety. But this by the way, as a conceſſion that there is (not only *Love*, but) *Fear* alſo that may ſet men *a cleanſing*, as well as the *Promiſes* in the Text; the denuntiation of *Puniſhments* is as conſiderable an act of Chriſt's *Kingly office*, whereby he is to rule in our hearts *by faith*, as that of *propoſing Rewards*, that other act *of Regality*, *Rom.* 13. And the truth is, all's little enough to impreſs the duty: and happy is he that hath this threefold cord, this threefold obligation, *paternal*, and both kinds of *regal*, each actually in force upon his Soul; and eternally happy, if either or all may effectually perform the work on him.

But then ſtill, if we obſerve diſtinguiſhingly, and exactly apply and proportion the arguments to the imperfect Chriſtian ſtate, you ſhall find that *Promiſes* are the moſt proper, congruous, agreeable argument, moſt apt and hopeful to do the deed, to have the impreſſion upon the heart.

Fear is an argument, but to an ingenuous nature not altogether ſo appropriate.

Hope, the relative to *Promiſes*, is more *generous* than that, more noble, more worthy of the Chriſtian's breaſt, a perſon of ſo royal an extraction.

On the other ſide, the *Love* of God, (for his own ſake) *Love* of his attributes and excellencies, that admirable, dazling, amazing beauty of his Divine Eſſence, O! 'tis a warming grace, infinitely melting and raviſhing to thoſe that have their hearts truly poſſeſs'd with it.

But

But is not this, again, a little above the proportion of the imperfect, inchoate, very moderate ſtate of the Chriſtian in this life? is it not a little more proportionable to that of the future viſion? The Chriſtian, you know, here is made up of two Contraries, the *fleſh* and *ſpirit*, ἐν συναμφοῖν, combind'd and yok'd together; and as the *Fear* may be too *degenerous* for the ſpirit, ſo the *Love* of ſo tranſcendent a ſpiritual object, will be far too elevated and *generous* for the fleſh, 'tis not capable of ſo pure, Angelical a gueſt.

This of *Hope* is of a middle temper, and ſo a little more congruous and apportion'd to the middle ſtate, more ingenuous than *Fear*, and not ſo elevated as *Love*. Let Hell be ſet open wide upon us on one ſide, and it is apt to ſwallow us up with *horrour* and *deſpair*, and ſo that *Fear* may miſcarry and ruin us: Let the tranſcendent Excellencies of God be let looſe on us on the other ſide, and they ſwallow us up again in ecſtaſie and amazement. When our Saviour comes into *Peter*'s Ship, clothed but with one ray of this infinite beauty, (the gracious miracle of the fiſh) poor creature! he falls down at *Jeſus*'s feet with a [*depart from me, for I am a ſinful man*:] and the Text gives the reaſon, *For he was aſtoniſhed* at ſuch a preſence of his. And you know what *Moſes* thought of ſeeing God's face, *ut videam & vivam*! he ſhould be never able to out-live it. And as the beholding and the preſence, ſo the high pitch of *Love* let in by that beholding, faſten'd on the divine luſtre, 'tis moſt-what too high for our earthly ſtate, even for the regenerate Chriſtian in this life. The beholding him in the reflexion and the dark beholding is that which in the Apoſtles judgment is the richeſt portion we can aſpire to in this life; and that is the beholding him in his graces and in his promiſes, as *Hope* is but a glimpſe of *Viſion*: and thus we chearfully, and with delight to our very fleſh, expect that *glory which ſhall be reveal'd*; not which is revealed already, or if it were, would burn up and calcine this fleſh of ours, turn the *natural* into a *ſpiritual body*, could not conſiſt with ſuch temper'd or conſtituted Tabernacles as now we carry about with us. And let that ſerve for the clearing the firſt ſtep in the gradation, that *Promiſes are a fit and proper argument to work upon our preſent ſtate, to ſet us a purifying.*

And, O that this might be our uſe of Promiſes! no flattering our ſelves into Hell with a claim of Heaven, but as a crane or engine to raiſe us from the depth, fetch us from the lees of ſin, and, like the Sun-beams on this earth of ours, to attract and force us up toward its region of purity; that as the *Philoſopher* in *Eunapius* was taller in his ſtudy, in time of ſpeculation, than at any other time, ſo this meditation and ſtudy of this part of the *Book of life*, the *Promiſes of Chriſt*, might be able to raiſe us above our ordinary pitch or ſtature, to rarifie, and ſo to cleanſe. *Having therefore theſe Promiſes, let*, &c.

2. Of all *Promiſes* the conditional are fitteſt for this turn, to oblige and engage us to purifying. 'Tis the property of conditional Promiſes, never to belong to any but thoſe that perform the condition. That which Chriſt requires of us in the great Indenture between him and us, as the homage to be perform'd to him on our part, be it never ſo ſlight and inconſiderable, never ſo deſpicable a pepper-corn, ſo pitifully unproportionable to the great rent he might require, or to the infinite treaſure of glory that he ſo makes over to us, that mite of obedience, of faith, of love, of purity, is yet moſt ſtrictly required by Chriſt, even now (under the ἐπιείκεια of the Goſpel) to be performed to him. The mercy and the pardon and the huge moderation of that Court, though it hath mollified the ſtrict Law into never ſo much Chancery, will not proceed further, and mollifie obedience into libertiniſm: It hath treaſures of mercy for thoſe who have not obeyed the Law in the ſtrictneſs of perfect un-ſinning obedience; the Evangelical righteouſneſs ſhall ſerve turn where the Legal is not to be had: but then ſtill there muſt be honeſt punctual payment of the Evangelical; and without that, the Goſpel is ſo far from being *Goſpel*, meſſage of mercy, embaſſie of Promiſes, that it is but an enhancement and accumulation of much ſorer puniſhments on them that have ſinn'd againſt that, *that have not obeyed the Goſpel of Chriſt*. Our Saviour hath brought down the market, provided as eaſie bargains of bliſs for us as could be imagin'd; but this being granted, you muſt not now fancie another farther ſecond Saviour, that muſt rid you of theſe eaſie gainful tasks, which the firſt in meer kindneſs and benignity to you, hath required of you.

Be Heaven and the viſion of God never ſo cheap a purchaſe, yet the νόμος πίστεως, the *Law* of *Faith*, of *Goſpel*, is as that of the *Medes* and *Perſians*, *that no unclean thing ſhall enter therein*; and that *without holineſs* (ἁγιασμὸς, all one with the καθαρισμὸς in the Text) without that ſincere, though never ſo imperfect, ſanctification, *without cleanſing, mortifying here, no man ſhall ever ſee the Lord.* Should any boiſterous, unclean, unqualified invader, βιάζειν ὕραν, break in on thoſe ſacred manſions, commit ſuch riots, ſuch burglary upon Heaven. Heaven muſt be unconſecrated by ſuch violence, ceaſe to be the Palace of God, a place of purity, or of bliſs. And if this be not an argument fit to impreſs this duty, the *neceſſity*, but withal the *eaſe*, of the performance, the no Heaven without it hereafter, and yet the no *grievance* by it here, if this be not an obligation to cleanſing, I know not what may be counted ſuch. He that hath taken down all the Promiſes of the Goſpel, as abſolute, unconditionate Promiſes, that ſees his name written indeleble in the *Book of life*, I know not through what tube or perſpective, and reſolves that all the provocations and ſacriledges and rebellions againſt Heaven, ſhall never be able to reſiſt his Nativity, to diſturb his horoſcope, to reverſe his fatal deſtin'd bliſs, may well be excuſed, if he be not over-haſty to cleanſe or purifie.

'Tis an act of the moſt admirable power of the divine reſtraining, or preventing grace, that ſome men that do thus believe this doctrine of unconditional Promiſes, are yet reſtrain'd from making this ſo natural uſe of it, from running into all the riots in the world.

And certainly, 'tis as irrefragable a convincing teſtimony of man's free will to evil, even after his Reaſon and the Spirit of God have offer'd him never ſo many arguments to the contrary, that many men which believe the *conditionate Promiſes*, do not yet ſet reſolutely *a cleanſing*, the obligation hereto from Reaſon being ſo direct and concluſive, that all the Devils in Hell cannot anſwer the force of it. Only our ſtupid, undiſciplin'd, abſurd, illogical hearts have the skill to avoid it, running headlong and wilfully after the old impurities, even then when they are moſt fully without all dubibitancy reſolv'd, that all the joys of Heaven are forfeited by this choice.

I have done with the ſecond ſtep in my gradation, *the ſpecial convincing energy of the conditional promiſes to enforce cleanſing.*

Come

Come we now to the third and laſt ſtep in the gradation, the particularity of the [*theſe conditional promiſes*] in this Text, *Promiſes of God's receiving us upon our ſeparating*, his being *our Father*, and we *His Sons and Daughters*, upon our *coming out*, &c. in the end of the former chapter.

God will not receive any uncleanſed, polluted ſinner, will not be a Father to any, be he never ſo importunate or confident in his κράζειν ἀββᾶ, will not own him to any degree of Sonſhip that doth not bodily ſet a purifying.

'Twas a virulent objection and accuſation of the Heathen *Celſus* againſt Chriſt, that *he called all Sinners to come unto him, Publicans, Harlots, all, and had an hoſpitable reception for ſuch*; from whence his ignorance and malice was willing to conclude Chriſt's Church to be a Sanctuary for ſuch uncleanneſſes, a kind of *Romulus*'s *Aſylum*, to be filled only with thoſe Inhabitants which all other Religions had loath'd and vomited out. And 'twas *Zoſimus*'s deſcant upon *Conſtantine*, that *he turn'd Chriſtian, becauſe he had committed thoſe crimes for which no other Religion would admit expiation.* But *Origen* in his admirable Writings againſt that Heathen's objections makes a diſtinction of *Invitations*; *There is*, ſaith he, *the invitation of the Thief, and the invitation of the Phyſician: of the Thief, to get as many Companions; of the Phyſician, as many Patients as he can: the firſt to debauch the innocent, the ſecond to recall the laps'd, to cure the diſeaſed; the former to continue and confirm them in their former impure courſes, the latter to purge out and to reform all their impurities.* And the latter only was the interpretation and deſign of Chriſt's call, [*that of ſinners to repentance*] the very language in this Text, the *Come out and be ye ſeparate, and touch not the unclean thing.* And ſo Chriſtianity in *Zoſimus*'s ſtyle, but another ſenſe than what he deſign'd it, is δόξα πάσης ἁμαρτάδος ἀναιρετικὴ, *the ſtrongeſt purgative in the world*, the Angel a haſtening and leading out of *Sodom* with an *eſcape, fly for thy life, neither ſtay thou in all the plains*; and then, and not till then, κἀγὼ ἰσοδόξομαι ὑμᾶς, *and I will receive you.*

And ſo ſtill the peculiarity of *theſe promiſes, theſe* of our *being ſons*, or our being *received*, hath a moſt perſwaſive quickening force toward the duty of purifying. Will any man be content to be that abject from God, that loathed, refuſe, reprobated creature, ſuch an one that all the prayers of all the Saints on earth, interceſſions and ſuffrages of Martyrs and Angels in heaven, yea, the very gaping wounds and vocal bloud of Chriſt upon the Croſs, I ſhall add, the minutely advocation and interceſſion of that glorified Saviour at the right hand of his Father, cannot help to any tolerable reception at God's hands? Can you have fortifi'd your ſelf ſufficiently againſt that direful voice of the *Go ye Curſed into everlaſting fire*; and not only not God, but not the ſo-much-as *mountains or hills* willing or able to receive you into any tolerable degree of mercy, not one *Lazarus* with *one drop to cool the tip* of a flaming *tongue*, but only the gaping inſatiable pit, that irreverſible abyſs of pollutions and of horror, that region of curſings and torments, of ſin and flames, the only hoſpital to receive thee? If thou canſt think comfortably of this condition, be well pleaſed to venture all this for the inlarging of thy carnal fruitions one minute longer, and withall diſclaim the whole birthright of thy Chriſtendom, the dignity and inheritance of *ſons and daughters of the Lord Almighty*; if thou doſt not repent of thy long, tedious, prodigal march into the *Ægyptian* far Country only to accompany with Swine, and be fed with their κεράτια, to which the advantages of ſin are compared, (that wooden, unhealthy fruit of the *Carobe*, or *arbor Ceratonia*, as *Dioſcordies* and *Pliny* deſcribe that which we render *huſks* in the Goſpel ;) if, I ſay, we can upon deliberation prefer this ſtarving and pining in the Herd, before feaſting and being embraced in the Father's houſe, this portion of Swine before that of Sons, we have then a ſufficient fortification againſt this argument in this Text, a ſerious *ſuperſedeas* for purifying: but upon no cheaper condition than this, can it be ſued out; you muſt give your ſelves up to the certain fire and brimſtone of *Sodom*, if you will ſtill continue in the impurities and burnings of *Sodom*; not the leaſt gleam of hopes upon any terms but thoſe of purifying; *Whoſoever hath this hope on him*, the *this*, that is, the conditional *hope* of *ſeeing* there, or here of being received by God, if it be ἐλπὶς ἐπ' αὐτῷ, *hope on God, he purifies himſelf*, ſaith St. *John*. If he do not purifie, 'tis either,

1. Not ſo much as ἐλπὶς, abſolute throwing off, diſclaiming all *hope*, perfect fury and deſpair; or, if he have any hopeful thought about him, 'tis

2. None of the ἐλπὶς ἄυτη, none of the rationable, grounded, conditional, but a flattering, fallacious, foundationleſs, becauſe unconditionate, *hope*, which the bigger it ſwells the more dangerous it proves; an Apoſteme or Tympany of hope, made up either of air or putrid humor: and then ᾗ πλέον ἐλπίζουσι, ταύτῃ μᾶλλον κακῶς ἔχουσι, like the conſumptive Patient, the more he hopes the farther he is gone, the more deeply deſperate is his condition.

Or, 3. no ἐλπὶς ἐπ' αὐτῷ, hope on him, on God: 'Tis a dependance on ſome fatal chain, (ſome Necromantick trick, of believing thou ſhalt be ſaved, and thou ſhalt be ſaved) nay, on Satan himſelf, ſome reſponſe from his Oracle, that ἐγκαθείμυθος, that wizard fleſh within us, that hath thus bewitch'd us to its falſe pleaſures firſt, and then its fallacious hopes, the fatall'ſt, horrid'ſt condition in the world: you may excuſe the Preacher and the Apoſtle, if it carry them both into a kind of πάθος, an out-cry of love, and pity, and deſire, to prevent this unremediable ruine to which thou art poſting, to catch thee when thou art nodding thus dangerouſly, with a moſt affectionate, compaſſionate compellation of a [*dearly beloved*] *let us cleanſe.* Which brings me to the ſecond General, the *Addreſs*, adding ſomewhat of *earneſtneſs* and ſomewhat of *ſweetneſs* to the Exhortation, *Having therefore theſe Promiſes, dearly beloved.*

The Exhortation to *purifying, reforming, mortifying of ſins*, is an effect and expreſſion of the greateſt kindneſs, ſincereſt love, and tendereſt affection imaginable. You ſhall ſee this exemplified by the moſt earneſt *Lover* that ever was in the world. Will you believe the *holy Ghoſt*? *Greater love than this hath no man ſhewed, than to lay down his life for his friend.* Now our Saviour you know, *laid down his life* (ſomewhat more than the life of a mere man, the life of the θεάνθρωπος, that divine celeſtial Perſon) on purpoſe to fetch back this divine, but ſcorn'd, Purity into the world again: *He gave himſelf for us*, ſaith St. *Paul*, *that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people*, *Tit.* 2. laid down his life for that only prize to which

which the Apoſtle here exhorts, this of *purifying*. You ſhall ſee it again, *Act.* 3. *ult. God having raiſed up his Son Jeſus, ſent him to bleſs us, in turning every one from his iniquities:* This *turning from iniquities*, the *purifying* in the Text, was the prime end and deſign of Chriſt's coming into the world, of all his glorious Offices, and the exerciſes of them, and that the moſt *bleſſed* work of mercy that could ever be meant to polluted Souls; this *turning* is there the interpretation of his *bleſſing* of us, [*to bleſs us in turning*, &c.] 'Twere ſuperfluous farther to aſſiſt this truth, in ſhewing you what an act of benefaction and mercy, of charity and real bleſſing it is, to contribute in any the ſmalleſt manner to the *mortifying of* any *ſin* in any: 'tis the reſcuing him from the moſt noiſome, miſerable, putrefied, piteous condition in the world. The plagues of *Ægypt*, the Frogs, and Flies, and Lice, and Locuſts of *Ægypt*, and the Murren, and Death of the firſt-born, were but the imperfect emblems of theſe unclean hated Vermin in the Soul, that devour all the fruit and corn of the land, all the Chriſtian vertues and graces, deſpoil and depopulate all that is precious or valuable in it; and then what proud *Pharaoh* would not fall on his knees to *Moſes*, to make uſe of his power with Heaven, to deliver him from ſuch plagues as theſe?

And yet to ſee how quite contrary 'tis order'd in the world: God is fain to ſend ſuppliants to us, that we will but be content to part with an impurity, that we will but endure ſo huge a bleſſedneſs. You know *we are Embaſſadors for Chriſt*, and what's the nature of an Embaſſage? why, ſetting up this impure unmortifi'd ſinner in a throne, (to have an *Embaſſie* addreſs'd to him, is an argument of a Prince) and not only men, but God himſelf, as it were, proſtrate before his foot-ſtool, the King of Heaven to this proud reigning ſinner on earth, to *beſeech him* but to part with theſe weapons of his hoſtility againſt God, theſe provoking impurities; *as though God did beſeech you by us*, (God himſelf becomes the ſuppliant, and then we Miniſters may very well be content with the imployment) *we pray you in Chriſt's ſtead, be ye reconciled unto God.* Thus through the whole Book of *Canticles*, is the beloved Husband of his Church moſt paſſionately a wooing her to this duty, to this opening to him, giving him an admiſſion, all upon this ſcore, that he might come in to bleſs and purifie; and O what Rhetorick is beſtowed on her! far beyond the [*dearly beloved*] in this Text, *Open to me, my love, my dove, my undefiled, my fair one*: he calls her *fair* and *undefiled* on purpoſe that he may make her ſuch: and O that we had but that Saviour-like paſſion, that bleſſing kindneſs to our own poor periſhing Souls, ſome of thoſe bowels of love to our own bowels! That we have not, is the greateſt defect of ſelf-love, the moſt contrary ſin againſt our grand fundamental principle, that of Self-preſervation, (which can combine with the devil for the undermining and ruining and ſubverting of whole Kingdoms, on that one commanding deſign of getting off the croſs from off our one ſhoulders, on whomſoever it be laid, but cannot think fit to aſſiſt Heaven in purging out one refuſe impurity out of the Soul.) Yet ſhall I not on ſuch diſcouragements give it over as a forlorn impoſſible hope, but proceed one Stage farther on this errand, to the laſt General, the Exhortation it ſelf, καθαρίζωμεν ἑαυτὸς, &c. *Let us cleanſe our ſelves:* 1. *Cleanſe*, 2. *our ſelves*, 3. *us our ſelves:* the verb is active, the pronoun reciprocal, and the verb and pronoun both plural. And ſo, beſide the duty it ſelf of *cleanſing*, two Circumſtances of this duty we muſt learn from hence; namely, 2. That it is the Chriſtian's task upon himſelf, this of *purifying*: then, 3. That it ought to be the common united deſign of all Chriſtians, the Apoſtle and people together, to aſſiſt one another in this work, this of *purifying*.

For the firſt, the duty it ſelf, καθαρίζωμεν, *cleanſe*. This is not the actual acquiring, but the motion and proficiency and tendency toward Purity.

And ſo there again you have two things:

1. *What this Purity is*;
2. *What this motion toward Purity.*

The *Purity* is of two ſorts; the firſt oppoſed to *filth*, the ſecond to *mixture*: as the Wine is pure, both when 'tis fetch'd off from the lees and dregs, and when 'tis not mingled with water. In the firſt notion, the *purifying* here, is the *purging* out of carnality; in the ſecond, of *hypocriſie*: the firſt is *the clean heart* in *David*; the ſecond, the *right* or *ſincere*, ſingle or ſimple ſpirit: the firſt, from the *filthineſs* of the *fleſh*; the ſecond, of the *ſpirit*: and you will never be proſperous Alchymiſts, never get the Philoſopher's ſtone, never acquire the grand Chriſtian hope, if you miſcarry in either of theſe.

The firſt kind of Purity again, that of the *fleſh*, is two-fold, proportionable to the two fountains and ſources of carnality, ἐπιθυμία and θυμὸς, *luſt* and *rage*, that κακίστη συνωρὶς, infernal pair, that hath ſo undermined the peace of Souls and Kingdoms.

Luſt, the common parent both to all fleſhly and all worldly deſire, to the *luſt* of the *fleſh* and the *luſt* of the *eye*: the *luſt* of the *fleſh* again, either the warm, or the moiſt carnality, the burnings of the incontinent, or the thirſts of the luxurious; that deluge of *fire* and *water*, that had and ſhall have the honour to divide betwixt them the firſt and ſecond ruine of the world. And for the *luſt of the eye*, that cold drie piece of ſenſuality, that ſtrange kind of Epicuriſm, that mad raving paſſion after Stones and Minerals, the deifying of that forlorn Element, which, ſaith *Ariſtotle*, μόνη κρίσιν οὐκ ἔσχηκε, could never get any Advocate to plead for it, that which ſtruck *Moſes* into ſuch a paſſion, *Theſe people have committed a great ſin, have made them gods of gold*; This *love of the world and things of the world*, extravagant deſire, hot purſuit of ſuch cold embraces, (like the Embalmers in *Herodotus*, that had flames toward the chill'd earth, the Carkaſſes before them) this drie juiceleſs ſin, is yet able to pollute and defame the Soul, as earth, you know, is as apt to foul and ſully as any thing; covetouſneſs is as irreconcilable with purity, as incontinence and intemperance, and all with the ἐπαγγελίας ταύτας, the *theſe Promiſes* in the Text.

So, in the ſecond place, for that of *Rage*, 'tis a fruitful teeming mother, which contains all the more ſublimate kinds of carnality, pride, and ambition, and all the generation of thoſe vipers, *Gal.* 5. 20. *Hatred, variance, emulation, wrath, ſtrife, ſeditions, hereſies, envyings, murthers, and the like*, all prime *works of the fleſh*, verſe 19. though ſomewhat more volatile and aerial, *i. e.* have more of *Satan* and *Lucifer* in them than the other. Even he that but ſides in Religion, that makes

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that band of all charity and humility, an engine of faction or pride, that ſaith, *I am of Paul*, &c. *is he not carnal?* 1 *Cor.* 3. 4. the moſt undoubted carnality in the world. A multitude of ſins there are under this one head, able to beſpot a Man, a Nation, into a Leopard; and *thoſe ſpots* are far from *being the ſpots of ſons*, reconcilable with the promiſes of this Text. But above all, one that pollutes in grain, that crimſon die, the guilt of Bloud, in which thoſe Souls that are roll'd (as every malicious, unpeaceable ſpirit certainly is, though he never had the courage to ſhed any) look ſo direful in God's ſight, that in compariſon with them, the mire and mud of the baſeſt Swine may paſs for a tolerable beauty; the bloud of men, ſaith *Pſellus*, yielding a fume or nidour that the Devils (and ſure none, but of their complexion and diet) are fed and fatten'd with: and *Maimonides* to the ſame purpoſe, that 'tis the food of Devils; that he that can feed on it, is a gueſt עכו"ם שלחן השרים *at the table of Devils*, and literally guilty of that which St. *Paul* mentions ſo ſadly, 1 *Cor.* 10. 20. *I would not that ye ſhould have fellowſhip with Devils*, partake of that *Cyclops* feaſt prepar'd, like Hell, peculiarly for the Devil and his Angels, (thoſe great *Abaddons* and *Apollyons*) and cannot without injury and riot be ſnatch'd out of his hands, be ſwill'd and wallowed in by us; thoſe θυέστεια δεῖπνα, (that were ſo ſcandalouſly charg'd on the Primitive Chriſtians, and coſt *Juſtin Martyr* and *Athenagoras* ſuch Apologies) their feaſting on one another's fleſh: which charge ſhould it be now reſumed and brought in by *Turks* or *Indians* againſt us Proteſtants, (as they ſay it is, but certainly will be, when it is told in *Gath* and *Askalon*) Good God! what ſhould we do for an Apologiſt?

Come we then in the laſt place to the laſt degree of Purity, that which excludes Hypocriſie or mixture, the ſin which hath ſo died this Nation, given it an heir-apparency to all the Phariſees woes. Not only that Notion of Hypocriſie which in our ordinary ſpeech hath ingroſs'd the title, the vain-glorious publiſhing all our own acts of piety: O! that is but a puny degree of this ſin; I know not whether I ſhould not do well to give it ſome good words in compariſon to its contrary, the deſiring to appear more impure, more impious than we are, (that groſs, confident, bold-fac'd devil, the far more dangerous of the two:) But, I ſay, the other more ſecret nice hypocriſie, the falſeneſs to God, taking in rivals into the heart, the partial, halting, mutilate obedience, that which keeps a reſerve for Satan, for Mammon, for my ſelf, when all ſhould be given up to God; but above all, that yet profounder piece, the Ægyptian Temple, a moſt glorious Fabrick moſt pitiouſly inhabited, nothing but Cats and Crocodiles within in ſtead of Gods; that of the painted *Sepulchre*, the noiſome, poyſonous ſecrecie under the loveliеſt diſguiſe, the Vault or Charnel-houſe of rottenneſs, of all the impurity in the world, (the deep-digg'd *Golgotha* and *Aceldama*) under the faireſt and moſt inviting inſcription; that Hiſtrionical piece of the Beaſts Tragedy, the couchaut, but *ravening*, *Wolves under the Sheep's cloathing*, the God brought in for the baſeſt ſervices, the impureſt contrivances in the world, and never pretended to, or thought on, till we had thoſe vile imployments for him: And this you will acknowledge ſufficiently inconſiſtent with the *purifying* in this Text, and ſo with the [*theſe Promiſes.*]

Having given you the ſeverals of this Purity by the contrary branches of the *Impurity*, we come now to the [καθαρίζειν,] the notion of *cleanſing* or *purifying*, that is here ſo vehemently required of us: And that is not the having acquired this purity, having attained any perfection of this ſtate in either kind; but only the being on the way, the conſtant motion and growth, a ſetting out, and progreſs and proficiency in it, a daily purging and rinſing of the Soul, that good innocent kind of ἡμεροβαπτισμός, that pardonable Phariſaiſm of aſſiduous waſhings; a daily ſlaughtering of the great defilers one after another, one day of execution for Luſt, another for Rage; one for the impurities of the Tongue, the oathes, the lies, the profanations, the blaſphemies, the noiſome unſavoury diſcourſes, (Bleſſed Lord, that this might but be the day of demoliſhing that *Babel* of ſtrange heathen languages, the leaſt degree of which is intolerable among Chriſtians!) another for the impurities of the Eye, and a whole Ocean of purgations little enough for that; but above all, an every-day care for the drying up the great fountain of Leproſie in the Heart. In a word, a firm ratifi'd reſolution of mortifying and crucifying, a devoting and conſecrating all, and making as much ſpeed with them as we can. To that end, though the perfect Purity be not acquired, yet muſt theſe three eſſaies be made toward it, theſe three degrees of aſcent and proficiency obſerv'd:

1. Barring up the inlets, obſtructing the avenues againſt all future breakings in of the great polluters, the reſiſting all freſh temptations, (by the remembrance how dear they have formerly coſt our Souls, what flouds of tears, if we have done our duty, what a whole ſhop of purgatives to get out one ſpot ſo contracted) but eſpecially, ſtopping the recurrence of the old profane polluted habits, that ὡς ἐπὶ βόρβορον, the cleanſed *ſwine returned* to her old beloved *wallowing* again.

2. Our daily, minutely recourſe to that *digitus Dei*, *finger of God*, which alone, ſay the Jews, can cleanſe Lepers, with a *Lord*, *if thou wilt*, *thou canſt make us clean*; thou canſt prepare new *Jordans* of Grace beyond all our Rivers of *Damaſcus*, new banks, new treaſures of Purity.

And then, 3. taking the ſeaſonable advice of the *Syrian* ſervants, going down and waſhing in that *Jordan*, acting upon our ſelves by the power of this grace, thus fitly co-operating with God to the utmoſt of our derivative ſtrength; not lying like Creeples on the bank when we have a *Bethesda* before us, which yet will cleanſe none but thoſe that go into it. And that brings me to the former of the two circumſtances (belonging to this duty) denoted by the ἑαυτοὺς, cleanſe our *ſelves*, *That it is the Chriſtian's task upon himſelf*, this of purifying; καθαρίζωμεν ἑαυτοὺς, *let us cleanſe our ſelves.*

'Tis the prerogative of the grace of Chriſt, that he that is vouchſafed his portion of that, is thereby thus enabled to mortifie ſin, and advance toward purity; and it is the duty of all that are thus vouchſafed and dignified, to make uſe of that ſtrength to that end, *to purifie themſelves.* For as *Aquinas* obſerves out of *Ariſtotle*, that thoſe things are poſſible for us, which are poſſible by our friends, ſo what we are enabled to do by the grace of Chriſt, we are able to do. He that is born of God, is born an *Athleta* and Victor, the whole world is but a Pygmy before him: this is the privilege of that high deſcent, that be he the impoteneſt creature in the world, conſidered in his natural, carnal, or moral principles, either as *born of bloud*, *or of the will of*

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the flesh, or of the will of man, he hath yet an acquisition of a kind of omnipotence, from the derived communicated strength of Christ, as he is born of God; ἰσχύω πάντα, *he can do all things through Christ that strengthens him.* God by his preventing and subsequent grace, works in the Christian to will and to do merely of his good pleasure of bounty; and then the exhortation belongs to that Christian, to *work, and work out his own Salvation.*

And were but the care and pains employed in the using and improving those Talents which God hath given us, and calling to Heaven for supplies, which is mis-spent and paultred away in pleading our impotencies, and disabilities, and wants of grace, (that is, in *accusing*, in the old Heathen style, God's illiberal dealing with his children, charging Heaven with all our failings) we might certainly reap better fruit of our time, be fairer proficients in this art of *purging*; and in the mean may spend our spirits most profitably in calling and hastening one another to this so possible, and withal so necessary, task: and that is the last particular, *That it ought to be the united design of all Christians*, the Apostle and people together, to aid and assist one another in this work of *purifying*, by entreaties, by exhortations, by all the engagements of love and duty; καθαρίζωμεν ἑαυτούς, *Let us cleanse our selves.*

The work, 'tis acknowledg'd, though possible to be gone through with, in such a measure as shall be sure of acceptance, is yet of some more than ordinary difficulty. How long hath this poor Nation been about it? so many years in the Refiners fire, in God's fornace for purifying, worn out and rent to pieces under the Fuller's sope; and yet (God knows) as full of dross and spots as ever, the poor Leper-kingdom thrust out of the camp, (the Temple) banish'd from the old priviledges of the Israelite, the Oracle and the service of God, God spitting in the face of it, in *Moses*'s style, (a kind of excommunicate state;) all, on that charitable purpose, that it might be ashamed and apply it self to the Priest, to God for his purgatives; I shall add, look'd upon, pray'd over by that Priest so many years together; and that cure still as far from being perfected as ever, the leprosie spreading in the skin, the sins multiplying under the Priests inspection, under God's rod; at the end of a seven years rinsing (not with sope, but nitre) a thousand times more odious spots, more provoking sins, more hellish impurities, than before. I remember what poor *Porphyry* was fain to do in pursuit of purgatives, the same that *Saul* after the commission of his sin that rent the Kingdom from him, betake himself εἰς θεωρίαν καὶ γοητείαν, to *magick* and conjuring, make friends to the Devil to help purifie him. O that we, having met with luckier prescriptions, (recipe's from Heaven, that would be sure to prove successful) would not betray all, for want of applying them, that while it is called to day, while a poor spotted Kingdom lies a gasping, the benefit of the last plunge, the φύσεως ἴντραὶ, might not be quite let slip, that this of *purifying*, the only true expedient yet untried (whilst all others are experimented to be but mere Empirical state-mountebankery) might at length be thought on, prosecuted with some vigour, every man entring into the retirement of his own breast, there to search and view the spotted patient, the plague, the leprosie of his own heart! and again, every man making his arts of cure as communicative and diffusive, as charitable and Catholick as he can, that as *David* was ravish'd with joy, when they said unto him, *Let us go into the house of the Lord*, (that pleasant news and spectacle, a conspiration for Piety) so we for that only errand that sends us all to that house, the beginning and advancing of Purity; every man like an *Israelite* in his flight from *Ægypt*, not only going out in haste, (a passeover toward purity) but also despoiling his *Ægyptian* neighbours, robbing one of his lusts, another of his detractions, one of his Atheistical oaths, another of his swinish excesses, one of his Infidel tremblings and baseneſſes, another of his covetings and ambitions, his jewels of silver, and jewels of gold, and raiments, his most valued precious sins, (the *curses* with which he hath *cloathed himself as with a garment*, and which would one day, if they were not snatch'd from him, come like scalding water into his bowels, and *oyl into his bones*) and so yet, if it be possible, come out a troop, a legion of naked Wrastlers, a whole shole of *candidates* toward Purity. Till somewhat be done this way, more than hitherto hath been done, Peace may hover over our heads, express its willingness to light upon us; but, *ad candida tecta columbæ*, that dove will not enter or dwell where Purity hath not prepared for her: or if she should so unlearn her own humour, 'twere danger she would turn Vultur, that most desirable blessing prove our fatal'st curse, leave us in and to a state of all impurities, to deprecate and curse those mercies that had betrayed us to such irreversible miseries. Lord, purge, Lord, cleanse us; do thou break those vessels of ours that will not be purified; cast us again into what fornace thou pleasest, that we may at length leave our dross, our filth behind us: and having used thine own methods toward this end, and purged our eyes to see that it is thou that hast thought this necessary for us, that hast of very mercy, very *fidelity* thus *caused us to be troubled*, work in us that purity here, which may make us capable of that vision, that peace, that fulness of sanctity and glory hereafter: Which God of his infinite abyss of Purity grant us all; To whom, with the Son, that Image of his Father's Purity, and the holy, sanctifying, purifying Spirit, &c.

Christ and Barabbas.

THE SEVENTH,
Being a Lent SERMON at *Oxford, A.D.* 1643.

JOHN 18. 40.

Not this Man, but Barabbas.

THIS passage of Story not unagreeable to the time (every day of Lent being a παραστευὴ to the Passion-week) hath much of the present humour of the World in it, whether we consider it as an act of Censure, or as an act of Choice: both these it is here in the Jews.

1. An Act of popular Censure, *i. e.* most perfect injustice, very favourable to the Robber, and very severe to Christ; *Barabbas* may be releas'd, the vilest wretch in the world, one that was attach'd for *robbery*, and for *insurrection*, may become the peoples Favourite, be pitied and pleaded for, and absolutely pardon'd: *dat veniam corvis*, the blackest Devils in Hell shall pass without any of our malice, our indignation, our animosities; but an *innocent* Christ, or any of his making, one that comes from Heaven to us, upon errands of holiness, of reformation, that by authority of his doctrine and example would put vice out of countenance, discover our follies, or reproach our madnesses, and in the Wisemans phrase, *upbraid our ways, and reprove our thoughts*, he that hath no sins to qualifie him for our acquaintance, no oaths, no ribaldry to make him good company, none of the compliances or vices of the times to commend him to our friendship, at least to our pardon, none of that new kind of popularity of being as debauch'd and professly vitious as other men, shall be supected, and feared, and hated, the most odious, unpardonable, unsufferable neighbour, *grievous unto us even to behold*, *Wisd.* 2. 15. Innocence is become the most uncomely degenerous quality, vertue the most envious, censorious thing; the not being so near Hell as other men, the most ridiculous scrupulosity, and folly in the world. And the misery of it is, there is no discoursing, no reasoning this humour out of us, they had *cried* once before, and the crossing doth but more enflame them; the charm, that should have exorciz'd, doth but enrage the evil spirit, *Then cried they all again, saying, Not this man, but* Barabbas.

But besides this, I told you, these words might be taken in another notion, and under that it is, that we are resolved to handle them, as an act of the *Jews choice*, of their absolute inconditionate decree, their *loving* of *Barabbas*, and *hating* of *Jesus*, not before they had done either good or evil, but after one had done all the evil, t'other all the good imaginable; then hating the *Jacob*, and loving the *Esau*; electing the *Robber*, and rejecting the *Saviour*; the *Barabbas* becomes a *Barabbas* indeed, according to the origination of the name, a son of a father, a beloved son in whom *they* are well pleased, a chosen vessel of their honour, and *Christ* the only refuse vessel of dishonour, the only unamiable, undesirable, formless, beautiless reprobate in the mass: *Non hunc, sed Barabbam, Not this man*, &c.

In the words under the notion of the *Choice*, you may please to take notice of these severals:

1. A Competition precedaneous to this Choice, presumed here, but express'd in St. *Matt.* τίνα θέλετε ἀπὸ τῶν δύο, *which of the two will ye*, &c.
2. The Competitors, *Barabbas* and *Christ*.
3. The choice it self, not only preferring one before t'other, *non hunc, sed*, but 1. absolutely rejecting of one, *non hunc*, not this man; and then by way of necessary refuge pitching upon t'other, *Non hunc sed Barabbam, Not this man, but Barabbas.*

And of these in this order.

And First, of the first, That there is a Competition, before what the Competitors are, or what the Choice.

1. I say that there is a Competition, a canvass, or plying, before we come to choose any thing; This is a truth most constantly observable, in all which we are most concern'd in, in that transcendent interest, the business of our souls. Were there but one object represented to the faculty, one Christ, one holiness, one salvation, the receiving him would be any thing rather than Choice; Chance it might be, or Necessity it might be; Chance it might be, that such a thing had the luck to come first, to prepossess and forestal us, to get our favour when there was no body else to sue for it; and indeed, he that should be godly, or Christian on such a felicity as this, through ignorance only, or non-representation of the contrary, he that should give his voice unto Christ, because there was no body else to canvass for it, that if *Mahomet* had plied him first, would have had as much faith for the Alchoran, as he hath now for the Bible, been as zealous for a carnal, sensual, as now for a pure

a pure ſpiritual Paradiſe; he that if he had been born of Heathen Parents, or put out to nurſe to an *Indian*, would have ſuck'd in as much of Gentiliſm, as by this civil Engliſh education he hath attain'd to of the true Religion, that hath no *ſupersedeas*, no fortification againſt worſhipping of Sun and Moon, poſting from one Heathen Shrine (as now from one Sermon) to another, but only that Chriſtianity beſpake him earlieſt, that Idolatry was not at leiſure to crave his favour, when Proteſtancy got it; is I confeſs, a Chriſtian, he may thank his Stars for it, *Planetarius Sanctus*, a Saint, but ſuch an one as a Jew would have been, might he have been a Changling ſtollen into that cradle, or the moſt barbarous *China*-Infidel, had he had (as he of old, *fortunam Cæſaris*, ſo) *fortunam Chriſtiani*, the Chriſtians fortune to have tutor'd him: And ſo for vertue and ſinleſſneſs alſo, he in whom 'tis not conſcience, but baſhfulneſs, and ignorance of vice, that abſtains only from uncreditable or unfaſhionable, from branded or diſuſed ſins, ſwears not, only becauſe he hath not learnt the art of it, hath not yet gotten into the Court, or into the Army, the ſchools where that skill is taught, the ſhops where thoſe reverſt thunderbolts, ſo tempeſtuouſly ſhot againſt Heaven, are forg'd, he that is no Drunkard, no Adulterer, no Malicious perſon, only *quia nemo*, becauſe he hath no company to debauch, no ſtrength to maintain, no injury to provoke the uncommitted ſin; is all this while but a child of Fate, born under a benign Aſpect, more lucky, but not more innocent, more fortunate, but not more vertuous than other men.

Again, if there were no Competition, as it might be Chance, ſo it might be Neceſſity too; Thou art fain to be vertuous, becauſe thou canſt be nothing elſe, goodneſs muſt go for thy refuge, but not thy choice, were there no rival ſin, no competitor luſt to pretend for thee.

'Tis therefore not only an act of *wiſdom*, but of *goodneſs* too, obſervable in Gods wonderful diſpenſation of things under the Goſpel, to leave the Chriſtian, ἐν μεθορίῳ, in the confines of two moſt diſtant people, improveable into good, and capable of evil; like *Eraſmus*'s Picture at *Rome*, or that vulgar Lie of *Mahomet*'s Tomb at *Aleppo* betwixt two Load-ſtones, ἀμφιβόητον δεῦρο καὶ δαιμόνων, as *Syneſius* calls it, a ſtake between God on one ſide, and all the Devils in Hell on t'other, made up of a *Canaanite* and an *Iſraelite*, a law in the *members*, as well as a law in the *mind*, or as * *Antoninus* πάντοθεν ἐν μορίοις, perſwaſions in the members, many Topicks of Rhetorick, many ſtrong Allectives to evil in the lower carnal part of the man, as well as invitations and obligations to good in the upper and ſpiritual. Thus did God think fit to diſpoſe it, even in Paradiſe it ſelf, the fleſh tempted with carnal objects, even before the firſt ſin had diſordered that fleſh; A Palate for the ſweetneſs of the Apple to pleaſe, and an eye for the beauty to invite, as well as an upper Maſculine faculty, a Reaſon for commands to awe, and threats to deter; yea, and it ſeems in Heaven it ſelf, and the Angels there, where is no fleſh and blood, that *officina cupidinum*, ſhop or workhouſe of deſires, yet even there, is an inlet for Ambition, though not for luſt, a liableneſs to the *filthineſs of the ſpirit*, though not of the *fleſh*, or elſe *Lucifer* had ſtill ſtood Favourite, could never have forfeited that ſtate of bliſs. And ſo 'tis ever ſince in this inferiour Orb of ours, *Behold! I ſet before thee life and death, bleſſing and curſing*, on one ſide all the joys of Heaven to raviſh and enrap thee, the mercies of Chriſt *to draw thee with the cords of a man, with the bands of love*, to force and violence thy love by loving thee firſt, by ſetting thee a copy of that heavenly paſſion to tranſcribe, but then withal *death* in the other ſcale, death which it ſeems hath ſomething amiable in it too, it would not be ſo courted elſe, a πορφύρα τῆς σκότους, as *Macarius* ſtyles it, a gallantry of Hell, a *purple* garment of *darkneſs*, that ſuch ſholes of men, and I tremble to think and ſay, ſo large a quantity of baptized Chriſtians are ſo ambitious of, ſell all that's comfortable and valuable in this life, to purchaſe it: And were there not both theſe ſet before us by God, *life* on one ſide, and *death* on t'other, *bleſſing* on one ſide, and *curſing* on t'other, a double canvaſs for thy ſoul, a rivalry, a competition, and ſomewhat on both ſides amiable to ſomewhat in thee, *life* to the immortal, *death* to the periſhing part of thee, *bleſſing* to the rational, divine, *curſing* to the bedlam brutiſh part of thee, the man of God could not go on, as he doth in that place, *Deut.* 30. 19. *therefore chuſe life, that thou and thy ſons may live.* Were there but one in our reach, 'twere *neceſſity* ſtill, and not *choice*, and that moſt abſolutely deſtructive of all judgment to come; Hell might be our Fate, but not our Wages, our Deſtiny, but not our Reward, and Heaven any thing more truly than a *Crown of righteouſneſs*.

* πρὸς ἑαυτ.

A Piece of the Philoſopher there hath been a long while in the world, that hath had a great ſtroke in debauching the Divine, that the Underſtanding doth *neceſſarily* and *irreſiſtibly* move the Will, that whatever hath once paſſed the *judicium practicum*, got not only the aſſent of the Judgment that 'tis true, but the allowance alſo that 'tis good and fit to be choſen, cannot chuſe but be deſired and proſecuted by the Will: from whence the Divine ſubſumes, that where Faith is once entered, though that but a Speculative (I wiſh it were not ſometimes but a Phantaſtical) Faith, there Works muſt and will infallibly follow. I confeſs it were admirable news if this were true, if all that *knew theſe things* were ſure *to do them*, if there were no ſuch thing poſſible as Sin againſt Light, Sin againſt Goſpel, Sin againſt Conſcience; if the lives of Believers could not prove Infidel, the actions of thoſe that acknowledge God, that make no doubt of the truth of Chriſtianity, could not avoid or eſcape being Godlike and Chriſtian, if 'twere but a flaſh of S. *Auguſtin*'s wit, that the wicked Infidel believes contrary to Faith, the wicked Believer lives contrary to it: There were then but one care left a Chriſtian, to be catechiz'd aright, which the Solifidian calls *Faith*; or to be confident of his own Election, which the Fiduciary calls *Faith*; and then *Quis ſeparabit?* any thing elſe will be wrought in me by Chriſt, or that any thing elſe will be unneceſſary to be wrought. Inſtead of this Pagan Principle that ties up all in the chains of inevitable Fate, if it be examin'd, give me leave to mention to you one Aphoriſm of Chriſtian Philoſophy, which is but the interpretation of the *competition* that now I ſpeak of; that the Will is no more neceſſitated to obey the ſuggeſtions of Reaſon, than of the Senſual Appetite, of the upper than the lower Soul, that 'tis an indifferent middle Faculty, able to chuſe the *evil* and refuſe the *good*, or (to ſatisfie the Philoſophers importunity, which reſolves it impoſſible to chuſe the *evil*, unleſs under the appearance of *good*, you may take it in a clearer notion) able

to chuſe the pleaſant and refuſe the honeſt, to chuſe the ſenſual carnal, and refuſe the intellectual ſpiritual good. And that you may ſee the ground of this, obſerve that the whole Man is made up of three parts, *Spirit*, *Soul* and *Body*.

1. The *Body* or *Fleſh* luſting againſt the *Spirit*. And 2. the *Spirit* again luſting againſt the *Fleſh*. Thoſe two Extremes perfectly contrary one to the other in their appetites, and therefore called by the Ancients ἄῤῥεν, and θῆλυ, one the *Maſculine*, t'other the *Feminine* part, one the Monarch in the Soul, t'other the ὁ δῆμος, or Commonalty; one the παιδαγωγὸς, the Maſter, t'other the παιδίον, or Child; one the Θεὸς ἐν ἡμῖν, the voice and image of God in us, t'other the θηρία, the beſtial part; one the Man, t'other the τετράποδα, the four-footed creatures in us. And theſe are contrary the one to the other, ſo that you cannot do, or, as the Greek, ἵνα μὴ ποιῆτε, ſo *that you do not*, this is a conſequent of that Contrariety, you do not the thing that you would; *i. e.* perhaps perfectly, purely without ſome tack or mixture; however I am ſure, not quietly, ſtilly, without ſome oppoſition of the other. And then comes in in the third place, ψυχὴ, the *Soul*, the Elective Faculty, *i. e.* the Will betwixt them, courted and ſollicited by both, as that which hath the determining caſting voice; if the beaſt can carry it, if the ſenſual ſuggeſtions get the conſent of the Will; obtain the embrace, have its carnal propoſals yielded to; then in the Apoſtles phraſe *luſt conceives*, and within a while proceeds from *conſent* to *act*, *bringeth forth ſin*; but when the *Spirit* prevails, when the Reaſon, the Conſcience, the God within the, is allowed to be heard, when that chaſte, ſober, matronly Spouſe gets the embraces, the conſent of the Will; then *the Spirit conceives*, and from thence ſpring all the καρποὶ πνεύματος, which the Scripture ſpeaks of, *the fruits and productions of the Spirit*. You ſee now the competition, the conſtant importunities and ſollicitations, the rivalry for thy ſoul, not an action of moment or importance in thy life, but the houſe is divided about it, the *ſpirit* for one way, and the *fleſh* for another, and that that prevails, *i. e.* gets the Will of its ſide, denominates the action, and the action frequently and indulgently reiterated, denominates thee either *fleſh* or *ſpirit*, either captive to the law of ſin, or obedient to the commands and dictates of Chriſt, a carnal ſinner, or a ſpiritual diſciple.

And then my brethren, by way of Uſe;

1. You ſee the anſwer to that hard probleme, what is the reaſon and ground of the infiniteneſs of thoſe puniſhments that await ſinners in another world: Here you have the oyl that maintains that accurſed Veſtal fire, ſo much beyond *Tulliola's* or *Pallas's* Lamp in *Licetus*, burning ſo many Ages under ground and not conſumed; I mean, this competition in this Text (the τίνα θέλετε ἐκ τῶν δύο, which of the two infinites will you) and that other we mention'd of *life and death*, *bleſſing and curſing*, ſet before us by God, the leaving to our option whether of the two infinites we will have; This, and nothing but this, hath made it moſt perfectly reaſonable, that *Deſpiſers* ſhould *periſh* eternally, that he that will contemn immortal life, that ἐν χερσὶν ἀϊδίαν, as *Clemens* St. *Pauls* contemporary calls it, that *eternity put into our hands by Chriſt*, and make his deliberate covenant with death, that his immortal part may die eternally, ſhould be thought worthy, as the Book of *Wiſd.* hath it, to *take his portion* or part *with it*. And then,

2. O how much the more care, and caution, and vigilance will it require at our hands, to keep guard over that one faculty, that ſpring of life and death, that fountain of ſweet and poyſonous water, that of chuſing or rejecting, willing or nilling; never to diſpenſe thoſe favours looſly or prodigally, never to deny them raſhly or unadviſedly, but upon all the mature deliberation in the world! *Keep thy heart with all diligence*, the heart this principle of action, keep it *above all keeping*, *for out of it are the iſſues of life*, *Prov.* 4. 23. That *when I would do good*, *evil is preſent with me*, temptations of the carnal appetite to the contrary, it matters little, ſo I hold off my conſent, reſiſt their importunity; and that all the Devils in Hell are a whiſpering blaſphemy within me, it matters as little, ſo I reject the ſuggeſtions; *Reſiſt*, *and he ſhall flie*; that he is looſe to tempt, this is my infelicity perhaps, but not my guilt, I and that miſhap improved into a bleſſing, ἰδόντα σκόλοψ, this tempter a kind of donative of Heaven, to buſie my patience, and exerciſe my vigilance, to ſet out my Chriſtian valour, to make me capable of the victory firſt, and then the crown; the nations left *to prove Iſrael*, *Jud.* 3. 1. yea and to *teach them war*, verſe 2. at leaſt *ſuch as before knew nothing thereof*. Only be ſure that thoſe Nations get not the upper hand; to that purpoſe, that they be not pamper'd and fed too high, till they grow petulant and unruly, that this *jumentum hominis*, as St. *Jerom* calls it, this Aſs, or beaſt-part of the man, prove not the Rider's Maſter: this is the greateſt danger firſt, and then reproach in the world, which you will more diſcern if you proceed from the competition to the Competitors, and conſider who they are, in us ſpirit and fleſh, God and Devil, as in the Jews *Barabbas* and *Chriſt*, my ſecond particular.

'Tis none of the leaſt of God's mercies among his diſpenſations of providence, that the competition falls to be betwixt ſuch perſons ſo acknowledgedly diſtant, and hugely contrary, a *Chriſt* and a *Barabbas*, the one ſo pretious, and the other ſo vile, *the Prince of Peace*, and the *Author of an Inſurrection*, a σωτὴρ and an ἀπολλύων, *a Saviour* and *a Deſtroyer*; had it been betwixt a *Chriſt* and a *Nicodemus*, a Carpenters Son, and a *Rabbi* or Ruler in *Iſrael*, the choice might have been more difficult, or the miſtake more pardonable; But *ſo God loved the world*, ſuch were the riches of his goodneſs to an infatuated rebellious people, he ſets before them a beautiful Chriſt, and an odious foyl to make him more beautiful, to make it impoſſible for them to be ſo mad, as to refuſe and finally to reject Chriſt, that was on ſuch grounds, and in ſuch company a ſuing and importuning for their favour; none but a *Barabbas* to pretend againſt him, that that notion had of him, might ſerve inſtead of the *fiſhes gall* to recover the *blind Tobits ſight*, help the blindeſt natural man to diſcern ſomewhat tolerable, if not deſirable in the Chriſt, that in ſo poor a choice, an undervalued, prejudg'd, ſcandalous *Jeſus* might have leave to be conſidered, and owe a preferment *alienis vitiis* to the faults

faults of the other, though not *virtutibus ſuis* to any thing amiable or eſteemable in himſelf. The ſame œconomy you may generally obſerve even from the firſt of Paradiſe to this day; When our firſt Parents were the prize, the Competitors were of ſomewhat a diſtant making, God and the Serpent, not the King of Heaven and one of his chief Courtiers, God and an Archangel of light, but God and a damned Spirit, a black Prince, and he but in very homely diſguiſe, but of a Serpent, which though he were then a τετράποδα, as *Cedrenus* out of ſome of the Antients will have it, ſomewhat a taller and goodlier creature, than now the Serpent is, that his Legs be cut off, yet the Text ſaith, a *beaſt* for all that, I and that beaſt branded for *craft*, infamous for the *ſubtileſt* creature, and ſo not likely to prove the moſt *honeſt* and ſolicitous of their good; and this cunning *Pytho* had made friends to ſpeak, contrary to his kind, there was ſure ſome ſorcery in that; and all this, one would think, was enough to have added authority to God by ſuch a prejudg'd Competitor. And juſt ſo was it to the Iſraelites at their coming out of *Ægypt*, God and a cruel *Pharaoh*, a Deliverer and a Tyrant, one to have them Slaves in *Ægypt*, t'other to have them Princes in *Canaan*; a ſufficient inequality betwixt the Pretenders, that it might be impoſſible for any to prefer the Onions and the Garlick, before the Manna and the Kingdom. After, 'twas betwixt God and a golden Calf, a *Calf* ſtill, no very honourable creature, though 'twere of gold: and anon, betwixt God and a brazen Serpent, *Serpent* and brazen too, neither form, nor metal to commend it; and all along through the heathen world, the competition was yet more unequal, betwixt the God of Heaven, and Wood and Stone of the Earth, the moſt glorious Creator, and vileſt Creature, nay the piece of Wood, as the Prophet ſets it, that was not fit for any uſe, not ſo much as to be burnt, *the very refuſe of the refuſe*, is the thing the Idol was made of, and none but that Idol thought fit to be a Competitor with God for the adoration. If you look back to *Judæa* again, at the time of the great competition for the hearts of *Iſrael* betwixt *Rehoboam* and *Jeroboam*, it was ſtill of the ſame making, betwixt a Kings ſon, and a Servant, a right Heir and a cunning Seducer, a kind of Serpent again; yes, and betwixt the glorious Temple of *Jeruſalem* on one ſide, and the upſtart *Dan* and *Bethel* on t'other; the high Prieſt on one ſide, and the baſeſt of the People on the other, betwixt the Calves at that *Dan*, and the Cherubims at that *Jeruſalem*; and ſo ſtill there was advantage enough, one would think, on Gods ſide, againſt ſuch Competitors. And if we look now abroad into the moſt idoliz'd adored *Diana's*, the ſins that get all the cuſtom away from Chriſt, the only rivals with him for our ſouls, we ſhall find them but little advanc'd above that old pitch, little lovelier than the Serpent, juſt ſuch are our crafts, our unſanctified counſels, our wily artifices, that have nothing but Serpent in their compoſition; little honourabler than the Calf, juſt ſuch are our Gods of gold, which I cannot mention, but in *Moſes* paſſion, *O theſe people have committed a great ſin, have made them Gods of gold!* all *piety* transform'd and contracted into the worſhip of that one ſhrine, our *gain* the only *godlineſs* we can hear of: and then a multitude more, of a yet viler making, fit only for a competition with that knotty refuſe piece of wood of which the Idol was made: the more ſhame, they ſhould outvie a moſt glorious God, a Chriſt, that if he had nothing in his life amiable, yet hath died for us, and ſo hath dearly purchas'd a title to our love, yea and a bleſſed Spirit, come down on purpoſe to ſublime our judicative faculty; to convince the world of the unreaſonableneſs of ſin; yea, and a poor thirſty panting ſoul (which hath ſome reaſon to expect kindneſs from us) a heaven and an immortal bliſs.

Conſider but a few of that glittering train of reigning ſins in this our Land, in this my Auditory, and *be aſtoniſhed, O Earth*, that they ſhould ever be received in competition with Chriſt. The oaths, that all the importunity of our weekly Sermons turn'd into Satyrs againſt that ſin, cannot either ſteal or beg from us, what gain or profit do they afford us? which of our ſenſes do they entertain, which of our faculties do they court? an empty, profitleſs, temptationleſs ſin, ſenſuality only to the devil-part in us, fumed out of hell into our mouths in a kind of hypochondriacal fit, an affront to that ſtrict command of Chriſt, his *ego autem* to his Diſciples, *but I ſay unto you*, Chriſtians, *ſwear not at all*: the beſt quality that it can pretend to, is that that *Hieracles* of old mentions with indignation, πρὸς ἀναπλήρωσιν λόγου, to fill up the vacuities of the ſpeech, to expreſs and man a rage, *i. e.* to act a mad man the more perfectly. And of him that hath in his time ſworn over all the hairs of his head, I would ſtill ask but this one queſtion, τίνα τότε καρπὸν, *what fruit had he then of this ſin*, (then, when it was full in his mouth, a ſwelling his cheeks) *whereof he is now aſhamed*, cannot chuſe but bluſh, his ears glow, or be in ſome pain till I have done ſpeaking of it: and yet beyond this, *the end of thoſe things is death*, a ſeveral fiend in hell moſt ſadly to come, the paiment of every of thoſe gainleſs oaths. It were but a ψυχρὸν, or cold addreſs to this kind of ſinner, to beſpeak in that of expoſtulating ſtile; *what advantageth it, to gain the whole world, and loſe his own ſoul?* 'twere more to his purpoſe to demand, what *advantageth it him to gain* not one atome, or moſt diminutive part of the *world*, not the leaſt acquiſition of any thing deſirable even to the carnal man, ſatisfactory to any part of his appetite, ſave that in a manner Platonick, deſigneleſs love of ſinning, and ruining his own ſoul, and yet to do that as ſure, as if he had Satans *totum hoc*, his whole Exchequer of wealth and honour in exchange for it? I ſhall rather add, *what ſhall* that man *give in exchange for his ſoul* to get it back again, which he hath parted with ſo cheap without any barter, *ſold it for nought and taken no mony for it*, in the Pſalmiſts phraſe, and now cannot *redeem* it with all his patrimony? 'Twould grieve one, I confeſs, that did but weigh this ſin in this ballance, and obſerve the *Tekel* in the wall over againſt it, how light and kexy and impertinent a ſin this is, to hear that any body ſhould be damn'd for it in another world, part with ſuch treaſures for ſuch trifles, make ſuch African voyages, carry out the ſubſtantial commodities of a good land, and return with a fraight of toies or monſters, pay ſo hugely dear for ſuch perfect nothings; and yet 'twould grieve one more, that this ſin ſhould glitter in a Proteſtant Court, become part of the gallantry and civility of the place, I and defame and curſe our Armies, that the improſperouſneſs, ruin, perhaps παραλυσία, of a whole Kingdom ſhould be imputable to one ſuch ſin, and all our prayers to Heaven for you, be outſounded and drown'd with that moſt contrary eloquence. 'Twere the juſteſt thing in the world, that he, that upon my preſent inſtance, (this more than δευτέρα νουθεσία, ſecond admonition) will not now vow to part for ever with this one

ſin,

ſin, ſo threatful to his Soveraign, his Country, his own Soul, to the hoſts gone forth againſt the enemy, to all that is or ſhould be pretious to him, and ſo abſolutely gainleſs to himſelf in his vileſt capacity, even as a ſenſual brute, ſhould never be admitted within theſe doors again, never be preach'd to more, never be conſider'd as a Chriſtian ſo much as in profeſſion, that will part with his true Chriſt or Jeſus, rather than with the Names of them to blaſpheme by; That he ſhould be *delivered up to Satan*, as the primitive Offenders were, βασανίζεσθαι, to be corporally tormented by him, εἰς ὄλεθρον σαρκὸς, to the tearing that foul tongue, that noiſome piece of fleſh out of his mouth, that by that means at leaſt, παιδευθῶ μὴ βλασφημεῖν, he may be *diſciplin'd* or *taught not to blaſpheme*.

Will you look into another ſin (a time of humiliation may be an excuſe for the digreſſion) that of uncleanneſs, whether of the eye, the libidinous look, that men are ſo hardly perſwaded to believe to be a ſin, (*i. e.* in effect, that Chriſt forbad any thing under that phraſe of *looking on a Woman to luſt*) or whether that of the *tongue* that *oris ſtuprum*, unſavoury diſcourſe, rotten, putrid, noiſome converſation, which makes it ſo abſurd for that man ever to pray, (to bleſs God in the Church, with that part that was ſo polluted in the Chamber) or whether the groſſer ſin, the making *the members of Chriſt members of a Harlot*, (meant by the Apoſtle as an huge expreſſion, members of a Swine, a Toad, had been nothing to it) what is this, but a *Barabbas* ſtill, a Robber in competition with *Chriſt* for that *body*, which is, ſaith the Apoſtle, *for the Lord, and not for fornication*, 1 *Cor.* 6. 13. A vile infamous crime, that ſtaies not, for the moſt part, for its hell, its puniſhment in another world, meets with its *Limbo*, its *Tophet* here, torments and curſes enough in this life, if they might have leave to be conſider'd.

'Tis worth obſerving in the New Teſtament, that the Name of *Idolatry*, not often mention'd there, doth moſt times very probably denote this ſin of *uncleanneſs* or *carnality*; the obſervation might be made good at large, if 'twere now ſeaſonable; and I would to God my auditory would be perſwaded, thus to *keep themſelves from Idols*, to flie from this kind of Idolatry, that mens natures have a thouſand times more temptations to, than that other ſin that bears the envy of all our miſery, the *Idolatry* that the *ſacrilegious* ſo declaim at: believe me, there is not a ſin more incompetible with the Goſpel-mercy, a more unreconcileable rival of all godlineſs, a greater waſter of conſcience, griever and quencher of the Spirit, a more perfect piece of Atheiſm, and Heatheniſm, be it the faireſt outſide Chriſtian; nor withall, a greater blaſting and curſe to a Nation, an Army, a Garriſon town, than the permiſſion of this one ſin, the voice of it crying to Heaven, as loud as *Sodom*, *for fire from Heaven*, for judgment upon the place. Remember the fierce judgment in *Shittim*, *Numb.* 25. upon the peoples joyning to *Baal Peor*, that filthy heatheniſh Idol, expounded ver. 1. by committing whoredom with the daughters of *Moab*; the *heads of the people*, remember that, the *heads of the people*, the principal men in *Iſrael*, either becauſe they were moſt guilty, or becauſe the matter required ſuch an expiation, muſt be *hang'd up againſt the Sun*, that the anger of the Lord might be turned away from *Iſrael*, (and I believe 'twould poſe a man to give any reaſon why this ſin (of *adultery* at leaſt) in this Land, as well as *ſtealing* of a trifle, ſhould not be awarded in the ſtyle of that text with *hanging up againſt the Sun*) and the command there, is to them in place of Judicature to ſee the execution of the Law againſt them, *Slay you every one his men*, ver. 5. But this is a Judaical outdated puniſhment among us, and it hath been the cunning of Satan that it ſhould be ſo, who having proſpered ſo far for his Clients, would not be quiet till he had gotten all kind of reſtraint or diſcouragement of this ſin to be ſo too, till he had made the fouleſt inceſt a far cheaper ſin and ſafer poſſeſſion, than the practice of ſome Chriſtian vertues; nay, which is obſervable to the laſting ſhame of this Land, till the injur'd man thus deſpoiled and robbed by the Adulterer, be made; by a kind of national cuſtom, the only infamous perſon, and the *Barabbas* that robb'd him, puniſhed only with that curſe in the Goſpel, of having *all men ſpeak well of him*. O what is this, but as the Pſalmiſt ſaith, *to bleſs them whom God abhors*, or as the Prophet, *Mal.* 3. 14. *And now we call the proud, happy; and they that work wickedneſs, are ſet up*! Believe it, one or two ſuch ponderous guilts as theſe, are able to keep the juſteſt cauſe from buoying up it ſelf, and our ferventeſt prayers from their πολυϊσχύειν, from working any ſaving miracles upon a Land.

I wiſh there were now no more *Barabbas*'s amongſt us, a canvaſſing againſt Chriſt, but I muſt not flatter you with ſo ſhort a catalogue; Look on your indevotion, that heartleſs zealleſs behaviour in this very houſe of God. Your Hearing, which is moſtly the faireſt part of you, what is it but as of a Rhetor at a Desk, to commend or diſlike, the ſame which you have as well for the Stage as the Pulpit, a *Plaudite* or an *Hiſs*; and for that other of Prayer, though it be for thoſe bleſſings of peace, of ſafety, the *Shalom* that many men have more devotion for, than that other great ſenſe of that word, the ſalvation of their ſouls, and which ardent prayer is the only means to bring down upon us; yet what cold addreſſes, what wandering eyes and thoughts, what irreverent negligent motions, what yawning inſtead of ſighing out our parts of it, what abſolute indifference, if God will take our own witneſs, whether we be heard or no? This want of ardency in us, this no-fire on our Altar of Incenſe, is certainly the thing that hath provoked God to deliver up our Liturgy to Satan, to oppoſe and malign, to calumniate and defame as at this day; the Lord pardon us our part of this ſin. This is the preferring of *Barabbas*, a Robber, a Devil perhaps, that ſteals away our hearts from Chriſt, even when we are in cloſeſt converſe with him. As for *faſting*, what is that but an empty, formal, unſignificant name? The ſcorn of the Phariſees *twice a week*, hath quite driven it out of our Calendar. O conſider this, and but once more conſider; Look on the Sermon in the Mount, the ſeveral graces and duties that there make up the Chriſtian ſomewhat above the pitch of a Scribe or Phariſee, and then every of the contrary vices, nay the very Jewiſh or Heathen, the moral or natural mans vertues, that come ſhort of that high Philoſophy, are every one, the *Barabbas* in the Text, directly this Jewiſh choice; He that cannot forgive an enemy, bleſs him, pray for him, heap all the hot burning coals of Charity upon his head, and melt him by that artifice, rather than break him, ruine him, damn him by any other, what doth he but prefer his own revengeful luſt, that helliſh piece of ſenſuality, that food for the Wolf, the Vultur, the Salamander, the Devil

in

in him, directly before the commands, not only counsels of Christ? and so *Non hunc, sed Barabbam*, a *Barabbas* is still the Choice, and the Christ the reprobate still; which brings me to the third particular, *the Choice it self*, not only preferring one before t'other, but 1. absolutely rejecting of one: and then 2. *ad evitandum vacuum*, to fill up the vacuity, pitching upon t'other; *non, sed, not this, but, &c.*

And 1. absolutely *not this*, a downright reiterated *nolumus hunc*, most vehement dislikes to Christ assoon as ever he is mention'd: the Jews had particular quarrels to him, ἐσκανδαλίζοντο, they were many times *scandaliz'd at him*, but not they only, but it seems, we Gentiles too, the *natural man receives not the things of the Spirit*, whether the graces or the promises, οὐ δέχεται, *he receives them not*, not only that he cannot attain to them, for that is said in the latter words, *neither can he know them*, but οὐ δέχεται, *he receives them not*, will not accept them when they are offer'd, for they are *foolishness to him*, not worth taking up in the streets, he cannot stoop to such trifles; and in another place, the same Apostle saith it of Christ crucified, *To the Jews a stumbling block, and to the Gentiles foolishness*; the things of the spirit are foolishness, and the Christ foolishness too, we not only not chuse him, when any other comes in competition with him, but not take him, when none; An antipathy to Christ as Christ, an absolute aversation, rejection of such merchandise, though there were no price to be paid for them. This is a Mystery of hell, let us view it a while, and to that end consider Christ, in the two main parts of him, in which he shines most illustrious towards us, His *graces* and his *promises*, the diet all the year long for his servants, and the wages at the end of his service; the *viaticum* he affords in the voyage, and the reward in the haven.

For the former of these, for *grace*, the Bridegrooms feast, *Luke* 14. which so many were bid to, see there what difficulty there is, to bring men to it, not one comes on the first invitation, though it seems all were really expected, and the entertainment provided; when all is ready, the servants are again sent out to tell them, they are staid for, and the issue is, *they all with one consent began to make excuses*; the feast was ready, grace ready to be spoyl'd for want of guests, and yet neither civility, nor pity, nor common gratitude can work upon them, or extort the acceptance of such a donative; *The Field, the Oxen, the Wife*, are like the *Barabbas* here, not the reasons but excuses of their contempt, pretences only and opportunities of getting off more cleanly, more handsomely from Christ; and if you mark it, so it is. There's nothing that we have learned so perfect from *Adam*, as that art of excuses; and withall, nothing that we so vehemently desire to be excused from, as the power of grace, when it makes toward our souls, when by the preaching of the word powerfully applied, with an [*Awake thou that sleepest, and arise from the dead*] and [*O consider this, ye that forget God, lest he tear you in pieces*] and [*Behold ye despisers, and wonder, and perish*:] when by the message of that Angel come up close to us, the Holy Ghost begins to overshadow and beget Christ in us, that procreative light of Heaven darting its beams, and those attended with some conceptions of holiness in a carnal breast, O how uneasie we are, how incumbred, till we can get rid of this burthen, like so many Harlots that live by the trade of not-conceiving, or when that will not be done, force an abortion if it be possible; we must be excused from that austerity, we are impatient of being so attenuated, and spiritualiz'd, wreckt, though it be but from our lees; the last flash of the candle, pangs of the expiring soul, are time enough for this bearing fruit unto God. Lord make us chast, make us sober, make us humble, then, *let me die the death of the righteous, and my last end be like his*, let me have a shower of sanctity, a Clinicks baptism, some good wholsome wishes or ejaculations to bathe me before my last journy, an *Elias's* fiery Chariot of zeal then to hurry me to Heaven, *sed noli modò*, Lord none of this purity yet, the κινδυνεύει εἶναι ἄλλη ψυχή, in *Eunapius*, the danger of being all soul, all holiness all heavenly mindedness so early, is a sad frightfull thing for a young Courtier, a young Souldier, a young Academick, for any that are under the age, or not come to the infirmities of the *Clinici* in the Primitive Church, (those that would not be Baptiz'd till they were ready to die, and so were literally βαπτιζόμενοι ὑπὲρ νεκρῶν, *baptiz'd for dead*, then, and not till then, desired to be baptized.) Holiness is a dull melancholy thing, fit only for a *hypocondriack* to be entertain'd with. Thus when the crest-faln Israelites were to be redeemed from an *Ægypt* to a *Canaan*, they cry out upon *Moses* and *Aaron*, *Exod.* 5. chide with their Saviours, abomine their Deliverers; thus the harrast degenerous emasculate slave is offended with a *Jubilee*, a manumission, servitude is his sensuality, he will not go out free, brings his *ear* to his Master and desires *to be bored* thorow it, that *he may be a slave for ever*. Once more, thus the man possess'd with no less than a legion of Devils, *casting him sometime into the fire, sometime into the water*, tearing him till he foameth again, is passionately faln in love with that legion, hath not the patience to be rid of these Devils; when Christ comes to cast them out, he is most out of charity with that Christ, τί ἐμοὶ καὶ σοί; *what have I to do with thee*? not thou Devil, that hast tormented me all this while, but *thou Jesus the eternal Son*, or thou piety the pretious grace *of God, art thou come to torment*, *i. e.* to sanctifie or dispossess *me before my time*? torment me by delivering me from the Tormentor, disease by curing, poyson me by thy balm or balsome, wound me by thy mollifying plaisters, condemn me to Hell by bringing me into a sight of Heaven? thus when the Beloved comes and knocks at the door of the espoused soul, *Open to me my sister, my love*, and there waits without doors most unseasonably and beyond all patience, *till his head be fill'd with the dew, and his locks with the drops of the night*, all the answer that is to be had, is no more but this, *I have put off my coat, how can I put it on? I have washed my feet, how shall I defile them*? I have put off *righteousness* like a *garment*, denudated my self of all that looks like holiness, and all the woomgs of the true-beloved, cannot give me patience to put it on again, I have wash'd my feet in mire or ink, douz'd my carnal affections in all the vileness of the world, and how shall I defile them with grace, pollute them with chastity, defame or profane them with any thoughts of holiness? thus doth the swine wash her self in the mire, and he that comes to cleanse, defiles her; the sinner never so well pleased, as when he is *given up to all vile affections*, the offers of Christ, the importunities of grace, go for the only oppression, and usurpation, and tyranny in the world, and so *non hunc*, not this man, not Christ, as *Christ* signifies *grace*, that inchoation of sanctity, that he came to bring among us.

And

And *non hunc* again, as that ſignifies the *promiſes which Chriſt brought with him*, though thoſe promiſes be of all that is valuable to immortal ſouls, of nothing but Heaven and bliſs, *non hunc*, none of Chriſt when he comes but a Herald of theſe. For even againſt this, we have two diſlikes:

1. This bliſs is of a new ſpiritual making, (and that is one reaſon why we deſpiſe the Promiſes) conſiſts in the viſion of God, contemplation of heavenly excellencies, nothing of the Turkiſh carnal Paradiſe in it, nothing that this fleſh and bloud, the habitual ſinner can tell what to make of. I remember *Philoponus* his conceit, that *to have a right apprehenſion of God, 'twas neceſſary to ſtudy the Mathematicks.* Men naturally cannot underſtand any thing but by phantaſms, and thoſe ſtill mixing in the contemplation of God, make men phanſie God μεθ' ὕλης, with matter and corpulency; and the Mathematicks are a neceſſary means to help us to abſtract from that. I would to God we had ſome ſuch engine, or crane, or pully to elevate our fanſies, to make it poſſible to think any thing pleaſure which is not corpulent and carnal. A madneſs, believe it, that we wrong the Epicureans, to think any of that ancient Sect was ever guilty of it: No, they could pleaſe themſelves with ſpiritual beauty, as far as they apprehended there was any; witneſs *Epicurus* himſelf, who though he were under thoſe pains of Strangury and Dyſentery that were not capable of increaſe, of which, it ſeems by *Laertius*, he died, yet, ſaith he, in his Will, ἀνέπαρξε δὲ τοῖς τούτοις τὸ κατὰ ψυχὴν χαῖρον, *the joy of his Soul was able to hold out againſt all theſe:* Only the Mahometan, and the carnal Chriſtian, is the true Epicurean ſwine that *Horace* propheſied of, that can find no pleaſure, but in the mire and dunghill, and that's one main reaſon of the *non hunc*, as he refers to promiſes; becauſe they are celeſtial inviſible felicities, that he cannot find any juice or taſte in.

Præfat. in lib. de an.

Laert. l. 10. p. 721.

But beſides that, there is another reaſon of it, another objection the carnal Jew-Chriſtian hath to thoſe promiſes, becauſe indeed they are but promiſes, becauſe of the futurity of them; he is a man of ſenſe, and not of faith, *filius hujus ſeculi*, all for preſent poſſeſſions, nothing for advouzons and reverſions. *Ephraim is like the Heifer*, ſaith the Prophet, that *loveth to tread out the corn*, the reaſon of that love was, becauſe of *that law*, that *the mouth of the Ox or Heifer muſt not be muzzel'd* at that time; ſhe is allow'd to eat at the inſtant that ſhe doth the work, is not put off to ſo long a date, ſo tedious an expectation of ſweating here, and being fed and rewarded in another life, and that made *Ephraim* love to toyle ſo well. A little preſent payment will go further with her, than the richeſt moſt glorious futurity. Poor ſhort-ſighted creatures! who cannot ſee a hand-breadth before us, like *Socinus*, huge enemies of Preſcience, will not allow it poſſible for God himſelf to ſee any future, farther than he hath decreed and determin'd it. For God to know, or us to believe any thing but what is before us, is a prodigy that carnal reaſon cannot conſent to; and ſo you ſee the grounds of the [*non hunc*] the no Chriſt abſolutely at a venture, becauſe there is nothing in him to be eſteemed, neither *form, nor comelineſs*, no carnal or preſent *beauty, that we ſhould deſire him*, *Iſa.* 53. 2. and therefore it follows, *he is deſpiſed* and *rejected of men*: *non hunc*, *not this man.*

But then this is not all; The diſaffection to Chriſt is ſo great, that rather than have him, the *Barabbas* ſhall be releas'd: *this*, you are miſtaken, if you think any large expreſſion to *Barabbas*, they could value their own lives better, than to deſire impunity for *murtherers*. The ſhort is, they are ſo bent againſt Chriſt, that ſeeing there is a neceſſity of chuſing one for releaſe, of ſacrificing ſome part of their malice and revenge to their preſent feſtivity, they will part with any the moſt reaſonable part of it, rather than that was pitch'd on Chriſt. *Barabbas* was a notorious Priſoner, one that had troubled the whole City, and every mans appetite was up to have *Barabbas* crucified; and yet, rather than *Jeſus* ſhall live, *Barabbas* ſhall not be crucified; more inſurrections, more bloud, more ſeditions, more any thing, rather than be in danger to have Chriſt for their King. You may ſee it in Saint *Peters* meditation upon that part of the ſtory, *Acts* 3. 14. *But ye denied the holy One, and the juſt, and deſired a Murtherer to be given unto you, and killed the Prince of life:* the *holy One*, the *juſt*, the *Prince of life*, holineſs, juſtice, life it ſelf, are things not to be endured, to be hunted, purſued, driven out of the world, and in compariſon with them, the Murtherer turns Saint, the moſt abhorr'd ſins ſhall paſs for moſt deſireable rarities, *Apollyon* the only friend, and Hell it ſelf the vaſteſt preferment.

You ſee from hence, that we may draw toward a concluſion, what hath help'd *Barabbas* to his favour, what 'tis that hath brought moſt of the ſins of the world into faſhion among men: not any things eſteemable or deſireable in themſelves, no not ſo much as to fleſh and bloud, till a habit and cuſtom hath ſmoothed them to our throats, ſweetened them to our palats, diſguiſed their horrour, and given us ſome tolerable pleaſure in them. Believe it, there are few ſins, but ingenuous nature, when once the fury of youth is over, hath ſufficient diſlikes unto, that σύμφυτος λόγος, the light of natural conſcience, that ὅρκος ἐνσωμάτος τοῖς λογικοῖς γένεσι, in *Hierocles*, ἐπαγγελία ἀνθρώπου, in *Arrians* ſtyle, that *oath* or *promiſe*, that ſacrament in the mothers womb that every man takes to God, when he hath firſt leave to become a man, can help us to hate them perfectly. *Extemplo quodcunque malum committitur, ipſi diſplicet:* that one auxiliary in our breaſts, is abundantly able to fortifie againſt them, ſo far, that the man ſhall ſay really and in ſobriety, *he hath no pleaſure in them*; but then, in many others there is a keen tooth, a ſtinging tail over and above the no pleaſure, many *tormina* and twinges ſuperadded, the Drunkard that follows that trade of Beſtiality moſt cloſe, finds it a very painful joyleſs calling; I will reveal this ſecret of his confeſſion, though he fall into it oft, he hath no pleaſure in it, no joy in thoſe daily vomits, were they not Phyſick againſt ſomething elſe, againſt that burthen of time that lies ſo unſupportable upon his hands, againſt Melancholy, againſt pangs and twinges of conſcience, like *Cain*'s building of Cities, and his Childrens inventing of Muſick, that the noiſe of the Hammers and the melody of the Inſtruments might out-ſound the dinne within him, or at leaſt to take up quarter before Chriſt, to help ſtop the ear from that ἠχεῖμα σάλπιγξ,

σάλπιγξ, that *ſtill* whiſpering *trumpet* in *Appian*, fit for the ſecret invaſion of the ſoul, to keep him from the pain, or perhaps the reproach of being too preciſe: and moſt other ſins are of the like making, we flie to them as to our refuge to ſave us from Chriſt, as the horns of our Altar to keep us from that *Goel* which we dread, as the Revenger of blood, our only enemy and perſecutor in the world. 'Tis not any prime quality, any ſpecial excellence we find in our carnal entertainments, (thoſe not only *vanities* but *vexations*, not only unſatisfying but wounding acquiſitions, thoſe gainleſs torments, thoſe painted flies, with barbed hooks under them) that makes us ſo paſſionately dote upon them, (the Jews were not in love with *Barabbas*) but only our prejudices to Chriſt, our vehement diſlikes to holineſs, our impatience of any thing that may do us good, our league with perdition, our covenant with death, our zeal to Hell, and abſolute reſolvedneſs to be miſerable eternally.

Such malice hath every ſinner to his own ſoul, ſuch hating to be reformed, that the painful'ſt uneaſieſt ſin, the moſt prodigal expenceful luſt, a very *Sodom* of filth and burning, not only the ſins of *Sodom*, but the fire and brimſtone rain'd down and mixt with the ſins, gotten into their compoſition, ſhall be abundant pleaſure and Epicuriſm to him, that hath found no other to ſtay his appetite. I appeal to your conſciences, whether many of you have not ſuffer'd more hardſhip in Satans ſervice, than any man hath in Gods? whether your very ſins have not coſt you dearer, than every any Martyr paid to get to Heaven? Tell me, hath not your luſts had Martyrs of you, many paſs'd thorow the fire to *Moloch*? hath not your ambition had Martyrs of you, many a baſe ſubmiſſion, a toilſome pluck, a climbing or crawling up that hill of honour? Believe it, the Poet jeer'd you in that not truth but irony, that ſarcaſm and bitter taunt againſt you, *Facilis deſcenſus Averni*, the deſcent to Hell is an eaſie paſſage; If he ſpake what he thought, I am confident you can give him the lye, produce your ſelves ſo many viſible demonſtrations of the contrary truth, that you can ſhew him by your ſcars as 'twere by the Half-moon in your Breaſts, what a tyrannical Turkiſh task-maſter Satan hath been to you. 'Tis an ordinary paſſage in the ſtory of *Julian*, that when he receiv'd his deaths wound, he fell a railing at Chriſt; but *Philoſtorgius* ſeems to rectifie the ſtory, tells us, it was his own Gods, *i. e.* Devils, that he rail'd at, that he took his blood in his hand out of his wound, and caſt it againſt the Sun, his deified Idol, with a κορέσθητι, be thou ſatisfied; yea, and call'd the reſt of his many Gods, ſaith he, κακὲς ἢ ἐξ ἀλιτῆρας, (ſo the Manuſcript hath it) evil and execrable perſons, τὲς ἀυτῦ θεὲς κακολογῶν, curſing and declaiming at his own Gods, and not at Chriſt: the application is plain, the Devil he is the bloody Maſter, his is the courſe ſervice, and ſad wages, not Chriſts; none is ſo fit to be curſt by his own Clients, as that Prince of darkneſs, ἄρχον ἀιῶνΘ τέτυ, the Monarch *ruler of this Age* of ours. I have reaſon to believe, there are no fitter Judges to appeal to in this particular, than my preſent Auditory. 'Twas a French Friars conceit, that Courtiers were of all men the likelieſt to bear him company to his Covent, not only fitteſt, but likelieſt to forſake the world, and turn Penitentiaries: He judg'd it, becauſe ſuch an one of all others, had moſt reaſon to be diſpleas'd with the pleaſures of the world, he hath ſeen to the bottom of ſenſual delights, found the emptineſs and torments of thoſe things, which the diſtance and ignorance, that other men are kept at, makes them behold with reverence and appetite; the Courtier hath made the experiment, and ſees how ſtrangely the world is miſtaken in its admired delights, and with *Solomon*, after a glut of vexatious nothings, is now fit to turn *Eccleſiaſtes*, or Preacher. I wiſh you would be but at ſo much leaſure, as to think of the Friars meditation, that you would try what mortifying Sermons you could make out of your own obſervations, concerning the vanity of ſenſual miſcalled pleaſures. I am confident, you would be very eloquent, able to outpreach all the Orators you ever heard from the Pulpit, to write more pathetical deſcriptions of the madneſs of a carnal life, than from any more innocent Speculator could be hoped for. That you may begin that uſeful, edifying, laſting Sermon, I ſhall cloſe up mine, having at length run thorow the particulars of my Text, ſhew'd you your ſelves in the Jewiſh glaſs, if it were poſſible to put you out of countenance, to ſhake you out of all tolerable good opinion of your ſelves: And now let every man go home with a [*tu es homo*] he is the very Jew I have preach'd of all this while.

O that he would think fit to *hate* that Jew, *humble* him, labour his converſion, *bring him down into the duſt, if ſo be there may yet be hope*: And that God that can bring from the duſt of death again, open this door to us, a forlorn deſtitute people! ſo ſhall we ſee and praiſe the power and ſeaſonable bounty of our Deliverer, and aſcribe unto him (as our only tribute) the honour, the glory, the power, the praiſe, the might, the majeſty, the dominion, which through all Ages of the world have been given to him that ſitteth on the Throne, to the holy Spirit, and to the Lamb for ever more. *Amen.*

Saint *PAUL's* Sermon to *FELIX.*

THE EIGHTH,

Being a Lent SERMON at *Oxford, A.D.* 1645.

ACTS 24. 25.

And as he reaſoned of righteouſneſs, and temperance, and judgment to come, Felix *trembled.*

THE Words are the Notes taken from a Sermon of St. *Pauls*; And the ſucceſs it met with among the Auditors, the *trembling* of one heathen Officer that was at it, is intirely the conſideration that commended it to me at this time, in hope it might help to perform that ſtrange work, beget a ſpiritual palſie or ſoul-quake in the Chriſtian ſinner, that worſer kind of Heathen, at the repetition.

There's matter enough, God knows, of *trembling* abroad, (though there were never a *judgment to come*) to put us all into *Belſhazzars* paralytick poſture (*the countenance changed*, the thoughts troubled, the joints or the *loins looſed*, and the *knees ſmiting againſt one another*) and we bear it with a ſtrange conſtancy, continue ſtill in as perfect an unconcern'd tranquillity, as if 'twere but a Scene, a Romance, a News from *Germany* all this while; the *Jonas* that is gone down to ſleep in the ſides of the Ship, and is the cauſe of all this tempeſt, muſt not be awaked after all theſe billows, our lethargick habits of ſin not diſturbed, only a few cowardly Mariners may be allowed to pray *every man to his God*, and that's the utmoſt that all theſe prodigies of vengeance can extort from us.

You will therefore give me leave to count it a prize, that I have here found a clap of thunder, that could awake ſomebody, a Sermon that ſet one *Felix* a trembling; I ſhould be too happy, if the repeating of it, might have the ſame effect on any here preſent. *And as he reaſoned of*, &c.

In the Words I ſhall but obſerve,

1. The matter of St. *Pauls* Sermon, *righteouſneſs and temperance, and judgment to come.*

And 2. the form of it by way of *reaſoning*. As for the *trembling*, that muſt be Gods work on you, while I treat of theſe.

The matter I muſt conſider, 1. Abſolutely; then, as it is here cloathed in a double relation, 1. To the Text on which 'twas preach'd, and that you ſhall ſee in the *verſe* precedent, to be *the Faith of Chriſt*. 2. In relation to the prime Auditor, *Felix*, whether as an *Officer of Caſars*, or as a *Heathen*, or as one peculiarly *guilty of theſe ſins* to which the diſcourſe is accommodated.

I begin firſt with the matter, conſider'd abſolutely, *righteouſneſs*, &c.

Three grand particulars, which though they are Common places and vulgar themes, may yet have leave to give you divertiſements awhile.

The δικαιοσύνη, whether juſtice, or righteouſneſs in the front, (if you had the Fathers wiſh, to ſee and hear S. *Paul* in the Pulpit, a preſſing at large what you have here only in brachygraphy) would look very ſternly upon the moſt unrighteous oppreſſions of the many; that trade of ſubtilty and intricacy, that hath gotten the incloſure of all not only the wealth and greatneſs of the world, but of the credit alſo, the reputation of *wiſdom*, yea and of *vertue* too; the only honourable handſom quality, that all our reſpects and eſtimations are paid to; that new body of morality, that inſtead of the old out-dated deſpiſed rules of juſtice and uprightneſs, hath ſet up that one beloved law of ſelf-preſervation, (that other *Antipheron* in the Rhetoricks, that always ſeeth his own picture before him, and if health, or ſecurity may be acquired, can ſay to himſelf, as *Paracelſus* to his ſcrupulous Patient, if the cure be wrought, what matter is it whether it be by God, or the Devil?) inſtead of the comfort of a pure immaculate conſcience, the pleaſure of ſatisfaction of having outwitted and over-reach'd our Brethren; the joy and raviſhment, the high taſte and ſenſuality, as it were, of an indirect action, being to him far above the advantage and gain of it; and either of them able to outweigh the myſtery of Godlineſs, the (whether conſcience, or) *reward of blameleſs ſouls.*

O! 'tis a fatal character of an accurſed rebellious people, when in the Prophets ſtile, *he that abſtaineth from evil, maketh himſelf a prey*, when all thoſe generous Chriſtian vertues of *meekneſs*, and *innocence*, and *charity*, and not retaliating to enemies, ſhall become both undoing and ſcandalous qualities, a lawful prize for every Harpy to ſeize on, and *ex abundanti*, over and above, matter of contumely and reproach to any that ſhall have ſo learn'd to be *fools* of *Chriſt*.

And it were a glorious and a royal deſign, worthy the gallantry of this Congregation, and that which would bring Chriſtianity into ſome credit in the heathen world, would give us more hope of Proſelytes from thence, than the Apoſtle of the *Indies* (*Xaverius* with his double Goſpel, one of *Chriſt*, the other of Saint *Peter*) ever brought back his Maſters; if ſincerity, and uprightneſs, and dove-

like

like innocence (those good natured rarities that our Saviour could not behold without loving the owner of them, although he were no Christian, *Mar.* 10.21.) might be brought in fashion in a Court, or Kingdom; if oppression and the grosser acts of piracy might be driven out like Wolves, and Bears, and beasts of prey; and disguises, and crafts, and cheats, and all kind of artifices and stratagems, have as many names of vermin allotted to them, and all in one herd pursued, and hounded out of the world; if the examples of a *Jacob*, a *David*, a *Nathaniel*, a *Christ*, might be permitted to rescue the guileless hearts and lips (at least) from reproach, and scorn, if not from the Vultures talons, if it might be esteemed but as infamous and vile to act, as 'tis to suffer injuries, as ungentlemanly a thing to thrive by fraud, as to perish by good conscience. And till this be set afoot among us (this that an heathen *Socrates* would, if he were alive again, venture another martyrdom to replant among his *Athenians*) may this first point of St. *Paul's* Sermon be for ever a ringing in your ears, περὶ δικαιοσύνης, of *righteousness*, and a thundering *judgment to come*, for all those that are not edified by that doctrine.

2. For *Temperance*, or, as the word ἐγκράτεια, both here and * elsewhere, more properly signifies, *Continence*, and command of passions and lusts, the τὸ ἐγκράτει ἔχειν, *the mastery over a mans self*: One cannot, in charity to Christendom, but stay upon it awhile, and recommend it to mens favour, so far at the least, that it may find the ordinary justice, to be preferr'd (in their judgments, if not their passions) before bestiality and villany, before the ἄτιμα πάθη, the *infamous affections* which *nature* itself hath reproach'd and branded, that the preserving our bodies *the temples of the holy Ghost*, may be but as creditable a thing, as any of those μεσήμβρινα δαιμόνια, *noon-day Devils*, in *Gregentius* phrase, those impudencies, that have put off the vail, that are become so daring and confident, *fornication*, *adultery*, *uncleanness*, *i. e.* in the New Testament dialect, εἰδώλων λατρείας, outlared abominable *idolatries*; that *chastity* may be kept in some countenance, not pass either for such a strange, or such a ridiculous, such an impossible, or such a scandalous rarity.

* 1 Cor. 9.25. & Ignat. ad Philip. εἴ τις ἀγωνίζεται, ἢ ἐγκρατεύεται, speaking of men and women.

Beloved, there was once a piece of discipline in the Church of God, of sending the Devil into such swine, of delivering up the incontinent to Satans smart, his real corporeal stripes, and inflictions, in the Apostles Age; and after, this smart was commuted for shame, casting them out of the Church, out of the society of all civil men, ἵνα ἐντραπῶσι, *that they might be ashamed*.

It seems it was then a more fashionable creditable thing to be a *praying* in the Church, than a dallying in the Chamber; *Continence* was recommended to Christians, not only among the σεμνὰ and ἁγνὰ, *the venerable and the pure*, but the προσφιλῆ and εὔφημα, *lovely and commendable*, *Phil.* 4. Embraced by men of quality upon the same motives, on which now all the contrary vices are taken up, in adoration to that great Idol, *Civility* and *Reputation*; *Vertue* was then the more splendid title, the more courtly name; And 'tis none of the meanest sins and plagues, provocations and vengeances of this Kingdom, that the measure of honour and gallantry among us, is taken from fools and mad-men, and by that means, shame so prodigiously transplanted; The chast man is the only leper to be separated and thrust out from the Camp, *Modesty* the only scandalous thing; the three degrees of the new-fashion'd Excommunication, are denounced and executed, like the Athenian Ostracism, upon the several gradations of that vertue; The purity of the body, the Tongue, the Eye, have a kind of *Nidui*, *Cherem* and *Scamatha* proportioned to them, no man is civil enough for ordinary converse, till he hath renounced such pusillanimous innocencies, and brought forth fruits worthy of that repentance, a whole Knight-errantry in that sin, *confession with the mouth*, glorying of their masculine enterprizes (enough to fill a Romance) and even *martyrdom* it self, and many sad encounters, and real hellish sufferings in that service, and all this penance, of the least to expiate the crime of bashfulness, to reconcile the modest Puny, to make him fit for society with men.

I remember a conceit of *Herodotus*, when the *Greeks* besieged *Troy*, he believes *Helena* was in *Ægypt*, because otherwise had she been in the City, they would certainly have deliver'd her up, and saved themselves: so strange did it seem to him and irrational, that men should chuse rather to die, than part with a lust, And yet to the shame of us Christians, when Gods judgments make such direful approaches to us on this great quarrel for our vile, and reproachful lusts, when a black grim cloud hangs just over our heads, gather'd from the vapours, which this one dung-hill hath exhaled, (as *Rome*, they say, and others as well as that, is enabled to oppress Countries by the pensions it receives from them) when the voice is come flashing out of that cloud, and the business driven to a close issue, *repent* or *perish* irreversibly, (the kingdom used by God at this time, as *Antiochus* of old by the Roman Ambassadors, put into a circle, as it were, and not suffered to come out, till we shall give our answer) we desert and renounce estates and lives, honours, and souls and all, rather than retrench or abate ought of this accursed superfluity.

And to this unsavoury humour and custom of the world, one Use may be brought home from St. *Pauls* Sermon, though taken in cypher, περὶ ἐγκρατείας, *of continence*, I beseech you save me the pains, resume and enlarge it to your selves.

3. For *judgment to come*, 1. That there is such a thing. 2. That it descends to such mean particulars as *justice* and *continence*, I cannot but in passing be your Remembrancer.

1. That there is such a thing.

Injustice and *incontinence* are two main supplanters of all belief of *the judgment to come*; when a man hath once set up that infamous trade of the βυλόμενοι πλουτεῖν, 1 *Tim.* 6. of *resolving to be rich* in spight of all those objections, and stops, and encumbrances of honesty and direct dealing, when he is come to a contemning that pedantry of justice, of observation of Oaths, that shall interpose so uncivilly to resist his thrift and advancement in the world, believe it, the *minæ vatum*, the news *of the judgment to come*, in the Preachers mouth, will be under an heavy suspicion of fraud and cheat, and in fine, pass but for fictions and *mormo's*, too weak to outlook a brave glittering temptation: the Taxes on the Ecclesiasticks in *Florence*, which no body else dare collect for fear of the Popes thunderbolts; the *Jews* will exact undauntedly. Now the covetous worldling is that Jew, whose soul being gone down into the bowels of the earth, πρὸς τὴν χρυσῆν μεταλλείαν, in *Diodorus* his phrase, to an eternal drudgery in the

gold-mineral, is out of the reach of ſounds from Heaven, out of the awe, or noiſe of thunderbolts. The Mammoniſt is in your danger, at your mercy to turn Atheiſt, whenſoever you bid him, whenſoever the lure of Gold ſhall be at leiſure to tempt him, ready to renounce all hope, all fear of another world, whenſoever your goods are ſo put within his reach, that an eaſie perjury will bring them into his Inventory.

And for the luſts of the fleſh, 'twas *Ariſtotles* obſervation, that they are φθαρτικαὶ τῆ ἀρχῆς, they debauch and *corrupt* our *principles*, they ſend up more heathen fumes into the brain, than any other diſtemper can do. Saint *Cyril* tells us of ſome Idolaters that would have only a day-God, becauſe the night was a time for revelling, and to have a God then, would deſtroy their game, and therefore they pitcht upon the Sun, ἵνα κατὰ τὴν νυκτὸς καιρὸν ἄθεοι μένωσι, *that they might be Atheiſts all night*, and then they take it out to purpoſe, ἀμυνόμενοι τὴν ἡμέραν, (as St. *Baſil* ſaith of the Gluttons faſts) revenging themſelves on their Day-devotions by their Night-revels, never acknowledge a God, when a luſt is to be loſt by it: and *Athenagoras* hath given it for a rule, that the denying of the Reſurrection, the reſolved concluding the world with this life, and believing nothing of another, is the κοινὸν δόγμα, καὶ νόμος εἰς ἀκολάσους καὶ ἡδονὰς φίλος, the only beloved doctrine of the voluptuous. He that hath once transformed himſelf into that ſwine, hath his Optick Nerves ſo chang'd in his forehead, that (as *Plut.* obſerves of that creature) he never ſees Heaven again, till he be laid on his back. And, I fear the race of ſuch heathen ſwine, is likely within a while to prove the prime ſtaple commodity of the land.

We are fallen into peeviſh times, wherein all Gods methods are quite perverted; the powerfull'ſt means that were ever afforded for the caſting ſuch Devils out of a Kingdom, are debauch'd into matter of improvement and heightning of the humour, and even dethroning God, if he will not comply with it; the very Angels that came to *Sodom* to viſit for villany, are once more aſſaulted and violated by our luſts; I mean, thoſe judgments from Heaven upon a vitious Generation, that would have inſpired a Colony of Scythians with ſome piety, by a ſtrange kind of *Antiperiſtaſis*, or contrary working, have made men more profane, and godleſs, than ever they were before; the ſtorm ſo cloſe over our heads, that in other Kingdoms they ſay ſets them a ringing bells, ſhooting guns, lifting up voices to break and diſſolve the cloud that threatens them, hath ſet us upon the ſame deſign by oaths and blaſphemies, and thoſe accurſed κελευσμάτα the ſhouts of our Souldiers, have broke the cloud indeed, brought down (not the Dove flying over our heads, as Hiſtorians tell us, a ſhout in an Army once did, and an Army of united prayers may do ſo again, but) the Eagle to a carkaſe, the Night-raven to the funeral of a Conſumptive Church and Monarchy, an Hell from Heaven upon an abominable people.

Ἀναίσθητος ὅστις πολλὰ παθὼν οὐ σωφρονίζεται, could the Tyrant *Phalaris* ſay, *He that is not made ſober by many ſufferings is abſolutely inſenſate.* And yet God knows, out of this rock the greateſt part of this Age ſeems to be hewed: The thunder about our ears that could teach the moſt barbarous Nations to believe and tremble, the breaking in of the *Lions* that diſciplin'd the *Aſſyrians* in *Samaria* to ſeek out inſtruction in the *manner of the God of the land*, 2 *Kings* 17. Gods uſing us as the Phyſician, in the Epigram, did the Lethargick Patient, putting a Lunatick into the ſame room with him, to dry-beat us, if poſſible, into ſenſe and life again: His proceeding to that great cure of the λῦσιν ἕξεως, *diſſolving the habit* of the body politick, and to that end, letting blood to a *deliquium*, which *Hippocrates* reſolves ſo neceſſary to abate the ἢ ἐπ' ἄκρον ἰσχὺν, the high, full, athletick health, that is ſo dangerous in his Aphoriſms; the driving out into the field with *Nebuchadnezzar*, which infuſed reaſon into that λυκάνθρωπος, which untransform'd him again, and raiſed up his eyes to an acknowledgment of him that *liveth for ever*, *Dan.* 4. have, God knows, wrought the quite contrary on us, waſted the ſeeds of natural piety within us, erected Academies of Atheiſm, endowed them with Schools and Profeſſours, where the art of it may be learned at a reaſonable rate; a young ſinner of an ordinary capacity, may within a few months obſervation, ſet up Atheiſt for himſelf, prophane, ſcoff at the Clergy, be very keen and witty upon Scripture, have exceptions againſt the Service of the Church, and all with as good grace as if he had ſerv'd an Apprentiſhip in *Italy*; or at the feet of that great Maſter, that Martyr of Atheiſm, *Vanninus*.

He that at the breaking in of this torrent of miſery upon the land, had but walk'd in the *counſel of the ungodly*, was but upon probation and deliberation whether he ſhould be wicked or no; that after ſome months, when the waters began to turn into blood, was yet advanced to a moderate proficiency, a *ſtanding in the way of ſinners*, and found it but an uneaſie wearieſome poſture, a ſtanding upon thorns or flints; is now fairly ſate down in the *chair of the Scorner*, or prophane Atheiſt; *in cathedrâ*, as a place of eaſe or repoſe, can blaſpheme without any regrets of a petulant conſcience; *in cathedrâ*, as a ſeat of ſtate, prophanes with a better grace than he can do any thing elſe, is become a conſiderable perſon upon that one account, is valued among Lookers on, by that only excellency; and *in cathedrâ* again, as a Profeſſors chair, a Doctor of that black faculty, ready to entertain Clients, to gather Diſciples, to ſet up an Independent Church of rational Blaſphemers, and (being himſelf a complete Convert, ſufficiently approved to Satan) to confirm and ſtrengthen thoſe puny Brethren, that are not arrived to the accurſed meaſure of that fulneſs, fit them with *Machiavels* capacity for vaſt undertakings, by that excellent quality of being wicked enough, the want of which, ſaith he, hath been the undoing of the world. *And ſhall not God viſit for this? ſhall he not be avenged on ſuch a Nation as this? A wonderful and horrible thing is wrought in the land*, the judgments that were ſent to awake, have numm'd and petrefied us, the fire in the bowels of this earth of ours, hath turn'd us into perfect quarry and mine, and as *Diodorus* tells us, in *Arabia* the Ice and Cryſtal is congeal'd ὑπὸ θείου πυρὸς δυνάμεως, οὐκ ἀπὸ ψύχους, *by the power of Divine fire, and not by cold*: ſo are theſe icy Cryſtal hearts of ours frozen by that fire from Heaven, that ſhall one day ſet the whole Univerſe a melting.

But beſides theſe Atheiſts of the firſt magnitude, other inferiour pretenders there are, that cannot ſhake off all apprehenſions of all *judgment to come*, but yet upon diſtant tamer principles, can do Satans buſineſs as well; for ſuch trifles as this Text takes notice of, the contraries to *juſtice* and *continence*,

nence, they have an ἀπολύτρωσις, like *Marcus* in *Iren.* that charmed ſhield from the Mother of the Gods, which ſhall render them ἀόρατοι τῷ κρίνοντι, *inviſible to the Judge*; The judicature erected by Chriſt, takes not cognizance of ſuch moral breaches as theſe, there nothing but infidelity proves capital, or if the breaches of the Firſt Table may be brought in collaterally under that head, yet for theſe venial defailances againſt the Second, this toy of circumventing our brethren, of *defiling the fleſh*, (as its conſequent in S. *Jude*, *ſpeaking evil of dignities*) Chriſt came to make expiation for ſuch, not to receive bills of indictment againſt them, to be their Prieſt, but not their Judge. I remember a ſaying of *Picus Mirandula*, That a ſpeculative Atheiſt is the greateſt monſter but one, and that is the practical Atheiſt. And yet this is the darling of the carnal Fiduciaries, that can help him to reconcile his groſſeſt ſins, his any thing with Faith; how well, you will have leiſure to ſee, if you pleaſe to deſcend with me from the abſolute to the relative view of the matter of S. *Pauls* Sermon, and conſider firſt the relation which it hath to the Text on which he preach'd it, and that you ſhall ſee in the former verſe, περὶ τῆς εἰς Χριστὸν πίστεως, concerning the *faith on Chriſt*, and that is my next ſtage.

Ἡ εἰς Χριστὸν πίστις, *The faith on Chriſt*, the phraſe that ſome nice Obſervers have laid ſuch weight on, to denote the ſpecial act of *juſtifying faith*, as 'tis an affiance on Chriſt; of a far higher pitch, than either the believing Chriſt, or believing in Chriſt; and yet it ſeems, thoſe ſo deſpicable moral vertues, (thoſe that ſo few think neceſſary, and ſome have affirm'd, deſtructive and pernicious to ſalvation) are here brought in by S. *Paul*, (I hope not impertinently) under this head, *juſtice, and continence, and judgment to come*, parts of a Sermon of the *faith on Chriſt*.

So 1 *Cor.* where St. *Paul* had faſten'd his determination, chap. 2. to *know nothing among* them *but Jeſus Chriſt, and him crucified*, in the very next chap. he charges them with ſins of carnality, *ſtrife, envyings, factions*; in the 5. with *Fornication* or inceſt; In the 6. with *going to law before Infidels*: all theſe, it ſeems, the prime contrarieties to the *faith* or *knowledge of the crucified Saviour*. Thus in St. *James*, you may mark, that *works* of *charity* and *mercy* are called θρησκεία, *Religion*, *ch.* 1. 27. And being authorized from ſuch great Apoſtles, I ſhall not fear to tell you, that the prime part of the knowledge, and faith, and religion of CHRIST, the life and power of Chriſtianity, is the ſetting up and reigning of theſe vertues in our hearts: you may ſee it, *Tit.* 2. 11. *The grace of God that bringeth ſalvation to all men, hath appeared*, χάρις σωτήριος πᾶσιν, the Catholick ſalvifick grace, be it Chriſt himſelf, or the Goſpel of Chriſt; and the end of this Epiphany follows, παιδεύουσα, to diſcipline, or *to teach us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly and righteouſly*, the very vertues in this Text, with the addition of one tranſcendent one, and *godly, in this preſent world*: A ſtrange catalogue of fundamentals, one would think, for Chriſt to aſcend the croſs to preach unto us; We expect other manner of doctrines from him, doctrines of liberty, *Jubilee* and manumiſſion, (as the merit and acquiſition of his ſufferings) of ſecurity and protection from ſin, that a little carnality ſhall not hurt us, of freeing us from this bondage to obediences, at leaſt, from any *judgment to come*, for ſuch errors as theſe, that fleſh and blood makes ſo neceſſary and incorrigible: We have generally a ſmoother ſcheme of Chriſtianity than *Salvian* dream'd of, in his [*Quid eſt fides, niſi præceptis Chriſti obedire?*] What is is Faith, but obedience to the commands of Chriſt?] The neceſſity of purifying, or mortifying of luſts, goes for an hereſie of this nicer Age, which muſt ſuperadd *works* to *faith*, our own *obedience* to the *righteouſneſs* of Chriſt, and ſo in *Simon Magus* his phraſe, *homines in ſervitutem redigere*, make ſlaves of free-born men, have them live as well, as if Chriſt had never died for them.

The truth is, the doctrine we have now in hand, if believed and obey'd, is ſo certainly deſtructive of the Devils kingdom (and none other ſo certain but this) that you cannot blame Satan and his inſtruments, to cry it down as the vileſt hereſie in the world.

He may hope for ſome tolerable quarter from any other principles, eſpecially from thoſe of the Solifidian and Fiduciary, brave, delicate, inoffenſive doctrines, that have nothing in them contrary to paſſions, and that gets them ſuch zealous Advocates, for by this divinity they have their luſts. And though it pleaſes God, by the power of his Grace to preſerve ſome men, that have imbibed theſe principles, from thoſe ἀτραπλώδη ῥεύματα, in *Epiphanius*'s phraſe, thoſe *ſtreams of brimſtone*, that naturally flow from ſuch mines as theſe, I mean from the pernicious and poyſonous effects of them, though ſome that conceive *obedience* unneceſſary to *juſtification*, live very ſtrict and gracious lives in ſpight of all thoſe advantages and encouragements to the contrary, yet now God knows, the truth is too groſly diſcovered; the Gnoſticks Divinity begins to revive, a great deal of carnal, I am ſure of ſpiritual filthineſs, yea all the profaneneſs and villany in the world, is now the moſt natural ſpawn of thoſe infuſions; and to look no further than the glaſs, and thoſe foul ſelves which that reflects unto us, *The cauſe of God, and the faith of Chriſt*, of which we are ſerouſly ſuch Champions, is I fear as much diſhonoured and renounced by our faithleſs, apoſtate, atheiſtical actions, by our helliſh oaths and imprecations, (that pultroon ſin, that ſecond part of Ægyptian plague of *frogs* and *lice*, and *locuſts*, the baſeſt that ever had the honour to blaſt a Royal Army, that caſts us into ſuch Epileptick fits, ſuch impure foamings at the mouth, and will not be bound, no not with chains; in a word, by our going on in ſuch ſins, againſt which the denunciation is moſt punctual, that *they which do theſe things ſhall never enter into the kingdom of Heaven*, and yet flattering our ſelves, that we ſhall not fail to enter, as by all the *ſpecies* of infidelity, all the Judaiſm, and Mahometiſm, and Barbariſm in the world. And therefore as it is the mercy of the Apoſtle thus to diſabuſe his beſotted Corinthians, [*know ye not*] and [*be not deceived*] *neither Fornicators, nor any of that beſtial crew, ſhall inherit the kingdom of heaven*; *in theſi*, ſo is it the juſtice of his charity to make it a prime ingredient in an Apoſtolick Sermon; ſcarce any other Article ſo neceſſary to be preached, eſpecially to a *Felix*, whether as a Commander, or as a Heathen, or as one peculiarly guilty of thoſe ſins: and that is the ſecond part of the *relative aſpect* of theſe words, as they refer to the Auditory, my next particular.

And 1. as *Felix* was an *Eques Romanus*, Procurator of *Judæa*, whoſe power gave him opportunities to be unjuſt; and his ſplendid life, temptations to incontinence; no part of Chriſtian Religion,

gion, no Article of the Creed is so proper for his turn, as the doctrine of *the judgment to come*, for such sins as these: that palliate vulgar cure of *healing* and not *searching* of wounds, of preaching assurance of present pardon, before reformation is wrought, of solacing but not amending of sinners, is not the method in Saint *Pauls*, in *Christs* dispensatory; 'tis the scandal rather and reproach of Christianity in *Julian*, ὅτις φθορεύς, ὅτις μιαφόνος, οὐκ ἔστιν ἁγνὸν, security, and protection, and place of confidence from Christ to the most polluted villain, the defamation of *Constantine* in *Zosimus*, that he turn'd Christian, because he was guilty of such sins, for which no other Religion allowed expiation; No, the only safe medicinal course is, to apply corrosives and caustick, the *terrours of the Lord*, and *the consuming fire of the Lord, the judgment to come*, when any mortified flesh is to be gotten out; and to accept the face of a *Felix* in this kind, to withhold those saving medicines in civility to the person to whom they are to be administred, and so suffer that sin upon my splendid Neighbour, that my charity requires me to rebuke in any meaner person, this is the unjustest rudeness in the world, the most treacherous senseless compliance, the most barbarous civility, cruel mercy, the telling him in effect, that he is too great to be cured; this, saith *Procopius*, is the saluting by the way, which *Elisha* forbids *Gehazi*, and Christ the Disciples, the one when he went to cure, the other to preach; and 'tis his observation there, that such civilities θαυματουργίας κωλύουσι, keep Preachers from working any miracles, the gentle handling of the great mans sins, is many times the damning of him, and debauching all the neighbourhood; The Lord be merciful to our whole Tribe, for our uncharitable omissions in this matter.

And for once I may chance to deserve your pardon, if I do not conceive the flatteringst addresses to you, to be always the friendliest: If in meer charity to some Auditors I imitate my Saviour, and tell you of woes even under a Saviour, of *casting into utter darkneß where the worm never dieth, and the fire is not quenched*, with all the variations and exchange of accents, three times repeated by our Saviour, within four Verses; of an *horrendum est*, what *a fearful thing it is to fall into Gods hands*, and be *ground to powder*, by that *fall*, if I bring out all those Topicks of so true, and withall such amazing Rhetorick, with [*who can dwell with everlasting burnings?*] and all little enough to rouze you out of that dead prodigious sleep of sin, to retrench the fury of one riotous lust,

I beseech you tell me, is there ever a *judgement to come*, ever an account to be given for moral vertues? Do you so much as fear, that for every unclean embrace, or dalliance, every shameless loud riot, for every boisterous rage or execration, that I may not add, for every contumelious rude address to the throne of grace, every base contempt of that majesty that fills this place, God shall one day call you into judgement? if you do, and yet go on in these, believe me, you are the valliantest daringst persons in the world: and if death be not more formidable to you than hell, you are fit for a reserve, or forlorn hope, for the Cannons mouth, for Cuiraisiers, for fiends to duel with: and let me for once set up an infamous trade, read you a Lecture of cowardise, and assure you that *a judgment to come* may be allow'd to set you a *trembling*; that it may be reconcilable with Gallantry, to *fear him that can cast both body and soul into hell*, and put you in mind of that, which perhaps you have not considered, that you are not Atheists enough, to stand out those terrours when they begin to come close up to you, in a death-bed-clap of thunder: *Cain* that was the first of this Order, was not able to bear that near approach, *he went out from the presence of the Lord*; and the Rabbins have a fansie of *Absalom*, that when he was hang'd by his hair in the midst of his rebellion, he durst not cut it, because he saw hell below him, but chose to die rather than adventure to fall into that place of horrour, that his attached conscience had prepared for him; They are, believe it, such unreformed Atheistical hights as these, that have made it so indifferent a choice, Whether the kingdom be destroyed, or no; whether it be peopled with Satyrs, or with wilder men, become all desart, or all Bedlam.

This heavyest judgment that ever fell upon a Nation, extream misery, and extream fury, is, I confess, a most direful sight, but withall, a more inauspicious prognostick, a sound of a Trumpet to that last more fatal Day, with an *Arise* thou dementate sinner and *come to judgment*; When all our most bloudy sufferings and more bloudy sins got together into one *Akeldama* or *Tophet*, shall prove but an adumbration of that heavier future doom, after which we shall do that to some purpose, which we do now but like beginners, by way of essay, *curse God and die*, suffer and blaspheme, blaspheme and suffer for ever.

But then secondly, this doctrine of *justice*, and *continence*, and *judgement to come*, is most necessary, as to awake the courtly Governour *Felix*, so in the next place, *to convert the unbelieving heathen Felix*.

Will you see the first principles of the doctrine of Christ, when they are to be infused into such an one, or as the Original hath it, λόγον ἀρχῆς τῆς Χριστοῦ, *Heb.* 6. 1. *the doctrine of the beginning of Christ*, the laws of the μύησις, or *initiation* of a heathen Convert, the elements of his Catechism, they are in that place, *Heb.* 6. 2. 1. *Repentance from dead works.* And 2. *Faith towards God.* 3. *Resurrection.* And 4. *Eternal judgment*: and believe me, for him that thus comes unto God out of his animal heathen unregenerate life, τὰ ἀναγκαῖα σύντομα, the Catalogue of the *necessaria credenda*, is not over large, *he must believe that God is, and that he is a rewarder*, *Heb.* 11. 6. this, and it seems no more but this, is the *minimum quod sic*, the summ of the *faith*, *without* which *'tis impossible to please him*: and therefore perhaps it was, that *Ammianus Marcellinus* expresses his wonder, that *Constantius* should call so many Councils, whereas before, Christian Religion was *res simplicissima*, a plain Religion without contentions or intricacies, and *Epiphanius* of the primitive times, that ἀλήθεια & εὐσέβεια, divided the Church into its true and erroneous members, Impiety the only Heretick, good life the orthodox professour.

Next the *acknowledgment* of the one God, and his eternal Son the crucified *Messias* of the world, and the Holy Ghost, those one and three Authors of our Religion, into which we are baptized (and those few other branches of that faith) *the judgment to come*, and the practice of Christian vertues in

in the elevated Christian pitch, is the prime, if not only necessary. And though there be more to be known, fit to exercise his industry, or his curiosity, that hath treasur'd up these fundamentals in an honest heart; yet sure, not to serve his carnal mind, to purge his spleen, to provoke his choler, to break communions, to dilapidate that peace, that charity, that Christ, beyond all other inheritances, bequeathed to his disciples. Let us but joyn in that unity of spirit in those things which we all know to be Articles of Faith, and the precise conscientious practice of what we cannot chuse but know to be branches of our duty, and I shall never lead you into any confounding depths or mazes, divert you one minute by a walk in the gallery, from that more Christian imployment and task in the workhouse: And that will be the improvement of the second particular.

Lastly, as the *Felix* was guilty of those sins, which those vertues did reproach to him.

This *Felix* is to be met with in our books, presented to us on a double view of *Tacitus* and *Josephus*; *Tacitus* renders him an *Eques Romanus*, that *Claudius* had sent Procurator of *Judæa*, to manage it for a time, and saith, he did it *per omnem sævitiam & libidinem*, in the most cruel arbitrary manner; and then see the difference of an Apostolick Preacher, from *Tertullus* the Rhetor, the one at his humble address and acknowledgment of the obligations that the whole Nation had received from this *most excellent Felix*, *ver.* 2. But Saint *Paul* in a pricking close discourse, *of justice*, and (upon neglect of it) *judgment to come*.

Josephus he looks nearer into his actions, and finds him a tyrannical usurper of another mans wife, *Drusilla* seduced to his bed from her husband *Azys* the King of the *Emesseni*. And then the Sermon of *the faith on Christ* presently lets loose at this adulterous couple; and so you have the seasonableness of the περὶ ἐγκρατείας too, of *chastity* to the unchaste *Felix*, and of *judgment to come* on such wasting sins.

This will certainly teach the Preacher, the combatant of the Lord, the νομίμως ἀθλεῖν, the *regular* manner of his duelling with sin, not the ἀέρα δέρειν, wounding the empty *air*, lashing those sins or sinners, that are out of reach of his stripes, but the closer, nearer encounter, the directing his blows at those crimes that are present to him, most culpable and visible in his Auditory; and thus grasping with the *Goliah* of *Gath*, the tallest Philistine in the company.

There is a wide distance betwixt reproaching of present, and absent sinners, the same that betwixt reproof, and backbiting, the boldness and courage of a champion, and the detractions and whispers of a villain; the first, is an indication of spirit; the second, of gall; the first, that a man dares attempt the loving, and saving of his brother, when he shall endanger being curs'd and hated for it, sacrifice your opinion to your health, your kindness to your souls; the second, is a character of a Sollicitor fee'd on none but Satans errand, an Orator to set you a railing, but not a trembling, one that can write Satyrs, on condition they shall do you no good, incense, but not reform, that if it shall be possible for hell to lose by his Sermon, will never preach more; The one meaneth to transform his Auditory into converts and Saints, the other into Broylers and Devils; the one hath all the charity, the other all the mean malice and treachery in his design.

And having such a copy before our eyes, suppose a man should divert a little to transcribe it, and instead of prudence, and tempering and reviling of those that are out of our reach, reason a while of one branch of justice, yea, and of the faith of Christ, in which 'tis possible we may some of us be concern'd; and enquire, Whether there be not a piece of Turkish Divinity stole out of their Alchoran into our Creed; that of *Prosperum & felix scelus virtus vocatur*, whether the great laws of Vertue and Vice, be not by some *Politici*, taken out of the *Ephemerides*, nothing decreed honest, but what we can prognosticate successful, the [*victa Catoni*] the liking that cause which the heavens do not smile on, is a piece of Philosophical sullenness, which we have not yet learn'd of Christ; What is this, but as Saint *Bernard* complains in his time, that those images had the most hearty adorations performed to them, which had most of the gold and gemms about them; the God obliged to the Image, and the Image to the dress, for all the Votaries it met with; Have the Romanists marks of the Church so convinc'd us, that we must presently forsake a Saviour, because we see him in danger of crucifying, tear our Gospels, and run out with horrour, assoon as we come to the 26. of *Mat. The multitude with swords and staves for to take him*? Was the Cause of God worth the charge and pains of killing men formerly, and is it not worth the patience and constancy of suffering now? Is there any condition in the world so hugely desireable, as that of suffering for or with Christ? Ἰδὲ, μακαρίζομεν τοὺς ὑπομένοντας, [*Behold, we count them happy that suffer,*] was Gospel in Saint *James* his days, *Chap.* 5. 11. (the μακαρίζειν denotes the state of the οἱ μάκαρες, the dead Saints in their countrey of Vision, as you know Saint *Steven* at the minute of his sufferings *saw the glory of God, and Jesus sitting*) the state of suffering is a state of bliss, I may add a superiour degree of a glorified state, a more than ἰσαγγελία, a dignity above that Orbe that the Angels move in; For, they for want of Bodies are deprived of the honour of suffering, all that they aspire to, is but to be our Seconds, our Assistants in this combate; only Christ and we have the enclosure of that vast preferment. And if there be any need to heighten it yet further, is there any prize more worthy that masculine valour, than that venerable sacred name *Jerusalem the Mother of us all*, that brought us forth unto Christ, begot us to all our hope of bliss, and now, for no other crime but that, is a strugling under the pangs and agonies of a bitter combate with the ingratefull'st children under Heaven? the Church of *England*, I mean, which whosoever hath learning and temper enough to understand, knows to be the brightest image of primitive purity, the most perfect conjuncture of the most *ancient* and most *holy* Faith, that for these twelve hundred years any man ever had the honour of defending, or suffering for. And should the provocations of an ungracious people the not valuing or not walking worthy of the treasures here reserv'd, the rude continued iniquities of our holy things, tempt God to deliver it up, as he did once his Ark to the Philistins, his Christ to the Pharisees and the Souldiers, the zeal of the one, and the fury of the other; yet sure this would not be the confuting of what now I say, 'twould not, I must hope, be an argument of Gods renouncing that Ark, and that Christ, which he did not thus deliver. The Turks having conquer'd and torn out

of

of the Christians hands the places of the Birth and passion of Christ, did after this way of Logick, infer that God had judg'd the cause for *Mahomet* against Christ; and *Trajan* could ask the primitive Martyr *Ignatius*, *Et nos non tibi videmur θεοφόροι*, &c. Have not we as much of God in us as you, who prosper by the help of our deities against our enemies? Let me purloin or borrow this heathen piece out of your hands, and I shall be able to give you an antienter piece in exchange for it, a thorough Christian Resolution of abiding by God, of approving our selves to Heaven, and to our own breasts, whatsoever it costs us, of venturing the *Ermins* fate (the very Hunters hand, rather than foul her body) the *pati*, *& mori posse*, the passive as well as the active courage, which will bear us up through all difficulties, bring us days of refreshment here, or else provide us anthems in the midst of flames, a paradise of comfort here, and of joyes hereafter. and let this serve for the exemplifying the point in hand, the fitness of our Apostles discourse to *Felix*'s state.

I might do it again by telling you of the dreadful majesty that dwells in this house, the designation of it to be *a house of Prayer* to all people, a place *of crying mightily to the Lord* at such times as these: should I let loose a whole hour on this theme in this place, 'twould be but too perfect a parallel of Saint *Pauls* discourse of *chastity* before *Felix*, which in any reason ought to set many of my Auditors a *trembling*, but it seems we have not yet sufferings enough to do so: and there is one particular behind that will rescue you from this uneasie subject, the *manner* of Saint *Pauls* handling this theme, by way of *reasoning*. *And when he reasoned*, &c.

The importance of this *reasoning* I shall but name to you, which I conceive to be, 1. The proposing to a very Heathens consideration, the equity and *reasonableness* that there should be *a judgment to come*, to recompence the unjust and incontinent person. And 2. the charging home to each sinners heart, the extream unreasonableness, that for so poor advantages as either of those sins bring in to any man, he should think fit to venture that dismal payment in another world.

And now my Brethren, to conclude this *reasoning*, and your task of patience together; when you are likely to have so little excuse in perishing, so no colour of reason for so wild an option, of chusing death in the errour of your wayes, when you must be so out of countenance when you come to that place of darkness, so unable to give an account to any fiend that meets you, why you should cast away all the treasures in the world for that so sad a purchase, and act that really which the Rabbins feign of the Child *Moses*, prefer the coal of fire before the ingot of gold, chop it into your mouths and so singe your tongue, not to make you stammer with him, but howle with *Dives* for ever after, and not get one drop to quench the tip of that tongue, which is so sadly tormented in those flames; when, I say, you are likely to come so excuseless to your torments, so unpitied, and so scorned, so without all honour in your sufferings, as having but your petitions granted you, advanced to your vengeance as to your preferment, *optantibus ipsis*, whilst Heaven was look'd on as a troublesome impertinent suiter, and you would not be happy, only because you would not; O remember then the Disciples farewel, when they gave over the Jews, and turn'd to the Gentiles, *Behold you despisers, and wonder, and perish*; But before you do so, if it be possible give one vital spring, and if but for *Pythagoras's* [*ἀσχύνης σωτῆρ*] for the reverence, (if not the charity) for the honour and awe you owe to your own souls, if not to save them, yet to save your credits in the world, to manifest that you are not such abject fools, retract your choice, call back the hostages you have given to Satan, and set out on a more rational, more justifiable voyage. You have heard of the rich *Spaniard* that had put all his estate into jewels, how he was ready to run mad with the fansie of thinking what a condition he should be in, if all men next morning should awake wise, that he should become not only the arranteſt Begger, but the most ridiculous Fool. And believe it, that last Trump when it begins to sound, will have the faculty thus to make all men wise, to disabuse, and inspire the whole world with a *new sense*: Those that are in the flames before you, will reproach your madness, count you but Bedlams to come thither; Poor *Dives*, if he had but a Messenger, would long since have sent you a hideous report and admonition, that whatever it cost you, you should not venture coming to that place of torments; O let Saint *Pauls* reasoning do it to us here, that we make not such piteous bargains, pay not so sad a price for so pure a nothing. Let us be wise now, that we may be happy eternally; which wisdom the only way to that happiness, God of his infinite mercy grant us all: to whom, *&c.*

The

The bleſſing influence of *CHRIST*'s Reſurrection.

The NINTH, Being An *Eaſter* SERMON at S. *Maries* in *Oxford*, *A.D.* 1644.

ACTS III. 26.

God having raiſed up his ſon Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

IT WERE but a cold unequal oblation to ſo bleſſed, ſo glorious a feſtivity, to entertain you with the ſtory of the Day, to fetch out *the napkin* and *the grave-cloaths*, to give you that now for news, that every *ſeventh day* for ſixteen hundred years, hath ſo conſtantly preach'd unto you. 'Tis true indeed what *Ariſtotle* obſerves in his μηχανικὰ, that *the every-day wonders are the greateſt*, the perfecteſt miracles thoſe that by their commonneſs have loſt all their veneration; he ſpeaks it of a *circle*, which is of all things moſt common, and yet of all things moſt ſtrange, made up of all contraries, and ſo the mother of all prodigies in art, of all the *engines* and *machines* in the world. And the ſame might be reſolved of this *yearly*, this *weekly revolution*, the *greateſt*, but *common'ſt feſtival* in the Chriſtians *Calendar*, βασιλίσσα ἡμέρα, *the Queen-day*, as S. *Chry.* calls it, I, and that *Queen*, *all glorious within*, a many ſaving miracles incloſed in it, and yet this *Queen* of moſt familiar condeſcendings, is content to be our every *weeks* proſpect, and after all this, as *glorious* ſtill as ever, no gluts, no ſatieties in ſuch beholdings.

But ſuppoſing this, I muſt yet tell you, one precious gemm there is in this jewel, one part of the great buſineſs of this day, which is not ſo commonly taken notice of, and that is the *bleſſing* ſaving *office* of the day to us, the benign aſpect, the ſpecial influence of the *riſing of Chriſt* on the poor Sinners ſoul, the *uſe*, the *benefit* of the *Reſurrection*; and to diſcover this unto you, let me with confidence aſſure you, there is not a *vein* in this whole *mine*, a *beam* in this whole *treaſure of light*, a plume of thoſe *healing wings* of the *Sun of righteouſneſs*, a Text in this whole Book of God, able to ſtand you in more ſtead, than this cloſe of S. *Peters* Sermon: That our *juſtification* is more dependent on his *reſurrection*, than his *death* it ſelf, is ſometimes clearly affirmed by S. *Paul*, *he was delivered up for our offences, and raiſed again for our juſtification*, Rom. 4. 25. *It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, yea rather that is riſen again*, Rom. 8. 34. and ſo, for *ſalvation* it ſelf, *And being made perfect, he became the Authour of eternal ſalvation*, *Heb.* 5. 9. τελειωθεὶς, being *conſummate* and crown'd, (as τελείωσις ἀθλήτου, is the crowning of Martyrs) or τελειωθεὶς, being *conſecrated* to his great *Melchiſedech-prieſtly office* (as the context enforceth, and τελειῶσθαι in the Septuagint imports) in either ſenſe a denotation of the *reſurrection* of Chriſt peculiarly; and in this capacity conſidered, he *became* the αἴτιος σωτηρίας, *the Author of our ſalvation*. But for all this compacted together, and the diſtinct explication of the manner how all this is wrought by Chriſt's *reſurrection*, this is a felicity reſerv'd, the peculiar prerogative of this Text, brought out now and prepared for you, if you can but have patience till you ſee it open'd. *God having raiſed up his ſon Jeſus, ſent him to bleſs*, &c.

In theſe words, one fundamental difficulty there is, the clearing of which, will be the firſt part of my task, and ground-work of my future diſcourſe; and that is, to enquire what is meant by *ſending Chriſt to bleſs*, which when we have open'd, there will remain but two particulars behind, *The time of this ſending*, and *the interpretation of this bleſſing*; the *time of this ſending*, *after his reſurrection*, *God* having *raiſed up*, *ſent him*. The *interpretation of this bleſſing*, or wherein it conſiſts, *In turning every one*, &c.

I begin with the firſt of theſe, To clear the *fundamental difficulty*, or explain what is meant *by ſending to bleſs*.

All ſorts of Arts and Sciences have their τεχνολογήματα, their peculiar *phraſes* and *words of art*, which cannot be interpreted fully, but by the *critical* obſerving their importance among thoſe *Artiſts*. *Caſaubon*, I remember, obſerves it among the *Deipnoſophiſts*, that they had their ἀτεχνολογήματα, that none but *Athenæus* can interpret to us: and certainly the Book of *God* and *Chriſt that ſpake as never man ſpake*, muſt not be denied this priviledge; Among the many that might be referr'd to this head, two here we are fall'n on together, the matter of our preſent enquiry, *ſending*, and *bleſſing*. The word שלח to *ſend*, and the *Greek* parallel to it, if we look it in common *Dictionaries*, and in many places of the *Scripture* it ſelf, is a word of moſt vulgar obvious notion, but if you will ask the *Scripture-Critick*, you ſhall find in it ſometimes a rich, weighty, pretious importance, *To deſign*, or *deſtine*, to *inſtal*, or *conſecrate*, *to give commiſſion* for ſome *great office*, [*How ſhall they preach, unleſs they be ſent?*] and a hundred the like. Thus we hear of the *ſending* of *Kings*, *Judges*, *Prophets*; but eſpecially, of our *ſpiritual Rulers*, under the *Goſpel*: No other title aſſign'd them, but that of שלוחים or ἀπόστολοι, the *miſſi*, the *ſent* or the *Meſſengers* of Chriſt, (the more ſhame for thoſe that contemn this *miſſion*, lay violent hands on that *ſacred function*, the *meaneſt* and loweſt *of the people*, (to make one parallel more betwixt *Jeroboams* Kingdom, and ours) thoſe παραχαράγματα, in *Ignatius* phraſe, *braſs Coines* of their own *impreſſing*, ſo contrary to the royal prerogative of heaven, ἰδίας ἐπιλύσεως, in S. *Peters agoniſtical* ſtile, that *run* without any *watch-word* of Gods to *ſtart* them; yea, and run like *Ahimaaz*, out-run all others that were *truly ſent*) The defect in our tongue for the expreſſing of this, is a little

repair'd by the use of the word *Sent*, and so read it thus, *God having raised up his son Jesus, gave him commission to bless us*, you will somewhat discern and remember the importance of this first phrase.

And so again, ברך *to bless*, and the εὐλογῶν, in the Text, so fully answerable to it, though it be a vulgar stile in all Authors, yet a propriety it hath in this place, and in some others of *Scripture*, noting the Office of a *Priest*, to whom it peculiarly belongs to *pronounce*, and *pray for blessings*, *i. e.* in this eminent sense, *to bless others*.

For there being two sorts of Priests in the *Pentateuch*, or if you will, two acts of the same Divine function, the one of *blessing*, the other of *sacrificing*, the one observable in the *Fathers* of every Family, in *Gen.* (who therefore use solemnly to *bless their children*) and after the enlarging of *Families* into *Kingdoms*, belonging to *Kings*, and eminently and signally notified in *Melchisedech*, *Gen.* 14. 19. the other more conspicuous in *Aaron*, and his Successors in the *Jewish Priesthood*: Both these are most eminently remarkable in our *Christ*, the one in his *death*, the other ever since his *resurrection*. The *sacrificing* part most clearly a shadow of that one great *oblation* on the Altar of the *Cross* for us, and in spight of *Socinus*, such a *Priest once* was Christ, though *but once*, in spight of the *Papists*: *Once*, when he offer'd that one precious oblation of himself, the same person both *Priest*, and *Sacrifice*; and *but once*, no longer *Priest* thus, than he was thus a sacrificing; this is his παραβατὸν ἱερωσύνη, or μὴ μεταβατὸν, *Heb.* 7.23. a *Priesthood* not *suffer'd to continue*, the same minute determin'd his *mortal life* and *mortal Priesthood*, buried the *Aaronical rites* and the *Priest* together. But for the *Melchisedech Priesthood*, that of *blessing* in my Text, that of *intercession*, powerful intercession, *i. e.* giving of grace sufficient to turn us; this is the Office, that now still belongs unto Christ, the peculiar grand Office, to which that notion of χριστὸς (to which *Christs durable unction*) belongs, by which he was τετελειωμένον εἰς τὸν αἰῶνα, *consecrate for evermore*, *Heb.* 7. *ult.* parallel to that so frequent style of his, *A Priest for ever after the order of Melchisedech*; not that *Melchisedech* was a *Priest for ever*, and *Christ* like him in that, but that Christ was to continue for ever such a Priest as *Melchisedech* in *Gen.* was; or, that his *Aaronical Priesthood* had an end, one sacrifice, and no more, but his other *Melchisedech priesthood* was to last for ever; which you will more discern, if you proceed to the second particular, the *date of this sending*, *the time of his instalment into his Priesthood*, *after his resurrection*: *God having raised up*, *sent*, &c.

That the *resurrection* instal'd *Christ* to his *eternal Priestly office*, (or to that part of it, which was to *endure for ever*,) is a truth that nothing but inadvertence hath made men question; There's nothing more frequently insinuated in the Scripture; were not my Text demonstrative enough, first [*raised up*] and then thus [*sent*] or *instal'd*, the 5. and 7. to the *Heb.* would more than prove it: so in that fundamental grand *prophecy*, to which all that is said there, refers, that in the 110. *Psal.* the Priesthood of Christ is usher'd in with a [*Sit thou at my right hand*] ver. 1. *ruling in the midst of enemies*, ver. 2. *the day of his power*, ver. 3. all these certain evidences of his *resurrection*; and then, and not till then, ver. 4. [*The Lord hath sworn*, &c. *thou art a Priest for ever*:] a *mortal*, dying, determinable *Priest* he was before in his *death*, but now after his *resurrection* from that *death*, *a Priest for ever*. Once more, *Heb.* 7.15. perhaps there may be some Emphasis in the [ἀνίσταται, *ariseth*] *there ariseth another Priest*, or *he ariseth another*, an *Aaronical Priest* in his death, but ἕτερος ἱερεὺς, a *Melchisedech*, (*i. e. another* kind of) *Priest* in his *resurrection*. Add to this, that the *Melchisedech-Priest* must be like the type, a *King* as well as a *Priest*, (which *Christ* as Man was not, till after his *resurrection*) and so that other famous type of our *Jesus*, *Zach.* 6. 13. *Josua the son of Josedek the High-Priest*, *he shall be a Priest upon the throne*, *and the counsel of peace* (that grand consultation of reconciling sinners to God) *shall be betwixt them both*, in the union of that *Sceptre* and that *Ephod*, that *Mitre* and that *Crown*, the χριστὸς βασιλεὺς, and ἱερεὺς, the *Regal* and *Sacerdotal* Office of *Christ*; and as one, so the other, both dated alike from after the *resurrection*; ὅσπερ ἔδει δεῖξαι, the thing that by this accumulation of Scripture-testimonies, it was necessary to demonstrate. For the clearing of which truth, and reconciling or preventing all difficulties about it, please you to take it in these few Propositions.

1. That the *Crucifixion* of *Christ* was a *Sacrifice* truly propitiatory and satisfactory for the sins of the whole world, (and there's nothing further from this Text, or our present Explication of it, than to derogate from the legality, the amplitude, extent, or precious value of this sacrifice.)

Yea and 2. that *Christ* himself thus willingly offering, delivering up himself for us, may in this be said a *Priest*, or to have exercised in his death a grand act of *Priesthood*.

But then 3. this is an act of *Aaronical Priesthood*, which Christ was never to exercise again, having done it once, *Heb.* 7.27. and so far distant from his *eternal Priesthood*. Or, to speak more clearly, an act of *Christ* this, as of a *second Adam*, a *common person*, order'd by the wisdom of God to *bear the chastisement of our peace*, the *Scape-goat* to carry all our sins on his head into the *wilderness*, *into a land not inhabited*, *Deut.* 16.22. the ἄδης in our Creed, to which he went; and so, though it were typified by all the *sacrifices* of the *Priests*, and though in it that whole body of *rites* were determin'd, (no more *Aaronical Priests* seasonable after this *one sacrifice*) yet still this is no part of the *eternal regal Melchisedech-priesthood*, that of *powerful intercession*, that of *blessing* us in the Text; for though the *death* of Christ tend mightily toward the *blessing* of us, though there were a wonderful act of *intercession* on the *Cross*, [*Father forgive them*] yet that *powerful intercession*, that for *grace* to make us capable of mercy, that *blessing* in this Text, *the power of conferring what he prays for*, this 'twas to which the *resurrection* instal'd him.

4. If all this will not satisfie, why then one way of clearing this truth farther, I shall be able to allow you that the *death* of *Christ* consider'd as a *sacrifice*, may under that notion pass, not for an act of a *Priest in facto esse*, but for a *ceremony* of his inauguration *in fieri*; thus in the 8. of *Levit.* at the *consecrating of Aaron and his sons*, you shall find *sacrifices* used, *the Ram*, *the Ram of consecration*, *ver.* 22. and apportion'd to that, this *Lamb of God*, that by dying *taketh away the sins of the world*, may pass for a *Lamb of consecration*, the true critical importance of the τελειῶσαι διὰ παθημάτων, *Heb.* 2. 10. that the *Captain of our salvation* was to be *consecrated by sufferings*. This death of his, that looks so like an act of *Aaronical-Priesthood*, is the preparative rite of consecrating him to that great eternal Priesthood *after the order of Melchisedech*, and this preparative most absolutely necessary both in respect of *Christ* and *us*, of *Christ* who was to *drink of the brook of the way*, before *his head* should be *lifted up*, *humbled to death*, &c. *Phil.* 2. *wherefore God hath also highly exalted him*, for that suffering, crown'd him;

Yea,

Yea, and in reſpect of us too, *Heb.* 2.9. who were to be *ranſom'd* by his *death*, before we could be *bleſs'd* by his *reſurrection*, *deliver'd* from the captivity of *Hell*, before capable of that *grace* which muſt help us to *heaven*, which ſeems to me to be the deſcant of that plain ſong, *Heb.* 2. 17, 18. *Wherefore in all things it behoved him to be made like unto his brethren, i. e.* as the 18. *verſe* explains it, to *ſuffer being tempted*, to undergo the infirmities and mortality of our fleſh, *that he might be a merciful and faithful high Prieſt, &c.* his infirmities and effuſion of his blood are not this Prieſthood of it ſelf, but the qualifying of the ſecond perſon in the *Trinity*, to become a *high Prieſt*, and that a *merciful* and *faithful* one, merciful to pardon ſlips, and *faithful* to uphold from falling, and ſo a *Prieſt* ſuch as it is moſt for our intereſt to have. And ſo once more the dream is out that *Artemidorus* mentions of one; he dream'd he was crucified, and the conſequent was, ἱερεὺς ἀνηλίφθη, *he was taken up to be a Prieſt of Dioſpolis*; And by the way, let me tell my *Clergy* Brethren, if that ſhall prove the conſequent of our *Prieſthood*, which was the preſage of *Chriſts*, the pains, the contumelies, yea and *death* of that Croſs; what is this, but a bleſſed lot, that hath brought us ſo near our *Chriſt*, and a means to *conſecrate* us too to our βασίλειον ἱεράτευμα, to be *Kings* and *Prieſts* for ever in Heaven?

I have thus far labour'd to clear this doctrine, calculated the time of Chriſts enſtalment to his *eternal Prieſthood*, and found it exactly the ſame with the ἀρα here in this Text, not till after the *reſurrection*, to which I ſhall only add one final grand proof of all, which will ſum up all that hath been hitherto ſaid, That parting ſpeech of *Chriſts*, *Mat. ult.* [*All power is given unto me both in heaven and earth,*] that, you know, was after the *reſurrection*, and ſo from thence that *power* was dated, and that *commiſſion* of *bleſſing*, that here we ſpeak of; The act of his eternal Prieſthood is his *interceſſion*, that his *powerful interceſſion*, that his *giving* of that *grace* which he *interceeds* for, that the *bleſſing* in this Text; and ſo the *commiſſion* of *bleſſing* was given him, not till after the *reſurrection*. And believe it, though it look all this while like a rough ſapleſs ſpeculation, there is yet ſomewhat in it, that may prove very *uſeful* and ordinable to *practice*, a hint if not a means of removing one of the harmful'ſt *ſcandals*, and impediments of *good* life, that is to be met with. We are Chriſtians all, and by that claim, τεταγμένοι εἰς ζωὴν αἰώνιον, on *rank*, and on march *toward eternal life*; and yet many of us live like ſo many *Mahometans* or *China*-infidels, quite out of all form of obedience to the *commands* of *Chriſt*, we do not *reverence* him ſo much, as to pretend toward *ſerving* him, not advance ſo far as but to be *hypocrites* in that matter, live in all the ſenſuality and vileneſs in the world, and yet live *confidently*, reſolve we have done what is required of us by Chriſt, can juſtifie our ſtate for ſuch as God is pleaſed with; And if we be called to account, the anchor of all this unreaſonable falſe *hope* of ours, is moſt conſtantly this, that *Chriſt* our *Prieſt hath propitiated for us*, we fly to our *City of refuge till our Prieſt be dead*, and then we are quit by *proclamation*, out of the reach of the avenger of blood. 'Tis the *death* of *Chriſt* we depend on, to do all our task for us, his *prieſtly*, not *regal* office, we are reſolved to be beholding to; In that we have *Chriſt* the *Sacrificer*, *Chriſt* the *Reconciler*, *Chriſt* the *Satisfier*, and theſe are *Chriſts* enough to keep us ſafe, without the aid of *Chriſt* the *King*, that *Judaical* unedifying notion of a *reigning Meſſias*; and then, *quis ſeparabit*? what ſin, what devils, what legion, what *act*, what *habit*, what *cuſtom*, what *indulgence* in ſin, *i. e.* what *Tophet*, what *Hell ſhall be able to ſeparate us from the love*, the *favour*, the *heaven* of *God*?

He that hath *Chriſt* the *Prieſt*, hath all; he that believes in the *ſufferings*, hath Chriſt the *Prieſt*, though not the *King*; hath the *faith*, though not the *works*, *i. e.* the *righteouſneſs*, though not the *Heatheniſh morality*; the *Proteſtant*, Orthodox part, though not the *Popery*, the *Antichriſtianiſm* of a *Chriſtian*, and ſo, is but the richer for that want, hath the greater portion in the *ſufferings* of *Chriſt*, by the abundance of thoſe ſins he ſuffered for; the more of the *Prieſt* is ours, by how much the leſs of the *King* is diſcernible in us. Having driven our *unchriſtian* lives to this principle, this ſolemn conceit of ours, that the *Prieſtly* office of *Chriſt* (to which, if rightly underſtood, we owe all our ſalvation) is nothing but the *death* of that *Chriſt*, methinks 'twere now poſſible to convince the ſecure *Fiduciary* of the *error* and *ſophiſtry* of his former way, to rob him of his beloved cheat, now that we have prov'd ſo clear, that Chriſt commenc'd his *eternal Prieſthood* (that on which all our *bleſſedneſs* depends) from the ἀναστάσεως, not till after his *reſurrection*. For *Tell me, O thou whom my ſoul loveth*, and mourneth, and bleedeth for in ſecret, thou *carnal confident*, that haſt *wearied thy ſelf in the greatneſs of thy way*, thy profane wild-gooſe chaſe of ſin, *and yet haſt not ſaid, there is no hope*, thou that wilt *profane* and be *ſaved* too, *riot* and be *ſaved* too, reconcile *faction*, *rebellion*, *ſacrilege*, *oppreſſion*, *oaths*, *carnality*, all the unchriſtian practices in the world, (the confutation of the whole Goſpel) with ſalvation; Tell me, I ſay, what *Chriſt* it is, thou wilt be tried, or *ſaved* by; by *Chriſt* the *King*? I am confident thou wert never ſo impudent, to venture thy rebellions to that cognizance: Well, it is *Chriſt the Prieſt* thou ſo dependeſt on; and why Chriſt the Prieſt? Why? becauſe he hath *ſacrificed* himſelf for thee. Now let me tell thee, 1. That ſome have gueſt ſhrewdly, that though *Chriſt* died for all the ſinners and ſins in the world, yet his *ſufferings* being but *finite* in *duration*, though *infinite* in reſpect of the *perſon* of the ſufferer, will not prove a λύτρον ἰσόρροπον, a *proportionable ranſom* for thy ſins; I mean, the impenitent ſinners ſins, in *duration* infinite, being, as they are, undetermin'd, uncut off by repentance. Thou muſt *return*, *reform*, *confeſs* and *forſake*, or elſe thou haſt out-ſinn'd the very *ſufferings* of Chriſt, out-ſpent that vaſt ranſom, *out damn'd* ſalvation it ſelf: that may be a conviction *ad hominem* perhaps, and therefore I mention'd it in the firſt place. But then, 2. Thou art, it ſeems, all this while miſtaken in thy *Prieſt*, thou art, it ſeems, all for the *Aaronical*, and haſt not yet thought of the *Melchiſedech-Prieſt*; thou art all for the *ſacrificer*, and never dream'ſt of the *bleſſer*. Thou layeſt all thy weight on the *Croſs* of Chriſt, and art ready to preſs it down to *hell* with thee, with leaning onely, but not *crucifying* one luſt on it; never thinkeſt of being *riſen* with *Chriſt*, the condition ſo indiſpenſably neceſſary to give us claim to the benefit of his *death*, and ſo in effect, thou leaveſt *Chriſt* in the *grave*, and thy ſelf in that mournful caſe of the deſpairing Diſciples, *ſperaveramus*, *we had hoped*, but never look'ſt after a *reſurrection*. 'Twas Saint *Pauls* ſaying, [*If in this life only we have hope in Chriſt, we were of all men moſt miſerable*] I ſuppoſe it is, *in this life only*, not of *us*, but of *Chriſt* on this earth; for it is brought to prove *Chriſts reſurrection*, there, and it follows immediately, *but now is Chriſt raiſed*, 1 *Cor.* 15.20. and if that be the ſenſe of the ζωῇ ταύτῃ there, the [*this life of Chriſt*] contains alſo his *death* under it, for both thoſe together it is, that muſt make up the oppoſite to the *re-*

ſurrection. And then I ſhall enlarge the Apoſtles words, though not ſenſe, *If in the earthly life and death of Chriſt we had hope only*, a *ſad* life, and a *contumelious* death, if there were no ſuch thing as a *reſurrection* to help *bleſs* us, *we were of all men the moſt miſerable*; hadſt thou no other *Prieſt*, but the *Sacrificer*, the *mortal* finite *Aaronical-Prieſt*, nothing but the ranſom of *Chriſts death* (which though it be never ſo high a price, is yet finally unavailable to many for whom it was paid, he *bought* them that are *damn'd* for *denying* him, 2 *Pet.*2.1. the wilful ſinner *treads under foot the Son of God, profanes the blood of the covenant by which he is ſanctified*, *Heb.* 10. 29. and ſo there's deſtruction enough ſtill behind for the impenitent wretch, after all that *Chriſt* hath *ſuffer'd* for thee) what forms of ejulation and lamentation were enough for thee, *Alas my Brother! ah Lord!* or *ah his glory!* what mourning or wailing were thy portion? Tell me, wilt thou be content to leave thy *Father* before he hath *bleſſed* thee? *Jacob* would not do ſo with the *Angel*, but would wreſtle his thigh out of joynt, rather than thus part with him, and even *the profane Eſau* will *run* and *weep bitterly* for it; and then art thou more nice and tender than that *ſmooth Jacob*, wretchleſs than that profane *Eſau*, if thou content'ſt thy ſelf only to have brought *Chriſt* to the *grave*, that ſtate of *curſe*, and never look'ſt out for the *bleſſing* provided for thee in the *reſurrection*: Miſtake me not, I would not drive you from this *Croſs* of *Chriſt*, diſcourage you from that moſt neceſſary *act of faith*, the apprehending the crucified *Saviour*; No, if my lot had fallen on a *Good-friday*, I would have ſpent my whole hour on that one theme, and *known nothing among you but Jeſus Chriſt and him crucified*: Only my deſire is, that you will not allow one *act* of *faith* to turn Projector, to get all the cuſtom from the reſt, that you will permit *Chriſt* to *live* in you, as well as to *die for* you, to *bleſs* as well as to *ſatisfie*, to *riſe again for your juſtification*, as well as *to be delivered up for your offences*, that you will attend him at *Galilee* as well as at *Golgotha*, think of the *triumphant* as well as the *crucified Saviour*, the *Melchiſedech* as well as the *mortal Aaron-Prieſt*. And not only to *think* of his *riſing*, I muſt tell you, but count of a work, a mighty important neceſſary work, that of *turning*, in this Text, to be wrought on us, and in us by that *reſurrection* now, after the pardon impetrated by his *paſſion*; I ſay, not only to *think* of and *believe* him *riſen*, the Devil hath as much of that thought, as frequent repeated acts of that *belief* as you, and there is not ſuch *magick* in that *faith*, or phanſie, as to bear you to Heaven by *meditating* on his journey thither, to *elevate* you, by *gazing* on his *aſcenſion*. No, that *faith* muſt be in our *hearts* too, that principle of action, and *practice*, they muſt open to him as the *Tulip* to the riſing Sun, or as the *everlaſting dores to that King of glory*, give him an alacrious hoſpitable reception, as the friend to the friend, as the diſeaſed to the Phyſician, deliver themſelves up moſt willing Patients to all his *bleſſing* warming influences, to all his *medicinable* ſaving methods, that he may ſanctifie, and reform, *bleſs* and *turn*, *live and reign in our hearts by faith*, and prove a *Shiloh* in the Criticks notion of the word, from שלה *fortunatus eſt*, *the work of the Lord*, for which he raiſed him, thrive and *proſper in his hands*. We muſt *riſe* with *Chriſt* as well as *die* with him, doe as the *bodies of the Saints that ſlept*, Mat.28.53. *ariſe and come out of our graves of ſin, go into the holy City and appear to many*. Our *reſurgere* muſt be attended with an *ire*, (an *ire* of obedience, *Go, and he goeth*; an *ire* of *motion* too, an active ſtirring vital life, not *ſit* only or *creep*, but *go* and *walk*, and *run the way of Gods commandments*) and then 2. we muſt have a term for that motion, a matter for that obedience, an *ubi* for that *ire*, and that [*civitatem ſanctam*,] 1. the *City*, and then the *holy*; the life of the man, the Citizen, the Common-wealths man, *riſen* with *Chriſt*, in every of theſe capacities; and then the *ſanctam*, a ſuperaddition of all *ſanctity*, of all that's *Chriſtian*; and in all theſe notions we muſt *ire*, and *praire*, go before as a ἀρχηγός, and ſo do that great act of charity, attract others after us by exemplary lightſom actions, *apparere multis*, conduct the ſtray multitude to heaven. That this is the benefit of Chriſts reſurrection, and that there is no faith, or belief in this article to be counted of, but that is thus improv'd, thus evidenced, is the ſpecial thing that I meant to perſwade you from theſe words, which I ſhall endeavour to do, by reſerving the remainder of the time for the third and laſt particular, *the interpretation of this Prieſtly office of Chriſt, to which the reſurrection inſtal'd him, or wherein this bleſſing conſiſts, In turning*, &c.

For the equal dealing with which, I conceive my ſelf obliged to ſhew you theſe three things:

1. What is meant by *turning away every one from his iniquities.*
2. What the *dependence* is betwixt *this* and *the reſurrection of Chriſt.*
3. How this *turning* is an interpretation of *bleſſing*, *God having raiſed up his ſon Jeſus, ſent him to bleſs us, in turning*, &c.

For the firſt, every ſyllable will be a hint of direction for this matter, 1. *Turn*] that one ſyllable is the beſt deſcription of the great ſaving grace of *repentance*, μετάνοια τῆς νοῦ, in *Athanaſius's* phraſe, the *inverting*, the *tranſpoſing*, or the *turning* of the ſoul, and leſs than that, will not prove ſufficient; *humbling*, and *confeſſing*, and *grieving*, and *hating*, will not ſerve the turn, theſe are but *initial* preparatives to that *laſt* hand, but dull lines, but liveleſs monagrams, which that vital pencil in this Text, that of *turning*, muſt fill up; The want of this one accompliſhment, is the ruining of all, makes that vaſt *Chaſm*, as wide as that betwixt *Dives* and *Abrahams boſom*; the ſorrowing, confeſſing, ſelf-hating, (if unreformed) ſinner may fry in *Hell*, when none but the *returning Prodigal* can find admiſſion to *Heaven*; and that for the [*turning.*] The *manner* of which, will be worth the obſerving alſo; the word [ἀποστρέφω,] here is common to *Chriſt* and *us*, but in a different power and ſenſe, he by way of *efficience*, we of *non-reſiſtance*, *active* in *Chriſt*, and but *neutral* in us, he *to turn* us, and then we to *turn*, *not to reſiſt* that power of his grace, not to go on, when he *turns*: So in other phraſes of Scripture, he to *draw*, and then we *to run after him*; God to *work* in us *both to will and to do*, and then we *to work out our own ſalvation*; he to *knock*, and we to *open*; he to *rouze* the *ſleeper*, and we to *awake*, and *riſe from the dead*; we to *obey* his *grace*, but his *grace* moſt neceſſary thus to *turn* us: or yet more plainly, *Chriſt* to uſe all the means of *turning* us, that can belong to *God*, dealing with *reaſonable* creatures, and ſuch as he means *to crown*, or *puniſh*; his *call*, his *promiſe*, his *threats*, his *grace*, *preventing*, *exciting*, *aſſiſting*, in a word, all but *violence*, and *coaction*, (which is deſtructive of all *judgment to come*) and we *not to reſiſt*, to *grieve*, to *quench* thoſe *bleſſing* methods, to *turn* when he will have us *turn*. Then [*every one of you*] the *extent* of that *grace*, conſequent to that *reſurrection*, *He is gone up on high, hath led captivity captive, and gave gifts unto men*, *men* indefinitely there, and *all fleſh* in the other

prophecy

prophecy (*I will pour out my ſpirit on all fleſh*) and here *every one of you*, *i. e.* primarily *every one of you Jewes*, [*unto you firſt*] in the beginning of the Verſe, but then from them diffuſively to all others; The σωτήριος χάρις, *Tit.* 2. 11. hath *appeared unto all men*, παιδεύουσα, &c. taking them all into the *ſchool of diſcipline*, *teaching them to live ſoberly, and juſtly, and piouſly in this world*; and again [*every one*] this *turning* is indiſpenſably neceſſary, and therefore to every ſelf flatterer, *O be not deceived*, &c. and *bring forth* fruit, &c. and *think not to ſay within your ſelves, We have Abrahaam*, &c. There is no diſpenſation for *Abrahams* Children, for the *elect*, for men of ſuch and ſuch perſwaſions, no ſpecial priviledge for Favourites, no Poſtern-gate, or back ſtairs for ſome choice *privado's*, all their prerogative is the ὑμῖν πρῶτον, earlier grace, or more grace, and conſequently ſo much the more obligation, but then *except you repent*, and return, *you ſhall all periſh*. 3. [*From his iniquities*] *Iniquities*, firſt, and then [*his*] Iniquities; not the παραπτώματα, every legal breach, or *declination*, the *reſurrection* and *grace* of Chriſt will not thus *return* us to a Paradiſe on earth, will not thus ſublime us quite out of our frail ſinner-ſtate, *till our mortality be ſwallowed up with life*, but the πονηρίαι, *villanies* and wickedneſſes of the carnal man, the waſting *acts*, and noiſome *habits* of an unſanctified life, from theſe, *Chriſt died* and *roſe*, that he might *turn* us. There is not a more noxious miſtake, a more fatal piece of Stoiciſm amongſt Chriſtians, than not to obſerve the different *degrees* and elevations of *ſin*, one of the *firſt*, another of the *ſecond magnitude*, one *ignis fatuus* or falſe *ſtar differing from another* in diſhonour, though not in *glory*, ſome *ſpots that are ſpots of ſons*, that by a *general repentance*, without particular victory over them, by an *habitual* reſolution to amend all that is amiſs, without *actual* getting out of theſe *frailties*, are capable of Gods mercy in *Chriſt*, reconcileable with a *regenerate* eſtate, ſuch are our ἀσθενείαι, our weakneſſes, ignorances, and the like; and ſome that are *not the ſpots of ſons*, they which *do them, ſhall not* without actual reformation, and victory, and forſaking, *enter*, or *inherit the kingdom of God*, after all that Chriſt hath *done*, and *ſuffered* for them; ſuch our deliberate *acts*, and *habits* againſt *light*, againſt *grace*, the πονηρίαι, in the Text; and let me tell you, the not pondering theſe differences, not obſerving the grains, and ſcruples of ſin, how far the ἀσθενείαι, extend, and when they are overgrown into πονηρίαι, is the ground (that I ſay no more) of a deal of deſperate profaneneſs; We cannot keep from *all* ſin, and therefore count it loſt labour to endeavour to abſtain from *any*; having demonſtrated our ſelves men, by the ἀσθενείαι, we make no ſcruple to evidence our ſelves Devils too, by the πονηρίαι; the *deſperation* of *perfect* ſinleſsneſs, makes us ſecure in all *vileneſs*; and being engaged in *weakneſs*, we advance to *madneſs*; either *hope* to be ſaved with our *greateſt* ſins, or *fear* to be *damned* for our leaſt; and having reſolv'd it impoſſible to do all, reſolve ſecurely to do none; our *infirmities* may damn us, and our *rebellions* can do no more; our *prayers*, our almes have *ſin* in them, and our *murthers* and *ſacriledges* can be but *ſinful*: and ſo if the Devil or our intereſts will take the pains to ſolicite it, the deadlieſt ſin ſhall paſs for as *innocent* a creature, as tame, a *ſtingleſs* Serpent, as the faireſt *Chriſtian* vertue; and all this, upon the not obſerving the weight of the πονηρίαι here, which Chriſt *roſe* from the grave on purpoſe to *turn* us from, and from which whoſoever is not *turned*, ſhall never *riſe unto life*. Add unto this, the [ἀνὸς] the [*his*] iniquities, as it refers to the *author* of them, and this is the bill of *challenge* and claim to thoſe accurſed poſſeſſions of ours, nothing is ſo truly, ſo peculiarly *ours*, as our *ſins*; and of thoſe, as our πονηρίαι; Our *frailties*, our *lapſes*, our *ignorances*, the diſeaſes, and infelicities of our nature, which may inſenſibly fall from us, *vix ea noſtra voco*; but our *waſting*, wilful *acts*, and indulg'd *habits*, thoſe great *Vultures* and *Tygres* of the ſoul, they are moſt *perfectly* our *own*, the natural'ſt brats, and trueſt progeny, that ever came from our loins, nor Ζεὺς, nor μοῖρα, nor ἐρινύς, in *Agamemnons* phraſe, nor *God*, nor *Fate*, nor *Fiend*, are any way chargeable with them: The firſt were *blaſphemy*, the ſecond *Stoiciſm* and folly to boot, the third a *bearing falſe witneſs* againſt the *devil* himſelf, robbing him of his great fundamental title of διάβολος, *Calumniator*, and proving thoſe, that thus charge him, the greateſt Devils of the twain; and all this, is but one part of the [ἀνὸς] here, the [*his*] &c. as it refers to the Author. And [ἀνὸς] again, the [*his*] as it is a note of eminence, his *peculiar*, prime, reigning ſins, that all others, like the ὁ δῆμος, or commonalty are fain to be ſubject to, ſometimes a monarch-dictator-ſingle-*ſin*, a [*the plague in his own heart*] a principality of *ambition*, of *pride*, of *luſt*, of *covetouſneſs*, that all others at their diſtance adminiſter unto; ſometimes an *optimacy* of a few, all prime coequal in their power; and ſometimes a *democracy*, or popular ſtate, a whole *Ægypt* full of locuſts in one breaſt, a *Gad*, a *troop* or ſhole of ſins, all leading us captive to their *ſhambles*; and thus our *Sovraign ſins*, as different as our tempers, and every one the [ἀνὸς] here, every man from *his* iniquities. The ſumm of this firſt proſpect is briefly this, *The turning every one from his iniquities*, wherein Chriſts *bleſſing* us conſiſts, is his giving of *grate ſufficient* to work an *univerſal, ſincere, impartial, thorough-change* of every ſinner, from all his *reigning, wilful ſins*; The ſincerity, though not perfection of the new creature; And the *dependence betwixt this and the reſurrection of Chriſt*, is the ſecond, or next enquiry.

The *reſurrection of Chriſt* in the Scripture-ſtile, ſignifies not always the *act of riſing* from the dead, but the conſequent *ſtate* after that *riſing*, by the ſame proportion that καινὴ κτίσις, *the new creation*, and the being *regenerate* or *born of God*, ſignifie the *ſtate* of *Sonſhip*, and not the *act* of *begetting* only: So that in brief, the ἀναστήσας here, the *raiſing* up of *Jeſus*, ſignifies the new *ſtate*, to which *Chriſt* was inaugurate at his *reſurrection*, and contains under it all the ſeverals, of *aſcenſion*, of ſitting at the right hand of power, of the miſſion of the Holy Ghoſt, and his powerful interceſſion for us in Heaven ever ſince, and to the end of the world; And this is the notion of the *reſurrection* of Chriſt, which is the *bleſſer*, which hath that influence on our *turning*; 'twill not be amiſs to ſhew you *how*.

And here I ſhall not mention that moral influence of his reſurrection upon ours; by the example of his powerful riſing out of the grave, to *preach* to us the neceſſity of our ſhaking off the *grave-cloths*, that cadaverous, chill, noiſome eſtate of ſin, ἵνα συνεγερθῶμεν τῷ Χριστῷ, to *riſe* again with him; This is the *bleſſing* in the Text; but this, the *example* of Chriſt might preach long enough to dead ſouls, before it would be hearkened unto, although the truth is, the antient *Church* by their ſetting apart theſe Holy-days for the *baptizing* of all that were baptized, and the whole ſpace betwixt this and *Pentecoſt*, and every *Dominical* in the year, for the geſture of *ſtanding* in all their ſervices, that no man might come near the earth, at the time that *Chriſt roſe* from it, did certainly deſire to enforce this

moral

moral on us, that our ſouls might now *turn*, and be *bleſſed*, *riſe* and be conformed to the image of Chriſts reſurrection; Bleſſed Lord! that it might be thus *exemplary* to us at this time. But to omit this, the ſpecial particulars wherein the *reſurrection* of Chriſt, as our *bleſſer*, hath its influence on our turning, are briefly theſe three:

1. The beſtowing on us ſome part of that *Spirit*, by which *Chriſt* was *raiſed* out of the grave. Conſider *Rom.* 8. *verſe* 11. and 'tis all that I ſhall ſay to you of that firſt particular. *If the Spirit of him that raiſed up Chriſt from the dead, dwell in you, he that raiſed up Chriſt, ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you*, that Spirit of power by which Chriſt was raiſed out of the grave, is the very efficient of our *turning*, our new birth, the Author of our preſent *bleſſedneſs*, and the pledge of our future immortality; *God having raiſed his Son by his Spirit*, anointed him with that Spirit, to work the like miracles daily on our ſouls, in *bleſſing*, *in turning every one*, &c. and that is the firſt thing.

2. *Chriſts reſurrection* hath a hand in *bleſſing*, in *turning* from iniquity, in reſpect to that ſolemn miſſion of the *Holy Ghoſt* promiſed before, and performed immediately after his *aſcenſion*. This not *perſon*, I mean, but *office* of the Holy Ghoſt, in ſetling a Paſtorage in the Church, and to it the conſequent power, and neceſſity of *preaching*, *adminiſtring Sacraments*, *governing*, *cenſuring*, all which were the effects of the *Holy Ghoſts* deſcending, and the direct interpretation of the λαβέτε πνεῦμα, then, and ever ſince then: To which if you pleaſe to add the promiſe of the annexion of the Spirit, and the inviſible grace of God to the orderly uſe of theſe, ſo far that the *preaching of the Goſpel* (not only that manner of preaching among us, that hath gotten the monopoly of all the ſervice of God into its Patent, the only thing that many of us pay all our devotion to; but any other way of making known the *Goſpel* of Chriſt, the doctrine of the ſecond Covenant) is call'd διακονία πνεύμα⟨τος⟩, 2 *Cor.* 3. 8. *the adminiſtration*, or means *of* diſpenſing *the Spirit* to us, and the Sacrament κοινωνία αἵμα⟨τος⟩, the *communication of the bloud of Chriſt*, yea and the *cenſures*, no carnal, *weak*, blunt *weapons of our warfare*, 2 *Cor.* 10. 4. but *mighty through God*, &c. you have then a ſecond energy of his *reſurrection* toward our *turning*, ſo great, that he that holds out againſt this method of power and grace, and will not *turn* nor *underſtand* after all this, ſhall never be capable of any other means of *bleſſing*, of working that great work for him: and ſo you ſee the ſecond ground of dependence, between the *reſurrection*, and *bleſſing*, or *turning*. O that it might work its deſign upon us, that *to day we would hear the voice*, that cries ſo loud to us out of heaven, the laſt perhaps *numerically*, I am ſure the laſt *in ſpecie* or kind, the laſt artifice, this of the Word, and Sacraments, that is ever to be hoped for to this end, *to bleſs us*, *to turn us every one from our*, &c.

3. The *Reſurrection* hath to do in *bleſſing*, and *turning*, in reſpect of Chriſts *Interceſſion*, that prime act of his *Melchiſedech-prieſthood*, his powerful interceſſion, *i. e.* in effect, conferring of grace on us; thus *Rom.* 8. 34. where that weighty buſineſs of juſtifying is laid more on the *Reſurrection*, than *Death* of *Chriſt*, (*It is Chriſt that died, yea rather that is riſen again.*) 'Tis thus enlarged in the next words, *who is even at the right hand of God, who alſo maketh interceſſion for us*; his *interceſſion*, powerful interceſſion at the *right hand of God*, (a conſequent of Gods *raiſing up his Son Jeſus*) hath a main influence on *turning* firſt, and then *juſtifying* the ungodly: and ſo *Heb.* 7. 25. *Wherefore he is able to ſave them to the uttermoſt*, σώζειν εἰς τὸ παντελές, *to ſave them for good and all*, deliver them from all kind of aſſailants, from *ſin*, from *themſelves*, from *wrath*, from *hell*, though not abſolutely *all*, yet thoſe *that come unto God by him*, thoſe that *turn* when he will have them turn, *ſeeing he ever liveth to make interceſſion for them.* Will you ſee this more clearly? Why then thus. There are three degrees of grace, *preventing*, *exciting*, *aſſiſting*: the firſt for *converſion*, the ſecond for *ſanctifying*, the third for *perſeverance*. And two acts of *turning*, being already premiſed, for the beginning of that *bleſſing* work, 1. By the power of that *Spirit* that *raiſed Jeſus from the dead*; Then 2. By the *deſcent* of the *holy Ghoſt*; (the firſt as the ſeed ſown, the ſecond as the rain and Sun-ſhine to bring it up) there is yet a third required for the earing and hardning of the corn, that of Gods *giving increaſe*, for the conſummating this weighty affair, for the confirming and eſtabliſhing thoſe that are initially *bleſt* and *turned* into a kind of Angelical ſtate of *perſeverance*: And to this it is, that Chriſts continual interceſſion belongs, for that is peculiarly for Diſciples, for thoſe that are Believers, Chriſtians already, that they may be *preſerved* and kept in that ſtate (as for Saint *Peter* in the time of ſhock, of tempeſt, when Satan is at his [*expetivit*]) that if we be permitted to be tempted, yet our *faith may not fail*, *Luke* 22. 32. Another copy of this *interceſſion* you have *John* 17. the whole chapter is a preſcript form of it, a platform of what he now daily performs in heaven. Look in the 11. verſe, *Holy Father, keep through thine own name*, own power, *thoſe whom thou haſt given me*, thoſe that are believers already: and in the 15. *I pray not, that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evil one*; not for immunity from temptations, for an impeccable ſtate, but for a ſufficiency of grace to keep, to ſuſtain them in time of temptation, *that they may be able to ſtand*. So that this Interceſſion of Chriſt, is apportion'd and adequate to the προκόπ⟨τοντες, *proficients*, thoſe that are Believers already, Diſciples, (or others to come, that ſhall be ſuch, and when they are pray'd for, are conſidered under that notion, as 'tis clear *ver.* 20. *Neither pray I for theſe alone, but for them alſo that ſhall believe on me through their word*) a direct notation, who they are, that this daily *interceſſion* for *keeping*, for perſeverance, belongs to, the believers, faithful diſciples, and none others, *I pray for them, I pray not for the world*, *ver.* 9. Other prayers he can allow for the *world*, the verieſt incarnate devils in it, the very crucifiers, *Father forgive them*; but this prayer for *perſeverance*, for *keeping*, is only for the [*them*] the believers there: The impenitent unbeliever cannot have his portion in that, unleſs he would have Chriſt pray to damn him irreverſibly, to *keep* him in his *impenitence*, *to ſeal him up unto the day of perdition*: You ſee from hence by way of reſult or corollary, what 'tis that our *perſeverance* in the faith and favour of God, is imputable to, not any fatal contrivance for ſome ſpecial confidents, that their ſins *ſhall not be able to ſeparate them*, not any ſuch ἀπολύτρωσις, as *Marcus* his Scholars in *Irenæus*, pretended to, that by it they were φύσει πνευμα⟨τικοὶ, *naturally ſpiritual*, that all the debaucheries in the world could no more *vitiate* them, than the *Sun-beams* are profan'd by the *dunghill* which they ſhine on, or the *gold* by the ſluttery it may be mixt with, that by the *ſhield of the mother of heaven*, what ever they did, they were ἀόρα⟨τοι τῷ κρίνῃ, *inviſible*

to

to the Judge. No ſuch comforts and hopes as theſe, of *perſeverance* in *ſin*, and *favour* with *God* at once, of making good our union with God, when we are in the *gall* of *bitterneſs*, of being *juſtified*, when we are not *ſanctified*; that *magical ſpell*, that faſtens us in a circle, (and then what ever we do there, the devil cannot approach us) is the very *hope of the hypocrite* in *Job*, and that hope as hypocritical as himſelf, *periſheth*, and vaniſheth, when he hath moſt reſt to ſet upon it, Νώτης ἐλπὶς ὁ πλάνης, ſaith *Ariſtotle*, the *debauch't young man can entertain himſelf* with ſuch daring courageous *hopes* as theſe, γῆραι δὲ ἐγγύθι, but *old age* and *death-beds* are not of ſo *good aſſurance*. There is but one principle, I ſay, of our *perſeverance* to be depended on, that of *Chriſts daily interceſſion* for the true humble diſciple, that his *faith may not fail*, and that *Interceſſion* an act of *power* in Chriſt, to give what he thus prayes for; *All power is given unto me*, and ſo in effect, a doing, and giving, what ever is required on Gods part to the working of this bleſſed work upon our ſouls, a concurrence, an actual donation of minutely aſſiſtance to them that humbly wait and beg for it, and that, ſecondly, receive it, and make uſe of it when 'tis given. That double condition is indiſpenſably required on our parts, to the obtaining of this grace, as you may ſee it in the *Habenti dabitur*, the parable of the talent: and *Heb.* 7. 25. *He is able to ſave them that come unto God by him, ſeeing he ever liveth to make interceſſion for them:* the ability to *ſave* and *deliver* out of the tempters hand, to give *perſeverance*, is explained by his continual interceſſion, but that only to thoſe that *come unto God by him*, the pious diſciple, and true Chriſtian, the *worſhipper of God that doth his will*, that 1. *begs*, and then, doth not *reſiſt*, and *grieve* that *Spirit* of his, (as *Heb.* 5. 9. he is *authour of ſalvation*, to whom? *to all thoſe that obey him*) he is [*able to ſave them*] as if Chriſt were not *able* to ſave any others, to give any other perſeverance, (*as he could not do miracles* in his own country, *becauſe of their unbelief.*) The truth is, his decree and oath hath *manacled* him, not to work ſuch miracles of *mercies*, prodigies of *perſeverance*, for the profane impenitent, the either ſpiritual or carnal preſumer. You ſee now the dependence betwixt the ἀναστῆναι, on one ſide, and the ἐυκτηγεῖν & ἀποστρέφειν, on t'other, the *riſing* on one ſide, and the *bleſſing* and *turning* on t'other: I proceed to my laſt particular, that the *turning* is but a periphraſis of *bleſſing*, *To bleſs us in turning*, &c.

And I would it were in my power, inſtead of demonſtrating to your brain, to preach this home to your affections, to perſwade you, and convince you of this great truth, the belief of which, your *felicity* here, and *eternity* hereafter, ſo much depends on; could you but acknowledge the ὅτι, that there is any ſuch thing as *bleſſedneſs* in a *regenerate life*, diſcern this *myſtery of godlineſs*, the preſent joyous eſtate, that lies folded up in the *new creature*, 'tis impoſſible you ſhould be any longer in love with periſhing. There may be perhaps, ſome *ſmooth*, *pleaſant* parts in ſin, that the beaſt about you may *delight* in, ſome entertainment for that carnal *brute*; but what a poor acquiſition is that *delight*, to tempt thee out of *bleſſedneſs*, to rob thee of ſuch ineſtimable treaſures? A piteous exchange this, make the beſt of it: but when that *moment any* joy is not to be had neither, when there is ſo little, ſo nothing even of tranſitory *carnal pleaſure* in it, then *Return, O Shunamite, return*, let not the *Prodigal* out-wit thee, out-thrive thee, riſe up in *judgment againſt thee, and condemn thee*; He, after the exhauſting not only of his *patrimony*, but of his *fleſh*, a creſt-fall'n degenerous Prodigal, a kind of *Lycanthropos Nebuchadnezzar*, (but in worſe company) driven from *men* to *ſwine*, which of all other creatures are unfitteſt to preach *returning* (their *ocular nerves*, ſaith *Plutarch*, are ſo placed, that they can never come to ſee Heaven, till they are laid upon their *backs*) yet even (this gueſt of *ſwine*) *Prodigal* can at laſt think fit to *return* to his *Father*; O let this *Prodigal* turn *Preacher*, (as ſuch ſometimes, when they have run out of all, are wont to do) I ſhall give him the Text, on which I ſhall be confident he will be very rhetorical, *Return unto thy reſt, O my ſoul.*

Again, conſider the τί, *what bleſſedneſs is*, and that may poſſibly work upon you; Other excellencies there are, that may ſet you out in the eyes of men, generoſity, obligingneſs, wiſdom, learning, courage, &c. and every of theſe can be thought fit to be ſome ſober mans Idol. And yet the utmoſt that can belong to theſe, is to be *praiſe-worthy*: And then, what proportion is there betwixt all theſe, and one ſuch heroick excellency, of which the Philoſopher can ſay, *praiſe* is too poor a reward for them, we count them *bleſſed.*

O then, if *there be any conſolation in Chriſt, any vertue, any praiſe*, if any ſo noble a quality as ambition be left in you, if any ſpark of that Veſtal flame, any aſpiring to that which will ennoble and ſublime your natures, any deſign on *bleſſedneſs*, behold and remember the *turning* in this Text; nay, if you are but ſo wel-natured as to wiſh a poor piteous accurſed *kingdom* out of the jawes of ſo many hells, and capable of ſome return toward *bleſſedneſs* again, *fulfil you my joy.* Away with thoſe objections and prejudices we have to repentance, that 'tis a rugged, thorny, galling way, a dull, melancholy, joyleſs ſtate, what ever you can miſs, what ever quarrel in it, 'twill be abundantly repair'd and ſatisfied in this one of *bleſſedneſs*; ſend me all the torments and miſeries of this malicious Age, the inventions of wit, and cruelty, all the diſeaſes, that the Heathens fear had deified, and in the midſt of theſe, a preſent, inſtant *bleſſedneſs*, and I ſhall certainly defie them all; give me *bleſſedneſs* upon the rack, upon the wheel, and if you will ſuppoſe it poſſible, in *hell* it ſelf, and I will never ask Father *Abrahams* favour or allay to thoſe flames, I ſhall not doubt but to *enjoy* that any thing, that hath *bleſſedneſs* in it. The very *Heathens*, ſaith Saint *Auſtine*, had a great deſign upon one treaſure that they found they had loſt, uſed all means they could think would contribute toward the recovery of it; and in that queſt went at laſt, ſaith he, and gave their ſouls to the Devil, to get *purity* for thoſe ſouls. 'Twere then but reaſon that you would give your *ſouls* unto *God*, to purchaſe it, that you would ſet a *turning*, a *purifying*, when the ſame *compendium* renders you *pure*, and *bleſt* together, when the being *happier* than you were before, is all that you pay to be ſo for ever.

I have tired you with *preaching* that, that would have been more ſeaſonable to have *prayed for you*, that God, having, as on this day, *raiſed up his Son Jeſus*, will vouchſafe to *ſend* him into every of our hearts, to *bleſs* us, to *bleſs* this accurſed, miſerable Kingdom, this ſhaking, palſie Church, this broken State, this unhappy Nation, this every poor ſinner ſoul, by *turning* all, and *every one from his iniquities*, by giving us all, that only matter of our *peace*, and ſerenity here, and pledge of our eternal *felicity* hereafter; Which God of his infinite mercy grant us all, for *his Son Jeſus* ſake whom he hath thus *raiſed.* To whom with the *Father*, and the *Holy Ghoſt* be aſcribed, as our only tribute, the *honour*, &c.

GOD'S

GOD'S Complaint againſt REVOLTERS.

The X. SERMON,

Prepared at *Carisbrook*-Caſtle, but not Preach'd.

ISAIAH 1. 5.

Why ſhould you be ſtricken any more? you will revolt more and more.

IT is a heavy complaint of Gods, and though expreſs'd without much noiſe, yet in a deep melting hearty paſſion, not only in the *verſe* next before my Text, with *heaven and earth* call'd to be witneſſes of the complaint, but with a little varying of the expreſſion, every where elſe, throughout the *Prophets*, that *Iſrael doth not know*, *Gods people doth not conſider*. All the arts of diſcipline and pedagogie had been uſed to teach them *knowledge*, and *conſideration*, *i. e.* to bring them to a ſight, and ſenſe of their eſtate, Lectures, warnings, chidings, blows, ſhaking, and rouzing, and hazening them, if it were poſſible, to awake them out of that lethargick, ſenſleſs condition. The whole people uſed like that *proud King of Babylon*, driven from men, ſet to live and converſe with the beaſts of the field, (ſuch were the *Chaldeans*, whither they were carried captive) if ſo be, as it fared with *him*, ſo it might poſſibly ſucceed with *them*, the Field be a more gainful School than the Palace had been, that by that means at leaſt they might *lift up their eyes to heaven*, *and their underſtanding return to them*, *Dan.* 4. Turn'd from men into Beaſts, that that ſtranger *Metamorphoſis* might be wrought on them, a transformation from *men* into *men*, from ignorant *brutiſh*, into prudent conſidering men, nay *delivered up* even *unto Satan* by way of diſcipline, that Satan might teach them ſenſe; The plagues of *Ægypt*, of *Sodom*, of Hell let looſe upon them, to try whether like the rubbing and the ſmarting of the *Fiſhes gall*, it might reſtore theſe blind *Tobits* to their eyes and ſouls again. To work the ſame work, if it be poſſible, upon us, is, I profeſs, my buſineſs, and only errand at this time; There hath been a great deal of pains taken by God to this purpoſe, doctrine and diſcipline, inſtructions and corrections, and all utterly caſt away upon us hitherto, the *whole head ſick*, *and the whole heart faint*, in the words next after my Text, which you muſt not underſtand, as ordinarily men do, of the ſins of that people, that thoſe were the *wounds*, *and bruiſes*, *and putrified ſores*, (give me leave to tell you, that is a miſtake, for want of conſidering the context) but of judgments, heavy judgments, diſeaſes, piteous diſeaſes, both on *head* and *heart*, Epilepſies, wracking pains in the head, the whole Kingdom may complain in the language of the *Shunamites* Child, *O my head*, *my head!* nay, in the Prophets, *the crown is fallen from our head*, the crown of our head torn and fall'n from our head, and the heart in terrible fainting fits, every foot ready to overcome; From the *ſole of the foot to the crown of the head*, from one extream part of the Nation to another, nothing but diſtreſs or oppreſſion, ſuffering, or acting direful Tragedies, miſery or impiety, (the latter the more fatal ſymptome, the greater diſtreſs of the two) and yet *no man layeth it to heart*, England *will not know*, *will not conſider*.

The truth is, the deformities which are in our ſelves, we are ſuch partial ſelf-paraſites, that there is no ſeeing in a direct line, no coming to that proſpect, but by reflection; ſhall we therefore bring the *Elephant* to the water, and there ſhew him and amaze him with the ſight and uglineſs of his *proboſcis*? the ſtate of the Jews is that water, where we may ſee the image of this preſent Kingdom moſt perfectly delineated in every limb and feature, its *proſperity*, its *pride*, its *warnings*, its *provocations*, its *captivities*, its *contumelious* uſing of the *Prophets*, ſcorning the Meſſengers from God that came to reprieve them, at length its fatal *preſages*, the deadly feuds, ζηλωται & σικάριοι, *Zelots* and Brothers of the ſword, plowing it up to be ſow'd with ſalt and brimſtone, and all this chargable culture and diſcipline caſt away upon them uttterly, mortifying (inſtead of ſins and impieties) nothing but the relicks of *piety*, and *civility* and *ingenuous* nature; a ſtrange peſtilential feaver, ſeiſing upon their very ſpirits and ſouls; and now nothing but a *Roman* Eagle, or a Hell, a *Titus*, or a fiend, left behind to work any reformation on them. Thus all Gods thunderbolts being exhauſted, his methods of diſcipline pozed, and nonplus'd, and fruſtrated, there is nothing behind, but calling in and retracting thoſe rods, the no longer *vouchſafing* thoſe thunderbolts; a news that perhaps you would be glad to hear of, a reſpite of puniſhments, but that the moſt ominous direful of all others, the moſt formidable of all Gods denouncings, the laſt and worſt kind of *deſertion*; *Why ſhould you be* (not embraced and dandled, but ſcourged and) *ſmitten any more*? *You will revolt more*, *and more*.

Theſe words will afford you theſe four fields of plain and uſeful meditation:

1. *Gods cuſtom of ſtriking ſinners, and encreaſing ſtripes on them, in order to their reformation.*
2. *The prime proper ſeaſons for ſuch ſtriking*: 1. *In caſe of revolt.* 2. *In caſe of revolting more.*
3. *The one only caſe in which ſtriking becomes uncharitable, when the more and the more God ſmites, the more and the more the ſinner revolts.*

4. And laſtly, *the pitiful eſtate of the ſinner when he comes to this, when in this caſe God removes ſmiting, for though it be an act of mercy in God, yet 'tis that which bodes very ill, 'tis an indication of the moſt deſperate eſtate of the Patient. Why ſhould you be ſtricken any more?*

I begin firſt with the Firſt, (which lies not ſo viſible and diſtinguiſhable in the Text, but is the foundation, that is ſuppoſed under it, and on which all that is viſible is ſuperſtructed) and that is *Gods pious and charitable deſign in ſmiting ſinners, and encreaſing ſtripes on them*; though now, on more prudential conſiderations, they ſhall not *be any more ſmitten.*

If my children forſake my Law, &c. *I will viſit their offences with the rod, and their ſins with ſcourges*, ſaith *God* by the *Pſalmiſt*. *God* hath his viſits for *diſtempered children*, not only like that of St. *Pauls*, in the *ſpirit of meekneſs*, but alſo ἐν ῥάβδῳ, *with the rod*: and if that ſingle engine of diſcipline will not do it, there are ſharper and more behind, the *flagella*, or *ſcourges*, in the Plural. And this by the way of *prudent medicinal* proceſs, of ſolemn deliberate diſpenſation, according to rules of *Art*: You will preſently diſcern it, if you but look into the *nature*, and *cauſes*, and *proceſs* of the *diſeaſe*: I ſhall give you but one way of judging of theſe, by remembring you, that all ſin is founded *in bono jucundo*, in the *pleaſing*, or delighting of the carnal faculty: *Every man is tempted, when he is drawn away of his own luſt and enticed*, when his carnal pleaſurable faculty ἐξέλκει καὶ δελεάζει, *draws him* out of his road of piety, by an amiable pleaſurable lure or *bait*: Of this kind, if you will look into the retail, you ſhall find every ſin in the world to be, ſome *law of the members*, ſome dictate of the fleſh, which is all for ſenſitive pleaſure, a *warring*, a contending, arguing, and pleading before the will, againſt the adverſary *law of the mind*, againſt the dictates of honeſt, or vertuous, of the rational, or chriſtian, which is a pretending and *contending* on the other ſide. Three repreſentations there were of the *apple* in the firſt ſin, and every of thoſe under this notion of *pleaſure*: The woman ſaw, 1. *That 'twas good for food, pleaſurable* to the taſte: 2. *A deſire* (as 'tis in the *Heb.*) which we render again, *pleaſant to the eyes*: And 3 that *'twas to be deſired to make one wiſe*, *i.e.* according to the ſame *Heb.* notion, *pleaſurable* in this, that it would make them know more than they did before, a kind of ſatisfaction, and ſo pleaſure to the underſtanding, (as you know, *knowledge*, though it be but of trifles and news, is a moſt *pleaſurable* thing.) And, ſo generally every ſin is begotten after the image and likeneſs of that firſt; the *pleaſures* of *luſt*, the *pleaſures* of *revenge*, (that huge high *Epicuriſm*) the *pleaſures* of *pride*, (the greateſt that *Ariſtotle*, or the Author περὶ κόσμου conceived that the old Heathen gods could pretend to, in their receſſes, their not vouchſafing to ſee or hear any thing, but by Perſpectives and Otacouſticks) or again, the pleaſures of *hereſie*, of *ſchiſm*, which he that is guilty of, ſaith the *Apoſtle*, *is he not carnal?* the pleaſures of *ſingularity*, and being head of a Faction, they ſay, the hugeſt *ſenſuality*, and voluptuouſneſs, the moſt bewitching raviſhment of any: And even *covetouſneſs*, and *ambition*, the ſins which ſeem to be particularly faſtned on two other notions of the forbidden fruit, the *profit* and *honour*, the wealth and greatneſs, the baits of the *world*, and not of the *fleſh*, (and may have *ſmitings* of *God* proportion'd to them, on our *eſtates*, and *honours*, as well as on our *fleſh*) yet, I ſay, even theſe would certainly never be able to work upon us, if there were not a notion of *pleaſure* in them: and therefore one of them is call'd the *luſt of the eye*, and the worldly pomp, and greatneſs, the object of the other, (as that in *Moſes*, of the *honour of being called the ſon of Pharaohs daughter*) is diſtinctly ſtyled the *pleaſures of ſin*, in the plural, *Heb.* 11.25. And indeed the matter is clear and demonſtrable, there being but two contrary faculties about us, the *rational*, and the *carnal* principle, the inward and the outward man, as every vertuous and chriſtian thought and action is a συνήδεσθαι τῷ νόμῳ τοῦ θεοῦ, *Rom.* 7. 22. a *complacency* and delight of the upper nobler ſpiritual faculty in the law of God, the object apportion'd to that, ſo is every ſin that is ever committed, a συνήδεσθαι τῷ νόμῳ ἐν μέλεσι, a *complacency*, or conjunction in liking, a being *pleaſed with the law of the members*, a chuſing of that which may be moſt agreeable and proportionable to the deſigns of the *fleſh*, *i.e.* moſt *deſirable* and *pleaſurable* to that.

Having given you the character of the *diſeaſe*, the diſtinct nature of *ſin*, the propriety of the *diſtemper*, that ſome either true or falſe ſenſual pleaſure, ſomething that is really delectable to the fleſh, or that either by a falſe glaſs of paſſion, or *cuſtom*, or elſe by an imperfect *half light*, appears to be *pleaſurable*, is the foundation and matter of every ſin, (never any revolts from God, but when we hope to enjoy our ſelves better in ſome other company, ſome revenue or income of ἀπόλαυσις, or *joy* to the fleſh expected, and aim'd at in every extravagance or out-lying) you cannot now chuſe but acknowledge the propriety of the Phyſick, which we have here before us, the uſefulneſs of the *ſtrokes*, or *ſmitings* for this recovery. When a man is in the purſuit of a meer pleaſurable object, which he confeſſes to value for nothing elſe, but that it is *ſweet to taſte*, could he but diſcern or eſpy the whole *ſweetneſs* and *pleaſurableneſs* of it ſecretly let out, or ſpilt upon the ground, or evaporate before his eyes, or but a ſcourge held over his head, or a Vial of gall or wormwood imbibed, that for every dram of *pleaſure* ſhall give him a terrible proportion of *bitterneſs* at the preſent, of inſtant pain and ſmart: 'tis not imaginable that any man in his ſenſes ſhould advance one ſtep further in this purſuit; the more *ſenſual* and *carnal* man he is, the more he muſt abhor ſuch marches as theſe, which are ſo treacherous and malicious to the very *fleſh*; he that can ſatisfie himſelf with the empty name of *ſin*, though it taſte never ſo *ſowr* or loathſome, that will not in this caſe *cõpremiſe*, and compound with innocence, take purity on Chriſts terms, rather than venture on preſent racks and torments, had need be a ſublime, aereal, *ſpiritual* ſinner indeed, like *Lucifer* himſelf, who we know, is all Spirit, he muſt have nothing left of *ſenſe* or *fleſh* about him; Were but the thouſandth part of that Hell which expects the indulgent ſinner in another world, mixt in the very cup of his *pleaſurableſt ſin* here, the leaſt *preſent whip* inſtead of all thoſe *future ſcorpions*, it would be almoſt impoſſible for the moſt magnanimous ſinner to venture ſo deep for that empty *honour*, the bare *opinion*, or *phanſie* or *crédit* of having aſſaulted and rebelled againſt Heaven, and gain'd nothing by it, to pay ſo dear for that *which is not bread*, hath nothing of ſubſtance or ſatisfaction in it; And therefore this is the deſign of *Gods rod*, his ſmitings, his puniſhments, to give us a little of that Hell before hand, (which our *infidel* ſenſes apprehend nothing of, as long as 'tis *future*) to help us to ſome diſreliſh to ſin at the preſent, to give us ſome part of its portion, (of the *odiouſneſs* & *bitterneſs* of it) in the very *mouth*, that we may not have any joy in chewing, or ſwallowing down ſo abhorred a mixture, which hath ſuch a certain arrear of horror, and bitterneſs in the *ſto-*

mach, to rain down ſome fire and brimſtone into our throats, whenſoever we are gaping after that forbidden Tree; thus to diſcourage, if not to allay our hydropick thirſt, to incumber and traſh us in our violent furious marches, to pluck off the wheels of our *Egyptian chariots*, that they may *drive more heavily*, that finding the moſt pleaſurable ſin ſuch a ſad γλυκυπικρον, a compoſt of more *bitter* than *ſweet* at the very *inſtant*, we ſhould never be ſuch blind obedient Votaries of Satan, never ſo perfectly renounce and deny our ſelves, our own eaſe, our own all kind of intereſts and advantages, never be ſuch profeſt enemies and tyrants againſt our own fleſh, as to go on in ſuch chargeable ways of ſin, when we ſee and feel ſo ſadly, how without and before the certain cures of a chill'd old age, by this charitable anticipation of Gods ſmiting hand, *the days are come* upon ſin, that we can truly *ſay that we have no pleaſure in it*. And ſo you ſee the grounds of this medicinal method, the *charity and piety of Gods deſign in ſmiting*, my firſt obſervable; I proceed briefly to the *prime proper ſeaſons of this charity, this ſmiting*, 1. *In caſe of revolt*, 2. *Of revolting more*, my ſecond particular.

Gods *firſt* ſeaſon of puniſhing is inſtantly upon *revolt*, at the firſt breaking off, or *averſion*, or departure from God; And ſure he that is not ſuffer'd by God to enjoy one eaſie or comfortable hour in ſin, that is preſently call'd to diſcipline, taught what a *jealous God* he hath provoked, that is rouzed and awaked at the firſt nod, watch'd over by the moſt vigilant Monitor, (that he cannot move out of his poſture of *piety*, but preſently God in heaven is a calling out to him to reduce him to his *rank* again) cannot chuſe but acknowledge himſelf a prime part of Gods *care* and *ſollicitude*. The firſt day of going out into the field, as in *Gods*, ſo in *Satans* ſervice, is generally a *nice* and a *critical* day; according to the ſucceſſes or diſcouragements we meet with then, we have more or leſs mind to the trade for ever after; ſhould but our beginnings of *revolt* from God, our firſt treacherous intentions againſt him prove lucky, and ſmooth, and proſperous, 'twere eaſie and prone (and not at all improbable) for us to glide inſenſibly into all rebellions and impieties, to ſwear fealty to Satan, that hath entertain'd us ſo hoſpitably, and ſuddenly to engage ſo deep under his colours, that there would be no retiring with *honour*, no returning to God without being infamous, without undergoing the brand of *Apoſtates* from Satan, of a kind of *Fœdi-fragi*, *Covenant-breakers* and Deſertors; Our repentance would go for the more ſcandalous thing, our reduction to our allegeance to Heaven, would be the forfeiting of a *truſt*, and within a while appear the more ill-favour'd, *reproachful revolt* of the two; Whereas if we meet with ſome checks and diſcouragements betimes, ſome rouzing bruſhes at the firſt entrance into the ſervice, 'tis poſſible we may diſcern our error; eſpecially, if it were the *fleſh* that helped to ſeduce us, if the hope *of advantage* that brought us into it, *becauſe the wicked goes unpuniſhed, therefore the heart of man is wholly ſet to do evil*, ſaith *Solomon*, and therefore, that God may not be thought to deſert them preſently at the firſt revolt, to deliver up that *heart of theirs* to that *hell upon earth* upon this firſt ſingle provocation, God is concern'd *in faithfulneſs to cauſe them to be troubled*, not to *lead them into this temptation*, to profane continuance in ſin, but to give them this *grace*, this *gift* of puniſhment, to reduce and recal them preſently, as ſoon as they are revolted, to let *Satan* or his *inſtruments* looſe, to *diſeaſe* and *awake* this *drowzy ſervant* of his, who therefore to ſuch purpoſes though he be caſt *out of heaven*, from being Gods menial *ſervant*, is ſtill ὑπηρέτης θεῦ, *Gods officer*, and *miniſter*, retains ſo much of his old *angelical title*, of being a *miniſtring ſpirit*, and that, if we be not wanting to our ſelves, to the greateſt advantage of our ſouls, εἰς οἰκοδομὴν, not εἰς φθορὰν, a piece of *edifying*, not *ſanguinary* diſcipline. And let me tell you my opinion, that for that which is called *punitive juſtice*, ſeverity or revenge on ſin, that part of the *Magiſtrates office* among *men*, to be ἔκδικος εἰς ὀργὴν, *an avenger for wrath*, were it not in meer neceſſary *charity* to them that are *puniſhed*, or to them that are *warned* by others *puniſhment*, there were no reaſon for any man to inflict it upon another, 'twere wholly to be left to *Gods tribunal*.

From this hint, two things I deſire to commend to my Auditory, by way of Application.

1. The *care* that they are to have, to take ſpecial notice of every the ſofteſt degree of *ſmiting* that ever befals them in their lives; be it *ſickneſs*, or a *miſcarriage*, a thouſand to one, it is an *application* of Gods to ſome ſpecial diſtemper of thine, to ſome degree of *revolt* from him: This I will not ſay is perpetually true, becauſe I know there be other uſes of *ſmitings*, for the *exerciſe* of many Chriſtian vertues, (which would ruſt and ſully and come to little, and ſo Chriſt loſe all the glory and renown, and we all the reward of them, if we had not ſuch occaſions to *exerciſe* them) but I ſay, the odds is ſo great, when the *rod* of God comes, that it comes for ſome ſuch *revolt* of thine, that certainly it is thy duty, ſo far to diſtruſt thine own excellencies, as to doubt that it comes not to thee meerly as to an *athleta*, or combatant, or perfect Chriſtian, πρὸς δοκιμασίαν, *by way of trial* only, but as to one guilty of ſome kind of revolt, and ſo εἰς κόλασιν, for *puniſhment* and *reformation*: And though I cannot be confident it is ſo, yet believe me, thou haſt ſo much reaſon to ſuſpect thy ſelf, that it will be worth thy pains to examine, upon every *ſtroke* on thy *body*, thy *eſtate*, nay on thy *reputation*, every *curſing of a Shimei*, every approach, or terror, *brandiſhing* the rod, or ſword againſt thee, that 'tis ſome preſent ſin of thine, ſome degree of inſtant *revolt* that hath brought this ſtroke upon thee. Εἴ τις ἀσθενεῖ, ſaith S. *James*, *If any man be ſick*, &c. The whole Text ſuppoſeth it ſtrongly probable, that he that is thus viſited, hath committed ſome act of *revolt*, either of *greater* or *leſſer* moment, either againſt *God*, or his *brother*, to which that *ſickneſs* hath ſome relation; and there is a notable place, *Eccluſ.* 18. 21. *Humble thy ſelf before thou be ſick, and in the time of ſins, ſhew repentance*, ſuppoſing the *time of ſins* to be the forerunner of *ſickneſs*; and he that would but *thus examine himſelf*, whenſoever he hath any ſuch bitter potion ſent him from God, ask his own conſcience (his beſt adviſer) the queſtion, to what former diſeaſe it is, to which God ὡς ἰατρὸς, not as an *enemy*, but a *Phyſician*, hath accommodated this *application*, he might perhaps forty years hence thank me for this admonition, and be able to tell me that from this day to that, he hath experimented the truth of the obſervation, never received a *corroſive* plaiſter from God, but upon enquiry, he found a piece of *dead* fleſh in himſelf, to which it clearly belonged; I doubt not but a few good memories might preſently bring me in a catalogue of proofs to my obſervation, I deſire you will be your own Confeſſors, and do it to your ſelves; and then do the duty that in ſuch caſe belongs to you. And that is, (in the ſecond place) not only to *acknowledge* the diſeaſe before God moſt freely, and apply his *phyſick* and our *diligence* to the cure of it, but withal to look upon theſe *ſtrokes*, as the ſoveraign'ſt *mercies*, ſo many beams of meer grace, Sermons from Heaven,

Heaven, the very [bath Col] *the voice from heaven* of old, that seldom came but with a *clap of thunder* along with it, methods of Gods *restraining*, and *exciting Spirit*, and thank God as heartily for them, as for the richest boons, the warmest sunshines, that you ever received from the *sun of righteousness*; and being once *made whole*, rescued (upon thy return) from one such first smiting, it concerns thee nearly for ever after, to *go, sin no more, lest a far worse thing happen unto thee.*

For so I told you, there is a second reason of *smiting*, and that, of doubling the blows, *viz.* upon our *revolting more*. God doth not presently upon the first recidivation, or relapse, give up the sinner for desperate; he concludes indeed most justly and deliberately, that the κακοχυμία, or *disaffection* is the stronger, when it breaks forth again, the *leprosie* more dangerous, that it *spreads in the flesh*, after it hath been *look't on by the Priest*, that the former Physick, if 'twere sufficient to set him on his legs again, was not yet able to make him a *hail sound man*, some venomous humour was left behind, and in all probability, a stronger physick is now necessary, perhaps a whole *course of steel*: A physick, God knows, that this Kingdom hath been under five or six years, I would I could say, the Patient prospered under it; nay, that it had not grown far worse, gone backward in all *auspicious symptomes* ever since, as if that *steel*, not sufficiently *prepared*, were turned into the habit of the body, and now wanted some higher *chymical* preparations to work it out again. If this be the case, as God knows its too suspitious it is, I am then fallen on my third general, the only case wherein *this sharp physick becomes unseasonable*, when *the more and more God strikes, the more and more the sinner revolts*; and to that I must now hasten. *Why, &c.*

A nice subtile question and dispute there hath been among Divines, which may in part have its decision from hence, concerning a peculiar middle third kind of knowledge in God; as whether, on supposition that such a thing should come to pass, which never shall, God knows what will follow by way of consequence. To this purpose many notable passages of Scripture there are: the Oracle, that *David* received about the men of *Keilah*, the assurance that they would deliver him up, if he entrusted himself to them; though the truth is, he never made the tryal of their sincerity, but believed *God* the searcher of their hearts, without that more costly experiment. So when *Christ* affirms of *Tyre* and *Sidon*, that, if the miracles done in *Bethsaida, had been done among them*, they had infallibly *repented*. And so St. *Paul* in his voyage by sea, that told the Mariners how certainly they should be cast away, if any went out of the ship, though they neither went out, nor lost one life. And so here, where God by the Prophet foretels, that in case he now should *smite them any more, they would revolt more and more*, and therefore resolves to give over *smiting*. To enter into any part of that subtile debate, is not my design, as remembring that of *Greg. Naz.* that the *Ammonites* and the *Moabites* were not permitted to enter into the Church of God, *i. e.* saith he διαλεκτικὰς, καὶ κακοπτώγμονας λόγους, *curious* and *subtile discourses*, which are not very apt to *minister grace*, or edification *to the hearers*: the utmost that will be of use or profit to us, is, to observe this positive aphorism of Gods methods of discipline, of his gracious *œconomies*, seldom or never to send punishments on any, but when they are probable to do some good, to work *reformations* on them. Two cases there are in *Physick*, when the Physician in all reason withdraws his hand and his drugs, 1. When the Patient is *desperate*, and the Physick of an *high* nature; for then such costly drugs should neither be *poured* out, nor *defamed*, neither lose their *vertue*, nor adventure their *reputation* on the *desperate patient*; as long as there is hope, they must be placed, (be it never so chargeable or painful) even to cupping and scarifying, even *skin after skin*, (as those words in *Job* would be render'd, those things that are nearest to us one after another) *and all that he hath will he give for his life*; and when there is no hope, some easie Physick, some indifferent, tame cordials may be allow'd, till the last gasp; but the *nobler drugs* must not be thus riotously dealt with; and so in like manner to the desperate revolter, *the sun* may *shine*, and *the rain* may *fall* on him, as well as on the most hopeful, some indifferent ordinary ways of cure, such are *prosperity*, affluence of Fortune, and the like; but for the *magistrals* of nature and art, such are *Gods smitings* and *punishments*, which cost God *dear*, as it were, he is fain to fetch them from far, to *go out of his place* for them, in the Prophets style, God will not be so prodigal of these, but when there is hope that they may prove successful.

And so again, secondly, when the condition is more hopeful, yet in case the kind of *physick* is become too *familiar* with the body, when it ceases to be *physick*, and proves *diet*, turns into nourishment and encrease of the disease, 'tis then more than time to change the *bills*, to set the Patient to some new course; and this is the case in the Text again; and I heartily wish to God, it were not the very case of the Kingdom: I will not say, 'tis a desperate patient, that no method of Gods could possibly work good on us, (no, I will hope and *pray yet against our wickedness*, and do it on this very score; For although some part of the Nation have had, for a long time, little of this bitter physick administred to them by God; yet sure some of us are still under this *cure* of the rod, have not all our *caustick* plaisters torn off from us, from whence I think I may conclude, that God is still a *wrestling* with our disease, hath not yet *given us* quite *over unto death*) but this I am afraid, I may too truly say, that of those that are still under this sharp and soveraign course of Physick, this of punishments, it is become too *familiar* with most of us, we look not on our afflictions as on *medicines* sent us immediately out of the special dispensatory of Heaven, but as the ordinary *diet* and portion of mortal mutable Men; I wish I could not add, that our malady hath most highly thrived, and prospered under our *Physick*, more new kinds, and varieties of sinning, from all the Nations about us, nay from Hell it self taken in, incorporate and naturaliz'd among us, in a few years of Gods sword being drawn, his thunderbolts scattered among us, a greater progress toward *Atheism* made generally in this Nation under this *preaching* of the *rod*, than in many Ages before had been observable among us; Let it be considered with some sadness, and it will certainly appear to the eternal shame of a provoking people that to every degree of oppression and injustice, that this Nation was formerly guilty of, the thousand-fold were now a very moderate proportion; to every *oath*, that was formerly darted against Heaven, there are now whole vollies of *perjuries*, never did so course and sturdy, so plain, and boisterous a sin, so perfect a *Camel* go down so *glib*, and go over so *easily*. To omit that prodigy of lying and slandering (a vapour that came visibly out of Hell, assoon as it was there resolved that innocence must suffer) some sins as

waſting as any in the whole inventory, have of late grown ſo *frequent*, and *faſhionable* in the world, that they have quite put off the *nature* of ſin, by being our daily *food*, digeſted and converted into other ſhapes, as if ſwallowed by a pious man (who, God knows, muſt anſwer the deareſt for his revolts) they ſhould turn into his ſubſtance, become acts of *piety*, of the higheſt ſize, one ſuch metamorphos'd, transfigured ſin is become able to *commute*, and expiate for a hundred more, that have not had the luck of that diſguiſe; and, in a word, our revolts are ſo prodigiouſly increaſed, improved into ſuch a mountainous vaſtneſs, ſuch a colony of none but gyantly ſhapes, that though I cannot undertake to foretel our fate, or affirm that we are thoſe very men come to that very *criſis*, upon which God by the purport of the doom in my Text, will ſoon give over *ſmiting any more*, (which perhaps ſome might be ſo mad as to think an happy news, if they could but hear of it, and would be content to venture any hazard that this could bring on them) yet this I ſhall from hence be able to pronounce dogmatically, that ſhould ſuch a fate befal us, (either the Nation in general, or any of us in particular) ſhould there be a reſpite of the rod, before any laying down of the ſins that call'd for it, a *ceſſation* of *arms* betwixt heaven and earth, before a ceſſation of hoſtilities between *earth* and *heaven*, this were as the laſt, ſo the worſt of evils, a calm to be dreaded beyond all the loudeſt tempeſts, which will be the better evidenc'd and demonſtrated to you, if we proceed to the fourth and laſt particular, *the pitiful eſtate of the ſinner, when in this caſe God removes ſmiting, Why*, &c.

To diſcern the *ſadneſs*, and deplorableneſs of this eſtate, I ſhall need give you no ſharper character of it, than only this, that 'tis a condition that forceth God to *forſake* us in meer *mercy*, to give over all thoughts of *kindneſs* to us, and that the only degree of *kindneſs* left, whereof we are capable: In plain terms, to that man or people, that is the worſe for ſtripes, theſe two moſt unreconcileable contraries are moſt ſadly true:

The removing of theſe ſtripes is the greateſt judgment imaginable.

And yet 2. *That greateſt judgment is the only remaining mercy alſo.*

Conſider theſe two apart, and you will ſee the truth of them.

1. *The removing the phyſick before it hath done the work, is the greateſt judgment*, even ſubſtraction of all grace, downright *deſertion*, and nothing more fatal than that, to him that cannot recover, or repent of himſelf, without the *aſſiſtance* of that *phyſick*; ſtrokes are not ſent by God, but as a laſt, and neceſſary reſerve, when a long peace and proſperity have been tried, and not been able to make any impreſſion on ſin; nay perhaps, have gone over to the *enemies* ſide, taken part with ſin, prov'd its prime *friend*, furniſh'd it with weapons, and ammunition, enabled it to riot, and grow luxurious, and to think of being final *Conqueror* over the *Spirit* of God, which had it been kept low, it could not have done; and in this caſe, the *weight* and fortune of the whole battel lies on *ſtripes*, and if thoſe be commanded away by God, if recall'd upon a firſt or ſecond repulſe; if all Gods thunderbolts, the only remaining hope, have the retreat ſounded to them, what a deſtitute, routed, forlorn, eſtate is the Soul then left in? Had *ſin* been wounded or worſted in the fight, brought to ſome viſible *declination*, yet this withdrawing of thoſe forces that gave this luſty aſſault, would preſently *reſtore* it to ſome heart and courage again, would give it ſpace to *rally* and recover ſtrength; and ſo oft it falls out, that when *afflictions* have done their work, mortified our exceſſes, and ſo march home again to God, in triumph over the enemy, yet within a while (after the *ſmart* is forgotten) the very vanquiſh'd luſt returns, and gets ſtrength again, and, as 'tis oft in *Thucydides* ſtory, by that time the *trophies* are ſet up, the baffled enemy regains the field and victory: But when on the other ſide, ſin after the combate with *Gods rod*, comes off unwounded, and haile, and the bruiſed and batter'd *rod* is ſeen to have retired alſo, then this is the greateſt fleſhing of *ſin* imaginable, a perfect *bloudleſs* victory over grace, over Gods merciful *Spirit*, *ſtriving* with us; and nothing but *haughtineſs*, and *triumph*, and *obduration* is to be lookt for, after ſuch ſucceſſes; And this is that ſad ſtate of *deſertion* I told you of, a leaving the poor *ſoul*, like him that had fall'n among thieves, *wounded, and half dead*; and not ſo much as one good *Samaritan* near to bind up, or pour in the leaſt drop of *oyl*, into the wounds, (for 'tis not imaginable, that eaſe, or peace, ſo calm, ſo ſoft, ſo puſillanimous a creature, as affluence or proſperity is, ſhould ever come in to the reſcue, ſhould do ſuch valiant acts, when ſo much ſtouter, ſterner inſtruments have been ſo utterly repulſed) And yet in this ſad caſe, the matter is not yet at the higheſt; but, (which was the ſecond part of the true, but doleful Paradox) this very *deſertion* is the only tolerable mercy now behind. Should God continue ſtripes, and they ſtill make the ſinner more *Atheiſtical*, this, I ſay, would but increaſe the load in hell; Every improſperous ſtroke on the ſteel'd anvil heart, will but add to the tale of oppoſitions, and affronts, and reſiſtances, and ſo to the catalogue of guilts and woes, that ſad arrear which another world will ſee paid diſtinctly; and ſo the calling off, or intercepting of theſe *ſtrokes*, (*i. e.* theſe our unhappy advantages and opportunities of *enhanſing* our ſcore, or reckoning) is a kind of *mercy* ſtill, though but a pitiful one; and if God do not think fit to afford us this mercy, if God do not give over *ſmiting* in this caſe, this is then his greater ſeverity yet.

And ſo I conceive the impenitents ſtate brought to an *extraordsnary iſſue*, that whatſoever God deal out to us, the conſequence is of a nature moſt exquiſitely miſerable; If he *take off* his puniſhments, we are in a deſperate eſtate, there's nothing left, in any degree probable to do any good on us; and if he do not take them off, they do but accumulate, and heighten our future torments; the *mercy* is a cruel mercy, and the *ſeverity* a cruel ſeverity; the firſt leaves us in a palſie or lethargy, a dead ſtupid mortified ſtate, and the ſecond encreaſes the Feaver, adds fuel to the flames: If he ſtrike not, we lie dead in ſin, as ſo many trunks and carkaſſes before him; if he ſtrike on, he awakes us into oaths and blaſphemies, and ſo ſtill more direful provocations.

And ſo, as we are wont to ſay of an *erroneous Conſcience*, in caſe the commands are lawful, which that thinks unlawful, it ſins which way ſoever it moves; by diſobedience, againſt the duty of the fifth Commandment; and by obedience, againſt the dictate of conſcience (a ſad exigence, no way in the world to be avoided, but by getting out of the prime fundamental infelicity, getting the *erroneous Conſcience* informed and rectified:) ſo is it, in a manner, with God towards this unhappy creature

creature of his, that hath not, nor is like to edifie under ſtripes, he wounds it mortally, whatſoever he deſigneth toward it; his *deſertion* is *cruel*, and his *not deſerting* is *cruel* too. Lay but the ſcene of this Kingdom at this time, (of which I may ſay, 'tis a ſtubborn unnurtur'd ſcholar of Gods, a very ill proficient under ſtripes; far worſe, and more hopeleſs now, than when firſt it came under this diſcipline) and I ſhall challenge the prudenteſt Diviner under Heaven, to tell me rationally, what 'twere but tolerably charitable to wiſh, or pray for it, in reſpect of the removal of Gods judgments: ſhould we be reſpited, before we be in any degree reformed, thruſt out of Gods School, now we are at the wildeſt? This were a woful change, removing of *Canaanites*, and delivering us up to the *beaſts of the field*, breaking down the incloſure, and letting us out into the wilderneſs, reſcuing us out of purgatory, and caſting us into hell, and never any *Orate pro animâ*, prayer for deliverance out of thoſe Poetick flames, was ſo impious, ſo unkind as this. And whilſt I have this proſpect before me, methinks I am obliged in very charity to pray, *Lord keep us in this Limbo ſtill*, theſe but tranſitory afflictions of this life, which in compariſon with ſpiritual deſertion, or delivering up to our ſelves, is a very chearful and comfortable condition: And yet ſhould God thus hearken to that prayer, continue us under this diſcipline longer, provide a new ſtock of Artillery, and empty another Heaven, another Magazine, and Armory upon us, and all prove but *bruta fulmina* ſtill, another ſeven years of judgments thrive no better with us, than the laſt ſad apprentiſhip hath done; O what an enhanſement would this be of our reckoning? What a ſad ſcore of aggravations, (that is, of ſo many mercies and graces, ſo many wreſtlings of his ſpirit with ſin, all griev'd and repell'd by us) and conſequently, what a pile of guilts toward the accumulating of our flames? what is the natural and the only *ſalvo* to this intricacy, I ſuppoſe 'tis prone to any man to divine; why to reform the *fundamental error*, which can no otherwiſe be repair'd after; to begin, if it be but now, to edifie, and to be the better for ſtripes, to ſet every man to this one late, but neceſſary reſolution, and not to be content to have done ſomewhat at home in private, every man in mending one, as they ſay, (though if that were done uniformly, 'twould ſerve the turn) but every man, *whoſe heart the Lord hath ſtrucken*, to be a convert-humble-mourner for the iniquity of his people, (for the provocations of this Church, and Kingdom, and for *the plague of his own heart*) to go out, and call all the idle by-ſtanders in the field, to draw as many more, as 'tis poſſible, into that engagement, and in this ſenſe to bring into the ſervice a whole army of *Covenanters* and *Reformers*, every man vowing hoſtility againſt thoſe waſting ſins of his, that have thus long kept a tortur'd broken Kingdom, and Church upon the *wheel*, which can never get off, till we come whole ſholes of ſuppliants, and auxiliaries to its reſcue; nay, till the ſins that firſt brought it to this execution, become the ἀντίψυχοι, be delivered up chearfully to *ſuffer in the ſtead*. That this work be at length begun in ſome earneſt, you will ſurely give *God* and his *Angels*, and your friends leave to expect with ſome impatience; and 'twere even pity they ſhould any longer be fruſtrated: If they may at laſt be ſo favour'd by us, our ſtate will be as great a riddle of mercy and of bliſs, as 'twas even now of ſadneſs and horrour: Let God do what he pleaſe to us for the turning, or for the continuing our Captivity, 'twill be matter of infinite advantage, and joy to us; If he continue us ſtill upon the croſs, after the *conſummatum eſt*, after the work is done, after it is a reform'd, purifi'd Nation: O that is a ſuper-angelical ſtate, a laying a foundation in that deep, for the higher and more glorious ſuperſtructure of *joy* and *bliſs* in another world; Nay, if he ſhould ſweep us away in one *akeldama*, this were to the true Penitent, but the richer boon, a *tranſplantation* only, a ſending us out a *triumphant* (not captive) *colony* to heaven. Or if we be then *taken down from the Croſs*, and put into the quiet chambers, or dormitories, if there be ſeaſons of reſt and peace yet behind upon this earth in theſe our days, O they will be rich ſeaſons of opportunity to bring forth glorious proportionable *fruits of ſuch repentance*, a whole harveſt of affiance and faithful dependence upon Heaven, a daily continual *growth in grace*, in all that is truly Chriſtian: In a word, of rendring us a *kingdom of angelical Chriſtians* here, and of Saints hereafter; Which whether it be by the *way of the Wilderneſs*, or of the *Red-ſea*, by all the ſufferings that a Villanous world can deſign, or a *gracious Father* permit and convert to our greateſt good, *God of his infinite mercy grant us all, even for his ſon Jeſus Chriſt his ſake, To whom with the Father*, &c.

SOME

SOME PROFITABLE DIRECTIONS

BOTH FOR

Priest and People,

IN TWO

SERMONS

Preached before these

EVIL TIMES:

THE ONE
To the CLERGY,

THE OTHER
To the CITIZENS of *LONDON*:

By *H. HAMMOND*, D.D.

LONDON Printed, MDCLXXXIII.

These Two following Sermons were subjoyned by the Author to the Review of his Annotations on the *N. T.* published 1657. with this Advertisement,

TO THE READER.

MY fear that these Additional Notes *may fall into some hands, which for want of* sufficient *acquaintance with the* larger Volume, *may miss receiving the* desired *fruit from them, hath suggested the* affixing *this* Auctarium *of* two *plain*, intelligible *discourses; the one prepared for an* Auditory *of the* Clergy, *the other of* Citizens *or* Laity, *and so containing somewhat of* useful advice *for* either *sort of* Readers, *to whose hands this* Volum *shall come. That it may be to both* proportionably *profitable, shall be the prayer of*

Your Servant in the Lord,

H. HAMMOND.

THE

THE PASTORS MOTTO.

The XI. SERMON.

Preach'd to the *Clergy* of the *Deanery* of *Shorham* in *Kent*, at the *Visitation* between *Easter* and *Whitsuntide*, *A.D.* 1639. held at S. *Mary-Cray*.

2 COR. 12. 14.

For I seek not yours, but you.

THis *Text* hath somewhat in it *seasonable* both for the *assembly*, and the *times* I speak in; For the *first*, It is the *word*, or *Motto* of an *Apostle*, *Non vestra sed vos*, *not yours but you*, transmitted to us with his *Apostleship*, to be *transcribed* not into our *rings*, or *seals* of *Orders*, but our *hearts*, there, if you please, to be *ingraven* with a *diamond*, *set* as the *stones* in our *Ephod*, the *jewels* in our *breast-plate*, gloriously *legible* to all that *behold* us. And for the *second*, consider but the *occasion*, that *extorted* from our *humble Saint*, this so *magnificent elogie* of himself, you shall find it that which is no small part of the *infelicity* of his *successors* at *this* time, the *contempt* and *vileness* of his *ministery*, a sad, *joyless* subject of an *Epistle*, which would have been all spent in *superstruction* of *heavenly doctrine* upon that *pretious foundation* formerly laid, in *dressing* of those *noble plants*, that *generous vine Isa.* 5. that had cost him so much *care* to *plant*, but is fain to *divert* from that, to a *comfortless* παρεγγον, a *parenthesis* of *two* or *three chapters* long, to *vindicate* himself from *present danger* of being *despised*, and that, even by his *own children*, whom *he* had *begotten* in the *Gospel*, but other *pseudo's* made up all of *lying*, and *depraving*, had *debauch'd* out of all *respect* to his *doctrine* or *estimation* to his *person*. I should have given a S. *Paul* leave to have hoped for *better* returns from his *Corinthians*, and now he finds it otherwise, to have expres's'd that sense in a *sharper strain of passion*, and *indignation*, than *Tullie* could do against *Antonie*, when on the same *exacerbation* he brake out into that *stout* piece of *eloquence*, *quid putem? contemptumne me? non video quid sit in moribus aut vitâ meâ, quod despicere possit Antonius.* But there was another *consideration*, which as it *composes* our *Apostles* style, so it *inlarges* it with *arguments*, all that he can invent, to *ingratiate* himself unto them, because this *contempt* of their *Apostle*, was a most *heinous provoking sin*, and withal, that which was sure to make his *Apostleship* succesless among them; And then, though he can *contemn reputation*, *respect*, any thing that is his *own*, yet he cannot the *quaero vos*, *seeking of them*, that *office* that is intrusted him by *Christ*, of *bringing Corinthians* to *heaven*; Though he can absolutely *expose* his *credit* to all the *Eagles* and *Vultures* on the *mountains*, yet can he not so *harden* his *bowels* against his *converts*, their *pining*, *gasting souls*, as to see them with *patience* posting down this *precipice*; by *despising* of *him*, *prostituting* their *own salvation*; And therefore in this *ecstatick* fit of *love* and *jealousie* in the *beginning* of chap. 11. you may see him resolve to do that, that was most *contrary* to his *disposition*, *boast*, and *vaunt*, and *play the fool*, give them the whole *tragedy* of his *love*, what he had *done*, and *suffered* for them, by this means to *raise* them out of that *pit*, force them out of that *hell*, that the *contempt* of his *ministery* had almost *ingulph'd* them in. And among the many *topicks* that he had provided to this purpose, this is one he thought most fit to *insist* on, his *no design* on any thing of *theirs*, but only *their souls*; Their *wealth* was *petty*, *inconsiderable pillages* and *spoil*, for an *Apostle* in his *war-fare*, too *poor inferior gain* for him to *stoop* to; A *flock*, an *army*, a whole *Church* full of *ransomed souls*, fetched out of the *Jaws* of the *Lion* and *Bear*, was the only *honourable* reward for him to pitch *design* on, *Non quaero vestra*, *sed vos*, *I seek not yours*, *but you.*

In handling which words, should I allow my self *licence* to *observe*, and *mention* to you the many *changes* that are *rung* upon them in the world, my *Sermon* would turn all into *Satyre*, my *discourse* divide it self not into so many *parts*, but into so many *declamations*, 1. Against them that are *neither* for the *vos* nor *vestra*, the *you*, nor *yours*. 2. Those that are for the *vestra*, but not *vos*, the *yours*, but *not you*. 3 Those that are for the *vos*, *you*, but in *subordination* to the *vestra*, *yours*; and at last perhaps, meet with an *handful* of *gleanings* of *pastors*, that are either for the *vestra*, *yours*, in *subordination* to the *vos*, *you*; or the *vos*, *you*, but not *vestra*, *yours*. Instead of this *looser variety*, I shall set my discourse these *strict* limits, which will be just the *doctrine* and *use* of this *text*, 1. Consider the τὸ ῥητὸν, the *truth* of the *words* in S. *Pauls practice*. 2. The τὸ λογικὸν, the *end* for which they are here *mentioned* by him. 3. The τὸ ἠθικὸν, how far that *practice*, and *that end* will be *imitable* to us, that here are now *assembled*; and then I shall have no more to *tempt* or *importune* your *patience*.

First of the *first*, S. *Pauls practice* in *seeking* of the *vos*, *you*, that his *earnest pursuit* of the *good* of his *auditors souls*, though it have one very competent *testimony* from this place, v. 15. ἡδέως δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν, *most willingly will I spend and be spent for your souls, even sacrifice my soul for the saving of yours*, yet many *other* places there are, which are as *punctual* and *exact* for that,

as this in this *text*, nay 'tis but a ζητῶ *seek* here, but you shall find it an ἀγωνίζομαι *contend*] in many other places, all the *agonistical phrases*, in use among the *antient Grecians*, cull'd out, and *scattered* among his *Epistles*, fetch'd from *Olympus* to *Sion*, from *Athens* to *Jerusalem*, and all little enough to express the *earnest holy violence* of his soul in this καλὸς ἀγὼν *good fight*, as he calls his *ministery*, *running* and *wrestling* with all the *difficulties* in the world, and no βραβεῖον or ἄθλον, *price*, or *reward* of all that *industry*, and that *patience*, but only the ὑμᾶς *you*, gaining so many *colonies* to *heaven*. But then for the *non vestra*, *not yours*, his absolute *disclaiming* of all *pay* for this his *service*, this *text* and the *verses* about it, are more *punctual*, than any that are to be met with; In *other* places he can think fit, the *Souldier*, i. e. *minister*, *should not war at his own charges*, that the *oxes mouth should not be muzzled*, and that the *labourer should be thought worthy of his reward*, and a *double honour for some of those labourers*, the πρωτοτόκια, *elder brothers portion*, the *priviledge* of *primogeniture* for some, and that consisting not only in a πρωτεῖα *precedence*, but διπλῆ τιμὴ, *double honour*, 1 *Tim.* 5. 17. and that of *maintenance* too, as well as *dignity*. But in this *chapter* to these *Corinthians*, the *Apostle* renounces *receiving*, or *looking* after any such *revenue* or *incouragement* to his *Apostleship*; what he saith here, ὃ ζητῶ, *I seek not*, for the *present*, he specifies both for *time past* and *to come*, οὐ κατενάρκησα, *I have not*, v. 13. and οὐ καταναρκήσω, *I will not*, v. 14. i. e. saith *Hesychius*, that best *understood* the *Hellenists dialect*, καταναρκήσα βάρυνα, it signifies to *lay burthens* on others, and the *Apostle* in that very *word*, v. 16. οὐ κατεβάρησα ὑμᾶς, *I have not laid weights on you*, and yet farther, v. 17. οὐκ ἐπλεονέκτησα, *I have not coveted*, all to this same purpose, that S. *Paul*, on some *special* considerations, would never *finger* one *penny* of the *Corinthians* wealth, but still used some other means to *sustain* himself, that he might be sure not to be *burthensome* to them. What these means were, will not be easie to say *exactly*, yet I think one may collect them to be *one* or *more* of these *three*: 1. *Labouring with his own hands*, *earning* his *maintenance* on the *week days* by his *trade* of *making tents*, as we read, *Acts* 18. 3. and that particularly at *Corinth*, v. 1. 2. *Receiving pensions of other Churches*, which furnisht him with a *subsistence*, though he had none from *Corinth*; and that is more than a *conjecture*, he mentions it himself, *chap.* 11. 8. and calls it the *robbing of other Churches*, *taking wages of them*, *to do you service*; and perhaps, 3. Being *relieved* by some *Christians*, that *accompanied* and *ministred* to his *necessities*; for that was the *practice* of *other Apostles*, whatever it was of S. *Paul*; and that I conceive the meaning of that *mistaken phrase*, 1 *Cor.* 9. 5. *have we not power*, ἀδελφὴν γυναῖκα περιάγειν, *to carry about a believing or a sister woman*, or *matron* (for so ἀδελφὸς *a brother* is every where a *believer*, and ἀδελφὴ *sister* is but the *varying* the *gender*, or *sex*) *as many others* did, to *maintain and defray* the *charge* of their *journey*, that so they might μὴ ἐργάζεσθαι v. 6. *forbear working*, *and yet eat and drink*, v. 4. not *starve* themselves by *preaching* the *Gospel*. Such an one was *Phœbe*, *Rom.* 16. 1. who therefore is called διάκονον, *a servant of the Church of Cenchrea*, i. e. one that out of *her wealth* διηκόνει *ministred to the Apostles* and *sustained* them, and particularly S. *Paul* at *Corinth*, as will appear, if you put together that *second* verse of *Rom.* 16. and the *date* or *subscription* in the *conclusion* of the *Epistle*. In v. 2. she is called προστάτις πολλῶν καὶ ἐμοῦ αὐτοῦ, προστάτις, i. e. πρόξενον, *entertainer* and *succourer of many*, *and of* S. *Paul himself*, and this it seems at *Corinth*, for there she was with him, and from thence she went *on* S. *Pauls errand* to carry this *Epistle* to the *Romans*, as 'tis in the *subscription*. The same he affirms distinctly of the *brethren*, i. e. the *faithful*, *that came from Macedonia*, ὑστέρημά μου προσανεπλήρωσαν, c. 11. 9. *they supplyed my wants*. And so still, the *Corinthians* had the *Gospel* for *nothing*; By these *three* means, the *Apostle* kept himself from being *burthensome* to them. But you will wonder perhaps, why S. *Paul* was so *favourable* to these *Corinthians*, so *strictly* and almost *superstitiously* careful not to be *burthensome*, or *chargeable* to them: This I confess was a *receding* from a *right* of his *Apostleship*, and more than will be *obligatory* or *exemplary* to us, nay more than he would yield to, as matter of *prescription* to himself, in *other Churches*, for there, 'tis apparent, he made use of that *priviledge*; But then 'tis still the *more* strange, he did it not at *Corinth*; The reason I can but *guess* at to be this; The *Church* of *Christ* in *other* parts at that time, particularly in *Jerusalem*, was in some *distress*, and 'twas *committed* to S. *Pauls trust*, to get a *contribution*, out of all other parts for them; This *contribution* is called by an *unusual phrase*, χάρις *grace*, I know not how many times, in c. 8. of this *Epistle*, which I conceive the very word, which in *Latine* and *English* is called *charity*, *charitas*, ἀπὸ τῆς χάριτος (in a sense that *Aristotle* uses χάρις * *Rhet.* 11. 7.) and as it is all one with κοινωνία, v. 4. *communication*, *distribution*, *ministring to the Saints*, and as in the *benediction*, χάρις, *grace*, and κοινωνία *communion*, are words of the like *importance*. Where by the way let me put you in mind of one *special* part of the *ministers charge*, where ever he *officiates*, by *doctrine*, and by chearful *example*, (by *preaching* the *duty* and the *benefits*, and setting them *lively* copies of it) to raise up the *charity* of his *people*, and from that, to see to the *liberal provision* of all that are in *want* in that place, yea and if need be, that it *overflow* its own *banks* (if they be *narrow*) and *extend* to the *watering* of *others* also. In the *primitive* times, the *Offertory* was the *constant* means of doing this, no man of *ability* ever coming to the *sacrament* without *remembring the Corban*, and out of that *treasury* the προεστὼς or *Priest* being inabled, ‖ πᾶσιν ἁπλῶς ὧν χρείᾳ ἔστι κεκτημένων γίνεται, *became the* common *guardian of all that were in want*; The *weight* of which task was so great in the *Apostles* times, that they were fain to erect a *new order* in the *Church*, to *assist* them particularly in this, διακονεῖν τραπέζαις, *to furnish tables*, i. e. *distribute maintenance* out of that *bank* to all that were in need, *Act.* 6. 2. I wish heartily our *care* and our *practice* may not fall too *short* from such a *venerable example*. Well, there being *need*, more than ordinary, at that time for our *Apostle* to quicken his *Corinthians liberality* to the *poor brethren* of *other Churches*, was the *reason* I conceive, of his *renouncing* all part of their *liberality* to himself, *inflaming* their *charity* by that *means*, shewing them *first* in *himself* a *pattern* and *example* of *bounty*, bestowing the *diviner* food of their very *souls* upon them, as *freely* as the *sun* extends his *beams*, or the *stars* their *influence*, pouring down *heaven* upon them in a *shower*, and yet to *exceed* the *clouds* in their *bounty*, never thinking of any means to draw from them to his *own sphere* any the least *tribute* out of their *fatness*, abundantly satisfied, if those *clouds*, that have been so inrich'd by him, will *melt* or *sweat* out some of their *charity* to *others*, give *poor Christians* leave to be the *better* for their *fulness*. Having given you an account of the *Apostles practice* in this *non vestra*, *renouncing*, disclaiming any *profit*, or *gain* from his *labours* among the *Corinthians*, I proceed to enquire, why he

boasts

* Καθ' ἣν ὁ ἔχων λόγιαν χάριν ἔστιν ἐπαγγεῖλαι τῷ δεομένῳ.

‖ *Just. Mart. Apol.* 2.

boasts of it in this place, and keeps it not *secret* betwixt *himself* and *God*, but in *several* phrases mentions it over and over again, οὐ κατεβάρησα, οὐ κατεβάρησα, οὐκ ἐπλεονέκτησα, *I have not overcharged you, I have not burthened you, I have not coveted* any thing from you, and οὐ ζητῶ, *I seek not yours.*

The *plain* truth is, the *Apostle* is fain to *boast*, to *recite*, and *rehearse* his merits toward them, to demonstrate how, *above* what *strict* duty exacted, he had *obliged* them, and all little enough to vindicate his *ministery*, to bring them into any tolerable *opinion* of him: He had been *reproach*'d by them, counted *weak*, a *fool*, in the *former chapter*, and by that means he is *compelled* thus to *glory*, v. 11. The thing that I would have you make matter of *meditation* from hence, is, the *constancy* of the *devil*, and his *indefatigate* perseverance in this *grand* μεθοδεία τῆς πλάνης, *artifice of deceipt*, in *stealing* away mens *hearts* from their *Apostles* and *Pastors*, and the mighty *successfulness* that this meets with, *debauching whole nations* and *Churches* at once, particularly all *Corinth*, (a most *numerous populous* city of forward *Christians*, and *Metropolis* of *Achaia*) from all *love*, *respect* and *estimation* of their *spiritual father*, and that within *few years* after their *spiritual birth*, by that very *Paul begotten in the Gospel*. Thus is the present ministry of this *Kingdome*, that very same *subordination* of *Bishops*, *Presbyters* and *Deacons*, that so near the *Apostles*, as in *Ignatius* time, could not be *violated* without *profaneness*, and even *disclaiming* of *Christianity*, (by him most clearly and distinctly set down almost in every of those *Epistles*, which *Vedelius* at *Geneva*, a severe *Aristarchus*, could not doubt but they were his) that *ministry* of ours, the very same that *planted* the *Protestant Religion* among us, *watered* it with their *blood*, (our *Pauls* and our *Apollos*'s too) to whom *God* by that *prolifical teeming martyrdom* of theirs, hath since *raised* up a most *numerous*, *Learned*, *Orthodox* seed, ready, I doubt not, in defence of our *Religion*, to fill up the *sufferings* of their *fathers*, to *dye their garments* in the same *wine-press*, to run, if occasion should be, and croud into that *fiery chariot*, and there like the *antient* ἀποβάται in *Athenæus*, *fight* and *shoot* out of those *warm* seats, καὶ ἀγωνίζεσθαι, *and contend earnestly for that faith that was once delivered to the Saints* in this kingdome: This so *learned*, *puissant*, *Orthodox ministery* of ours, yet how is it by the *sons* and *daughters* of their *love*, their *sweat*, their *prayers*, their *tears*, their *lungs*, their very *bowels*, sorry am I to say, by some sons of the very *Prophets*, *defamed*, and *vilified*? I speak not this, either to *raise*, or *invenome* any *passion* in my *fellow-brethren*; but, *God* knows, out of *two* other more useful designs, 1. From the *common fate* of others, and even this *Apostle*, before us, to leave off *wondring* at this act of *Gods providence*, in *permitting*, and *Satans malice* in *attempting* it. *Think it not strange*, saith the *Apostle*, *concerning the fiery trial*; this I cannot call by that *title*, 'tis rather the *airy trial*, a *blast* of *poysonous vapour*, that *Satan* in a kind of *hypocondriacal fit* hath *belch*'d out against the *Church*, yet are we to *think* as little *strange* of it; 'Tis as *familiar* for that *mouth* of *hell* to *breathe* out *smoke*, as *fire*; *slanders*, as *slaughters against the Church*; *Christ* was *defamed* for a *glutton*, and one that had a *devil*, *crown'd* with *reproaches*, as well as *thorns*, first *wounded* with the *sword* of the *tongue*, and then after with *nails* and *spear*, made *viler*, than *Barabbas* by the peoples *cry*, before *condemned* to the *cross* by *Pilate*; And when the *Master of the house* hath been *patient* to be called *Belzebub*, well may a *disciple* of his *retinue* digest the *title*; And therefore, methinks, S. *Paul* can write it *calmly*, *we are become*, ὡς περικαθάρματα *as the off-scouring*, and πάντων περίψημα, 'tis a *phrase* of mighty *intimation*, like a man, that in a *plague-time* is chosen out, the *vilest*, *unsavouriest* in the *city*, carried about in the guise of *nastiness*, then *whipt*, then *burnt* in a *ditch*, or *cast* into the *sea*, every man giving him a [γένου περίψημα, and γένου κάθαρμα,] *Let the curse of the whole city light on thee*; And thus, saith the *Apostle*, *are we become*, we *Apostles*, we *Ministers*; Yea and θέατρον τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις, *a spectacle to the world, and angels, and men*, θέατρον *the theatre for all the* θηριομαχίαι καθ' ἀνθρώπων, as some (I say not how *well*) have lightly *changed* the phrase, 1 *Cor.* 15. 32. *combating with mens* as with *lions*, and *bears*, or else θέατρον, the *stage*, and *scene* for the whole world of *fiends* and *men*, to act their *tragedies* upon; and no manner of *news* in all this. Even among the heathen, the *Grammarians* tell us, that never any *Comedy* of *Aristophanes* took so well, as his *Clouds*, that was spent all in *reproaching* of *Socrates*, and under that title involved the whole condition of *learning*; Though through *Alcibiades*'s faction, *excidit*, it *miscarried*, mist its *applause* once or twice, yet when men were left to their own *humours*, 'twas *cried* up extremely. And therefore not to *think* it *strange*, that is the first thing; Yea and 2. To make it matter of *rejoycing* and *triumphing*, of a χαίρετε καὶ ἀγαλλιᾶσθε, *Mat.* 5. 12. a plain *shouting* for *joy*, or as we render it, *exceeding gladness*, that they are *worthy* of this degree of *Christian preferment*, *to suffer shame for Christs name*; That wo of *Christs* we have been generally *secure*, and safe from, *Luke* 6. 26. *Woe unto you when all men speak well of you*, we have had in all ages *friends* good store, that will not let this *curse* light on us; And *blessed* be *God*, if it prove ὑμεῖς ἔσχατοι, *we of the last age* peculiarly, that that great *blessing* is reserved for, *Mat.* 5. 11. Μακάριοι ὅταν ὀνειδίσωσιν καὶ διώξωσι καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα, *blessed are ye when men shall revile and persecute and say every evil word against you*; But withal let us be sure to take along with us the ψευδόμενοι *falsly*] that follows, that it be our *innocence* that is thus *reviled*: The *devil* is most *ready* to do it then, being κατήγορος τῶν ἀδελφῶν, *accuser of the brethren*, the best *Christians*, that he may exercise *two* of his *attributes* at once, *accuser* and *lyer* both; If he do not so, I am sure 'twill be small matter of *rejoycing* to us, small comfort in *suffering as a thief*, saith the *Apostle*, though *all joy in suffering as a Christian*; and so, *small comfort* in the ὀνειδίσωσιν, being *reproached*, unless the ψευδόμενοι *falsly*] be joyned with it; And therefore you must add that *caution* to your *comfort*, that they be your *good*, at least your *justifiable* deeds, that be *evil spoken of*, or else it will not be a *sic prophetas*, the *prophets* were used like *you*. The *Clergy-man* that in such a time as this, when the *mouth of hell* is open against us, shall think fit to *open* any *other mouth*, to join in the *cry* against the *Church*, to give life, or *tongue* to any *scandalous sin*, and set that to its *clamans de terra*, *crying from the ground*; that shall with any one real crime give *authority* to all the *false pretended* ones, that are laid to the charge of *our* calling, that by *drunkenness* or *incontinence*, by *luxury* or *sloth*, by *covetousness* or *griping*, by *insolence* or *pride*, by *oaths* or *uncomely jesting*, by *contention* or *intemperate* language, by *repaying evil* for *evil*, or *railing* for *defamations*, shall *exasperate* this *raging* humour, and give it true *nourishment* to feed on; what doth he but turn *broiler* and *bonefeau*, make new *libels* against

the *Church*, and by that means perſwade *credulous*, ſeducible *ſpectators*, that all are *true* that have been made already; I know not what *climax* or *aggravation* of *woes*, is heavy enough for that man; all the *lamentations* and θρηνοδίας, in the *Bible*, *Alas my brother*] will not reach unto it; that of the *milſtone about the neck*, or the *Melius ſi nunquam natus eſſet, it had been better if he had never been born*] are the fitteſt expreſſions for him. S. *Paul* for the vindicating his *miniſtery* from *vileneſs*, was fain to mention all the good deeds he had ever done among them: O let not us *bring our evil to remembrance*, by acting them over *afreſh*, but think it moſt *abundantly ſufficient*, that we have already thus *contributed* to the *defaming* of our *calling*; He that hath done ſo formerly, that by the guilt of any one *ſcandalous* ſin (and it need not be of the *firſt magnitude*, to deſerve that title in a *Miniſter*) hath *contributed* ought to the *vilifying* of the whole *Order*, 'tis now time for him to ſee what he hath done, been a *troubler* of *Iſrael*, ſet the whole *kingdome* in an *animoſity* againſt the *Clergy*, and when will he be able to *weep* enough in *ſecret*, to waſh out this *ſtain*, incorporate into the very *woofe* of our *robe*? I ſhall no farther *aggravate* the ſin upon him, than to prepare him to *ſeek* out for ſome *remedy*, and to that end to bear me company to my laſt *particular*, how far we are concerned in the *tranſcribing* S. *Pauls* pattern, how far that *practice*, and that *end* is imitable by us, that are here *aſſembled*.

This *practice* conſiſts of two parts, a *poſitive*, and a *negative*. The *poſitive* part of this *practice*, the ἀλλὰ ὑμᾶς, *but you*] hath no caſe of *ſcruple* or *difficulty* in it; The ὑμᾶς] are the *Corinthians ſouls*; As in other places the *ſouls* ſignifie the *perſons*; ſo *many ſouls went out of Ægypt*, i. e. ſo *many men*; ſo here, by way of *exchange* or *quittance* on the other ſide, *you*, i. e. *your ſouls*, according to that of *Pythagoras* of old, ὁ ψυχή συ, *thy ſoul is thou*; And then add the ζητῶ, *I ſeek*] to it, and it gives you the *uncontradicted duty* of a *Miniſter*, to be a *ſeeker of ſouls*, the *ſpiritual Nimrod*, the *hunter before the Lord*, *hunter of men*, *hunter of ſouls*, and that indeed as *wild*, and *untameable*, *ſubtle a game*, as any *wilderneſs* can yield; ſo *unwilling* to come into our *toyls*, ſo *wiſe in their generation* to eſcape our *ſnares*, ſo cunning to *delude* all our *ſtratagems* of bringing them to *heaven*, that a man may commonly *labour a whole night and catch nothing*. *He that winneth*, or *taketh ſouls, is wiſe*, ſaith the *wiſe man*, *Prov.* 11. 30. A piece of *wiſdom* 'tis, not ſuddenly learned; *a game*, wherein all the *wiſdome* of the *world*, the φρόνησις σαρκὸς, the *prudence of the fleſh*, and the *cunning of hell*, are all *combin'd* in the party againſt us, for this ἀμφισβήτημα θεῶ καὶ δαιμόνων, as *Syneſius* calls the *ſoul*, *this ſtate betwixt God and devils*; and the *game* muſt be very carefully *play'd*, and dexterouſly *managed* on our ſide, if we think ever to *win* it out of their *hands*. The manner of *paſtors*, as of *ſhepherds* among us, is much changed from what it was in the *Eaſtern* parts of the world, in *Greece* and in *Jurie*; The *ſheep*, ſaith the *Philoſopher* in *his* time, would be led by a *green bough*, and *follow* whitherſoever you would *have* them; and ſo in the *Scripture* is ſtill mention of *leading of ſheep*, and of the *people like ſheep*, *Pſal.* 77. but now they muſt be *driven* and *followed*, yea, and ſometime by *worrying* brought into the *fold*, or elſe there is no getting them into the *faireſt lovelyeſt* paſture. The *ſheep* were then a *hearing*, and a *diſcerning* ſort of creatures, could *hear* the *ſhepherd*, and know his *voice* from *all others*, and when the *thief* and *robber* came, *the ſheep did not hear them*, *John* 10. 8. but now 'tis quite *contrary*, either not *hearing* at all, *profaneneſs* and *diſſoluteneſs* hath poſſeſs'd our ſouls with the πνεῦμα κατανύξεως, *ſpirit of ſlumber*, *torpor*, *abſolute deafneſs*, that all our *hearing* of *Sermons* is but a *ſlumber* of ſuch a continuance; or elſe having no *ears* for any but the *thief* and *robber*, if any come on *that* errand, to *rob* us of our *charity*, of our *obedience*, of our *meek* and *quiet ſpirits*, and *infuſe calumnies*, *animoſities*, *railings*, qualities that *ipſo facto* work *metamorphoſes* in us, change *ſheep* into *wolves*, his *voice* ſhall be *heard*, and *admired*, and *deified*, like *Herods*, *the voice of God and not of man*, though nothing be ſo contrary to *God* or *godlineſs*, as *that* voice. In this and many other conſiderations it is, that the ζητῶ *I ſeek*] here is ſo neceſſary; All our *pains* and *induſtry*, *diligence* and *ſagacity*, are little enough, to bring men into the true way to *heaven*, ſo many *by-wayes* on every ſide *inviting* and *flattering* us out of it, ſo much good company *perſwading*, nay ſo many *falſe leaders* directing us into *error*, that a *Miniſter* had need faſten himſelf into the *ground* (like a *Mercuries* poſt in this *diviſion* of *waies*) and never leave *hollowing*, and *calling*, and *diſabuſing* of *paſſengers* with a---*This is the way*, *walk in it*; or in the *Apoſtles* words, *Follow peace with all men* (διώκετε *purſue* and *follow it*) and *holineſs*, *without which no man ſhall ſee the Lord*; *Peace* and *holineſs*, two ſuch ſtrangers, ſuch *prodigies* in the world, (having taken their leaves ſo ſolemnly with *Aſtræa* for heaven) that unleſs they be followed with a διώκετε *full ſpeed*, as in an *hue* and *cry*, there is ſmall hope of *overtaking* or *bringing* them back again to the *earth*: And yet without them, *heaven* muſt be fain to turn an *unhabitable* part of the *world*, *pars globi incognita*, as empty of *Saints*, as it is full of *glory*; without them, *Nemo Deum*, *no man ſhall ſee God*. Could I imagine it poſſible for me to be *inſtrumental* to you in this work, to adviſe or *direct* you in this courſe, this method of *ſeeking* your peoples *ſouls*, ſo that *God* might one day find them in this *temper*, *in pace & Sanctitate*, *in peace and holineſs*, I ſhould put off all the *reverence* that I bear to this *aſſembly*, all conſideration of the *buſineſs* of this day, and venture to be *unſeaſonable* that I might be *uſeful* to you in *this* point; But I know there be no *general* rules, that can *promiſe* themſelves ſuch a *ſucceſſfulneſs*; the variety of *tempers* muſt have different *accommodations*, and well if after uſing of *all* means, we can be able to *ſave any*. The way moſt probable in my conceipt, is, the bringing men acquainted with the *difference* betwixt the *firſt* and *ſecond Covenant*; then, pitching on the *ſecond*, as that that belongs to us *Chriſtians*, to ſhew them the *condition* of this *covenant* in the *groſs*, the νόμος πίστεως, *law of faith*, made up of *commands* as well as *promiſes*, all the *Goſpel-precepts* that join together to complete that *Codex*, that *law of Repentance*, *ſelf-denyal*, *Charity*, the *New creature*, which S. *Paul* interprets πίστις ἐνεργουμένη δι' ἀγάπης, *Faith conſummate by love*, or, as S. *James*, τελειουμένη δι' ἔργων, *perfected by works*, *ſincere*, *impartial*, *conſtant*, though not *unſinning*, *perfect* obedience; And then, if you will have it in the *retaile*, the *Sermon* in the *mount*, in the 5 and 6 of *Matthew* will give it you *completely*; were men but poſſeſs'd that thoſe *duties* there mentioned, with the *ego autem*, *but I ſay to you*] were *duties* indeed, not only *phraſes*, and formes of ſpeech, that they are not only by grace made *poſſible* to a

Chriſtian

Chriſtian (an *eaſie yoke*, *light burthen*, and a *command nigh unto thee*, *Rom.* 10. 8. i. e. ἐν ὑπάρχῳ, as the 72. render that place of *Deuteron.* from whence it is cited) but alſo moſt *indiſpenſably neceſſary*, without which *nemo Deum*, *none ſhall ſee God*, *Gods oath* being gone out againſt all others, with a *nunquam introibunt*, *they ſhall never enter into his reſt*; It would, I conceive, within a while be found *neceſſary*, either to give over *pretending* toward heaven, or elſe to obſerve thoſe *geſſes*, that alone of all others can bring us thither; and ſo the world of *Chriſtians* be once more divided, as *Epiphanius* ſaith it was in the *firſt* ages, not into *Orthodox* and *heretical* (for thoſe are *titles*, that every man will apply as he *liſts*, the one to *himſelf* and his *adherents*, the *other* to all others that he *diſfancies*;) nor again into *ſpiritual* and *carnal*, (for thoſe were abuſed too in *Tertullians* time; as ſoon as ever he turned *Montaniſt*, then ſtrait *nos ſpirituales*, *we ſpiritual*, and all others *animales pſychici*, meer *animal men*) but into εὐσεβεῖς καὶ ἀσεβεῖς, *godly* and *ungodly livers*, and ſo *impiety*, *injuſtice*, and *uncharitableneſs* be the grand *hereſies*, to be *anathematized*, and *peace* and *holineſs* the moſt *Orthodox Chriſtian tenets* in our *Religion*. But then for the atchieving this aim, let me tell you, that men muſt have more than *Sermons* to lead them, the *viſible* preachings of your *lives* muſt συνεργῶν, *cooperate*, and join in the work of *drawing* ſinners to *God*, or elſe 'twill hardly prove *ſucceſsful*: you know the ſtory in *Gellius*, when that *excellent counſel* was given at *Lacedemon* by one that was *vitâ defamatiſſimus*, *infamous* for a very *ill life*, they were to take the *counſel* out of his *mouth*, and appoint a *good* man to deliver it, though a *worſe Orator*, *Lib.* 18. 3. Two things the *Goſpel* was firſt *planted* by, *teaching*, and *miracles*, and thoſe *miracles* in *Scripture*-phraſe are called *works* and *mighty works*; Now though the *miracles* be *outdated*, yet the ἔργα *works*, in the *other* ſenſe, muſt never be *antiquated*, 'tis they that the δύναμις *power* belongs to, the *efficacy*, and *force*, and *mightineſs* of our *preaching*, which if it be not added to our *Sermons*, our *threats* will be taken for *Mormo's*, our *promiſes* for *deluſions* our *exhortations* out of *Scripture*, for acts of *tyranny* and *oppreſſion*, laying thoſe *burthens* on *other mens ſhoulders*, which we *will not touch with our own fingers*; But if our *lives* bear *witneſs* to our *doctrine*, by letting them ſee us *write* thoſe *copies* with our *own hands*, which we *require* them to *tranſcribe*, then, as *Polybius* ſaith of *Philopœmen*, that *good Orator*, and *good man*, (and the *goodneſs* of the *man* was the ſpecial piece of his *oratory*) οὐ μόνον ἀποτρέψει, ἀλλὰ καὶ παρορμᾷ, *we ſhall not only perſwade*, *but inforce our auditors*; This is the only *honeſt* way of *inſinuating* our ſelves into our peoples *affections*, by letting them ſee how *hearty* our *exhortations* are, by our *zeal* to *obſerving* them *our ſelves*; by ſhewing what *miracles* of *reformation* the *Goſpel* is able to *work* on them, by an *eſſay* of its *efficacy* on *our own* breaſts; And if this *poſitive* part of S. *Pauls practice* be perfectly con'd, the *negative* will follow, the *non veſtra*, *not yours*.] He that *heartily* and *affectionately ſeeks* the *ſouls* of his *auditors*, will never pitch deſign on any thing elſe, that is *theirs*; the *crown* that belongs to him that *converteth many to righteouſneſs*, is too *rich* to receive *luſter* or *commendation* from any *inferior* acceſſion, or acquiſition from any thing that the *veſtra*, *yours*] can ſignifie; He that hath any conſideration of the *veſtra*, *yours*, in this work of a *Paſtor*, is the μισθωτὸς, the *mercenary hireling*, that *Chriſt* ſo prejudiceth with the φεύγει and οὐ μέλει περὶ προβάτων, *he flyes*, *and he cares not for the ſheep*, from no other *topick* of proof, but only, ὅτι μισθωτὸς, *becauſe he is an hireling*, *Joh.* 10. 13. And of what ill conſequence 'twas foreſeen this would be in the *Church*, you may conjecture by that one act of the *adminiſtration* of *Gods providence* in this behalf, conſtantly obſervable through all ages. That no *Miniſter* of *Gods* might be *forc'd* to ſuch *viler ſubmiſſions*, driven out of that *Apoſtolical*, *generous* ingenuity (*Freely have you received*, *freely give*,) into *Gehazi's* meanneſs, and *mercenarineſs*, *ſelling* and *bartering* that *ſacred function*, the *gifts* of the *holy Ghoſt*, or the *exerciſe* of thoſe *gifts*; it is no doubt, that *Gods providence* hath in all ages ſo *liberally* provided for *endowing* of the *Church*. Among that people where he himſelf ſo *immediately preſided*, that, ſaith *Joſephus*, it could not be called by the *ſtyle* of any other *nation*, *monarchy*, *ariſtocracy*, but θεοκρατία, neither *adminiſtred* by *Kings* or *Senates*, but *immediately* by *God* himſelf; there the *Levites*, without any of their *own arts* or *purſuits*, were much the *richeſt* Tribe of the *twelve*, loſt nothing by having no portion among their brethren; Not to mention their parts in *ſacrifices* and *offerings*, and their *forty eight cities* with *ſuburbs*, made over to them *Num.* 35. the *Lords* being their *inheritance*, i. e. the inſtating the *tithes* upon them, was demonſtratively as large a *revenue* to them, as (ſuppoſing an *equal* diviſion) the *remainder* could be to any *other* Tribe, yea and *larger* too, as much as the *twelve tenth parts* which they *received*, exceeded the *nine*, that remained to each *Tribe* after the *decimation*, i. e. by one *third* part of what was left to any *Tribe*. And among *Chriſtians* in the *infancy* of the *Church*, before the *miniſtery* was indowed with any certain *portion*, yet ſure the κοινωνία τῶν ἁγίων, *the Chriſtians ſelling their lands*, and *bringing the price of them to the Apoſtles feet*, though not for them to *incloſe*, yet for them to *partake* of, as well as to *diſtribute*, kept them from any *neceſſity* of the *quæro veſtra*, *ſeeking* that which was *other mens*. Nay, where that *proviſion* was not to be expected, as in their *travailes*, and *journeyings*, yet the *ſtaff* and the *ſcrip* are *interdicted* the *Apoſtles*, *Mat.* 10. 10. and under thoſe *two* phraſes, the *quæro veſtra*, the making any *gain* by the *Goſpel*, the *ſtaff* in that place was according to the *cuſtome* of the *Jews*, *baculus paupertatis*, *the ſtaff of poverty*, which *Jacob* intimates, when he ſaith, *with my ſtaff I went over Jordan*, i. e. in *another* phraſe, *a poor Syrian ready to periſh*, particularly ῥάβδος πλαγίας, the ſign *of a Mendicant*, (which the *Germans* call at this day, **baetel ſtab**, from the *Greek* αἰτεῖν, this *begging* or *craving ſtaff*) and this, with the *ſcrip*, was forbidden the *Apoſtles* in S. *Matthew*, though in *Mark's* relation, *another* kind of *ſtaff*, the *ſtaff*, for *travaile* be permitted them; To ſhew *Gods* abſolute *diſlike* of *quæro veſtra*] in *Apoſtles*, even before any *certain* proviſion was made for their *maintenance*, *God*, that *feeds the young ravens*, ſuſtains the *deſtitute* (and believe it, his *Exchequer* is no contemptible *bank*, his *table* in the *wilderneſs* is ſerved with *quails* and *manna*) undertaking to *provide* for them ſufficiently by ſome *other* means; And ſince by that *ſame providence* the *Church* is now *indowed* again in *moſt* parts of *Chriſtendom*, and *Gods ſevere* denunciations againſt *ſacriledge* ſet as an *hedge* of *thorns* about *Levi's portion*, ſure to *prick*, and *feſter*, and *rankle* in his fleſh, that ſhall dare to break in upon it, what is this but ſtill a continued expreſſion of *Gods diſlike* of the *quæro veſtra*, who hath therefore made over his *own portion* on us, that therewith we might be *contented*, and provided for, without the πλεονεξίαν, v. 17 without *letting looſe* our *hands*, or our *appetites* on *other* mens *poſſeſſions*? You ſee then, by the way, the

error

error of thoſe, that from this *practice* of the *Apoſtle*, are ready to preſcribe us *abſolute poverty*, that will have all the lawful *proper revenues* of the *Church* prohibited, under the *veſtra*, and then claiming of *tithes* or any other *Eccleſiaſtick endowment* ſhall get under that *ſtyle*, and the *Apoſtles non quæro*] urged for a *precedent* againſt us; with how little *law*, or *logick* you will perceive, when you remember that the *tithe*, or what elſe is conſecrated, is by the very *laws* of this *kingdom* (to derive the *pedegree* no farther) as much the *Miniſters own*, held by the *ſame tenure of Donation firſt*, then of *Parliamentary* confirmation, that any mans *inheritance* deſcends unto him, and therefore to demand *them*, is no more a *quæro veſtra*, than to *demand a rent* of a *tenant*, in a word, a direct *mea*, not *veſtra*, a *right*, and not a *gratuity*. Nay the *learned Jews* have gone farther (*R. Bechai* on *Deut.* 14.) that if the *tithe* be not paid, the *whole heap* becomes *Gods portion*, and cite it as a ſpeech of *Gods*, that if *thou pay the tithe it is thy corn, if not, it is Gods corn*, and therefore, ſaith he, it is ſaid, *Hoſ.* 11.9. *therefore I will return and take away my corn in the time thereof, and my wine in the ſeaſon thereof*; like that land that is *held in capite*, with a *rent* reſerved, the *non-payment* of the *rent* or *homage*, is the *forfeiting* of the *tenure*. But I deſire not to follow this *Jew* in his *meditation*, but rather to come home to *our ſelves*, and not only to *interdict* our ſelves, the *quæro veſtra*, but even regulate us in the *quæro noſtra*, purge out of this *aſſembly* whatever may ſavour of the *Jew*, all *griping*, or *rigor*, or *ſowreneſs*, or *ſummum jus*, even in the *quæro noſtra*, *ſeeking that, that is our own*. To this purpoſe in the firſt place, not to *ſeek all* that is *our own*; Though 'twere not a fault in the *Lay-Phariſee*, *Mat.* 23. 23. Ἀποδεκατοῦτε ἡδύοσμον, *to pay tithe of cumin*, and *the ſmalleſt herb*, yet perhaps it may be in the *Prieſt* to require it; A *fault* not of *injuſtice*, or the *quæro veſtra*, but of *ſordidneſs*, and *meanneſs* in the *quæro mea*: *Ariſtotle* I am ſure would *condemn* it under that *ſtyle* of φειδωλοὶ, γλίσχροι, κίμβικες, too much *poorneſs* and *tenuity* of mind, τῷ δόσει ἐλλείπειν τῇ δὲ ἀλλοφίων ἐκ ἐφίεσθαι, *though not in deſiring other mens, the quæro veſtra* in the *text*, yet in *want*, or *defect* of that *liberality*, *ingenuity*, that is required of the *moral* man, which he there ſpecifies by the κυμιοτρίσης, *exactneſs* even to the *partition* of a *Cumin ſeed*, a fault, if obſervable in a *heathen*, then ſure *cenſurable* in a *Chriſtian*, and in a *Miniſter*, *vile*, and *ſcandalous*. When this is reſolved againſt in the firſt place, as *illiberal*, *degenerous* and *beggarly*, contrary to that *generoſity*, and *ſuperiority* of mind, that our *profeſſion* ſhould be thought to infuſe into us; The next thing I muſt require of you in the *quæro mea*, is a general *unconcernedneſs* in the things of *this world*, *uſing the world as if we uſed it not*, *poſſeſſing* the *wealth* we have, but not being *poſſeſs'd* by it (for then it turns our *devil* or *familiar*) as able to part with it at Gods call, as to receive it at his *gift*, *pouring* it out upon every his intimation, *ſeeking*, and *projecting* for *advantages* to be the better for this *falſe Mammon*, by being *rich in good works*, and when we ſee it a parting from us of its own accord, taking a chearful unconcerned *leave* of it, retaining ſo much of the *Sceptick*, as the ἀταραξία amounts to, an untroubledneſs with theſe inferiour events, and of the *Stoick*, or wiſe man in *Antoninus*, as ὁ ποιῶν τραγῳδίας, to act no *paſſionate*, *lugubrious*, *tragical* part, whatever ſecular provocation croſs us on the *ſtage*. Then 3, an entire contentedneſs with our *lot*, that duty of the *laſt commandment*, which is abſolutely required to the *non quæro veſtra*, or as our *Apoſtle* interprets himſelf, the ἐκ ἐπλεονέκτησα, not, as we render it, *not making a gain*, but not *deſiring*, *coveting* any thing that is anothers. To this purpoſe excellently *Epictetus* of old, that he that *taſtes*, and *carves* to himſelf of thoſe *diſhes* only, that are ſet before him, *reaches* not after thoſe that are out of his *diſtance*, ἐντὸς ὄντως θεῶν συμπότης, is fit for a gueſt at *Gods table*, which you may make, if you pleaſe, a *periphraſis* of a *Miniſter*: Did I not fear that this were a duty of too great *perfection* for ſome of my *auditors*, an *unuſquiſque non poteſt capere*, *every one cannot receive it*, I ſhould go on with that *divine Philoſopher*, that he that abſtains from that which is ſet before him, *contemns* that *riches*, that comes *knocking* at his door, ὁ μόνον συμπότης τῷ θεῶν, ἀλλὰ καὶ συνέδρων, *is not only a gueſt at his board*, *but a companion in his throne*, and that is the pitch, that I would commend unto you, if I might hope, you would *endeavour* after it. But then 4. and laſtly, the *minimum quod ſic*, (that that I muſt not *leave you till you have* promiſed me, *wreſtle till break of day*, *except you will thus bleſs me*) the loweſt degree, that can be reconcileable or *competible* with an *Apoſtle*, is the not ſuffering your *quæro veſtra*, *your hope*, or *deſign*, of ſecular advantages, gaining of *gratuities*, gaining of *applauſe*, to have any the leaſt influence on your *preaching*, to intermix never ſo little in your *ſeeking of ſouls*; This is the καπηλεύειν τὸν λόγον τοῦ θεοῦ, *daſhing*, or *imbaſing the word of God*, *corrupting* it with our *unworthy mixtures*, making it *inſtrumental* to our *gain*, or *popularity*, the meaneſt office, the vileſt ſubmiſſion in the world. I remember a note of *Procopius* on 2 *Kings*, that *Eliſha* ſending his ſervant to cure the *Shunamites* child, forbids him to paſs any *complement with any by the way*; I had thought it had been for ſpeed, but he ſaith, ἤδει τὸ φιλότιμον, ἤδε φιλοδοξίαν τὴν θαυματουργίαν κωλύει, *he knew his popular humour*, and that *popularity hinders working of miracles*; and then by the ſame reaſon we may conclude, that that muſt needs *enervate* the *word* of *God*, and make it *heartleſs* and *liveleſs* in our hands, and the *Miniſter* that is given to it, will hardly ever work *wonders* in the *curing*, or recovering of *ſouls*. But that ſervant, you know, had another fault, φιλαργυρία, *deſire of money*, ἡ τῆς κακίας μητρόπολις, *the mother-city whence all wickedneſs comes forth*, ſaid *Bion* of old, and *Timon* puts them both together, ἀπληστία καὶ φιλοδοξία τῶν κακῶν στοιχεῖα, *inſatiate love of wealth and honour are the elements of evil*; and 'tis ſtrange to ſee how truly thoſe *wiſe men* were called *vates*, what *Prophets* they were, what *direct Satyrs*, thoſe words of theirs are againſt the *times* we live in; Our ἀπληστία and φιλοδοξία, *covetouſneſs and popularity*, are the *elements* of all the *ruine*, the *ſeeds* of all the *deſolation* that is threatned againſt this *Church*, ſome of us by the *notorious ſcandalous* guilt of thoſe *two* crimes, tempting *raſh*, *uncharitable* ſpectators to reſolve that thoſe ſins are the *formalis ratio* of a *Clergy-man*, accidents of the *eſſence* and *inſeparable* from the *order*: (and 'tis not the *illogicalneſs* of the inference, that will excuſe them, that have joyned with *Satan* in *temptation* to make that *concluſion*, nor deliver us from the deſtruction that follows it.) Others of us on the *contrary* ſide, but from the *ſame* principles, *decrying* all due either of *maintenance*, or *reſpect* to the *Clergy*, *diveſting* themſelves of all, but *contempt* and *drudgery*, hoping (we have *juſt* reaſon to ſuſpect) by *flying* both, to be *courted* by them both, to have them more *ſure* at the *rebound*, than they can at the *fall*, to *run* from them here moſt *violently*, that they

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may

may have them *alone* to themſelves when they meet at the *Antipodes*. What *imprudent* bargains ſuch men are likely to make, if they ſhould be taken at their *words*; what *skittiſh* things *popular benevolence*, and *popular applauſe* have been always found to be, *experience* hath taught others. I deſire even they that make that *choice*, may never *pay* ſo *dear* for that knowledge; But whatever the *error* prove in the *tranſitory* commodities of this world, it matters little; for *wealth* and *honour* are, ſure, things that we may go to *heaven* without, and ſo, for as much as concerns our individuals, are not *neceſſary* to us, as *Chriſtians*; yet can I not aſſure you, but that they are *neceſſary* to us in ſome degree as *Miniſters*, *wealth* in a *competence* to reſcue us from *contempt*; and *reſpect*, at leaſt ſo far, as a *ne quis te deſpiciat*, *let no man deſpiſe thee*, to keep us from being utterly *unprofitable*; ſome *revenue* of our *own*, to keep us from the *quæro veſtra*; and ſome authority of our *own*, to inable us from the *quæro vos*; ſomewhat of either from the *character* of our *office*, that we be not *tempted* to ſeek either by *unlawful* means, to *purchaſe* the *veſtra*, by the *ſale* of *vos*, to acquire the *favour* of our *auditors* by the *expoſing* of their *ſouls*. Think but how probable a *fear* this may be, when things come to ſuch a *complication*, that he that hath a *ſin* to be *preach'd* againſt, hath a *benevolence* to be *preach'd for*; he that hath a *wound* to be *cured*, is able to be *thankful*, if he may be *kindly* uſed, yea, and to *multt* the *Chirurgion*, if he be too *rough*; when he that hath ſomewhat to *mend*, hath alſo ſomewhat to *give*, a *commutation* to eſcape his *penance*; whether this may not prove a *temptation* to him that hath no other *livelihood* to depend on; and conſequently, whether *rankling* and *gangreening* may not be lookt for, as an *ordinary title* in our *weekly bills*, when the *skinning* of wounds is become the *gainful craft*, and *compliance* and *popularity* the *great Diana*, that trade by which men *have* their *wealth*. But perhaps the moſt of this is an *extravagance*, I wiſh and pray it may prove an *unneceſſary* one.

There is yet one branch of the *application* behind; the *end* why St. *Paul* delivered this *text* of mine; that I told you, was the *vindicating* his *miniſtery* from *contempt*, the gaining ſome *authority* with the *Corinthians*; And let that be our *method* alſo, to come to that *end* by the *non veſtra, ſed vos*, not to *acquire* that thin blaſt of *air*, [illegible] *Chamelions* are wont to feed on, but that *ſolid ſubſtantial* eſtimation, that dwells only in the account of *God* and the hearts of true *Corinthians*; That that may diſperſe thoſe *fumes* of *prejudices*, that *Satan* is wont to blaſt the *Miniſter* with, when any ſaving effect is to be wrought by his *miniſtery*, that *unblemiſht reputation* here, that when it is to be had, is a *pretious bleſſing*, very *inſtrumental* to the *edifying* of others, and is a kind of *coronet* here in this life, *preparatory* to that *crown* hereafter; And ſure there is no work of *ours*, that we can juſtly hope *God* will think fit to *reward* with ſuch a *crown*, but the *ſincere labouring* in the *word* and *doctrine*, filling our ſouls with the *earneſt* deſire of *ſaving* others, eſpouſing it as the ſole *felicity* of our *lives*, the one *promotion* that we aſpire to, to *people* heaven with *Saints*, to ſend whole *colonies* of inhabitants thither. 'Twas the *excellence* and *pride* of the *ancient Jews*, yea, and the *craft peculiar* to them, ſaith *Joſephus*, τεκνοποιητικὴ, *getting of children, propagating miraculouſly*, and the *barren* was the moſt *infamous* perſon among them, *behold I go childleſs*, *the ſaddeſt lamentation*, and, *Give me children or elſe I dye*, and, *Take away our reproach*, moſt *pathetical Scripture-expreſſions*; yea, and among the *Romans* the *jus trium liberorum*, *the right of three children*, you know, what a *prerogative* it was: This is our *trade*, my *brethren*, to *beget children* to *heaven*, and according to the *Law* of the *Goſl* in *Deut.* now our *elder brother* (*Chriſt*) is *dead*, we are the men who by *right* of *propinquity* are *obliged* to *raiſe up ſeed to our elder brother*. O let it not be our *reproach* to go thus *childleſs* to our *graves*, at leaſt our *guilt*, and *juſt accuſation* to bereave our *Saviour* of that *ſeed* he expects from us; you know what a *ſin* it was to repine at that *duty*; let not us be wanting to *Chriſt* in this ſo *charitable* a ſervice, *charitable* to *Chriſt*, that his *blood* may not have been *ſhed in vain*, *charitable* to *others*, whom we may by *Gods bleſſing convert* unto *righteouſneſs*, and the *charity* will at laſt *devolve* on *our ſelves*, who by this means ſhall *ſhine as the brightneſs of the firmament*, and as *the ſtars for ever and ever*.

THE

THE POOR MAN'S TITHING.

A SERMON,

Preached in St. *Paul's* Church before the Lord Mayor and Aldermen of the City of *London*, on the 12. of *April*, *A.D.* 1640.

DEUT. XXVI. 12, 13.

When thou haſt made an end of tithing all the tithes of thine encreaſe the third year—— Then thou ſhalt ſay before the Lord thy God——

THAT the firſt *ſound* of this *text* may not poſſeſs you with an expectation of a *Vicars plea*, a diſcourſe of *tithes*, and *querulous* invective againſt *ſacriledge*; and conſequently, by this *prejudice*, your *ears* and *hearts* be fortified impenetrable and *impregnable* againſt the *ſpeaker*, and the *Sermon*; that I may reconcile the *choice* of this *text* with the imploring and hoping for your *patience*, I ſhall immediately deliver you from your *fears*, by aſſuring you, that the main of this *text* is (and the *total* of my diſcourſe ſhall be) bent quite toward another coaſt, that which in the ſincerity of my heart, I conceive may beſt comply with your *deſigns*, either as *Chriſtians*, or as men, moſt tend to your *ſerving* of *Chriſt*, and *enriching* of *your ſelves*, with the *increaſe* of your *wealth* here, and *glory* hereafter. And when I have told you this, I cannot chuſe but ſay, that I am your *friend*, and for that may claim not as an act of *favour*, but *juſtice*, the payment of this *debt*, the return of your *patience* in *receiving*, and *care* in *practiſing* what ſhall be delivered.

There was a *double tithing* among the *Jews*, the *every years tithing*, and the *third years tithing*; the *every years tithing* you know whoſe *patrimony*, it was; but after that was ſet apart (and *preſented* unto the owners) every *third year* there was another to be raiſed, over and above, for the *ſtranger*, the *fatherleſs*, and the *widow*, as you may ſee it enacted, *c.* 14. *v.* 29. this was called by the *Rabbines* the *ſecond tithing*, and in another reſpect the *third* by ſome of them, (the *tithe* for *feaſts*, *Deut.* 14. 23. going for the *ſecond*, and the *tithe of the tithes*, which the *Levites* paid the *High-prieſt*, going for the *fourth*, in *that* account) but moſt ſignificantly מעשר עני *the tithe for the poor*, πλουσιακὴ, in *Joſephus*, the *poor mans tithing*, or in the words of the *text*, the *compleveris decimare anno tertio*, *the making an end of tithing the third year*; Till this were done, there wanted a *compleveris*, what ever other dues were paid, the work was *incomplete*, and upon the performance of that, here is a ſtock of *confidence* toward *God*, for him that hath done it, a *right* inveſted on him to all the *abundance* of *Canaan*, v. 15. a juſtifiable pretenſion to all *temporal bleſſings*, which he may depend on, and *challenge* at *Gods* hand; 'twere but a *cold expreſſion* to ſay, he might expect by *petition*, I will add, he may *require by claim*, and produce his *patent* for it here in my *text*, *Cùm compleveris*, &c. *When thou haſt made an end*, &c.

This *text* I have upon advice reſolved not to *divide* into *parts*, but my *diſcourſe* upon it I ſhall, by ſetting it theſe *bounds* and *limits*; 1. That it preſents unto you the *duty of alms-giving*, by occaſion of theſe words, *Cùm compleveris decimare anno tertio*, *when thou haſt made an end of tithing----- the third year.* 2. The *benefit* ariſing from the performance of this duty, from the *reſt*, *Dicas coram Domino*, *then thou ſhalt or mayeſt ſay*, i.e. *haſt right* and *power to ſay*, *before the Lord thy God.* In our progreſs through the *firſt* of theſe, we ſhall obſerve theſe *geſſes*; 1. We ſhall begin with the ὅτι, conſider *alms-giving* ſimply, deducing the *practice* of the *Jews* down to us *Chriſtians*, and ſo in a manner give you the *hiſtory* of *alms-giving*. 2. We ſhall look into the πόσον, what *portion* ought to iſſue out of every mans *revenues*, taking our riſe from the *practice* of the *Jews*, *a tithe of all increaſe every third year.* 3. We ſhall proceed to the ὅτι δεῖ, conſider it as a *duty*; and then we ſhall have done with the *firſt general.*

In the *ſecond* general we ſhall ſhew you, 1. *In theſi*, that *confidence* or *claiming* any thing at *Gods* hands, muſt take its *riſe* from *duty* in *performance*, *Then thou mayeſt ſay*; *then*, but not *before.* 2. *In hypotheſi*, ſhew you the *connexion* between this *confidence* and this *performance*, claiming of *temporal plenty* upon *giving of alms.* Theſe are the ſeveral *poſts* and *ſtages* of my *future diſcourſe*, the *Monogram* drawn in *cole*, as it were, wherein you may diſcern the *lines* and *lineaments* of the whole *body*; I muſt now deſcend to the *filling them up*, and giving you them a little more to the *life*, taking them in the order propoſed, very *looſely*, and very *plainly*, making proviſion for your *hearts*, not your *ears*, for your *future gain* and not your *preſent ſenſuality*, and begin with the *firſt general*, and in that the ὅτι, or *alms-giving ſimply conſidered*, deducing the *practice* of the *Jews* down to us *Chriſtians*, and ſo give you in a manner the *hiſtory* of *alms-giving.*

Though we aſſert not an *equality* of worldly riches from any decree either of *God* or *nature*, find not any ſtatute of πάντα κοινὰ, any *law of community*, in any but *Plato's* inſtitutions, and thoſe never reduced to *practice* in any *one* city in the world (attempted once by *Plotinus*, through his favour with *Gallienus*, who promiſed to reſide in his *Platonopolis*, but ſoon altered his purpoſe again, as *Porphyrie* tells us) yet I may ſuppoſe it for a granted *maxime*, that the *extreme inequality*, that is now ſo illuſtriouſly viſible in the world, is not any act of *Natures primary* intention, or *Gods firſt* and *general providence*; *Ariſtotle* may tell us of ſome φύσει δοῦλοι, ſome that *Nature* hath *bored through the ear*, to be *ſlaves for*

In Vit. Plotin.

ever, and we may believe him, if we can find any *ground* for it, but of any νέους πλοχὰς *colonies of men*, ſent into the world without any *claim* or right to any part of the *worlds* goods, he hath not left us any thing upon *record*. Nor hath the *book* of *Creation* in the *Scripture*, the *Bereſith*, or *natural Philoſophy* of the *Bible* given us any hint for ſuch a reſolution; that ſome ſhould be born to *riot*, and others to *famiſh*; ſome to be *glutted*, and others to *ſtarve*, that mankind ſhould be thus *dichotomized* into ſuch *extreme* diſtant *fates*, ſome to *reign* in *Paradiſe* for ever, others to be *thrown* over the *wall*, as out of the *Adamites ſtove*, to *pine* and *freeze* among *thorns* and *briars*. This were an *abſolute decree* of *election* and *reprobation*, improved farther than Predeſtinarians have ordinarily *extended* it. As we are wont to ſay of *ſin*, that 'tis not to be found in *Gods Hexameron*, no fruit of his *Six days labour*, but a production of a *later* date, ingendred betwixt the *ſerpent* and the *woman*; that *Incubus* and *Succuba*, the *devil* and the *lower ſoul*; ſo may we ſay of *extreme* want and *poverty*, that its *nativity is of the land of Canaan*, its *father an Amorite*, and its *mother an Hittite*: *Satan* and *covetouſneſs* brought it into the world; and then *God* finding it there (whoſe glorious attribute it is to extract *good* out of *evil*) as he did once a σωτὴρ out of an ἀπολύτρωσιν, *redemption* of mankind out of the fall of *Adam*; and ſo made the *Devil* an inſtrument of bringing the *Meſſias* into the world; ſo hath he in like manner by his *particular* providence ordered and continued this effect of ſome mens *covetouſneſs*, to become matter of others *bounty*, exerciſe of that one piece of *mans divinity*, as *Pythagoras* called *liberality*, and ſo *ex his lapidibus*, *out of theſe ſtones*, out of the *extreme* want, and *neceſſity* of our *brethren*, to raiſe *trophies* and *monuments* of *virtue* to us, of *charity*, *liberality*, and *magnificence*, of *mercy*, and *bowels of compaſſion*, that moſt *beautiful* compoſition of *graces*, that moſt *heroical* renowned *habit* of the ſoul. So that now we may define it an act of *Gods infinite goodneſs* to *permit*, though before we could ſcarce allow it reconcileable with his *infinite juſtice*, to *decree* the *extreme inequality* of earthly *portions*, the *poor* man gaſping for *food*, that the *rich* may have a *ſtore-houſe* or magazine, where to lay up his *treaſures*; the careful labourer, full of *children*, ſuffered to wreſtle with *two* extremities at once, *hunger* on the one ſide, and *natural compaſſion* to the helpleſs creatures he hath begotten, on the other; that thou by thy *wealth* mayeſt be that *Elijah* ſent from *heaven* to the *famiſhing* forlorn *widow*, that *Godlike* man drop'd out of the *clouds* to his *relief*, and by the *omnipotent* reviving power of thy *charity*, uſurp that attribute of *Gods* given him by the *Pſalmiſt*, that *feeds the young ravens*, *expoſed* by the old ones, ſuſtain that *deſtitute* ſort of *creatures*, that call upon thee. Admirable therefore was that contrivance of *Gods mercy* and *wiſdom*, mentioned to the *Jews*, not as a *threatning* but a *promiſe* of *grace*, one of the *privileges* and bleſſings of *Canaan*, *the poor ſhall never ceaſe out of the land*, *Deut.* 15.11. that thou mayeſt always have ſomewhat to do with thy *wealth*, ſome *ſluce* to exhauſt thy *plenty*, ſome hungry *leech*, to open a vein, and prevent the *acceſs* of thy *feaver*, and withal, that thy wealth may enoble thee, as *Xenocrates* told his *benefactors children*, that he had abundantly requited their *father*, *for all men ſpake well of him for his liberality to Xenocrates*, or as *benefactors* among the heathen were *adored* and *deified*, that thus thy *faithleſs*, *fading*, *falſehearted* riches (which the *Evangeliſt* therefore ſtyles *Mammon of unrighteouſneſs*, only as ἄδικον is oppoſed to ἀληθινὸν, to *true durable wealth*) may yield thee more profit by the *profuſion*, than by the *poſſeſſion* (as *ſilver* doth by *melting*, than by continuing in the *wedge* or *bullion*, according to that of * *Clemens*, οὐχ ὁ ἔχων ἀλλ' ὁ μεταδιδοὺς πλούσιος, *the rich is he that diſtributes, not he which hath and poſſeſſeth*; and * *Lactantius*, *Divites ſunt, non qui divitias habent, ſed qui utuntur illis ad opera juſtitiæ, the rich are they, not which have riches, but uſe them to works of righteouſneſs*) purchaſe thee by being thus providently *laid out*, a revenue of *renown* here, and *glory* hereafter. You ſee then the *pedigree* and *genealogy* of *alms-giving*, how it came into the world; *Covetouſneſs* and *oppreſſion* and *rapine*, brought in *emptineſs*, and *beggery*, and *want*; then *Gods providence* and *goodneſs*, finding it in the world, reſolves to *continue* it there, to imploy the *treaſures*, and *exerciſe* the *charity* of others.

* *Pædag. l.3. c.6.*

* *L. de juſt. cap. de offic. viri juſti.*

Now for the *practice* of the world in this great affair, we cannot begin our *ſurvey* more properly, than from the *text*, there to behold *Gods* judgment, in this point, by the *rules* he hath given to be obſerved in this city of *God*, his *own* people of the *Jews*, whilſt they were managed by *God* himſelf. The *prieſthood* was the peculiar *lot* of *God*, and therefore may well be allowed the πρωτοκλισία, *feeding firſt* at *Gods feaſt*; And the *poor* next after them, were taken care of by *God* himſelf, *Lazarus*, as it were, in *Aarons*, as once in *Abrahams* boſom, next to the *prieſt* in the *temple*, as to the *Patriarch* in *heaven*; a *tithing* for the *prieſt*, and when this was done, *every third year*, a *tithing* for the *poor*: The withholding of the former was *ſacrilege*, and of the latter, *furtum interpretativum*, ſay the *Schools*, *interpretative theft*, and the *Caſuiſts* to the ſame purpoſe, that though our *goods be our own*, *jure proprietatis*, *by right of propriety*, yet *they are other mens*, *jure charitatis*, *by right of charity*; the *rich mans barn* is the *poor mans granary*; nay *murther* too, as we may conclude from the words of the *wiſe man*, the *poor mans bread* is his life (and that is ſometimes thy *dole*, on which his *life depends*) and then, as there it follows, he that deprives him of it (ſo doth the *unmerciful*, as well as the *thief*) is a murtherer. Nay farther, that *murther* one of the *deepeſt dye*, a *fratricidium*, like *Cains* of *Abel* his *brother*, and therefore as that is a *clamans de terra*, *crying for judment from the ground*, ſo hath this a *clamet ad Deum contra te*, *cry to God againſt thee*, *Deut.* 15.9. I will add, at leaſt ſo long as the *ſtate* of the *Jews* laſted, it was *ſacrilege* too. Shall we proceed then, and *ask*, when the ſtate of the *Jews* expired, did *alms-giving* expire with it? was *charity* abrogated with *ſacrifice*? turned out of the world for an *antiquated*, *aboliſh'd* rite, for a piece of *Judaiſm*? The *practice* of ſome *Chriſtians* would perſwade men ſo, that the *ſword* that *Chriſt* brought into the world, had *wounded charity* to the *heart*, that he had left no ſuch cuſtom behind him to the *Churches of God*, that *Chriſtianity* had clutch'd mens hands, and *frozen* their hearts into an ἀπολίθωσις, as *Arrian* calls it, *inverted* that miracle of *Chriſts*, *returned the children of Abraham into ſtones*. *Phyſicians* tell us of a *diſeaſe* converting the *womb* into a *firm ſtone*, and the ſtory in *Crollius* of a λιθοπαῖδιον, *a child of a perfect ſtony ſubſtance*, is aſſerted by many others. Now the *unhappineſs* of it is, that the *Hebrew* רחם that ſignifies a *womb*, by a little varying of the *punctation*, ſignifies *mercy* alſo, and *bowels* of *compaſſion*, whereupon *Hoſ.* 1.11. the *Sept.* inſtead of ἔλεος have put μήτρα, inſtead of *mercy*, a *womb*; and alas, the ſame *diſeaſe* hath fallen upon the רחם in that *other* ſenſe, the *bowels* of *mercy* in many *Chriſtians* are *petrified*, *tranſubſtantiate* into *ſtones*, pure *mine* and *quarry*, and ſo we *Miniſters*, *damnati ad metalla* (that old *Roman puniſhment*) *condemned* to *digg in thoſe mines*, and by all the daily pains of *preaching* and *exhortation*, able to bring forth nothing but ſuch λιθοπαιδία, *ſtones* inſtead of *bread*.

But I hope, my *brethren*, the *practice* of thoſe ſome, ſhall not be accepted as *authentick* evidence againſt *Chriſt*, to defame and diſhonour our moſt *glorious profeſſion*, whoſe very *ſtyle* is [*Brethren*] whoſe *livery* [*Charity*] and *Character* that *they love one another*. I know not how *unmerciful* and *hard-hearted* the *Chriſtian* world is now grown in its *declination*, as *covetouſneſs* is generally the vice of *old age*, I am ſure, 'twas open-handed enough, in its *youth*, witneſs that moſt *antient primitive Apoſtolical inſtitution* of the *Offertory* in the *Sacrament*, that which was ſo conſiderable a part of that holy *rite*, that it gave denomination to the *whole*, the *Euchariſt* ſtyled κοινωνία *communion*, diſtinctly, from this cuſtom of *bringing* every man out of his *ſtore*, and *communicating* to the *neceſſities* of the *Saints*, as it is 2 *Cor.* 8. 4. κοινωνία τῆς διακονίας εἰς τοὺς ἁγίους, *the communion*, or *fellowſhip* as we render it, more fully, *the communicativeneſs*, or *liberality of adminiſtring to the Saints*, and is therefore by us rendred *liberality*, 1 *Cor.* 16. 3. Many *excellent* obſervations might be preſented to you on this occaſion, neceſſary for the underſtanding many places in S. *Paul*, eſpecially of *c.* 11. of 1 *Cor.* but you will eaſily forgive me the ſparing this pains, in this place; Let it ſuffice that we find in that *chap.* that at thoſe *holy* meetings there was always a *table* furniſh'd out of the *bounty* of *communicants*, for a *common feaſt* unto all the *faithful*; the *rich* might have leave to bring *more* than his *poorer* brother, but not to take *place* by that *bounty*, not to pretend any *propriety* to what he had brought, which is the meaning of the ἴδιον δεῖπνον *every man his own ſupper*, and the προλαμβάνειν ἐν τῷ φαγεῖν, *taking precedence of others in eating*, the *rich* to *eat all*, and the *poor none*, one to be *hungry*, and the *other drunken*, the fault which he there found with the *Corinthians*; Nor did the cuſtom of *liberality*, annex'd to the *Sacrament* in thoſe days, *expire* or *vaniſh* with the *Apoſtles*; The *practice* rather increaſed, than *abated* among their ſucceſſors; Witneſs that προσφορὰ, or *oblation*, firſt of all the *fruits* of the *ſeaſon*, as an *offering* of *firſt-fruits*; afterwards only ἄρτος καὶ ποτήριον, *of bread and wine mingled with water*, which the *brethren* or *faithful*, i. e. in the *antient* ſtyle, the *Communicants* are ſaid to bring, and preſent at the *altar* or *table* of the *Lord*, for the furniſhing of the table with part, and refreſhing the *poor* with what was left. Theſe are the εἰσφοραὶ *oblations* in the * *Conſtitutions*, at leaſt *one* ſort of them, one being for the *Prieſt*, the *other* for the *poor*, and again, αἱ εἰς τοὺς δεομένους ἐντολαὶ, *the doing good to them that want*, the very word in S. *Paul*, ἐντολίας καὶ κοινωνίας, *to do good and communicate*, *Heb.* 13. 16. and ‖ τὰ εἰσφερόμενα ὑπὲρ προφάσεως παντὸν ἐκούσια, *voluntary oblations for the poor*; Theſe are contained under his *general* head of καρποφορίαι, *bringing of fruits*, of which he hath a * *Chapter* and ‖ κυριακαὶ συνεισφορίαι, *the Lords Offerings*, and * ἐλεημοσύνη, *alms* and other where ἐκούσια τοῖς πένησι χορηγούμενα, *voluntary gifts diſtributed to the poor*; And obſervable it is from thoſe, and other *ancient conſtitutions*, that 'twas a *puniſhment* for ſome men, uſed in the *Church*, not to receive them to the *Offertory*, who yet were not ſo great *malefactors*, as to be kept from ſome other *privileges* of *Chriſtians*; This was call'd, κοινωνία χωρὶς προσφορᾶς, *communicating without the Offertory*, frequently in the *Ancyrane* and *Nicene Councils*; and therefore *Epiphanius* having mentioned the *faults*, for which *offenders* were *excommunicated*, as πορνεία, μοιχεία, *fornication*, *adultery*, &c. he adds προσφορὰς λαμβάνει παρὰ τῶν ἐξ ἀδικούντων καὶ παρανομούντων, ἀλλὰ δικαίως ζώντων, *the Church receives not offerings from the injurious*, &c. but from *juſt livers*, noting that all but the δικαίως ζῶντες, *thoſe that live juſtly*, were interdicted the *priviledge* of *offering* or *giving* to the *Corban*. Thus in *Clemens* was not the oblation received from the *unjuſt publican*, *who exacted* παρὰ τὸ διαταγμένον, *above what was appointed*; and ſo for *executioners*, whoſe *oblation* being the *price of bloud*, was not ſuffered to come into the *Corban*, no more than the *thirty pieces* of *ſilver*, that *Judas* took to *betray Chriſt*, *Mat.* 27. 6. An *excellent* conſideration for us to meditate on, that the being excluded from the *Offertory*, being denied the *priviledge* of *giving alms* or being *bountiful* to the *poor*, went for a very *great puniſhment*; and ſo ſure, the *duty*, a ſpecial part of *piety* and *publick ſervice* of *God*. And therefore the *cuſtom* being either *neglected*, or *intermitted* at *Conſtantinople*, S. *Chryſoſtome* took care for the reſtoring it again, and thereupon made that *excellent oration* upon that *ſubject*, where from *antiquity* he proves the uſe of the *Offertory* on the *Lords* day, and mentions the *Corban*, or *treaſury* where 'twas wont to be put.

* *L.* 2. *c.* 55.
‖ *C.* 25.
* *L.* 7. *c.* 30.
‖ *Ib. c.* 29.
* *C.* 7.

I have been the more large on *this* particular, becauſe it hath in *all* ages been accounted a *prime* piece of *Chriſtianity*, (a ſpecial part of *divine worſhip* ſaith *Aquinas*) the obſervation of which is yet, thanks be to *God*, alive among us, eſpecially if that be true, which *Pamelius* cites out of *Honorius*, that inſtead of the antient oblation of *bread and wine*, the *offering* of *money* was by conſent received into the *Church*, in memory of the *pence* in *Judas* ſale. Only 'twere well, if we were a little more *alacrious*, and *exact* in the performance of the *duty*, and more care taken in the *diſtribution*; eſpecially, that that *notorious abuſe* of this moſt *Chriſtian* cuſtome, which they ſay (I hope unjuſtly) ſome part of this *city* is guilty of, in converting this *inheritance* of the *poor*, into a *feaſt* of *entertainment* for the *Officers* of the *Church*, may be *branded*, and baniſh'd out of *kenn*. It is yet but a ſin, which like ſome in *Ariſtotle*, hath never a *name*, had never yet the *honour* to be *forbidden*; if it ſhould chance to live to that *age*, thrive and prove fit for an ὀνομαθεσία the *impoſition* of a *name*, let me have the favour to *Chriſten* it, A *new-found ſacriledge*, a moſt *inhumane* at once, and *unchriſtian* profanation; And if you want an *embleme* for it, that *antient* piece of *Nathans* deſigning will ſerve the turn, the *rich man feaſting* on the *poor mans ewe lamb*, his *luxury* maintained by the others *bloud*. 'Twere an admirable work of *Eccleſiaſtick diſcipline*, ſome way or other to bring the *Corban* in ſuch favour with us, that it might prove a *bank* or *ſtorehouſe* in every *pariſh*, able to ſupply the wants of *all*; but much better, if we would fall in love with it our ſelves, as a way of binding up both the *tables* of the *Law* into *one volume*, of *miniſtring* both to *God* and *man*, by this one *mixt* act of *charity* and *piety*, of *mercy*, and of *ſacrifice*, and ſo, in the *wiſe* mans phraſe, *to lay up our riches in Gods ſtorehouſe*, without a *metaphor*. But if it pleaſe you not, that any body (though in the reſolution it be *Chriſt himſelf*) ſhould have the diſpoſal of your *alms*, as *charity* now adaies is a *pettiſh weariſh* thing, ready to *ſtartle*, and pick a *quarrel* with any thing that comes to meddle with it, then ſhall I not purſue this deſign any farther. So thou art *really*, and *ſincerely* affected to the ſetting out of the *third years tithing*, thou ſhalt have my leave to be thine *own Almoner*, have the *choice* of the *particular* way of *diſpoſing*, and *ordering* it thy ſelf. And yet *three* things there are, that I cannot chooſe but be ſo *pragmatical*, as to interpoſe in this buſineſs; 1. For the *quando*, *when*, this *tithe* ſhould be ſet out; Let it not be deferred, till the *Will* be a making, till *death* forces it out of our hands, and makes it a *non dat ſed projicit*, only a caſting over the *luding*, when the ſhip is ready to *ſink*; nor yet till our *coffers* be ready

ready to *run* over, till a full, *abundant* proviſion be made for all that belong to us, for that is to feed the *poor* like the *dogs*, only with the *orts* of the *childrens table*; but as other *tithes* are paid, juſt as the *increaſe* comes in, preſently after the whole *field* is reap'd, ſo muſt the *poor* mans *tithing* alſo; *ſet out*, I ſay, then, *dedicated* to that uſe, that we may have it by us at hand, told out ready, when the *owner* calls for it. 'Twas a thing that *Antoninus* recounts as matter of ſpecial *joy*, & that which he numbers amongſt the *felicities*, for which he was beholden to the *Gods*, that he was never ask'd of any, that he thought fit to give to, that he was anſwered by his *Almoner*, ὅτι οὐκ ἔσοι χρήματα ὅσα γένηται, *that there was not ſtore at hand to perform his will.* A moſt *joyous*, comfortable thing, in that *heathen Emperors* opinion, and yet that, that will hardly be attained to, unleſs we take ſome ſuch courſe as this mentioned *in terminis* by S. *Paul*, 1 *Cor.* 16. 2. *Upon the firſt day of the week let every one of you lay by him in ſtore as God hath proſpered him, that there be no gathering when I come*; *a weekly proviſion* laid in, and ready *in numerato* for this purpoſe, that you be never *ſurprized* on a *ſudden*, and ſo diſabled to perform this duty. 2. For the *quibus*, I would *anſwer*, To all, whom *Chriſt* hath made our *neighbours* and *brethren*; and I know not any, that are excluded from this *title*. But you would then think I were ſet to ſollicite againſt the *laws* of this *realm*, and plead the cauſe of the *idle* wandering *beggar*, that moſt ſavage, *barbarous* unchriſtian trade among us, ſet, a man would think, in the *ſtreets* by the *devil*, on purpoſe to *poſe*, and *tire*, and *nonplus* mens *charity*, to *diſhearten* and weary them out of this *Chriſtian* duty. No, we have a *countermand* from the *Apoſtle* againſt theſe ἀτακτήσαντας, *diſorderly walkers*, 2 *Theſ.* 3. 7. that if any *would not labour*, *neither ſhould he eat*, *v.* 10. the beſt *alms* for them, the ſeaſonableſt *proviſion* and *charity* to ſuch, is the careful execution of *laws* upon them, to ſet them every one ſingle in an *orb* to move in, by that means perhaps to teach them the skill in time to be *alms-givers* themſelves, at leaſt to become fit to be *receivers*; For ſuch, of all others, is the *fixt*, *ſtationary*, diligent *labouring poor man*, whoſe *motion* is like that of the *trembling ſphere*, not able to advance any conſiderable matter in a *whole* age, be they never ſo *reſtleſs*, whoſe *hands*, with all their *diligence*, cannot give *content* to the *mouth*, or yield any thing but *ſtones* many times, to the *poor child* that calls for *bread*. All that I ſhall interpoſe for the *quibus*, ſhall be this; that ſeeing a *do good to all*, is now ſent into the world by *Chriſt*, and that but little *reſtrained* in any *Chriſtian* Kingdom, by an *eſpecially to the houſhold of Saints*, (all *Chriſtians* being ſuch) and ſeeing again, no man hath *hands*, or *ſtore* to feed *every mouth* that gapes in a kingdom, or particularly in this *populous* city, we may do well to take that courſe that we uſe in compoſing other *difficulties*, *referatur ad ſortem*, let *the lot decide* the *main* of the *controverſie*, and reſerving ſomewhat for the *publick*, ſomewhat for the *ſtranger*, ſomewhat for *common calamities*, ſomewhat as 'twere for the *univerſal* motion of the *whole body*, ſomewhat for *excentricks*, let the place, whereon our *lot* hath caſt us, be the *principal orb* for our *charity* to move in, the ſpecial *dioceſs* for our *Viſitation*. And when that is done, and yet, as 'tis in the parable, there be ſtill *room*, ſtore left for *others* alſo, then to *inlarge*, as far as we can, round *about* us, as *motion* beginning at the *centre* diffuſes it ſelf uniformly, ſends out his *influence* and *ſhakes* every part to the *circumference*; and happy that man, who hath the *longeſt arm*, whoſe *charity* can thus reach *fartheſt*. The third thing is that my *text* obliges me to, the *how much* out of every mans *revenues* may go for *the poor mans due*, which brings me to the *ſecond* particular, the πόσον here mentioned in theſe words [*tithing all the tithes of thy increaſe the third year.*]

That there was a πόσον defin'd by *God* to the *Jews Charity*, a proportion for every man, not which they might not *exceed* (for there were other ways of *vent* for their *charity* mentioned, beſide this) but which no man was to go *under*, is manifeſt by the *text*, and *c.* 14. of this *book*; the *proportion* you ſee, a *tithe*, or *tenth part* of *all* the *increaſe*, not *yearly*, but only *every third year*, to raiſe a *bank*, as it were, for the *maintenance* of the *poor*, till that year came about again. This if we would diſſolve into a *yearly rate*, and ſo diſcern the *Jewiſh* πόσον more perfectly, it is *equivalent* to a *thirtieth* part *every* year; the *Jew* whoſe yearly revenue amounted to *thirty ſhekels*, was every *third year* to pay *three* of them to the *uſe* of the *poor*, that is in effect, *one* for every *year*, the *triennial tenth* being all one with an *annual thirtieth*: The account is clear, and no man but hath *Arithmetick* enough to conclude, that a *thirtieth* part is the *third* part of a tenth, and ſo a *tenth* every *third year*, is all one with a *thirtieth every year*. I ſhall inſiſt on this no farther, than to tell you that *Gods* judgment in this *affair* is worth obſerving, that *alms-giving* or *mercifulneſs* being a *dictate* of *nature*, but that like other ſuch *Laws*, given only in *general* terms, for the ὅτι, but not ſo as to deſcend to *particular* caſes; it pleaſed *God* to his people the *Jews*, to expreſs his *judgment* at *that* time, in *that* ſtate, for the πόσον, *how much* was by *Law* to be laid aſide for that uſe out of every ones *increaſe*.

Now if I ſhould preſs this *practice* of the *Jews* as matter of *obligation*, or *preſcription* to *Chriſtians*, that you are not in conſcience to do *leſs*, than the *Jews* were bound to do, every man to ſet apart a *thirtieth* of his *yearly* revenue, or *increaſe*, for the uſe of the *poor* brethren, I know not how you would take it; many would *ſtartle* at the news of the *doctrine*, many more when they came to the *practice* of it, many quarrels you would have againſt it; He that were *merciful* already, would think his *gift* would become a *debt*, his *bounty duty*, and ſo be *wrong'd* and *robb'd* of the *renown* of his *charity*, by this *doctrine*; and the *covetous*, that were not inclined to *giving* at all, would complain that this were a new kind of *ghoſtly ſtealth*, a way of *robbing* him out of the *pulpit*, of burthening his *conſcience*, and lightning his *bags*, and both joyn in the indictment of it for a *Judaical antiquated doctrine*, that hath nothing to do with *Chriſtians*. And therefore to do no more, than I ſhall *juſtifie* from the *principles* of the *Goſpel*; I ſhall confeſs unto you, that this *precept*, as it was given to the *Jews*, is not obliging unto *Chriſtians*, and therefore I have not told you it was, but only gave you to conſider, what *Gods judgment* was for the πόσον to his *own people*. Only by way of *application* to our ſelves, give me leave to add theſe *four* things which I deliver in as many *propoſitions*; 1. That *mercifulneſs*, or *charity* or *giving alms* is no part of the *Ceremonial Law*, which is properly *Judaiſm*, but of the *eternal* law of *reaſon* and *nature*, part of the *oath* or *Sacrament*, that is given us, when the *fiat homo* is firſt *pronounced* to us, a *ray* of *Gods mercifulneſs* infuſed into us, with our *humane* nature; in a word, that *mercifulneſs* is all one with *humanity*, a precept of the *nature*, the *God*, the *ſoul* we carry about with us. 2. That being ſo, it comes within the compaſs of thoſe *Laws*, that *Chriſt* came οὐ καταλῦσαι, ἀλλὰ πληρῶσαι, *not to deſtroy but to fulfil*, i.e. as the *Fathers* before S. *Auguſtin*, generally interpreted it, to *improve* it, ſet it *higher* than it was before, re-

quire more of *Chriſtians* than ever was exacted of the *Jews* or *heathens* by the *Law* of *Moſes* or of *Nature*. Thus * *Irenæus*, mentioning *Chriſts improvement* of the *Law*, *pro eo quod eſt, Non mœchaberis, nec concupiſcere præcepit, for, Thou ſhalt not commit adultery, thou ſhalt not look to luſt*, he adds, *pro eo quod eſt decumare, omnia quæ ſunt pauperibus dividere, inſtead of tithing* (this *third years tithing*) *thou ſhalt divide all thou haſt to the poor*, give them ſome *plentiful* part of it. And this, ſaith he, an *act* of *Chriſt, non ſolventis, ſed adimplentis, extendentis, dilatantis legem, not looſing, but filling up, extending, dilating the Law.* And * S. *Hierome*, on 2 *Cor.* 8. 20. *avoiding this that no man ſhould blame us*--- explains it thus, *leſt any ſhould ſay, how did Chriſt fill up or fulfil the Law, cùm videamus Chriſtianos non tantam eleemoſynam facere, quantam fieri in lege præceptum eſt, when we ſee Chriſtians not give ſo much alms, as was by the Law of Moſes preſcribed to be given.* 3. That there were among the *Jews two* ſorts of *mercifulneſs*, the *firſt* called literally *righteouſneſs*, and by the *Septuagint*, when it belongs to works of *mercy*, is rendred ſometimes δικαιοσύνη *righteouſneſs*, ſometimes ἐλεημοσύνη *mercy*; and this is that *mercifulneſs* that *Moſes's Law* required of the *Jews*, and ſo was part of their *righteouſneſs*, he was a *breaker* of the *Law*, that did neglect it, and ſo *opera juſtitiæ* in *Lactantius*, the *works* of *righteouſneſs*, meaning *works of charity*, by that *phraſe*, The *ſecond* was *mercy*, i.e. an *higher degree* of *charity*, rather *benignity*, *mercifulneſs*, being *full of good works*, and this was more than their *Law exacted*, and therefore was ſtyled *goodneſs*, as that was more than *righteouſneſs*. 4. That by force of the *ſecond propoſition*, and by the tenure of *Evangelical perfection*, that *Chriſt* commended to his *diſciples*, this *higheſt* degree of *mercifulneſs* among the *Jews* is now the *Chriſtians task*, and that, to him that will be *perfect*, yet in an *higher degree*, not only that *degree*, which the *Law* required of the *Jew*, a little *raiſed*, and *improved* by us, for that will be but the *Chriſtians righteouſneſs*, but even the *benignity* of the *Jews*, *abundance of mercy*, *improved* and *inlarged* by us alſo. And from theſe *premiſes* if I may in the name of *God* take boldneſs to infer my *concluſion*, it can be no other than this; That the *proportion* to be obſerved by the *Chriſtian alms-giver*, to ſpeak at the leaſt, muſt be more in any *reaſon* than the *thirtieth* part of his *revenue* or *increaſe*; The *thirtieth* is but *equivalent* to the *third years tithing* of the *Jews*, which was the *righteouſneſs*, that which they were bound to do by the *Law*, the *Phariſee*, did as much, and *Chriſt* tells us, that *except our righteouſneſs*, δικαιοσύνη ὑμῶν, *the very* word that ſignifies the *legal alms-giving* many times in the *Bible*, and who knows but it may do ſo here? of this there is no doubt, but it belongs to *charity*, or *duty* toward *men* in its latitude, of which *alms giving* is one moſt ſpecial *part*, and *except our righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, we ſhall in no wiſe enter into the kingdom of heaven*, the *text*, on which that *heavenly Goſpel-Sermon* was preach'd upon the *Mount*. If we have any deſign toward *Evangelical perfection*, toward the *Chriſtian* pitch, the *abundance* of *goodneſs* and *mercifulneſs*, as that is improved by *Chriſtianity*, then this *third years tithing* will prove but a *beggarly*, thin proportion, that, that a *Jew*, if he were a *religious* one, would have been *aſhamed* of. But be our aims never ſo *moderate*, if a *door-keepers* place will ſerve our turn, to be one of the *Nethinim*, of the *meaneſt rank* in the *kingdom of heaven*, yet ſtill we muſt *exceed* that proportion of the *Jews righteouſneſs*, their *third years tithe*, that they were *bound* to, or elſe we are ſtrangely miſtaken in *Chriſtianity*. I am unwilling to deſcend to the *arraigning* or *indicting*, or ſo much as *examining* any man here, for the *omiſſions* of his *former* life in this kind; my humble *lowlieſt* requeſt is, that you will do it your ſelves, and if either through *ignorance* you have not reckoned of it as a *duty*, or through deſire to *thrive* in the world, you have omitted to *practiſe* it heretofore, you will now at laſt at this inſtance, take it into your conſideration, and remember that there is ſuch a *thing*, as *charity*, (a *pale*, *wan*, *deſpiſed* creature) commended to *Chriſtians* by *Chriſt*, not to ſuffer it any longer to go for one of thoſe *Magicians Serpents*, which *faith*, like *Moſes's rod*, is appointed to *devour*; if it do, know this, that that *rod* is the verier *ſerpent* of the *two*; and for the *quickning* that reſolution in you, I ſhall proceed unto the *third* particular, the ὅτι δεῖ, to conſider it as a *duty*, and ſo to make an end of my *firſt* general.

In this *ſlothful*, but *confident* age of the world, 'twere admirably worth ones pains to inſtruct men, what duty is, now under the *Goſpel*; what the very word ſignifies in a *Chriſtian Nomenclature*. There are ſo many deſcants of *fantaſtical* brains on that plain ſong of the *Apoſtles*, *We are not under the law, but under grace*] that 'tis ſcarce agreed on among *Chriſtians*, what 'tis to be a *Chriſtian*, nothing more unreſolved, than what 'tis, that's now required under the *ſecond Covenant*, as neceſſary to *ſalvation*. One thinks that the *believing* all *fundamentals*, is the ἓν ἀναγκαῖον, the *only qualification* for a *Chriſtian*; and what hath *duty* to do with that? Another makes the *Goſpel* conſiſt all of *promiſes* of what ſhall be wrought in us, and on us by *Chriſt*; and ſo gives an *abſolute ſuperſedeas* for *duty*, as a *legal out-dated* thing, that is utterly *antiquated* by *grace*. *Another* contents himſelf with *purpoſes* and *reſolutions*, *thin*, *airy inclinations* to *duty*, and is utterly indifferent for any *performance*, doubts not but to paſs for a *Chriſtian*, as regenerate as S. *Paul*, when he wrote, *c.* 7. to the *Romans*, though he *never do the good that he reſolves*, *live and die carnal and captived and ſold under ſin*. A *fourth* diſſolves all to a *new-found faith*; A *full perſwaſion*, an *abſolute aſſurance*, that he is one of *Gods elect*, is abundantly ſufficient to *eſtate* himſelf in that number, a piece of *magick*, or *conjuring*, that will help any man to heaven, that will but *phanſie* it, *enrol* their names in the *book* of *life*, in thoſe *ſacred eternal diptycks*, by dreaming only that they are there already. Others there are, that ſeem kinder unto *duty*, are content to allow *Chriſt* ſome return of *performances* for all his *ſufferings*, yet you ſee in the *Goſpel*, 'tis in one but the *patience* of *hearing him preach*, A [*Lord thou haſt taught in our ſtreets*] we have heard ſo many *Sermons*, paſſes for a *ſufficient* pretenſion to *heaven*; in another, the *communicating* at his *table*; [*We have eat and drank in thy preſence*] a *ſufficient viaticum* for that long *journey*, a *charm*, or *amulet* againſt *fear* or *danger*; in a *third*, the *diligence* of a *bended knee*, or ſolemn *look* of *formal-outſide-worſhip*, muſt be taken in *commutation* for all other *duty*; and all this while *religion* is brought up in the *Gentlemans trade*, *good clothes* and *idleneſs*, or of the *Lillies of the field*, *veſtiri & non laborare*, to be *clothed* and not *labour*; *Duty* is too *mechanical* a thing, the *ſhop* or the *plough*, the *work* of *faith*, or *labour of love*, are things too *vile*, too *ſordid* for them to ſtoop to; heaven will be had without ſuch *ſollicitors*. Shall I inſtance in one particular more? That *Satan* may be ſure that *duty* ſhall never *reſcue* any *prey* out of his hands, one thing you may obſerve, that moſt men never come to *treat* with it, to look after, to conſider any ſuch thing, till indeed the *time comes that no man worketh*, till the *tokens be out upon them*, till the *cry comes*, *that the bridegroom is ready to enter*, that *judgment is at the door*, and then there is ſuch

* *L.* 4. *c.* 37.

* *Tom.* 8. *p.* 216. *A.*

running about for *oil*, as it 'twere for *extreme Unction*, and that a *Sacrament* to *confer* all *grace ex opere operato* on him, that hath ſcarce *life* enough to diſcern that he *received* it; the *ſoul* ſleeps in it's *tenement*, as long as its *leaſe* laſteth, and when 'tis *expired*, then it *rouſeth*, and makes as if 'twould get to work; the *Chriſtian* thinks not of action, of duty, of good works, of any thing, whilſt life and health laſteth, but then the ſummons of *death* wake him, and the *prayers* which he can repeat, while his *cloaths* are putting off, ſhall charm him, like *opium*, for a quiet ſleep. Thus doth a death-bed repentance, a death-bed charity, a parting with ſins and wealth, when we can hold them no longer, look as big in the *Calenders* of Saints, ſtand as ſolemnly and demurely in our *dipeycks*, as *judgment* and *mercy and faith*, that have *born the heat, and burthen of the day*; Our hearts are hardned, while it is to day, againſt all the invaſion of Law or Goſpel, judgments or mercies, threats or promiſes, all Chriſts methods and ſtratagems of grace, and juſt at the cloſe of the evening, the ſhutting in of night, we give out that the thunderbolt hath converted us, the feaver came with its fiery chariot, and hurried us up to heaven; *Surdus & mutus teſtamentum facit*, quite againſt *Juſtinians* rule; he that hath ſent out moſt of his ſenſes before him, and retains but the laſt glimmering of life, is allowed to make his Will and reverſe all former acts by that one final. Satan hath all the man hath to give, under hand and ſeal, all his life time, the ſpring eſpecially and verdure of his age, the *children paſs through the fire to Moloch*, and juſt as he is a dropping out of the world, he makes ſigns of cancelling that will, and by a dumb act of revocation, bequeaths his ſoul to God, and his Executor muſt ſee it paid among other Legacies, and all this paſſes for legal in the Court, and none of the *Canons* againſt the ancient *Clinici*, can be heard againſt them; The greateſt wound to duty, that ever yet it met with among Chriſtians. Thus do our vain phanſies, and vainer hopes joyn to ſupplant duty and good works, and diſmiſs them out of the Church: and if all or any of this be Orthodox Divinity; then ſure the duty of alms-giving will prove a ſuſpected phraſe, *hæretici characteris*, of an heretical ſtamp, and then I am fallen on a thankleſs argument, which yet I muſt not retract, or repent of, but in the name of God, and S. *Paul*, *in this way that theſe men call hereſie*, beſeech and conjure you to *worſhip the God of your Fathers*. For this purpoſe ſhall I make my addreſs to you in *Daniels* words, *Dan.* 4. 27. *Break off your ſins by righteouſneſs and your iniquities by ſhewing mercy to the poor*; righteouſneſs and mercy, the two degrees of alms-giving, that I told you; I hope that will not be ſuſpected, when he ſpeaks it. *Shall I tell you what duty is*, what is now required of a Chriſtian, and that in the Prophet *Micah*'s phraſe, *Mic.* 6. 8. *And now what doth the Lord thy God require of thee, but to do juſtice, and to love mercy, and to walk humbly with thy God?* juſtice and mercy, the two degrees of alms-giving again, that I told you of, and I hope it will not prove offenſive, when he ſpeaks it. Shall I tell you of a new religion, and yet that a pure one, and the ſame an old religion, and yet that an undefiled (for ſo the beloved diſciple calls this duty of charity a new Commandment, and an old Commandment, 1 *Joh.* 2.) it ſhall be in S. *James* his words, *Jam.* 1. 27. *Pure religion and undefiled before God and the Father is this, to viſit the fatherleſs and widow in their affliction, and to keep himſelf unſpotted from the world.* Shall I tell you in one word, that though heaven be given us freely, yet alms-giving is the conſideration mentioned in the conveyance, that men are acknowledged the *bleſſed of God*, and called to heaven, upon the performance of this duty; that although it pretend not to any merit either *ex congruo* or *condigno*, yet 'tis a duty moſt acceptable in the ſight of God; that alms-giving is mentioned, when aſſurance is left out, charity crown'd, when confidence is rejected? I love not to be either magiſterial or quarrelſom, but to ſpeak the words of truth and ſobriety, to learn, and if it be poſſible to *have peace with all men*; only give me leave to read you a few words, that S. *Matthew* tranſcribed from the mouth of Chriſt, *Mat.* 25. 35. *Then ſhall the King ſay to him on his right hand* (who ſhould the King be, but Chriſt himſelf?) *Come ye bleſſed of my Father, receive the Kingdom prepared for you from the foundation of the world. For I was an hungred and ye gave me meat.* Tell me in the name of truth and peace, who now were they, *for whom the Kingdom* was *prepared from the foundation of the world*, who were there the objects of that great *dooms-day* election, his *Venite benedicti*? If Chriſt do not tell you, neither do I, the Text is of age, let it ſpeak for it ſelf; *For I was an hungred and ye gave me meat.* If all this will juſtifie the doctrine, and make this Text Chriſtian, perſwade your judgments, that charity may be the Queen of heaven (*maxima autem harum charitas, the greateſt of theſe is charity*) without affront, or injury done to any other grace; I hope it will be ſeaſonable for your practice alſo, as it hath been for your meditation, become your hands as well as it doth now your ears.

And to infuſe ſome life, ſome alacriouſneſs into you, for that purpoſe, I ſhall deſcend to the more *ſenſitive, quickning, enlivening* part of this Text, the benefit ariſing from the performance of this duty, *Dicas coram Domino, then thou ſhalt*, or *mayeſt ſay before the Lord thy God.* And in that I promiſed you two things; 1. To ſhew you *in theſi*, that confidence or claiming any thing at Gods hands, muſt take its riſe from duty in performance. 2. *In hypotheſi*, to give you the connexion betwixt this confidence, and this performance, *claiming* of *temporal plenty* upon *giving of alms.*

1. *In theſi*; That *confidence*, or *claiming any* thing at *Gods hands* muſt take its *riſe* from *duty* in performance.

If there be any doubt of the truth of this, I ſhall give you but one ground of proof, which I think will be demonſtrative, and 'tis that, that will eaſily be underſtood, I am ſure; I hope, as eaſily conſented to; that all the promiſes of God, even of Chriſt in the *Goſpel*, are *conditional promiſes*, not *perſonal*, for the *Law* deſcends not to particular perſons (and in this the Goſpel is a *Law* too, νόμος πίστεως *the Law of faith*) nor abſolute, as that ſignifies irreſpective or excluſive of qualifications or demeanure, for that is all one with *perſonal*, and if either of thoſe were true, then ſhould Chriſt be what he renounces, a προσωπολήπτης an accepter of perſons and individual Entities, and ſo the mercies of heaven, belong to *Saul* the Perſecutor, as truly as *Paul* the Apoſtle, *Saul* the injurious, as *Paul* the abundant labourer, *Saul* the blaſphemer, as *Paul* the Martyr: It remains then, that they be *conditional promiſes*, and ſo they are explicitly, for the moſt part the *condition*, named, and *ſpecified*, 2 *Cor.* 6. 17. *Come out and be you ſeparate, and touch not the unholy thing*; a *the condition* you ſee ſet foremoſt in the *Indenture*, and then, *I will receive you*--- and therefore moſt logically infers the Apoſtle, in the next words the beginning of c. 7. *Having therefore theſe promiſes, let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God.* Had the Promiſes been of any other ſort, but the ἐπαγγελίαι ταῦται, theſe,

i.e. con-

i. e. *conditional* Promiſes, the Apoſtles illation of ſo much duty cleanſing and perfecting, had been utterly unconcluſive, if not impertinent. So *Rom.* 8. 28. *All things work together for good*; to whom? *to them that love God, κατὰ πρόθεσιν κλητοῖς οὖσι, to them that are called according to purpoſe*, the word [*called*] a noun in that place, not a participle, noting a real, not only intentional paſſion, thoſe that are wrought upon by Gods call, and are now in the catalogue of the ἀγαπῶντες τὸν θεὸν, *the lovers of God*, and that is the condition in the ſubject; and then, to them that are thus qualified, belongs that chain of mercies, *predeſtination*, vocation to a conformity with Chriſt, *juſtification*, *glorification*, immediately enſuing. You ſee the proof of my ground by a taſte or two. Now what condition this is, that is thus prefix'd to Goſpel-promiſes, that is not obſcure neither; Not abſolute exact, never ſinning, perfect obedience, that was the condition of the firſt covenant, made in paradiſe, when there was ability to perform it; but a condition proportioned to our ſtate, ſincerity in lieu of perfection, repentance in exchange for innocence, evangelical inſtead of legal righteouſneſs, believing in the heart, *i. e.* cordial obedience to the whole Law of Chriſt, impartial without hypocriſie or indulgence in any known ſin, perſevering and conſtant without Apoſtaſie, or final defection, and at laſt, humble without boaſting. If you will come yet nearer to a full ſight of it, ſometimes regeneration or new life is ſaid to be the condition, *Except you be born again you can in no wiſe enter. Neither circumciſion nor uncircumciſion, but a new creature.* Sometimes holineſs, without which *nemo Deum, no man ſhall ſee the Lord*: Sometimes repentance in groſs, *nay but except you repent*; ſometimes in retail, repentance divided into its parts, *he that confeſſeth and forſaketh ſhall have mercy*; ſometimes repentance alone, *but now commands all men every where to repent*, as if all duty were contained in that; ſometimes in conjunction with faith, *repent you and believe the Goſpel*, ſometimes faith, ſometimes love, ſometimes ſelf-denial, ſometimes mercifulneſs, ſometimes hope, but that an ἐλπὶς αὕτη, *a this hope*] that ſets us a purifying; every one of theſe, when you meet them ſingle, goes for the only neceſſary, the adequate condition of the Goſpel, to teach you to take them up all, as you find them, leave never an one neglected, or deſpiſed, leſt that be the betraying of all the reſt, but make up one jewel of theſe ſo many leſſer gems, one body of theſe ſo many limbs, one *recipe* compounded of ſo many ingredients, which you may ſuperſcribe καθολικὸν, *Catholicon*, or the *whole duty of man*. From this general propoſition, without the aid of any aſſumption, we may conclude demonſtratively enough, promiſes of the Goſpel are conditional promiſes, therefore all confidence muſt take riſe from duty. Duty is the performance of that condition, and to be confident without that, is to conclude without promiſes, and conſequently to claim juſtification, or pardon of ſins, before ſanctification be begun in the heart, to challenge right to heaven, before repentance be rooted on earth, to make faith the firſt grace, and yet define that, aſſurance of ſalvation, to apply the merits of Chriſt to our ſelves the firſt thing we do, and reckon of *charity*, *good works*, *duty*, as fruits and effects, to be produced at leiſure, when that faith comes to virility and ſtrength of fructifying; what is all or any of this, but to charge God of perjury, to tell him that impenitents have right to heaven, which he ſwears have not, or to forge a new *leaſe* of heaven, and put it upon Chriſt? the calmeſt ſtyle I can ſpeak in, is, that it is the believing of a lie, and ſo not faith, but folly, an eaſie cheatableneſs of heart, and not confidence but preſumption. Hope a man may, without actual performance of duty, becauſe he may amend hereafter, though he do not now, and ſo that poſſibility and that futurity may be ground of hope; but then this hope muſt ſet us preſently upon performance, *He that hath this hope, purifies himſelf*, or elſe it is not *that grace of hope*, but an ἀνδάδεια, a youthful daringneſs of ſoul, a tumour, a diſeaſe, a tympany of hope, and if it ſwell farther than it purge, if it put on confidence before holineſs, this hope may be interpreted deſperation, an hope that maketh aſhamed, an utter deſtitution of that hope which muſt beſtead a Chriſtian. O let us be ſure then, our confidence, our claims to heaven, improve not above their proportion, that we preſerve this ſymmetry of the parts of grace; that our hope be but commenſurate to our ſincerity, our daringneſs to our duty. A double confidence there is, *pro ſtatu*, and *Abſolute*; *pro ſtatu*, when upon ſurvey of my preſent conſtitution of ſoul, I claim right in Chriſts promiſes for the preſent, and doubt not but I ſhall be bleſs'd, if I be *found ſo doing*: *Abſolute*, when at the end of life, and ſhutting in of the day, I am able to make up my reckonings with S. *Paul*, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith*; *henceforth there is laid up for me a crown of righteouſneſs*, a crown of felicity. I have done what I had to do, and now λοιπὸν ἀπόκειταί, there is nothing behind but to receive my pay.

I have been too long upon the general conſideration of the connexion between confidence and duty; if it were an extravagance, I hope 'twas a pardonable one; I deſcend with ſpeed to the *hypotheſis*, the connexion betwixt this confidence and this performance, claiming of temporal plenty upon giving of alms, my laſt particular. And that I ſhall give you clearly in this one propoſition; That alms-giving or mercifulneſs was never the waſting or leſſening of any mans eſtate to himſelf or his poſterity, but rather the increaſing of it. If I have delivered a new doctrine, that will not preſently be believed, an *unuſquiſq; non poteſt capere*, ſuch as every auditor will not conſent to, I doubt not but there be plain texts of Scripture, more than one, which will aſſure any Chriſtian of the truth of it. Conſider them at your leiſure, *Pſal.* 41. 1, 2. *Pſ.* 112. all to this purpoſe, *Pro.* 11. 25. & 12. 9. & 19. 17. and 28. 27. Add to theſe the words of *Chriſt*, *Mar.* 10. 30. which though more generally delivered of any kind of parting with poſſeſſions for Chriſts ſake, are applied by S. *Hier.* to the words of *Solomon*, *Pro.* 11. 24. *There is that ſcattereth and yet increaſeth*, *quia centuplum accipient in hoc tempore*, *becauſe*, ſaith he, *they receive an hundred fold in this world*. And that no man may have any ſcruple to interpoſe, 'tis ſet in as large, and comprehenſive a ſtyle, as the art, or covetous, ſcrupulous wit of man could contrive for his own ſecurity. *There is no man who ſhall not----*

Tom. p. 88.

All which being put together, muſt (to my underſtanding) make it as clear to any that acknowledges theſe for *Scripture*, as if the בת קול *daughter of voice* were come back into the world again, and God ſhould call to a man out of heaven by name, bid him relieve that poor man, and he ſhould never be the poorer for it. 'Tis not now to be expected of me in conſcience, having produced this kind of proof, the expreſs texts of Scripture, to add any ſecond to it. I might elſe farther evidence it from examples, not ſuch as *Moſcus*'s λειμωνάριον will furniſh you with, for I know not of what authority they are; nor yet from S. *Hieroms* obſervation, who is ſaid to have turned over hiſtories on purpoſe, and never found any mer-

merciful man, which met not with ſome ſignal bleſſing in this world, as the reward of that vertue; but even by *appealing* to your ſelves, and challenging any man here preſent, to bring but one inſtance of a *prudent alms-giver*, that hath *yearly* or *weekly* conſecrated ſome *conſiderable* part of his *revenue* or *increaſe* to that uſe, and can ſay that ever he found any *real* miſs of that, any more than of the *blood* let out in a *pleuriſie*; nay, if he have done it *conſtantly*, and *ſincerely* from the *one true principle*, *compliance* with the *command* and *example* of *God*, let him ſpeak his *conſcience*, if he do not think, that all the reſt hath *thrived* the better for that, as *Phlebotomy* hath *ſaved* many mens *lives*, *letting* out ſome *ounces* of *blood*, been the *ſecuring* of the whole *maſs*, that it hath had a *ſecret*, *bleſſing influence*, a *vital*, *auſpicious infection* upon the *remainder*, by this *act* of *conſecrating* our *eſtates*, intitling *God* to the *fence*, and *ſafeguard* of them, as of his *temples*, and *altars*, that *thieves*, and *oppreſſors*, and *devils*, conceive a reverence due to them, and a kind of *ſacrilege* to *approach*, or *purloin* from them, as they that put the *crown* into their *intail*, do thereby ſecure it to the *right heir*, that it can never be *cut off*. The *poor widow* of *Sarepta*, what a *ſtrange trial* made ſhe of this *truth*? When the *laſt of her ſtore* was fetch'd out to make the *funeral* feaſt for *her ſelf* and *family*, that they *might eat and dy*, that very *laſt cake*, that *all* that was left, ſhe gives to *Elijah* in his *diſtreſs*, and this is ſo far from *ruining* her, that it brought a *bleſſing* on her *barrel* and her *cruſe*, that ſhe and all hers were not *able to exhauſt*; I might add the *poor widow* in the *Goſpel*, that, if we ſhall disbelieve *Chriſt* himſelf, *caſt in all that ſhe had into the Corban, even her whole ſubſtance*; the *Chriſtians*, that *ſold all and laid it at the Apoſtles feet*, and yet we never read of any of theſe, that brought himſelf to *diſtreſs* by this means. But theſe are *ex abundanti*, more than is required for the *vouching* of my *preſent propoſition*, and of a *higher ſtrain*, than what I deſign for your *imitation*.

'Tis time that I begin to *retire*, and *wind* up with ſome *application*, which you cannot imagine ſhould be any other, after all this *preparation*, but a *Go and do thou likewiſe*. And if you can but *believe* this one thing, that I have brought many *witneſſes* from heaven to *teſtifie*, that *your goodneſs* ſhall not *impair* your *plenty*, that your *ſtore* ſhall never be *leſſened* by ſo *giving*, I doubt not but you will be as *forward* to *go*, as any man to have you. The only *holdback* is the *affection* and *paſſionate love*, that we bear to our *wealth*, that *luſt*, or *ſenſuality* of the *eye*, as the *Apoſtle* calls it. 'Tis ordinarily obſerved of *young men* and *diſſolute*, that they have many times a great *aptneſs* and *ingenioufneſs*, and withal *patience* to any *ſpeculative* knowledge, the *Mathematicks*, or any ſuch the abſtruſeſt ſtudies, but for *moral precepts*, rules of *good life*, they will not be *digeſted*; And, my brethren, give me leave to tell you in the *ſpirit* of *meekneſs*, that the like, in another reſpect, is obſerved of this *auditory*, any thing wherein their *wealth* is not concerned, is moſt readily *entertained*, none more *attentive*, *ingenious* auditors; but when their *profit* is *intrench'd* on, their *beloved golden Idol* (of which I may ſay with *Moſes*, *O this people have committed a great ſin, made them Gods of gold*) when this, I ſay, begins to be in *danger*, as the *ſilver ſhrines* at S. *Pauls preaching*, *Acts* 19. then, as it follows in that place, the *whole city is filled with confuſion*: like that *young man* in the *Goſpel*, that would do any thing that *Chriſt would* require, *Good Maſter, what ſhall I do to inherit eternal life!* So far as that *Jeſus loved him*, when he *beheld him*; yet when *Chriſt* proceeds to the ἕν σοὶ ὑστερεῖ, *one thing is wanting to thee, go ſell, give to the poor*, then follows the συγνάσας, and λυπούμενος, *he went away ſad and ſorrowful*, *ſighing* and *groaning*, as if he had been to part with *blood* and *bowels*; And this is the ground of *Chriſts* moſt conſiderable obſervation, πῶς δύσκολον, *how hard* (and πῶς ἀδύνατον, *how impoſſible*) *is it for a rich man to enter the Kingdom of heaven*, for a *worldly-minded man* to be a *Chriſtian*? Could you but reduce into order this one mighty *exorbitant* humour, purge out this χολὴν πικρίας, as S. *Peter* calls it, this *over-flowing of the gall*, this *choler* and *bitterneſs*, that lies *cak'd* upon the *ſoul*, that σύνδεσμος ἀδικίας, as he goes on, in the *aggravating* of *covetouſneſs*, we Engliſh it *band of iniquity*, but it ſignifies a *complication* of *wickedneſs* bound up all in *one volume*, mingled into *one hypoſtaſis*, this *legion* of *earthly devils*, that come out of the *tombes* to enter into thee, and there continue *crying and cutting thee with ſtones*; I ſhould then proceed with ſome *heart* and ſpirit; and tell you that, that every man knows but ſuch *demoniacks*, that *alms-giving* is in it ſelf a thing, that any man living, if he have but the *reliques* of *unregenerate nature*, and the notion of a *Deity* about him, would take *pleaſure* in it, were he but ſatisfied of this one *ſcruple*, that 'twould not *hinder* his *thriving* in this world. *'Tis more bleſſed to give than to receive*, is the *Apophthegme* of S. *Paul* quoted from *Chriſt*, though it be not *rehearſed* in the *Goſpel*, and **Clemens* hath turned it into a *maxim*, μετάδοσις μακάριον, ὑ κτῆσις δυκλία, *'tis giving, not poſſeſſing that ſignifies a man to be happy*; and this *happineſs* the *higheſt*, & moſt *divine* ſort of *happineſs*, *'tis a bleſſed thing to give*. And of the *ſame* inclination in the *worſt* of you, I will no more *doubt*, than I do of your being men, of your having *humane* ſouls about you, could you be but *fortified* againſt this *one terror*, were but this *one trembling ſpirit exorciſed*, and *caſt out*, this apprehenſion of *impairing* your *eſtates* by that means: Now of this, an *ordinary Jew* makes ſo little *doubt*, meerly upon *authority* of the *places* of the *Old Teſt.* which I cited, that he may read thee a *lecture* of *faith* in this particular. *Paulus Fagius* aſſures me of the *modern Jews*, who have not been obſerved to be *over-liberal*; that they ſtill obſerve the *payment* of the *poor mans tithe*, meerly out of deſign to *inrich* themſelves by that *means*, and tells us of a *Proverb* of **Rabbi Akiba*, מעשרות סיג לעושר *tithes are the hedges to our riches*, and on the *contrary*, * that there be *ſeven* kinds of *judgments* that *come upon the world* for *ſeven prevarications*, and the *firſt* is *famine* upon *not tithing*, and the *ſecond* again, *another* kind of *famine* upon *another not tithing*, and that *ſecond* plainly belongs to the *poor mans tithing*, when (as it * follows) *ſome are full, and others are famiſh'd*, and the *third* is a *plague* upon *not obeying the Law concerning the fruits of the Sabbatical year*, which you know, were to be *left to the poor*. And again, that there are *four ſeaſons*, wherein the *plague* was wont to *rage* eſpecially, in the *fourth year* upon the *non-payment* of the *poor mans tithe the third year*, on the *ſeventh*, upon the like default in the *ſixth*, in the *end* of the *ſeventh*, upon default concerning the *ſeventh years fruits*, that were to be *free* and *common*, and the *laſt yearly*, in the *cloſe* of the *feaſt* of *tabernacles*, upon the *robbing of the poor of thoſe gifts that at that time were left unto them*, the * *gleanings* of the *harveſt*, and *vintage*, the *corners* of the *field*, the *fallings*, &c. Add to this, one place more of *Rabbi* * *Bechai*, Though, ſaith he, it be *unlawful to prove* or *tempt the Lord*, for man muſt not ſay, *I will perform ſuch a commandment, to the end I may proſper in riches*, yet *Mal.* 3. 10. and *Prov.* 3. 10. *there is an exception for payment of tithes and works of mercy*, intimating that on the *performance* of this *duty*, we may *expect* even *miracles* to *make us rich*, and ſet to that performance, on *contemplation* and *confi-*

* *Ped. l.* 3. *c.* 6.

* *Perk. Avot. c.* 3. *p.* 56.
* *Ib. c.* 5.

* *P.* 205.

* *P.* 109, 110.
* *In Deut.* 26.

confidence of that *promiſe*. And 'tis *ſtrange*, that we *Chriſtians*, ſhould find more *difficulty* in believing this, than the *griping reprobated Jews*; *ſtrange*, that all thoſe *books* of *Scripture* ſhould be grown *Apocryphal*, juſt ſince the minute, that I cited thoſe *teſtimonies* out of them. This I am reſolved on, 'tis *want* of *belief*, and nothing elſe, that keeps men from the *practice* of *this duty*, whatſoever 'tis in *other* ſins, we may *believe* aright, and yet do *contrary* (our *underſtanding* hath not ſuch a *controuling* power over the *Will* as ſome imagine) yet in this particular, this cannot be pretended; Could this one *mountain* be *removed*, the *leſſening* of our *wealth*, that *alms-giving* is accuſed of, could this one *ſcandal* to *fleſh* and *blood* be kick'd out of the way, there is no other *devil* would take the *unmerciful* mans *part*, no *other temptation* moleſt the *alms-giver*. And how *unjuſt* a thing this is, how *quite contrary* to the *practice* at all *other* Sermons, I appeal to your ſelves. At *other* times, the *doctrine* raiſed from any *Scripture* is *eaſily digeſted*, but all the *demurr* is about the *practical* inference; but here, when all is done, the *truth* of the *doctrine* ſtill [*that we ſhall not be the poorer for alms-giving*] is that, that can never go down with us, lyes ſtill *crude unconcocted* in our ſtomachs; A ſtrange *prepoſſeſſion* of *worldly hearts*, a *petitio principii*, that no *artiſt* would *indure* from us. I muſt not be ſo *unchriſtian*, whatſoever you mean to be, as to think there is need of any farther *demonſtration* of it, after ſo many *plain* places of *Scripture* have been produced; Let me only tell you, that you have no more *evidence* for the *truth* of *Chriſts coming* into the *world*, for all the *fundamentals* of your *faith*, on which you are content your *ſalvation* ſhould depend, than ſuch as I have given you for your *ſecurity* in this point. Do not now make a mockery at this *doctrine*, and either with the *Jew* in *Cedrenus*, or the *Chriſtian* in *Palladius*, *throw away* all you have, at one *largeſs*, to ſee whether *God* will *gather* it up for you again; but ſet ſoberly, and *ſolemnly* about the duty, in the fear of *God*, and *compliance* with his *will*, and in *bowels* of *compaſſion* to thy *poor brethren*, that ſtand in need of thy *comfort*, thoſe *Emeralds* and *Jacinths*, that * *Macarius* perſwaded the *rich virgin* to lay out her *wealth* upon; and this out of no other *inſidious* or *vain-glorious*, but the *one*, *pure*, *Chriſtian* forementioned *deſign*, and put it to the *venture*, if *God*, ever ſuffer thee to *want*, what thou haſt thus *beſtowed*. * *Dorotheus* hath excellently ſtated this, διδασκαλ. *There are*, ſaith he, *that give alms*, διὰ τὸ εὐλογηθῆναι τὸ χωρίον, *that their farms may proſper*, ᾧ ὁ θεὸς εὐλογεῖ τὸ χωρίον, *and God bleſſeth and proſpers their farms*; *There be that do it for the good ſucceſs of their voyage*, *and God proſpers their voyage*; *ſome for their children*, *and God preſerves their children*; *yea*, *and ſome to get praiſe*, *and God affords them that*; *and fruſtrates none in the merchandiſe he deſign'd to traffick for*, *but gives every one that which he aimed at in this liberality*. But then, *all theſe traffickers muſt not be ſo unconſtionable*, *as to look for any arrear of farther reward*, when they are thus *paid at preſent*, *they muſt remember* ὅτι ἐν ἑαυτοῖς παρὰ τῷ θεῷ, *they have no depoſitum behind laid up with God for them*, *and therefore it is neceſſary for a Chriſtian to propoſe to himſelf more ingenuous deſigns to do what he doth in obedience to*, *and out of a pure love of God*, *and then there is more than all theſe*, *even a kingdom prepared for him*, *Matt.* 25.

* *Pallad. Hiſt. Lauſ. c.* 5.

* *Bib. Pa. Græ. vol.* 2. *p.* 837. *E.*

I muſt draw to a *concluſion*, and I cannot do it more *ſeaſonably*, more to *recapitulate*, and inforce all that hath been ſaid, than in the words of *Malachy*, *c.* 3. 10. *Bring you all the tithes into the ſtorehouſe*, (no doubt but this comprehends the *duty* in the *text*, the *compleveris anno tertio*, the *poor mans tithing*) *that there may be meat in my houſe*, *and prove me now herewith*, *ſaith the Lord of hoſts*, *if I will not open you the windows of heaven*, *and pour you out a bleſſing*, *that there ſhall not be room enough to receive it*. If this will not *open* the *miſers* hand, *unſhrivel* the *worldlings* heart, I cannot invent an *engine cunning*, or *ſtrong* enough to do it. Thou that haſt *tired* and *haraſs'd* out thy *ſpirits*, in an *improſperous*, ſucceſſleſs purſuit of *riches*, digged and *drudged* in the *mines*, thy *ſoul* as well as thou, and all the *production* of thy *patience*, and *induſtry* crumbled and *mouldered* away betwixt thy fingers; thou that wouldeſt fain be rich, and canſt not get *Plutus* to be ſo kind to thee, art willing to give *Satan* his own asking, thy *proſtraveris*, for his *totum hoc*, to go *down to hell* for that *merchandiſe*, and yet art not able to *compaſs* it; let me direct thee to a more probable courſe of obtaining thy deſigns, to a more *thriving* trade, a more *ſucceſsful* voyage; not all the devotions thou daily numbreſt to the *Devil*, or *good fortune*, not all the *inventions*, and *engines*, and ſtratagems of *covetouſneſs* managed by the moſt practiſed worldling, can ever tend ſo much to the *ſecuring* thee of *abundance* in this life, as this one *compleveris* of the *text*, the *payment* of the *poor mans tithing*. And then, ſuffer thy ſelf for once to be *diſabuſed*, give over the *worldlings* way, with a *hâc non ſucceſſit*, reform this error of good husbandry, this miſtake of frugality, this hereſie of the worldling and come to this *new Enſurers office*, erected by *God* himſelf, *prove and try if God do not open thee the windows of heaven*--- Shall I add for the *concluſion* of all, the mention of that *poor*, *unconſidered merchandiſe*, the *treaſures* of *heaven*, after all this *wealth* is at an end, the *riches* of the *cœleſtial paradiſe*, which like that other of *Eden* is the poſing of *Geographers*, *pars globi incognita*, *undiſcovered* yet to the *worldlings* heart. Methinks there ſhould be no hurt in that, if ſuch friends may be made of this *Mammon of unrighteouſneſs*, this *falſehearted*, *unfaithful wealth* of yours, that *when you fail*, *they may receive you into everlaſting habitations*, ſure this may be allowed to joyn with *other* motives to the performance of a *well-taſted*, *wholſom* duty. In a word, if *earth* and *heaven* combined together, be worth conſidering, the *poſſeſſion* of the *one*, and *reverſion* of the *other*, *abundance* and *affluence* here, the *yearly* wages of *alms-giving*, and *joys* and *eternity* hereafter, the *final* reward of *alms-giving*, a *preſent coronet*, and a *future crown*, a *Canaan* below, and a *Jeruſalem* above, if the *conjunction* of theſe *two* may have ſo much *influence* on your hearts, as in *contemplation* of them to ſet you about the motion, that *nature* it ſelf inclines you to, and neither *world* nor *fleſh* have any manner *of quarrel* to feign againſt it; then may I hope that I have not preach'd in vain, that what I have now only, as a *precentor*, *begun* to you, the *whole chorus* will anſwer in the *counterpart*, what hath been now proclaimed to your *ears*, be *echoed* back again by your *hearts*, and *lives*, and the veryeſt *ſtone* in the *temple* take up its part, the *hardeſt*, *impenetrableſt*, *unmercifulleſt* heart joyn in the ἀμοιβαῖον.

And this ſhall be the *ſumm* not only of my *exhortation*, but my prayer, That that *God of mercies* will *open* your *eyes* firſt, and then your *hearts* to the *acknowledgement*, and *practice* of this duty, direct your *hands* in the *husbanding* that *treaſure* intruſted to them, that *mercy* being added to your *zeal*, *Charity* to your *devotion*, your *goodneſs* may *ſhine* as well as *burn*, that *men may ſee*, *and taſte your good works*, *glorifie God* for you here, and you *receive* your *crown of glory* from *God* hereafter.

THE END.

XIX

SERMONS

PREACHED

On Several Occaſions

BY THE

REVEREND and LEARNED

Henry Hammond, D.D.

How ſhall they hear, without a Preacher? And how ſhall they Preach, except they be ſent? Rom. x. 14, 15.

Go ye into all the World, and preach the Goſpel to every creature. St. Mark xvi. 15.

LONDON,

Printed for RICHARD ROYSTON, Bookſeller to the KING's moſt Sacred MAJESTY; and *Richard Davis*, Bookſeller in OXFORD. MDCLXXXIV.

XIX

SERMONS

PREACHED

On Several Occasions

BY THE

REVEREND Mr. HARRIS

Henry Hammond, D.D.

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SERMON I.

EZEK. XVI. 30.

The Work of an imperious Whoriſh Woman.

NOT to chill your ears by keeping you long at the doors; not to detain you one minute with a cold unprofitable *Preface*: This *Chapter* is the exacteſt Hiſtory of the *Spiritual eſtate* of the *Jews*, *i. e. The elect of God*, and the powerfulleſt exprobration of their ſins, that all the Writings under *Heaven* can preſent to our eyes. From the firſt time I could think I underſtood any part of it, I have been confident, that never any thing was ſet down more rhetorically, never more πάθος and ὕψος, more *affection* and *ſublimity of ſpeech*, ever concurred in any one writing of this quantity, either *ſacred* or *profane*. 'Twere a work for the ſolidſt Artiſt to obſerve diſtinctly every part of *Logick* and *Rhetorick* that lies concealed in this one *Chapter*, and yet there is enough in the ſurface and outward dreſs of it, to affect the meaneſt underſtanding that will but read it. For our preſent purpoſe it will ſuffice to have obſerv'd, 1. That the *natural* ſinful *eſtate* of the *Jews*, being premiſed in the five firſt Verſes; 2. The *calling* of them in this *condition*, in their *pollutions*, in their *blood*, and beſtowing all manner of *ſpiritual ornaments* upon them, following in the next ten Verſes; the remainder is moſtwhat ſpent in the *upbraiding* and *aggravating* their *ſins* to them, in a moſt elevated *ſtrain* of reproof; and the ἀκμὴ or *higheſt pitch* of it, is in the words of my Text, *The work of an imperious Whoriſh Woman.*

For the handling of which words, I firſt beg two *poſtulata* to be granted and ſuppoſed, before my diſcourſe, becauſe I would not trouble you to hear them proved.

I. That the *elect* choſen people of *God*, the *Jews*, were *degenerate* into heathen, deſperate, devilliſh ſinners.

II. That what is *literally* ſpoken in *aggravation* of the *Jews* ſin, is as fully *applicable* to any other *ſinful people*, with whom *God* hath entred *Covenant*, as he did with the *Jews*.

And then the ſubject of my preſent diſcourſe, ſhall be this, That *Indulgence* to ſin, in a *Chriſtian*, is the *Work of an imperious Whoriſh Woman*. And that, 1. Of a *Woman*, noting a great deal of weakneſs; and that not *ſimple natural* weakneſs, through a privation of all ſtrength, but an acquired, ſluggiſh weakneſs, by effeminate neglecting to make uſe of it. 2. Of a *Whore*, noting *unfaithfulneſs* and *falſeneſs* to the *Husband*. 3. Of an *imperious Whore*, noting *inſolency* and an *high pitch* of *contempt*.

And of theſe, briefly and plainly; not to increaſe your knowledge, but to enliven and inflame the practical part of your ſouls; not to inrich your brains with new ſtore, but to ſink that which you have already, down into your hearts.

And firſt of the firſt, That *Indulgence to ſin*, in a *Chriſtian*, is the work of a *Woman*; an effect and argument of an infinite deal of weakneſs, together with the nature and grounds of that weakneſs; *The work*, &c.

And this very thing, that it may be the more heeded, is emphatically noted three ſeveral times in this one Verſe. 1. *The work of a Woman*, in my Text, a poor, cowardly, puſillanimous part that any body elſe, any one that had but the leaſt ſpark of valor or manhood in him, would ſcorn to be guilty of, an argument of one that hath ſuffered all his parts and gifts to lie *ſluggiſh* and *unprofitable*, and at laſt, even quite periſhed by diſuſing. As the weakneſs of Women, below Men, proceeds not only from their *conſtitution* and *temper*, but from their *courſe of life*; not from want of *natural ſtrength*, but of civil *manlike* exerciſe, which might ſtir up and diſcipline, and ripen that ſtrength they have: For if their education were as warlike, and their ſtrength by valiant undertaking, ſo ſet out; *Virago*'s and *Amazons*, would be well-nigh as ordinary as Soldiers. And ſo will the compariſon hold of thoſe womaniſh, ſluggiſh, abuſers of Gods graces. Then in the firſt words of this Verſe, *How weak is thy heart?*] noting it to be a degree of weakneſs below ordinary; as we call one a *weak man*, that hath done any thing raſhly or unadvifedly, which, if he had but thought on, he could never have been ſo *ſottiſh*, his ordinary reaſon would have prompted him to ſafer counſels. In brief, Any frequent, indiſcreet actions, argue a *weak fellow*: Not that he wants ſtrength of diſcretion to do better, but that he makes no uſe of it in his actions. Thirdly, *How weak is thy heart?*] *Thy heart*, *i. e.* the principal part of the *Man*, (as the Brain is the ſpeculative) the fountain of good and evil actions, and performances. Now the word לב in the Original, ſignifying *the heart*; being naturally of the *Maſculine Gender*, is here ſet in the *feminine*, out of order, perhaps emphatically, to note an unmanlike, impotent, effeminate heart; all its actions

are mixt with ſo much paſſion and weakneſs, they are ſo raw and womaniſh, that it would grieve one to behold a fair, comely, manlike Chriſtian in ſhew, betraying ſo much impotency in his behaviour, (even like the *Emperour* a ſpinning) one who had undertaken to be a Champion for Chriſt, led away, and abuſed and baffled by every pelting paultry luſt. 'Tis lamentable to obſerve what a poor, *cowardly*, *degenerous ſpirit* is in moſt *Chriſtians*; with how ſlender aſſaults and petty ſtratagems, they are either taken captive, or put to flight; how eaſily in their moſt reſolute undertakings of piety or vertue, they are either vanquiſht, or caught. The ordinarieſt, courſeſt, hard-favouredſt *temptation* that they can ſee, affects and ſmites them ſuddenly; they are entangled, before they are wooed; and the leaſt appearance of any difficulty, the vizard or picture of the eaſieſt *danger*, is enough to fright them for ever from any thought of *Religion*, or hope of *Heaven*.

For a meer *natural man*, that hath nothing but *original ſin*, or worſe in him, that hath received nothing from God and his parents, but a *talent* in a broken Veſſel, a ſoul infected by a crazy body, diſeas'd as ſoon as born; for an *Heathen*, that hath nothing to ſubſiſt on; but a poor pittance of natural reaſon, but one eye to ſee by, and that a dim one; for a meer *Barbarian*, or *Gentile*, to be thus triumphed over by every Devil, (as an Owl by the ſmalleſt Bird in the air) might be matter of pity rather than wonder: and yet few of them were ſuch cowards; thoſe very weapons, that Nature had furniſhed them with, being rightly put on, and fitted to them, ſtood many of them in very good ſtead. There were few paſſions, few ſins of an ordinary ſize, but a *Philoſopher*, and meer *Stoick* would be able to meet and vanquiſh: and therefore 'tis not ſo much *natural*, as *affected weakneſs*; not ſo much want of ſtrength, as ſluggiſhneſs, and want of care; not ſo much impotency, as numbneſs and ſtupidity of our parts, which hath ſo extremely diſ-abled thoſe that take themſelves to be the weakeſt of us.

The truth is, we are willing to conceive that our *natural abilities* are quite *periſht* and annihilate, and that God hath no ways repaired them by *Chriſt*, becauſe we will not be put to the trouble of making uſe of them: we would ſpare our pains, and therefore would fain count our ſelves impotent, as *ſluggards* that perſonate and act *diſeaſes* becauſe they would not work; or the old *Tragedians* which could call a God down upon the *Stage* at any time, to conſummate the impoſſibleſt *Plot*, and therefore would not put their brains to the toil of concluding it fairly.

Certainly the *decrepiteſt man* under Heaven (if he be but a degree above a Carkaſs) is able to defend himſelf from an ordinary *Flie*; 'tis one of the Devils titles to be *Beelzebub* the Prince of Flies; and ſuch are many of his temptations: he that hath but life in him, may keep himſelf from any harm of one of them; but the matter is, they come in flocks, and being driven once away, they return again. *Muſca eſt animal inſolens*, and the Devil is frequent in theſe temptations, and though you could repel them as faſt as they come, yet 'twould be a troubleſom piece of work; it will be more for your eaſe to lie ſtill under them, to let them work their will: ſo in time Fly-blows beget noyſomneſs and *vermine* in the *ſoul*; and then the life and death of that man, becomes like that of the *Egyptians*, or *Herod*, and no plague more finally deſperate, than thoſe two of *Flies* and *Lice*. I am reſolv'd there be many temptations which foil many jolly *Chriſtians*, which yet a meer *natural man* that never dream't of Scripture, or Gods Spirit, might, if he did but bethink himſelf, *reſiſt*, and many times *overcome*. Many acts of uncleanneſs, of intemperance, of contempt of ſuperiours, of murther, of falſe-dealing, of ſwearing and prophaning, that cheap, unprofitable, that untempting, and therefore unreaſonable ſin. Many acts I ſay, of theſe open, abominable ſins, which either cuſtom or humane Laws make men aſhamed of, and the like; the very Law of Reaſon within us, is able to affront, and check, and conquer. That ἔμφυτος καὶ φυσικὸς νόμος, as *Methodius* calls it, *that Law born with us*; *Naturale judicatorium*, ſaith *Auſtin* againſt *Pelagius*; *Lux noſtri intellectûs*, ſay the *Schoolmen* out of *Damaſcen*; nay, ὑπαγορεία ἀνθρώπου, ſaith the *Stoick*, the *promiſe* that every one makes to nature, the Obligation that he is bound in when he hath firſt leave to be a *man*, or as *Hierocles* on the Pythagorean Verſes, "Ορκος ἐνσωμένος τοῖς λογικοῖς γίνεσιν, *That Oath that is coetaneous, and co-eſſential to all reaſonable natures*, and engages *them* μὴ παραβαίνειν, *&c.* not to *tranſgreſs the Laws* that are ſet them. This is I ſay, enough to keep us in ſome terms or compaſs, to ſwathe and bind us in, to make us look ſomewhat like men, and defeat the Devil in many a skirmiſh. But how much more for a *Chriſtian*, who if it were by nothing but his *Baptiſm*, hath certainly ſome *advantages* of other men: for one that, if he acknowledge any, worſhips the true God, never went a fooling after Idols, which was the Original of the Heathens *being given up to vile affections*, Rom. i. for one that lives in a civil Countrey among people that have the faces and hearts of men and Chriſtians, made as it were, *to upbraid his ways, and reprove his thoughts*; for one that is within the ſound of Gods Law, and Light of his Goſpel, by which he may edifie more than ever Heathen did by thunder and lightning; for one that cannot chuſe but fear and believe, and love, and hope in God, in ſome meaſure or kind, be he never ſo unregenerate; for him, I ſay, that hath all theſe outward *reſtraints*, and perhaps ſome inward twinges of *Conſcience*, to curb and moderate him, to be yet ſo ſtupid under all theſe helps, as never to be able to raiſe up one thought toward *heaven*, to have yet not the leaſt atome of Soul to move in the ways of godlineſs, but to fall proſtrate like a *Carkaſs*, or a *Statue*, or that *Idol Dagon* with his feet ſtricken off, not able to ſtand before the ſlighteſt motion of ſin; or if a luſt, or a phanſie, or a devil, be he the ugliеſt in Hell, any thing but *God* appear to him, preſently to fall down and worſhip. This is ſuch a ſottiſh condition, ſuch an either *Lethargy* or *Conſumption* of the *Soul*, ſuch an extream degree of weakneſs, that neither *original ſin*, that *Serpent* that deſpoiled *Adam*, nor any one ſingle Devil can be believed to have wrought in us; but that ὁ δῆμος (as the *Platonicks* call it) *A popular Government of ſin*, under a multitude of Tyrants, which have for ſo long a while, waſted and haraſſed the Soul; ſo that now it is quite creſt-faln, as that *legion of Devils*, Mar. v. 3. which dwelt among the Tombs in a liveleſs, cadaverous, noiſome Soul; or more truly that *evil ſpirit*, Mark. i. 23. that made the man diſclaim and renounce *Chriſt* and his mercies, when he came to cure, *Let us alone, what have*

In *Phot.* p. 915. *Wiggers*, prima ſecundæ, pag. 160. *Arian.* Epict. l. 2. c. 9. Νόμος ἄγραφος καὶ ἔνδιος, Porph. περ. ἀπ. l. 1. p. 12. & lib. 2. p. 36. ἔνδιαι παραγγελίαι, & ἱεροὶ νόμοι, l. 4. p. 50. Rom. i. Wiſd. ii.

Mark v. 3. Mark i. 23.

we

we to do with thee? by which is noted, That *contentedness* and *acquiescence* in *sin*; that even ſtubborn wilfulneſs, and reſolvedneſs to die, that a long ſluggiſh cuſtom in ſin, will bring us to; and that you may reſolve on, as the main diſcernable cauſe of this weakneſs of the heart, a *habit*, and long ſervice and drudgery in *ſin*. But then, as a ground of that, you may take notice of another, a *phancy* that hath crept into moſt mens hearts (and ſuffers them not to think of reſiſting any temptation to ſin) that all their *actions*, as well evil as good, were long ago *determined* and *ſet down* by *God*; and now nothing left to them, but a neceſſity of performing what was then determined. I would fain believe, that that old hereſie of the *Stoicks*, revived indeed among the *Turks*, concerning the inevitable production of all things; that fatal *neceſſity*, even of ſins, ſhould yet never have gotten any footing or entertainment among *Chriſtians*; but that by a little experience in the practice of the world, I find it among many, a main piece of their faith, and the only point that can yield them any comfort, that their ſins, be they never ſo many and outragious, are but the effects, or at leaſt, the conſequents of *Gods decree*; that all their care, and ſollicitude, and moſt wary endeavours, could not have cut off any one ſin from the *Catalogue*; that unleſs *God* be pleaſed ἀπὸ μηχανῆς to come down upon the *Stage*, by the irreſiſtable power of his *conſtraining ſpirit*, as with a *Thunderbolt* from *Heaven*, to ſhake and ſhiver to pieces the *carnal man* within them, to ſtrike them into a ſwoon as he did *Saul*, that ſo he may convert them; and in a word, to force and raviſh them to *Heaven*: unleſs he will even drive and *carry* them, they are never likely to be able to ſtir, to perform any the leaſt work of *reaſon*; but fall minutely into the moſt irrational, unnatural *ſins* in the world, nay, even into the bottom of that pit of *Hell*, without any ſtop, or delay, or power of deliberating in this their *precipice*. This is an *hereſie* that in ſome *Philoſopher-Chriſtians* hath *ſprouted* above ground, hath ſhewed it ſelf in their brains and tongues; and that more openly in ſome bolder Wits; but the *Seeds* of it are ſown thick in moſt of our hearts, I fear in every *habitual ſinner* amongſt us, if we were but at leiſure to look into our ſelves. The *Lord* give us a heart to be forewarned in this behalf. συμφορήσωσι;

To return into the rode: Our *natural inclinations* and *propenſions* to *ſin*, are, no doubt, active and prurient enough within us, ſomewhat of *Jehu*'s conſtitution and temper, they drive very furiouſly. But then to perſwade our ſelves, that there is no means on earth, beſides the very hand of *God*, and that out of our reach, able to tram, or overſlow this furious driver; that all the ordinary clogs that *God* hath provided us; our *reaſon* and *natural conſcience*, as *Men*; our *Knowledge*, as *Chriſtians*; nay, his *reſtraining*, though not *ſanctifying graces*, together with the Lungs and Bowels of his *Miniſters*, and that energetical powerful inſtrument, the *Goſpel* of *Chriſt*, *Which is the power of God unto ſalvation, even to every Jew*, nay, and *Heathen*, *Rom.* 1. To reſolve, that all theſe are not able to keep us in any compaſs, to quell any the leaſt ſin we are inclined to; that unleſs *God* will by force make Saints of us, we muſt needs preſently be Devils, and ſo leave all to *Gods* omnipotent working, and never make uſe of thoſe powers, with which he hath already furniſhed us. This is a monſtrous piece of *unchriſtian divinity*; a way, by advancing the *Grace of God*, to deſtroy it, and by depending on the *Holy Ghoſt*, to grieve, if not to ſin againſt him; to make the corruption of our nature equal to, nay, ſurpaſſing the puniſhment of the Devils; a neceſſary and irreverſible obduration in all kinds and meaſures of ſin.

This one practical *Hereſie* will bring us through all the prodigies of the old *Philoſophical Sects*, from *Stoicks* to *Epicuriſm*, and all ſenſual *Libertiniſm*, and from thence to the μεταψυχωσις of the *Pythagoreans*. For unleſs the ſoul that is now in one of us, had been tranſplanted from a Swine, or ſome other the moſt ſtupid, ſottiſh, degenerous ſort of Beaſts, it is impoſſible that it ſhould thus naturally, and neceſſarily, and perpetually, and irrecoverably, delight and wallow in every kind of ſenſuality, without any check or contradiction, either of *Reaſon*, or *Chriſtianity*. If I ſhould tell you that none of you, that hath *underſtood* and *pondered* the *Will of God*, wants *abilities* in ſome meaſure to perform it, if he would muſter up all his forces, at time of need; that every *Chriſtian* hath grace enough to ſmother luſts in the *Womb*, and keep them, at leaſt, from bringing forth; to quell a temptation before it break out into an *actual ſin*, you would think perhaps that I flattered you, and deceived my ſelf in too good an opinion of your ſtrength. Only thus much then, It would be ſomewhat for your edification to try what you could do: Certainly there is much more in a *Chriſtians* power (if he be not engaged in a habit of ſin) than we imagine; though not for the performing of good, yet for the inhibiting of evil. And therefore bethinking our ſelves, ὅτι ἀνθρώπινοι ἐσμεν, ſaith *Arrian*, *That we are the ſons of God*, μηδὲν ταπεινὸν ἐννοῶμεν, *Let us not have too low and degenerous an opinion of our ſelves.* Do but endeavour reſolutely and couragiouſly to repel temptations as often as they ſollicite thee; make uſe of all thy ordinary reſtraints; improve thy natural fear and ſhamefac'dneſs, thy Chriſtian education, tender diſpoſition to the higheſt pitch; do but hold ſincerely as long as thou art able, and though I will not ſay that all thy ſins ſhall be confin'd to thoſe two heads of *original* (a branch of which are evil motions) and of *omiſſion*; yet I will undertake, that thou ſhalt have an eaſier burthen of *actual commiſſions* upon thy ſoul, and that will prove a good eaſe for thee: thoſe are they that weigh it down into the deep, that ſink it deſperateſt into that double *Tophet* of obduration and deſpair. Final *obduration* being a juſt judgment of God, on one that hath fill'd up the meaſure of his iniquities, that hath told over all the hairs of his head, and ſands of the Sea in actual ſins; and a neceſſary conſummation of that, deſpair; the firſt part, the *Prologue* and Harbinger to that worm in *Hell*.

'Twere eaſie to ſhew how *faith* might afford a Chriſtian ſufficient guard and defence againſt the keeneſt weapon in the Devils armory, and retort every ſtroke upon himſelf: But becauſe this is the Faith only of a Wife, not as we now conſider as a Woman at large, but in a nearer obligation, as a *Spouſe*, We ſhall more opportunely handle that in the next Part, where we ſhall conſider *Indulgence* in ſin, as the work of a *whoriſh Woman*; where whoredom, noting adultery, preſuppoſes wedlock, and conſiſts in unfaithfulneſs to the Husband, the thing in the next place to be diſcovered: *The Work*, &c.

That *Christ* is offered by his Father to all the Church for an *Husband*; that he waits, and begs, and ſends preſents to us all to accept of the propoſal, the whole Book of *Canticles*, that Song of ſpiritual love, that affectionate wooing Sonnet will demonſtrate: that every *Chriſtian* accepts of this *Match*, and is ſacramentally eſpouſed to *Chriſt* at his *Baptiſm*; his being call'd by the Huſbands Name imports: for that is the meaning of the phraſe, *Iſai.* iv. 1. *Let us be called by thy Name*, i. e. *marry us*. That Faith is the only thing that makes up the Match, and entitles us to his Name, and Eſtate, is obſervable, both from many places of Scripture, and by the oppoſition which is ſet betwixt a *Chriſtian*, and all others, *Jews* and *Infidels*, betwixt the *Spouſe*, and either the deſtitute *Widow*, or barren *Virgin*; the ground of which is only Faith. Iſai. iv. 1.

So then, every *Chriſtian* at his Baptiſm being ſuppoſed a Believer, and thereby *eſpouſed* Sacramentally to *Chriſt*, and ſo obliged to all the obſervances, as partaker of all the priviledges of a Wife: doth at every unchaſte thought, or adulterous motion, offend againſt the fidelity promiſed in marriage, by every actual breach of this faith, is for the preſent guilty of *Adultery*, but by indulgence in it, is downright a *whore*; *i. e.* either one that came to Chriſt with an unchaſte, adulterous love to gain ſomewhat, not for any ſincere affection to his perſon, but inſidious to his eſtate; and having got that, is ſoon weary of his perſon: or elſe one that came to him with pure virgin thoughts, reſolving her ſelf a perpetual captive to his love, and never to be tyred with thoſe beloved fetters of his embraces; but in time meets with a more flattering amiable piece of beauty, and is ſoon hurried after that, and ſo forgetteth both her vows and love.

Thus ſhall you ſee an handſome, modeſt, maidenly *Chriſtian*, eſpouſed to Chriſt at the *Font*, and fully wedded by his Ring at *Confirmation*: Nay, come nearer yet to him, and upon many ſolemn expreſſions of fidelity, and obedience, vouchſafed the *ſeal* of his very *heart* in the *Sacrament* of his Blood: another that hath liv'd with him a long while in uniform, conſtant loyalty, noted by all the neighbourhood for an abſolute Wife; a grave ſolemn, matronly *Chriſtian*: yet either upon the allurements of ſome freſh ſprightful ſin, or the ſollicitations of an old-acquaintance luſt, the inſinuations of ſome wily intruder, or a ſpecious ſhew of a glorious glittering temptation; or when theſe are all wanting, upon the breaking out of *an evil heart of unbelief* (which ſome outward reſtraints formerly kept in) *departing from the living God*, profeſs open neglect and deſpight againſt the Husband which before they ſo wooed, and flattered and made love to. 'Twere long to number out to you, and give you by tale a *Catalogue* of thoſe defections and adulterous practices which Chriſtians are ordinarily obſerved to be guilty of, (which whether they go ſo far as to make a *divorce* betwixt the ſoul and Chriſt, or whether only to provoke him to *jealouſie*, whether by an interciſion of Grace and Faith, or by an interruption and ſuſpenſion of the acts, I will not now examine) I will go no farther than the Text, which cenſures it here as a piece of *ſpiritual whoredom*, of treacherous unfaithful dealing, to be light, unconſtant, and falſe to Chriſt; whoſe Spouſe they are eſteemed, whoſe Name they bear, and Eſtate they pretend title to. And ſo indeed it is, for what greater degree of unfaithfulneſs can be imagined? What fouler breach of Matrimonial Covenants, than to value every ordinary proſtitute ſin, before the precious chaſteſt embraces of an Husband, and a Saviour? to be caught and captivate with the meaneſt vanity upon earth, when it appears in competition with all the treaſures in Heaven? Beſides, that ſpiritual Armor which Faith beſtows on a Chriſtian, *Eph.* vi. 16. ſufficient to *quench all the fiery darts of the wicked*, or, as the Greek hath it, τῦ πονηρῦ that *wicked one*, the Devil, methinks there is a kind of moral influence from Faith on any wiſe and prudent heart, enough to enliven, and animate, and give it ſpirit, againſt the force or threatnings of any the ſtrongeſt temptation, and to encourage him in the moſt crabbed, uncouth, diſconſolate undertakings of godly obedience. For what ſin didſt thou ever look upon with the fulleſt delight of all thy ſenſes, in the enjoying of which, thy moſt covetous, troubleſome, importunate luſts would all reſt ſatisfied, but one minute of Heaven, truly repreſented to thy heart, would infinitely out-weigh? A *Turk* is ſo affected with the expectation of his carnal *Paradiſe*, thoſe Catholick everlaſting *Stews*, which he fancies to himſelf for heaven, that he will ſcarce taſte any wine all his life-time, for fear of diſabling and depriving him of his luſt; he will be very ſtanch from ſin, that he may merit and be ſure to have his fill of it. And then certainly one clear ſingle apprehenſion of that infinite bliſs which the eye of Faith repreſents to us, were enough to raviſh a world of ſouls, to preponderate all other delights, which the moſt poetical fancy of man or Devil could poſſeſs us with. Were but the *love* of *Chriſt* to us, ever ſuffered to come into our hearts, (as *Species* to the eye by introreception) had we but come to the leaſt taſte and reliſh of it, what would we not do to recompence, and anſwer, and entertain that love? what difficulty would it not ingratiate to us? what exquiſite pleaſure, or carnal rival, would not be cheap and contemptible in its preſence? If thou haſt but *faith* to the *ſize of a grain of Muſtard-ſeed*, ſpeak to this *mountain*, and it *ſhall be removed*, the talleſt, cumberſome, unwieldy temptation which all the giants in Hell can mould together, (as once they are feign'd to do the Hills to get up to Heaven, *Pelion Oſſa*, &c.) if thou doſt but *live*, or breath *by Faith*, ſhall vaniſh at the leaſt blaſt of thy noſtrils. The clear repreſentation of more valuable pleaſures, and more horrid dangers than any the fleſh can propoſe, certainly attending the performances, or breach of our *Vow* of *Wedlock*, is enough to charm and force us to perpetual chaſtity; to fright or ſcoff all other wooers out of our ſights; to reprobate and damn them as ſoon as they appear: there is in this *husband* of ours a confluence of all infinite imaginable delights, which whoſoever hath but once taſted, but from a kiſs of his mouth, he is not unconſtant, but ſottiſh, if he ever be brought to any new embraces. But then openly to contemn, to profeſs neglects, to go a wooing again, to tempt and ſollicite even temptations, to *give gifts to all thy lovers, to hire them that they may come unto thee on every ſide for thy whoredoms*, verſ. 33. of this Chapter; this is a degree of *ſtupidity* and inſolence, of inſatiable pride and luſt, that neither the iniquity of *Sodom*, nor ſtubbornneſs of *Capernaum*, nor the Rhetoricall'ſt Phraſe almoſt in the very *Scripture* can expreſs, but only this in my Text, which comes in the laſt place with a marvellous Emphaſis, *Imperium*,] *The work*, &c. Eph. vi. 16. Verſ. 33.

In

In which one *Epithet* many of the highest degrees of sin are contain'd. 1. *Confidence* and *shamelesness* in sinning, *an imperious Whore*, *mulier impudica libidinis*, one that is better acquainted with lust, than to blush when she meets with it; modesty and coyness are but infirmities rather than good qualities of youth; effects of ignorance and tenderness and unexperience in sin, a little more conversation in the world, will season men to a bolder temper, and in time instruct them; that this *modesty* is the only thing they ought to be *asham'd* of. 'Tis not *ingenuity* but *cowardise*, a poor degenerous, pusillanimous humour, to go fearfully about a vice, to sin tremblingly and with regrets: this Country disposition, or soft temper, when we come abroad into the world, amongst men, 'tis quite out-dated: thus is impudence and a forehead of steel, grown not the *armor* only, but even the *complexion* of every man-like spirit. He is not fit for the *Devils war*, that is so poorly appointed either with courage or munition, as to be discomfited by a *look*; 'tis part of his *honour* not to fear *disgrace*, and his *reputation*, not to stand upon so poor a thing as *reputation*.

2. *Imperious*,] taking all *authority* into her own hands, scorning to be afraid either of God or Devil, *quæ regno posita neminem timeat*, having fancied her self in a throne, never thinks either of enemy to endanger, or of superior to quell her; but sins confidently, *& in Cathedrâ*, Psal. i. 1. in state, in security, and at ease, and never doubts or fears to be removed. Psal. i. 1.

And this is most primarily observable in the *Jews*, depending on their carnal Prerogatives, as being of *Abrahams* seed; and yet thus also may we suspect do many among us, some tying Gods *decree* of Election to their *persons*, and individual entities, without any reference to their *qualifications*, or *demeanors*; others by a premature perswasion that they are in Christ, and so in such an *irreversible estate*, that all the temptations, all the Devils, nay all the sins in Hell, shall never dispossess them: others resolv'd, that *God can see no sin* in his children, in imitation of *Marcus* in *Irenæus*, whose Heresie, or rather fancie it was ἑαυτὸν δι' ἀπολύτρωσιν ἀόρατον γίνεσθαι τῷ κρείττονι, *that by the redemption they were become invisible*: upon these I say, and other grounds (how true, I will not now examine) do many rash presumers abuse the grace of God unto wantonness; never fear to sin, because they need not fear to be punished; never cease to provoke God, because they are sure he is their friend; and being resolved of him as a *Saviour*, contemn him as a *Judge*. *Multi ad sapientiam pervenissent*, &c. saith he, *Many had come to learning enough, had they not believed too soon they had attain'd it.* No such hindrance to proficiency, as too timely a conceit of knowledge: thus might we ordinarily guess some men to have been in good towardly estates, had they not made too much hast to conceive so; and having once possest themselves of *heaven* on such slight grounds, such * not as a solemn examination of themselves, but some gleams of their fancy had bestowed upon them; 'tis no wonder if all the effects of their *assurance* be spiritual *security* and supine *confidence* in sinning: they have hid their heads in Heaven by their vain speculation, and then think their whole body must needs be safe, be it never so open and naked, and bare to all temptations. Nay, be they up to the shoulders in carnality, nay, earth, nay, hell, yet seeing *caput inter nubila*] their head is in the clouds, there is no danger or fear of drowning, be it never so deep or myrie. This was *Laodiceas* estate, *Rev.* iii. 17. She fancied her self great store of spiritual riches, and brought in an Inventory of a very fair estate, *I am rich and am increased in goods, and have need of nothing*: any more accession even of the graces of God, would be but superfluous and burthensome, *not knowing* all this while, *That she was wretched, and miserable, and poor, and blind, and naked.* There is not a blessing upon earth, that can any way hope or seem to parallel a sober well grounded *assurance* here, that in time we shall be *Saints* in Heaven; 'tis such a *Paradise* upon Earth, that Heaven it self seems but a second part of it, differing from it rather in degrees, and external accomplishments, than in any distinct specifical kind of happiness: (the Lord of Heaven by his mighty working, when it shall please him, begin and consummate it in us.) But then to make use of this *Patent* of *Heaven* to engage us further in the *deep*, to keep us not from the Devils *works*, but from his *attachments*; only as a protection to secure our *misdemeanors*, not to defend our *innocence*: for a man thus appointed to venture on a Precipice, as the *Turks*, saith *Busbequius*, are wont to try the goodness of an horse, by riding him post down the steepest hill; to outdare the Devil in his own territories, (as *Christ* is said to descend thither to triumph over him) to besiege and set upon Hell, presuming of our interest in Heaven, as of a Magical Charm, and ἀλεξίκακον to keep us safe from death or maims in the midst of enemies, nay of friends; this is a piece of spiritual pride of *Lucifer*'s own inscribing, an *imperious* majestick *garb* of impiety, a *triumphant* or processionary *pomp*, an affected stately gate in sin; that nothing but a violent rending power of the Spirit, or a boisterous tempestuous judgment can force us out of. Such a prophane *Fiduciary* as this, which hath even defiled Heaven by possessing it, such an Hellish *Saint* is like to be torn out of the third *Heaven* into which his speculation hath wrapt him, and after a long dream of *Paradise*, find himself awake in *Hell*. And from this degree of religious prophaneness, this confidence in sinning on presumption that we are under grace; from this premature resolution, that no sin, no Devil can endanger us; from this imperious whoredom, as from the danger of Hell, *Good Lord deliver us.*

* as not a

Ep. 37

3. *Imperious*] signifies more distinctly a *tyrannical* Lording *behaviour*, usurping and exercising authority over all. And this the Apostate Jew and Christian *Libertine* doth: 1. By tyrannizing over himself, *i. e.* his faculties and estate: 2. Over all that come near him. Over *himself*, by urging and driving on in a carnal course; not patient of any regrets and resistances that a tender disposition, motions of Gods Spirit, or gripes of Conscience can make against it, goading and spurring on any of his faculties, as being too dull, and unactive, and slothful in the ways of death, even forcing them (if they be any time foreslowed and trashed by either outward or inward restraints) to sin even in ‖ sight of them, and hastening them to a kind of unvoluntary disobedience. Thus will a *stone* when 'tis kept violently from the ground, being held in a mans hand, or the like, press and weigh towards the *Earth* incessantly, as if it were naturally resolved to be revenged on any one; to tire him out, that thus detained it from its place; nay, when

‖ spight

when it is let down, you may see it yet press lower, make its print in the Earth, as if it would never be satisfied, till it could rest in *Hell*. The sinner is never at quiet with himself, *Instat & imperat*; *He is urgent and importunate upon himself, to satisfie every craving lust*. Not the beggarliest affection, or laziest, unworthiest desire of the *flesh*, but shall have its *alms* and *dole*, rather than starve, though it be an atome of his very soul, to the utter undoing and bankrupting of him that gives it.

And for his *tyranny* over his estate, whether *Temporal* or *Spiritual*, his goods of *Fortune*, or gifts of *Grace*, they must all do *homage* to this carnal Idol. All his *treasures* on Earth are richly sold, if they can but yield him the fruition of one beloved sin. And for *Spiritual Illuminations*, or any *Seeds of Grace*, he will lose them all; and even shut himself for ever into the darkness of *Hell*, rather than ever be directed by their light, out of those pleasing paths of *death*.

A *restraining grace* was but a burthensome, needless *incumbrance*; and a *gleam* of the *Spirit*, but a means to let *Conscience* a working, to actuate her *malice* and *execution* on *sin*; and it were an happy exchange, to get but one *loving delight* or *companion* for them both. Let but a sin be coy and stanch, not to be gain'd at the first wooing, and all these together, like *Jacob*'s Present out of all his goods, shall be all little enough for a *sacrifice* or *bribe*, to sollicite, or hire it. And this
Vers. 33. & 34. the *Prophet* notes here distinctly, Vers. 33. and 34. *Thou art contrary to all the Whores in the World*. In other places *Men give gifts to all Whores, but thou giv'st gifts to all thy lovers*. None follow or bribe thee to commit whoredoms: *Thou giv'st a reward, and no reward is given to thee; therefore thou art contrary*.

The *sinner* in my Text, scorns to set so low a value on sin, as that profit or advantage should ingratiate it to him; it is so amiable in his eyes of it self, he will prize it so high, that any other *treasure* shall not be considerable in respect of it: It is part of his *loyalty* and *expression* of his special service to the *Devil*, to become a bankrupt in his cause, to *sell all that he hath*, both *God*, and fortunes to *follow him*. It is the art and Cunning of *common Whores*, to raise mens desires of them, by being coy, *Difficultate augere libidinis pretium*, to hold off, that they may be followed, *Vers.* 34. But this sin is not so artificial, her affections are *boysterous* and *impatient* of delay; she is not at so much leisure as to *windlace*, or use *craft* to satisfie them; she goes downright a wooing, and if there be any difficulty in compassing, all that she hath is ready for a dowry, and prostitute before her Idol, *Lust*.

Lastly, *Imperious* over all that come near him, either *men* or *sins*: every man must serve him, either as his *pander* or *companion*, to further or associate him. I told you he sinned *in Cathedrâ*,
Psal. 1. 1. *Psal.* 1. 1. that is also *doctorally* and *magisterially*; every spectator must learn of him, it is his profession, he sets up *school* for it, his *practices* are so commandingly exemplary, that they do even force and ravish the most *maidenly* tender *conscience*. And then, for all *inferiors*, they are required to provide him *means* and *opportunities* of sinning, to find him out some game; and no such injury can be done, as to rouze or spring a *sin*, that would otherwise have lodged in his walk. *It was part of the Heathenish Romans quarrel against the Primitive Christians*, saith *Tertullian*, *that they drove away their Devils*: These *Exorcist-Christians* had banished all their *old familiars* out of the *Kingdom*, which they were impatient to be deprived of. And thus careful and chary are men of their *helps* of opportunities to sin; it is all the joy they have in the world, sometimes to have a temptation, and to be able to make use of it; to have the *Devil* continue strong with them, in an old *Courtier*'s phrase, *It is their very life*; and he that deprives them of it, is a *murtherer*.

And for the *sins* themselves, *Lord*, how they *tyrannize* over *them*; how they will rack, and torture, and stretch every *limb* of a *sin*, that they may multiply it into *infinites*, and sin as often at once, as is possible? *Adam* in the bare eating of an Apple, committed a multitude of sins. *Leo*
Leo, Epist. 86. in his 86 *Epist. August. de Civit. Dei.* and other of the *Fathers*, will number them out to you.
August. lib. 11. And thus far this *tyrant* over *Impiety* and *Lust*, will be a *Pelagian*, as to order all his *deviation* by *imitation* of *Adam*'s. Every breach of one single *Law* shall contain a brood or nest, into which it may be sub-divided; and every *circumstance* in the *Action* shall furnish him with fresh matter for variety of sin.

Again, How *imperious* is he in triumphing over a *sin*, which he hath once atchieved? If he have once got the better of *good nature* and *Religion*; broke in upon a stubborn, sullen *vice*, that was formerly too hard for him; how often doth he reiterate and repeat, that he may perfect his conquest, that it may lie prostrate and tame before him, never daring to resist him? And if there be any *Virgin* modest *sins*, which are ashamed of the *light*, either of the *Sun*, or *Nature*, not coming abroad but under a veil, (as some sins being too horrid and abominable, are fain to appear in other shapes, and so keep us company under the name of *amiable* or *innocent qualities*) then will this *violent imperious sinner* call them out into the *Court* or *Market* place; tear away the veil, that he may commit them openly; and, as if the *Devil* were too modest for him, bring him upon the *stage* against his will, and even take *Hell* by violence and force.

Thus are men come at last to a *glorying* in the highest *impieties*, and expect some renown and credit, as a reward for the pains they take about it; and then certainly, *honour* is grown very cheap, when it is bestowed upon sins, and the man very tyrannical over his *spectators* thoughts, that requires to be worshipped for them. This was a piece of the *Devils* old tyranny in the times of *Heathenism* (which I would fain Christianity hath out-dated) to build *Temples*, and offer *sacrifice* to sins under the name of *Venus*, *Priapus*, and the like; that men that were naturally *Sues-Salvos*, superstitious adorers of Devils, or any thing that was called God, might account Incontinence Religion, and all impieties in the world a kind of *adoration*. Thus to profess *whoredoms*, and set up trophies in our eyes, *to build their eminent place in the head of every way*, in the verse next to my Text, was then the imputation of the *Jews*, (and pray God it prove not the guilt of *Christians*) from whence the whole Church of them is here styled, *An imperious*, &c.

Thus hath the *Apostate Jew* represented to you, in his picture and resemblance, the *Libertine Christian*; and *Ezekiel* become an *Historian* as well as *Prophet*. Thus hath indulgence in vice among

among Professors of Christianity been aggravated against you, 1. By the weak *Womanish* condition of it; nature it self, and ordinary man-like reason, is ashamed of it; 2. By the *Adulterous* Unfaithfulness, 1. Want of Faith, 2. Of Fidelity bewray'd in it; 3. By the *imperiousness* of the behaviour, 1. In shamelesness, 2. In confidence and spiritual security, 3. In tyrannizing over himself and faculties, by force compelling, and then insulting over his goods and graces, prodigally mis-spending them in the prosecution of his lusts, and Lording over all that come near him, men, or sins; first pressing, then leading the one, and both ravishing and tormenting the other, to perform him the better service.

Now that this *discourse* may not have been sent into the air unprofitably; that all these prophetical censures of sin may not be like *Xerxes* his stripes on the *Sea*, on inanimate senseless bodies; 'tis now time that every tender open guilty heart begin to retire into it self; every one consider, whether he be not the man that the *parable* aims at; that you be not content to have your ears affected, or the *suburbs* of the Soul filled with the *sound*, unless also the *heart* of the City be taken with its efficacy. Think and consider whether, 1. This effeminacy and womanishness of heart, and not weakness, but torpor and stupidity, 2. This unfaithfulness and falseness unto Christ expresst by the spiritual incontinence and whoredoms of our souls and actions, 3. That Confidence and magnanimous stately garb in sin, arising in some from Spiritual Pride, in others from Carnal Security; whether any or all of these may not be inscrib'd on our Pillars, and remain as a συλλογισμὸν against us, to upbraid and aggravate the nature and measure of our sins also. I cannot put on so solemn a person as to act a *Cato* or *Aristarchus*, amongst an Assembly that are all *Judices critici*, to reprehend the learned and the aged, and to chide my Teachers: you shall promise to spare that thankless task, and to do it to your selves. It will be more civility perhaps, and sink down deeper into ingenuous natures, fairly to bespeak and exhort you; and from the first part of my Text only, (because 'twould be too long to bring down all) from the *weakness* and *womanish* condition of *indulgent sinners*, to put you in mind of your *strength*, and the use you are to make of it, in a word and close of *Application*.

We have already taken notice of the *double inheritance* and *patrimonie* of *strength* and *graces*, which we all injoy, first, as *Men*; secondly, as *Christians*: and ought not we, *Beloved*, that have spent the liveliest and sprightfullest of our *age* and *parts*, in the pursuit of *Learning*, to set some value on that estate we have purchased so dear, and account our selves somewhat the more *men*, for being *Scholars*? Shall not this deserve to be esteemed some advantage to us, and a rise, that being luckily taken, may further us something in our *stage* towards *Heaven*? That famous division of *Rational Animals* in *Jamblichus* out of *Aristotle*, into three different species, that some were *Men*, others *Gods*, others such as *Pythagoras*; will argue some greater priviledges of *Scholars* above other men: That indeed, the deep *Learneder* sort, and especially those that had attained some insight περὶ θεῶν, *in divine affairs*, were in a kind of a more *venerable species*, than *ordinary ignaro's*

And for the *benefits* and *helps* that these *excellencies* afford us in our way to *Heaven*, do but consider what a great part of the world overshaded in *Barbarism*, brought up in blind *Idolatry*, do thereby but live in a perpetual *Hell*, and at last, pass not into another kind, but degree of *darkness*; *Death* being but an officer to remove them from one *Tophet* to another; or at most, but as from a *Dungeon* to a *Grave*. Think on this, and then think and count what a blessing *divine knowledge* is to be esteemed; even such a one as seems, not only the *way*, but the *entrance*; not only a *preparation*, but even a part of that *vision* which shall be for ever *beatifical*: and therefore it will nearly concern us to observe, what a *talent* is committed to our husbanding, and what increase that hard *Master* will exact at his coming. For as *Dicæarchus* in his Description of *Greece*, saith of the *Chalcidians*, *That they were* μαθημάτων ἐνδὸς ὑ μόνον φύσει ἀλλὰ καὶ φωνῇ, *born, as it were, with one foot in Learning, and both by the genius of the place and Language*, which they spake, being *Greek*, even suckt the arts from their *Mothers* Breasts, at least were prepared for, and initiated in them by nature; and therefore it would be a great shame for them, not to be *Scholars*: So most truly of those of us, that are *learned*, *full*, *illuminate Christians*; the very language that we speak, and air we breath in, doth naturally infuse some *sacred instincts* into us; doth somewhat enter us in this *Spiritual*, *Heavenly Wisdom*; will be some munition for us, and not suffer us to be so pitifully baffled, and befooled, and triumphed over by that old *Sophister*. And if, for all these advantages, we prove *dunces* at last, it will be an increase, not only of our *torments*, but our *shame*; of our *indignation* at our selves, at the day of *doom*; and the reproach and infamy superadded to our *sufferings*, will scarce afford us leisure to *weep* and *wail*, for *gnashing of our teeth*. And therefore, as *Josephus* of the *Jews*, that they prayed to God daily, ὐχ' ὅπως δῷ, &c. *not that he would bestow* good things on them; for he did that already on his own accord, pouring out plenty of all in the midst of them: But ὅπως δύνωνται, καὶ λαβόντες φυλάξωσι, that they might be able *to receive and keep* what he bestowed. So will it concern us to pray, and labour mainly, for the preserving, that we be the better for this great *bounty* of *God*'s: that neither our inobservance of his *gifts*, suffer them to pass by us unprofitably, and neglected, being either not laid hold on, or not imployed; nor the unthrifty mis-husbanding of them, cause the *Lord* to call in the *talent* intrusted to us already, because unworthy of any more. Con. Ap. l. 2.

It was a shrewd, though Atheistical speech of *Hippocrates*, *That sure, if the Gods had any good things to bestow, they would dispense them among the rich*, who would be able and ready to requite them by *Sacrifices*: *But all evil presents, all Pandora's Box should be divided among the poor*, because they are still murmuring and repining, and never think of making any return for favours. περ. ὐδ. ἀφ. καὶ τοπ.

The *Eye of Nature*, it seems, could discern thus much of *God* and his *gifts*, that they are the most plentifully bestowed, where the greatest return may be expected: and for others, from whom all the liberality in the world, can extort no retribution, but grumbling and complaints; it is not *charity* or *alms*, but *prodigality* and *riot* to bestow on them. These are to be fed not with *bread* but *stripes*; they are not πένητες, but πτωχοὶ, rather *beggars* than *poor*, like *Pharaohs* lean Kine,

after

after the devouring of the fat ones, ſtill lank and very ill-favoured. And the judgment of theſe, you ſhall find in the *Goſpel*, *From them ſhall be taken away even that which they have.* And therefore, all which from *God*, at this time, and for ever, I ſhall require and beg of you, is the *exerciſe* and the *improvement* of your *talent*; that your *learning* may not be for *oſtentation*, but for *traffick*; not to *poſſeſs*, but *negotiate* withal; not to complain any longer of the *poverty* of your *ſtock*, but preſently to ſet to work to *husband* it. That *knowledge of God* which he hath allowed you, as your *portion* to ſet up with, is ample enough to be the *Foundation* of the greateſt *eſtate* in the World; and you need not deſpair, through an active, labouring, thriving courſe, at laſt to ſet *Heaven* as a *Roof*, on that *Foundation*: only it will coſt you ſome pains to get the materials together for the building of the *Walls*; it is as yet but a *Foundation*, and the *Roof* will not become it till the *walls* be raiſed; and therefore every faculty of your *Souls* and *Bodies* muſt turn *Bezaleels* and *Aholiabs*, *Spiritual Artificers* for the forwarding and perfecting of this work.

It is not enough to have gotten an abſtracted *Mathematical Scheme* or *Diagram* of this *Spiritual Building* in our Brain; it is the *Mechanical* labouring part of *Religion*, that muſt make up the edifice; the work and toil and ſweat of the *Soul*; the buſineſs not of the *Deſigner*, but the *Carpenter*; that which takes the rough, unpoliſhed, though excellent materials, and trims and fits them for uſe; which cuts and poliſhes the rich, but as yet deformed *jewels* of the Soul; and makes them ſhine indeed, and ſparkle like *ſtars* in the Firmament. That ground or ſumm of *Pythagorean* Philoſophy, as it is ſet down by *Hierocles* in his χρυσᾶ ἔπη, if it were admitted into our ſchools or hearts, would make us Scholars and Divines indeed; that *Virtue* is the way to *Truth*: Purity of affections a neceſſary precurſory to depth of knowledge, πρῶτον ἀνθρωπον εἶναι, εἶτ᾽ ἤδη θεὸν, the only means to prepare for the uppermoſt form of Wiſdom, the ſpeculation of *God*, which doth ennoble the Soul unto the condition of an ἥρως or θεὸς, of an heroical, nay ſacred perſon, is firſt to have been the perſon of a *man* aright, and by the practice of vertue to have cleared the eye for that glorious Viſion. But the *divinity* and *learning* of theſe times, floats and hovers too much in the *brain*; hath not either weight or ſobriety enough in it, to ſink down, or ſettle it in the *heart*. We are all for the μαθητικὴ, as *Clemens* calls it; the art of ſorting out, and laying in order all *intellectual ſtore* in our *brains*, tracing the *Counſels* of *God*, and obſerving his methods in his ſecrecies; but never for the πρακτικὴ, the refunding and pouring out any of that ſtore, in the alms, as it were, and liberality of our actions. If *Gerſon*'s definition of *Theology*, that it is *ſcientia effectiva non ſpeculativa*, were taken into our conſideration at the choice of our profeſſions, we ſhould certainly have fewer pretenders to *Divinity*, but, 'tis withall hoped, more *Divines*.

Παιδαγ.

The *Lacedæmonians* and *Cretians*, ſaith *Joſephus*, brought up men to the *practice*, but not *knowledge* of good, by their *example* only, not by *precept* or *law*: The *Athenians*, and generally the reſt of the *Grecians* uſed inſtructions of *laws* only, but never brought them up by *practice* and *diſcipline*: *But of all Lawgivers*, ſaith he, *only Moſes*, ἄμφω ταῦτα συνήρμοσεν, *diſpenſed and meaſured both theſe proportionably together.* And this, beloved, is that for which that policy of the Primitive *Jews* deſerved to be called Θεοκρατία, by a ſpecial name, the *Government of God* himſelf. This is it; the combination of your *knowledge* with your *practice*, your *learning* with your *lives*, which I ſhall, in fine, commend unto you, to take out both for your ſelves and others. 1. For your ſelves, that in your ſtudy of Divinity, you will not behold Gods Attributes as a *ſight* or *ſpectacle*, but as a *Copy*, not only to be admired, but to be tranſcribed into your hearts and lives; not to gaze upon the *Sun* to the dazling, nay, deſtroying of your eyes, but, as it were, in a *burning-glaſs*, contract thoſe bleſſed ſanctifying rayes that flow from it, to the enlivening and inflaming of your hearts. And 2. In the behalf of others; ſo to digeſt and inwardly diſpenſe every part of ſacred knowledge into each ſeveral member and vein of Body and Soul, that it may tranſpire through hands, and feet, and heart, and tongue; and ſo ſecretly inſinuate it ſelf into all about you; that both by Precept and Example, they may *ſee*, and follow *your good works*, and ſo *glorifie here your Father which is in heaven*: that we may all partake of that bleſſed *Reſurrection*, not of the learned and the great, but the *juſt*; and ſo hope and attain to be all glorified together with him hereafter.

Κατ. Ἀπιων. l. 2. p. 946.

Now to him, &c.

SER-

SERMON II.

PHIL. IV. 13.

I can do all things through Christ that strengthneth me.

THose two contrary *Heresies*, that cost St. *Austin*, and the Fathers of his time, so much pains; the one all for *natural strength*, the other for *irrecoverable weakness*; have had such unkindly influence on succeeding ages, that almost all the *actions* of the *ordinary Christian* have some tincture of one of these: scarce any sin is sent abroad into the World, without either this, or that inscription. And therefore parallel to these, we may observe the like *division* in the *hearts* and practical faculties, between *pride* and *sloth*, *opinion* of absolute *power*, and *prejudice* of absolute *impotence*: the one undertaking all upon its own *credit*, the other suing, as it were, for the preferment, or rather excuse of being *bankrupts* upon record; that so they may come to an easie composition with *God* for their debt of *obedience*: the one so busie in *contemplation* of their present fortunes, that they are not at leisure to make use of them, their *pride* helping them to ease; and if you look nearly, to *poverty* too, *Revel.* iii. 17. the other so fastened to this *Sanctuary*, this religious piece of *prophaneness*, that leaving the whole business to *God*, as the *undertaker* and *proxy* of their *obedience*, their *idleness* shall be deemed *devotion*, and their best *piety* sitting still. Revel. iii. 17.

These two differences of *Men*, either *sacrilegious* or *supine*, *imperious* or *lethargical*, have so dichotomised this lower sphere of the World, almost into two equal parts, that the practice of *humble obedience*, and *obeying humility*, the bemoaning our wants to *God*, with Petition to repair them, and the observing and making use of those *succors* which *God* in *Christ* hath dispensed to us; those two *foundations* of all *Christian* duty, providing between them, that our Religion be neither ἄθεος ἀρετὴ, nor ἀνέργητος ἰυχὴ, *Neither the vertue of the Atheist*, nor *the prayer of the Sluggard*, are almost quite vanished out of the world: as when the *Body* is torn asunder, the *Soul* is without any farther act of *violence* forced out of its place, that it takes its flight home to *Heaven*, being thus let out at the Scissure, as at the window; and only the two fragments of carcass remain behind.

For the deposing of these two *Tyrants*, that have thus usurped the *Soul* between them, dividing the *Live child* with that *false Mother*, into two dead parts; for the abating this *pride*, and enlivening this deadness of *practical faculties*; for the scourging this stout *Beggar*, and restoring this *Cripple* to his Legs; the two *Provisions* in my Text, if the order of them only be transposed, and in *Gods* method the last set first, will, I may hope and pray, prove sufficient. *I can do*, &c.

1. *Through Christ that strengthneth me.*] You have there, first, the Assertion of the *necessity of grace*; and secondly, that enforced from the *form* of the word ἐνδυναμοῦντι, which imports the minutely continual supply of *aids*, and then, thirdly, we have not only positively, but exclusively declared the person thus assisting; in *Christo confortante*, it is by him, not otherwise, we can do thus, or thus. *Three* particulars all against the natural confidence of the proud *Atheist*.

2. The ἰσχύω πάντα, *I can do all things.*] First, the ἰσχύω, and secondly, the πάντα. 1. The *power*; and 2. the *extent* of that *power*: 1. The *potency*; and 2. the *omnipotency*; and then 3. this not only *originally* of *Christ* that strengthneth, but *inherently* of me, being strengthned by *Christ*. *Three* particulars again, and all against the conceived or pretended *impotence*, either of the false *spie* that brought news of the Giants, *Anakims*, Cannibals, in the way to *Canaan*, *Numb.* xiii. 32. Or of the *Sluggard*, that is alway affrighting and keeping himself at home, with the *Lion in the streets*, some μορμολύκιον or other difficulty or impossibility, whensoever any work or travel of *obedience* is required of us, *Prov.* xxvi. 13. Numb. xiii. 32. Prov. xxvi. 13.

It will not befit the *majesty* of the *subject*, to have so many particulars, by being severally handled, joyntly neglected. Our best contrivance will be to shorten the retail, for the encreasing of the *gross*, to make the fewer parcels, that we may carry them away the better, in these three *Propositions*.

I. The *strength of Christ* is the Original and Fountain of all ours; *Through Christ that*, &c.
II. The *strength of a Christian*, from *Christ* derived, is a kind of Omnipotency, sufficient for the whole duty of a *Christian*; *Can do all things*, &c.
III. The *strength and power* being thus bestowed, the work is the work of a *Christian*, of the *suppositum*, the Man strengthned by *Christ*, *I can do*, &c.

Of these in this order, for the removing only of those prejudices out of the Brain, which may trash and encumber the *practice of piety* in the heart. And first of the first.

The strength of Christ is the Original and Fountain of all ours. The *strength of Christ*, and that peculiarly of *Christ* the second *Person* of the *Trinity*, who was appointed by consent, to negotiate for us in the business concerning our *Souls*. All our tenure or plea, to *grace* or *glory*, to depend not on any absolute, respectless, though free donation, but conveyed to us *in the hand of a Mediator*; that *Privy Seal* of his annexed to the *Patent*, or else of no value at that *Court of Pleas*, or that *Grand Assizes* of *Souls*. Our *Natural strength* is the *gift of God*, as *God* is considered in the *first Article* of our *Creed*, and by that title of *Creation*, we have that priviledge of all created substances, to be able

to perform the work of nature, or elſe we ſhould be inferior to the meaneſt creature in this; for the leaſt ſtone in the ſtreet is able to move downwards by its own principle of nature: and therefore, all that we have need of, in the performing of theſe, is only *Gods* concurrence, whether previous or ſimultaneous; and in *acts* of choice, the government and direction of our *will*, by his *general providence* and *power*. However, even in this *Work of Creation*, *Chriſt* muſt not be excluded, בָּרָא אֱלֹהִים *Gods* in the Plural, all the Perſons of the *Deity*, in the whole work, and peculiarly in the *Faciamus hominem*, are adumbrated, if not mentioned by *Moſes*. And therefore *God* is ſaid to have made all by his *Word*, that *inward*, *eternal Word* in his boſome, an articulation, and, as it were, incarnation of which, was that *fiat & factum eſt*, which the *Heathen Rhetorician* ſo admired in *Moſes* for a magnificent ſublime expreſſion. Yet [in] this *Creation*, and conſequently this donation of *natural ſtrength*, peculiarly imputed to the *firſt Perſon* of the *Trinity*; becauſe no perſonal act of *Chriſt*, either of his ſatisfaction or merit, of his humiliation or exaltation, did conduce to that; though the *Son* were conſulted about it, yet was it not ἐν χειρὶ μεσίτου, *delivered to us in the hand of a Mediator*. Our *natural ſtrength* we have of *God*, without reſpect to *Chriſt* incarnate, without the help of his *Mediation*; but that, utterly unſufficient to bring us to *Heaven*, 2 *Cor.* iii. 5. *Not that we are ſufficient of our ſelves to think any thing*, *i. e.* ſaith *Pariſienſis*, any thing of moment or valor, according to the *Dialect* of *Scripture*, that calls the *whole man* by the name of his *ſoul*, (ſo many ſouls, *i. e.* ſo many men, and ſo ἡ ψυχή σου, the *Pythagoreans* word, thy *ſoul is thou*) counts of nothing, but what tends to the ſalvation of that. But then our *ſupernatural ſtrength*, that which is called *Grace* and *Chriſtian ſtrength*, that is of another date, of another tenure, of another allay; founded in the *promiſe*, actually exhibited in the death and exaltation of the *Meſſias*, and continually paid out to us, by the continued daily exerciſe of his *Offices*. 1. The *Covenant* ſealed in his *Blood*, after the manner of *Eaſtern Nations*, as a counterpart of *Gods*, to that which *Abraham* had ſealed to before, in his *Blood* at his *Circumciſion*. 2. The *Benefits* made over in that *Covenant*, were given up *in numerato*, with a kind of Livery and Seiſin at his *Exaltation*; which is the importance of that place, *Epheſ.* iv. 8. out of the lxviii. *Pſalm*, *Thou haſt aſcended on high*;] there is the date of it upon *Chriſt*'s inauguration to his *Regal Office*: *Thou haſt led captivity captive*;]there is the evidence of conveyance unto him, as a *reward* of his victory, and part of his triumph: *Thou haſt given gifts* [or as the *Pſalm*, *received*, *Gifts for men*;] both importing the ſame thing, in divers relations, received from his *Father*, (*all power is given to me*) that he might give, diſpenſe, convey, and ſteward it out to men; and ſo literally ſtill, ἐν χειρὶ μεσίτου, *in the hand of a Mediator*. And then, that which is thus made over to us, is not only the *gift of Grace*, the *habit* by which we are regenerate; but above that account, *daily bublings* out of the ſame *Spring*, *minutely rayes* of this *Sun of Righteouſneſs*, which differ from that *gift of Grace*, as the *propagation of life* from the firſt act of *Conception*, *conſervation* from *Creation*; that which was there done in a minute, is here done every minute; and ſo the *Chriſtian* is ſtill *in fieri*, not *in facto eſſe*; or as a line which is an aggregate of infinite points, from a point *in ſuo indiviſibili*; the firſt called by the Schools, *Auxilium gratiæ per modum principii*, the other *Per modum concurſus*. And this is noted by the word δόσεις, *givings*, *Jam.* i. 17. neither ἕξεις as the Heathen called their vertues, as *habits* of their own acquiring; nor again ſo properly δῶρα *gifts*, becauſe that proves a kind of tenure after the receit, *Data*, *eo tempore quo dantur*, *fiunt accipientis*, ſaith the *Law*: but properly and critically δόσεις, *givings*, *Chriſt* always a giving, confirming minutely, not our title, but his own *gift*; or elſe that as minutely ready again to return to the *crown*: all our right and title to *ſtrength* and *power*, is only from *Gods* minutely donation. And the ἐνδυναμοῦντι in the *Preſent tenſe*, implies, all depending on the perpetual *preſence* and *aſſiſtance* of his *ſtrength*. Hence is it, that *Chriſt* is called *the Father of Eternity*, *Iſai.* ix. 6. *i. e. of the life to come* (μέλλοντος αἰῶνος, ſay the LXX, *the age to come*) the ſtate of *Chriſtians* under the *Goſpel*, and all that belongs to it; *the Father*] which doth not only beget the Child, but educate, provide for, put in a courſe to live, and thrive, and deſerves far more, for that he doth after the birth, than for the being it ſelf; and therefore it is *Proclus* his obſervation of *Plato*, that he calls *God*, in reſpect of all Creatures, ποιητὴν a *Maker*; but πατέρα a *Father*, in reſpect of Man. And this the peculiar title of *Chriſt*, in reſpect of his Offices; not to be the *Maker* only, the *Architect* of that age to come, of grace and glory, but peculiarly the *Father*, which continues his Paternal Relation for ever; yea, and the exerciſes of Paternal Offices, by the pedagogy of the Spirit, all the time of non-age, minutely adding and improving, and building him up to the meaſure and pitch of his own ſtature and fulneſs. And ſo again that ſoveraign Title of his *Jeſus*, i. e. ἰατρὸς & σωτὴρ, ἀπὸ τῶν ἁμαρτιῶν, *Matt.* i. 21. this title and office of *Phyſician*, is peculiar to the ſecond perſon, to repair the daily decays and ruines of the Soul, and not only to implant a Principle of health, but to maintain it by a διαιτητικὴν, and confirm it minutely into an exact habit of Soul: and therefore, *that Sun of righteouſneſs is ſaid to have his healing in his wings*, *i. e.* in thoſe rayes which it minutely ſends out, by which as on wings, this fountain of all inherent and imputed righteouſneſs, of ſanctifying and juſtifying Grace, takes its flight, and reſts upon the Chriſtian Soul; and this ſtill peculiarly, ἐν χριστῷ ἐνδυναμοῦντι, not in *God* κοινῶς, but κυρίως, in *Chriſt*; In *Chriſt that ſtrengthneth*.

Longin. περὶ ὕψ.

Epheſ. iv 8. Pſal. lxviii. As δῶρον & λῆμμα, βραβεῖον & ἄθλον, in Gr.

Jam. i. 17

Matt. i. 21.

The not obſerving, or not acknowledging of which difference, between the *gifts* of *God*, and the *gifts* of *Chriſt*, the endowments of that firſt, and this ſecond foundation, the hand of *God*, and the hand of a *Mediator*, is I conceive the ground of all thoſe perplexing controverſies about the ſtrength of *nature*, and patrimony of *grace*. *Pelagius* very jealous and unwilling to part with his natural power, *leſt any thing in the buſineſs of his* Salvation *ſhould be accounted due unto God*, they are his own words, if *Jerom* may be credited, *Mihi nullus auferre poterit liberi arbitrii poteſtatem, ne ſi in operibus meis Deus adjutor extiterit, non mihi debeatur merces, ſed ei qui in me operatus*. *Socinus* again denying all *merit* and *ſatisfaction* of *Chriſt*, making all that but a *Chimæra*, and ſo evacuating or antiquating that old tenure by which we hold all our *Spiritual Eſtate*. The *Romaniſts* again, at leaſt ſome of them, ‖ beſtowing upon the bleſſed *Virgin* after Conception, ſuch Juriſdiction in the temporal proceſſion of the Holy Ghoſt, that no grace is to be had, but by her diſpenſing; that ſhe the Mother, gives him that ſends the Holy Ghoſt, and therefore gives all gifts, *quibus vult*, *quomodo*, *quando*, & *per manus*: * that ſhe is the neck to Chriſt the head, *Cant.* vii. 4. and ‖ *Sublato Virginis patrocinio, perinde ac halitu intercluſo, peccator vivere*

Lib. 1. Dial. ad Pelag.
‖ *Bernard.* in Sen. Serm. 61.
Art. 1. c. 8.
* *Ibid.* & Art. 2. c. 10,
‖ *Vieyus* in Apoc. c. 12 com. 2. ſect. 2. num. 6.

vivere diutius non poteſt: and ſtore enough of ſuch emaſculate *Theology* as this. And yet others that maintain the quite contradictory to all theſe, acknowledging a neceſſity of ſupernatural ſtrength to the attaining of our ſupernatural end, and then aſk and receive this only, as from the hands and merits of Chriſt, without the mediation or juriſdiction of any other, are yet had in jealouſie and ſuſpition as back-friends to the cauſe of God, and enemies to Grace, becauſe they leave man any portion of that natural ſtrength which was beſtowed on him at his Creation. Whereas the limits of both of theſe being diſtinctly ſet, there may ſafely be acknowledged, firſt a *natural power*; (or if you will call it *natural grace*, the Fathers will bear you out in the phraſe; *Illius eſt gratia quòd creatus eſt*, * St. *Jerom*; *Gratia Dei quâ fecit nos*, ‖ St. *Auſtin*; and *Crearis gratia*, * St. *Bernard*:) And that properly ſtyled, the ſtrength of *God*, but not of *Chriſt*, enabling us for the works of nature.

*Ep. 139. ‖ In Pſal. cxliv. * *De gratiâ & lib. arbit.*

And then above this, is regularly ſuperſtructed the ſtrength of *Chriſt*, ſpecial ſupernatural ſtrength made over unto us, not at our firſt, but ſecond birth; without which, though we are men, yet not Chriſtians, *Live*, ſaith *Clemens*, ἀθλιὸν καὶ πρῶτον ζῶον, *a kind of embryon*, *imperfect heathen*, of a child in the womb, of the Gentile dark uncomfortable being, a kind of firſt draught, or ground colours only, and monogram of life. Though we have Souls, yet in relation to ſpiritual acts or objects, but weak conſumptive cadaverous ſouls, (as נֶפֶשׁ the *Old Teſtament* word for the Soul, and ψυχὴ in the 72, ſignifies, a *carcaſs* or dead body, *Numb.* v. 2. and otherwhere:) and then, by this acceſſion of this ſtrength of *Chriſt*, this *dead Soul* revives into a kind of *omnipotency*; the *Pygmie* is ſprung up into a Giant, this languiſhing puling ſtate improved into an ἀθανατικὴ ἕξις; he that even now was inſufficient *to think any thing*, is *now able to do all things*; which brings me to my ſecond Propoſition,

The *ſtrength of a Chriſtian*, from *Chriſt* deriv'd, is a kind of *Omnipotence*, ſufficient for the whole duty of a Chriſtian; ἰσχὺν πάντα, *Can do all things*.

The clearing of this truth from all difficulties or prejudices, will depend mainly on the right underſtanding of the predicate, τὰ πάντα, in my Text, or the *whole duty of a Chriſtian* in the propoſition: which two being of the ſame importance, the ſame hand will unravel them both. Now what is the whole duty of a Chriſtian, but the adequate condition of the ſecond *Covenant*? upon performance of which, ſalvation ſhall certainly be had, and without which, *ſalvare nequeat ipſa ſi cupias ſalus*, the very ſufferings and ſaving mercies of *Chriſt* will avail us nothing. As for any Exerciſe of *Gods abſolute Will*, or *Power*, in this buſineſs of Souls under *Chriſts* Kingdom, I think we may fairly omit to take it into conſideration; for ſure the *New Teſtament* will acknowledge no ſuch phraſe, nor I think, any of the Antients that wrote in that language. Whereupon perhaps it will be worth obſerving, in the confeſſion of the Religion of the *Greek Church*, ſubſcribed by *Cyrill* the preſent Patriarch of *Conſtantinople*, where having ſomewhat to do with this phraſe, *Of Gods abſolute Dominion ſo much talked on here in the Weſt*, he is much put to it to expreſs it in Greek, and at laſt fain to do it by a word coyned on purpoſe, a meer Latiniſm for the turn, ἀπολελυμένην κυριότητα; an expreſſion I think capable of no excuſe but this, that a piece of new Divinity, was to be content with a barbarous phraſe. Concerning this *condition* of the ſecond *Covenant*, three things will require to be premiſed to our preſent inquiry;

1. That there is a *Condition*, and that an *adequate* one, of the ſame extent as the promiſes of the *Covenant*; ſomething exacted at our hands to be performed, if we mean to be the better for the demiſe of that Indenture; *As many as received him, to them he gave power*, &c. *Joh.* i. 12. to *theſe*, and to *none elſe*, poſitively and excluſively: *To him that overcometh will I give*, Rev. ii. 7. *I have fought a good fight*, &c. 2 *Tim.* iv. 7. *henceforth there is laid up for me a Crown*; then begins the title to the Crown, and not before: when the fight is fought, the courſe finiſhed, the faith kept, then *cœlum rapiunt*, God challenged on his righteouſneſs as a *Judge*; not on ground of it his abſolute pleaſure as a *Lord*, *which will*; but upon ſuppoſition of a Pact or Covenant, which limits and directs the award and proceſs, *for according unto it God the righteous Judge ſhall give*. And *Mark* xvi. 16. in *Chriſts* farewell ſpeech to his Diſciples, where he ſeals their Commiſſion of Embaſſage and Preaching to every creature, *He that believeth not, ſhall be damned*; this *believing*, whatever it ſignifies, is that condition here we ſpeak of, and what it imports, you will beſt ſee by comparing it with the ſame paſſage ſet down by another Amanuenſis, in the laſt verſe of St. *Matth. To obſerve all things whatſoever I have commanded you*: a belief, not of *brain* or *phanſie*, but that of *heart* and *practice*, i. e. Diſtinctly Evangelical or Chriſtian obedience, the πάντα in my Text, and the whole duty of a Chriſtian in the propoſition; which if a Chriſtian by the help of *Chriſt*, be not able to perform, then conſequently, he is ſtill uncapable of Salvation by the ſecond Covenant; no creature being now reſcuable from Hell, *ſtante pacto*, but thoſe that perform the condition of it, that irreverſible *Oath of God*, which is always fulfilled in kind without relaxation, or commutation, or compenſation of puniſhment, being already gone out againſt them; *I have ſworn in my wrath that they ſhall not enter into my reſt*. And therefore when the end of *Chriſts* miſſion is deſcribed, *Joh.* iii. 17. *That the world through him might be ſaved*; there is a ſhrewd [*But*] in the next verſe, *But he that believeth not, is condemned already*: this was upon agreement between *God* and *Chriſt*, that the impenitent Infidel ſhould be never the better for it, ſhould die unreſcued in his old Condemnation. So that there is not only a logical *poſſibility*, but a moral *neceſſity* of the performing of this τὰ πάντα, or elſe no poſſibility of Salvation. And then, that reaſon of diſanulling the old, and eſtabliſhing the new Covenant, becauſe there was no juſtification to be had by the old, rendred *Gal.* iii. 21. would eaſily be retorted upon the *Apoſtle* thus, why, neither is any life or juſtification to be had by this ſecond; the abſurdity of which ſequel being conſidered, may ſerve for one proof of the Propoſition.

Joh. i. 12. *Rev.* ii. 7. 2 *Tim.* iv. 7. *Mar.* xvi. 16. *Heb.* iv. 3. *Joh.* iii. 17. *Gal.* iii. 21.

The ſecond thing to be premiſed of this Condition is, that it is an *immutable*, *unalterable*, *undiſpenſable* Condition. The 2*d*. Covenant ſtanding, this muſt alſo ſtand; that hath been proved already, becauſe a condition *adequate*, and of the ſame latitude with the Covenant. But now ſecondly, this ſecond, both *Covenant* and *Condition*, muſt needs ſtand an *Everlaſting Covenant*, *Ezek.* xvi. 60. No poſſibility of a change, unleſs upon an impoſſible ſuppoſition, there ſhould remain ſome other fourth *Perſon* of the *Deity* to come into the world. The *Tragick Poets*, ſaith *Tully*, when they had over ſhot themſelves in

Ezz. xvi. 60.

a desperate Plot, that would never come about, *ad Deum confugiunt*, they were fain to flie to a *God*, to lay that unruly spirit that their phansie had raised. Upon *Adam's* sin and breach of the *Condition* of the *First Covenant*, there was no possibility in the wit of man, in the sphere of the most Poetical phansie, *Fabulæ exitum explicare*, to come off with a fair conclusion, had not the *Second Person* of the *Trinity*, that Θεὸς ἀπὸ μηχανῆς, come down in his tire, and personation of flesh, not in the stage Cloaths or Livery, but substantial form of a servant upon the stage. And he again having brought things into some possibility of an happy conclusion (though it cost him his life in the negotiation) leaves it at his departure in the trust of his vicegerent, the *Spirit of his power*, to go thorow with his beginnings; to see that performed (which only he left unperfected, as being our task, not his) the *Condition* of the *Second Covenant*. The *Spirit* then enters upon the work, dispatches *Officers*,
Mar. xvi. 15. *Ambassadors* to all Nations in the World, πάσῃ κτίσει, to *every creature*, *Mark* xvi. 15. And himself to the *end of the World*, goes along to back them in their *Ministry*: And then the next thing the *Scripture* tells us of, is the coming to *Harvest*, after this *Seeds* time, and he *that believeth not, shall be damned*; and so that *Sacred Canon* is shut up.

The *Issue* of this second *Præcognitum*, is this; That if there still remain any difficulties, any impossibilities to be overcome; so they are like to remain for ever, unless there be some other *Person* in the *Godhead* to be sent, to make up *Pythagoras* his τετράκτυς, there is no new way imaginable to be found out; and that perhaps is the reason of those peremptory denuntiations of *Christ* against them that sin against the *Holy Ghost*, against that administration of *grace* entrusted to him, that *there shall be never any remission for them, in this world, or in another*; *i. e.* Either by way of Justification here, or Glorification at that grand Manumission hereafter. And that may serve for a second proof of the *Proposition*, that if for all, the duty of a *Christian* is not feasible, it must remain so for ever; an adumbration
Heb x. 16, 26. thereof you may see set down *Heb.* x. comparing the 16. with the 26. verse. In the 16. you have the *Second Covenant* described, and the *condition* of it in the Verses following; and then Vers. 26. if after this we *sin wilfully*, then our estate becomes desperate, *There remains no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation*; and he that takes not then quarter, accounted an *adversary* for ever: the *Apostate*, whether he renounce his faith in *fact* or *profession*, must be a *Castaway*.

The third thing to be premised is, *Wherein this condition of the second Covenant consists*; and that is not in any rigor of legal performance, (that was the bloody purport of that old obligation, that soon concluded us all under death irreversibly;) not in any *Egyptian Pharaoh's* task, a full tale of Bricks, without Straw, without any materials to make them; no *Pharisaical* burthen laid on
Mat. xi. 30. heavy, and no finger to help to bear it; but an *easie yoke*, a *light burthen*, *Mat.* xi. 30. and not only light, but alleviating: he that was laden before, is the lighter for this yoke, Vers. 29. *Take my yoke, and you shall find rest*. And therefore *Christ* thinks reasonable, not to lay the yoke upon them as an injunction (as the worldly fashion is) but to commend it to them, as a thing that any prudent man would be glad to take up, in the beginning of the Verse, *Take my yoke upon you*.

In a word, it consists in the embracing of *Christ* in all his *Offices*, the whole *Person of Christ*;
Zac. vi. 11, 13. but especially as he is typically described in *Zachary*, a crowned *Jesus*, a *Priest* upon a *Throne*; his *Scepter* joyned to his *Ephod*, to rule and receive tribute, as well as sacrifice, and satisfie, and reconcile: *Consilium pacis inter ambo ea*, those two Offices of his reconciled in the same, our *Priest* become our *King*, *That being delivered, we may serve him* (in the other *Zacharie's* phrase, *Delivered*
Luk. i. 74. *without fear, serve him*) *in holiness and righteousness*: the performance of that duty that *Christ* enables to perform; the sincerity of the honest heart; the doing what our *Christian strength* will reach to, and humbly setting the rest on *Christs* score. And then, when that which can be done, is sure to be accepted, there is no room left for pretended impossibilities. Nay, because those things which there is a Logical possibility for us to do, and strength sufficient suppeditated, it is not yet
De tent. morally possible to do all our lives long, without any default; because, as *Parisiensis* saith, even the *habit of Grace*, in the regenerate heart, is, as long as a man carries flesh about him, as an armed man *positus in lubrico*, set to fight in a slippery place, all his armor and valor will not secure him from a fall; or again, as the *General* of a Factious or false-hearted Army, a party of insidious flesh at home, which will betray to the weaker enemy that comes unanimous; or as a *Warriour* on a tender mouthed horse, impatient of Discipline, or check, is fetcht over sometimes for all his strength and armor: because, I say, there is none but offend sometimes, even against his power; there is therefore bound up in this new *Volume* of *Ordinances*, an ἐπίνομις, a *New Testament*, a *Codicil* of *Repentance*, added to the *Testament*; that *Plank* for *Shipwrackt souls*, that City of *Refuge*, that *Sanctuary* for the *Man-slayer*, after sin committed. And then, if *sincere obedience* be all that is required; and that exclude no *Christian* living, be he never so weak, but the false, *faithless Hypocrite*; if *repentance* will repair the faults of that; and that exclude none but him, that lives and dies indulgent in sin, the common prostitute, final impenitent infidel: If whatsoever be wanting, be made over in the *demise* of the *Covenants*; and whatsoever we are enabled to do, accepted in the *condition* of it; then certainly no man that advises with these premisses, and so, understands what is the meaning of the duty, can ever doubt any longer of the πάντα ἰσχύω, the *Omnipotence of the Christian*, his sufficiency from *Christ* to perform his whole duty: Which is the summ of the
Vid. Voss Hist. *Pel.* p. 315. conclusion of the second *Arausican* Council held against *Pelagius*, *c. ult. Secundum fidem Catholicam credimus, quòd acceptâ per Baptismum gratiâ omnes Baptizati, Christo auxiliante & cooperante, quæ ad salutem pertinent, possint & debeant (si fideliter laborare voluerint) adimplere.* The not observing of which, is, I conceive, the fomenter of all that unkindly heat of those involved disputes, whether a regenerate man *in viâ*, can fulfil the Law of *God*; of that collision concerning *merits*, concerning *venial* and *mortal sin*, *justification* by *works*, or *Faith*, or both; all which upon the grounds premised, will to any intelligent sober *Christian*, a friend of *truth*, and a friend of *peace*, be most evidently composed. To bring down this *thesis* to these several *Hypotheses*, this time or place will not permit; I shall be partial to this part of my Text, if I pass not, with full speed, to that which remains; the third *Proposition*.

That

That the *ſtrength and power* being thus beſtowed, *the work is the work of a Chriſtian*, of the *Suppoſitum*, the Man ſtrengthned and aſſiſted by *Chriſt*; *I can*, &c.

I, not *I* alone, abſtracted from *Chriſt*, nor I principally, and *Chriſt* onely in *Subſidiis*, to facilitate that to me which I was not quite able throughly to perform without help, (which deceitful conſideration drew on *Pelagius* himſelf, that was firſt only for nature, at laſt to take in one after another, five Subſidiaries more; but only as ſo many horſes to draw together in the *Chariot* with nature, being ſo purſued by the *Councils* and *Fathers*, from one hold to another, till he was at laſt almoſt deprived of all; acknowledging, ſaith St. *Auſtin*, *Divina gratia adjutorium ad poſſe*; and then, had not the Devil ſtuck cloſe to him at the exigence, and held out at the *velle & operari*, he might have been in great danger to have loſt an *Heretick:*) But I abſolutely impotent in my ſelf to any ſupernatural duty, being then rapt above my ſelf, ſtrengthned by *Chriſts* perpetual influence, having all my ſtrength and ability from him, am then by that ſtrength able to do all things my ſelf. As in the old *Oracle*, the God inſpired and ſpake in the ear of the *Prophet*, and then the *Vates* ſpoke under from thence, called ὑποφήτης, echoed out that voice aloud, which he had received by whiſper, a kind of *Scribe*, or *Cryer*, or *Herauld*, to deliver out as he was inſpired: The *principal*, Θεὸς, a *God*, or *Oracle*; the *Prophet*, ἔνθεος ἐνθουσιασμένος, an inſpired *Enthuſiaſt*, diſpenſing out to his credulous clients, all that the *Oracle* did dictate; or as the *Earth*, which is cold and dry in its elementary conſtitution, and therefore bound up to a neceſſity of perpetual barrenneſs, having neither of thoſe two procreative faculties, *heat* or *moiſture* in its compoſition; but then by the beams of the *Sun*, and neighbourhood of *Water*, or to ſupply the want of that, rain from Heaven to ſatisfie its thirſt, this cold dry *Element* begins to teem, carries many Mines of treaſure in the Womb, many granaries of fruit in its ſurface, and in event, ἰσχύει πάντα, *contributes all* that we can crave, either to our *need*, or *luxury*. Now though all this be done by thoſe foreign aids, as principal, nay ſole efficients of this fertility in the earth to conceive, and of its ſtrength to bring forth; yet the work of bringing forth is attributed to the Earth, *Heb.* vi. 7. as to the immediate parent of all. Thus it is God's work καταφυτεῦσαι καὶ πότισαι, ſaith *Cyril*, to *plant* and *water*, and that he doth mediately by *Apollos* and *Paul*: yea, and to give the encreaſe, that belongs to him immediately; neither to Man, nor Angel, but only *ad Agricolam Trinitatem*, ſaith St. *Auſtin*; but after all this, σὺν δὲ καρποφορῆσαι, though *God* give the *encreaſe*, *thou* muſt bring forth the *fruit*. The *Holy Ghoſt* overſhadowed *Mary*, and *ſhe was found with child*, Mat. i. 18. εὑρέθη, ſhe was found; no more attributed to her; the *Holy Ghoſt* the principal, nay ſole agent in the work, and ſhe a pure Virgin ſtill: and yet *Luk.* i. 31. 'tis the *Angels Divinity*, *That Mary ſhall conceive and bring forth a Son*. All the efficiency from the *Holy Ghoſt*, and *partus ventrem*, the work attributed, and that truly to *Mary*, the ſubject in whom it was wrought; and therefore is ſhe call'd by the Ancients not only *officina miraculorum*, and ἐργαστήριον ἁγίου πνεύματος, *The ſhop of Miracles*, and *The Work-houſe of the Holy Ghoſt*, (as the *Rhetorick* of ſome have ſet it) but by the *Councils*, (that were more careful in their phraſes) χριστότοκος & θεότοκος, not only the Conduit through which he paſt, but the Parent of whoſe ſubſtance he was made. And thus in the production of all Spiritual Actions, the principal ſole-efficient of all, is *Chriſt*, and His *Spirit*; all that is conceived in us, is of the *Holy Ghoſt*: The holy Principle, holy Deſire, holy Action, the *poſſe*, & *velle*, & *operari*, all of him, *Phil.* ii. 12. But then, being ſo overſhadowed, the Soul it ſelf conceives; being ſtill aſſiſted, carries in the Womb; and by the ſame ſtrength, at fulneſs of time, as opportunities do midwife them out, brings forth Chriſtian Spiritual Actions; and then as *Mary* was the *Mother of God*, ſo the *Chriſtian Soul* is the *Parent* of all its Divine *Chriſtian Performances*; *Chriſt* the *Father*, that enables with his *Spirit*; and the *Soul* the *Mother*, that *actually brings forth*.

Heb. vi. 7. Ca. 1. p. 26. In. Jo. tr. 80. Mat. i. 18. *Fulgen. de Incarn. & gra.* c. 10. Phil. ii. 12.

And now that we may begin to draw up towards a concluſion, Two things we may raiſe from hence by way of *inference* to our *Practice*.

1. Where all the Chriſtians *non-proficiency* is to be charged, either 1. Upon the *Habitual Hardneſs*, or 2. The *Sluggiſhneſs*, or 3. The *Rankneſs* of his own wretchleſs heart.

1. *Hardneſs*, That for all the ſeed that is ſown, the ſoftning dew that diſtils, and rain that is poured down, the enlivening influences that are diſpenſed among us, yet the σκληρότης ὑσήρας, *the hardneſs and toughneſs of the Womb*, ξηρὰ γῆ ὁ πάνυ ἀκτρέφουσα, that *dry unnutrifying* Earth in the *Philoſopher*'s, or in *Chriſts* dialect, *ſtony ground*, reſiſts all manner of Conception, will not be hoſpitable, yield any entertainment, even to theſe Angelical gueſts, though they come as to *Lot*'s houſe in *Sodom*, only to ſecure the owner from moſt certain deſtruction. This is the reaſon that ſo much of *Gods* Husbandry among us, returns him ſo thin, ſo unprofitable an Harveſt, *ceciderunt in petroſa*; and 'tis hard finding any better tillage now adays; the very Holy Land, the *milk* and *honey* of *Canaan*, is degenerate, they ſay, into this Compoſition; and herein is a marvellous thing, that where God hath done all that any man, if it were put to his own partial judgment, would think reaſonable for him to do for his Vineyard, gathered out ſtones, thoſe ſeeds of natural hardneſs; and which deſerves to be marked, built a *Wine-preſs*, *Iſa.* v. 2. a ſure token that he expected a Vintage in earneſt, not only manur'd for faſhion, or to leave them without excuſe; yet for all theſe, *Labruſcas*, *wild*, juiceleſs *Grapes*, heartleſs Faith, unſeaſoned Devotion, intemperate Zeal, blind and perverſe Obedience, that under that name ſhall diſguiſe and excuſe Diſobedience; *tot genera labruſcarum*, ſo many wild unſavoury fruits, is the beſt return he can hear of.

Iſa. v. 2.

One thing more let me tell you; 'Tis not the original hardneſs of *Nature*, to which all this can be imputed; for, for the mollifying of that, all this gardening was beſtowed; digging and gathering out, and indeed nothing more ordinary, than, out of ſuch *ſtones to raiſe up children unto Abraham*: But 'tis the long *habit* and *cuſtom of ſin*, which hath harraſt out the Soul, congealed that natural gravel, and improved it into a perfect quarry or mine; and 'tis not the Preachers Charm, the Annunciation of the Goſpel, that *Power of God unto Salvation*, unto a *Jew* or *Heathen*; 'tis not *David*'s Harp, (that could exorciſe the evil Spirit upon *Saul*,) not the every day eloquence, even of the *Spirit of God*, that can in holy *Eſdras* his phraſe, *perſwade them to ſalvation*.

2. *Sluggiſhneſs*,

2. *Sluggiſhneſs*, and inobſervances of God's ſeaſons and opportunities, and ſeed-times of Grace. *God* may appear a thouſand times, and not once find us in caſe to be parlyed with: *Chriſt* comes but
Mat. xxvi. thrice to his Diſciples from his Prayers in the Garden, and that thrice he finds them aſleep, *Mat.* xxvi. *Chriſt* can be awake to come, and that in a more pathetical language, *Sic non potuiſtis horâ unâ*, as the vulgar moſt fully out of the Greek; *Were you ſo unable to watch one hour?* The *Phariſee* can be awake to Plot, *Judas* to betray, their joint *Vigils* and *Proparaſceve* to that grand *Paſſeover*, the ſlaying of the *Lamb of God*, and only the *Diſciples* they are aſleep, *for their eyes were heavy*, ſaith the Text; and this heavineſs of eyes, and heavineſs of heart (whereupon βαρυκάρδιοι, in the LXXII. is ordinarily ſet for ſinners) is the depriving us many times, not only of *Chriſt*, but of his *Spirit* too. So many *apologies*, and excuſes to him when he calls; *A little more ſleep and ſlumber, and folding of the hands:* Such drowſie-hearted ſlovenly uſage when he comes, that no wonder if we grieve him out of our houſes: ſuch contentedneſs in our preſent ſervile eſtate, that if a *Jubilee* ſhould be proclaimed from Heaven, a general *Manumiſſion* of all ſervants from theſe Gallies of *ſin*, we would be ready with thoſe ſervants for whom *Moſes* makes a proviſion, to come and tell him plainly, *We will not go out free*, be bored through the ear
Ex. xxi. 6. to be ſlaves for ever, *Ex.* xxi. 6.

3. *Rankneſs*, and a kind of ſpiritual ſin of *Sodom*; *Pride and fulneſs of bread*, abuſing the *Grace of God into wantonneſs*; either to the oſtentatious ſetting themſelves out before men, or elſe the feeding themſelves up to that high flood of ſpiritual pride and confidence, that it will be ſure to impoſtumate in the ſoul. Some men have been fain to be permitted to *ſin*, for the abating this humour in them, by way of *phlebotomy*; St. *Peter*, I think, is an example of that. *Nebuchadnezzar* was turned a grazing, to cure his ſecular Pride; and St. *Paul*, I am ſure, had a Meſſenger ſent to him to that purpoſe, by way of prevention, that he might not be exalted above meaſure; and when he thought well of it, he receives it as a Preſent ſent him from Heaven, ἐδόθη μοι σκόλοψ, reckons of it as a *gift* of Grace, or if you will, a *medicinal doſe*, or *recipe*, but rather a *playſter*, or outward *application*, which *per antiperiſtaſin* would drive in his ſpiritual heat, and ſo help his weak digeſtion of *grace*, make him the more thriving Chriſtian for ever after.

The *Iſſue* of this firſt Inference is this, That 'tis not *God*'s partial or niggardly diſpencing of Grace; but either our *unpreparedneſs to receive*, or prepoſterous giddineſs in making uſe of it, which is the cauſe either of *Conſumptions*, or *Apoſthume* in the *Soul*, either *ſtarving* or *ſurfeiting* the Chriſtian.

The ſecond *Inference*, how all the *Chriſtians diligence* is to be placed; what he hath to do in this wayfare to his home: And that is the ſame that all *Travellers* have, firſt, to be alway upon his feet, advancing minutely ſomething toward his next ſtage. See that we be *employed*, or elſe how can *God* aſſiſt; we muſt ἐργάζεσθαι, or elſe he cannot συνεργῆσαι; and ſee that we be *employed aright*, or elſe *God* muſt not, cannot aſſiſt. The *Sluggards* devotions can never get into *Gods* preſence; they want *heat* and *ſpirit* to lift them up, and activity to *preſs* and *enforce* them, when they are there. It was an impreſſion in the very Heathen, *Porcius Cato* in the Hiſtory, That watching, and acting, and adviſing aright, and not emaſculate womaniſh ſupplications alone, were the means, whereby *Gods* help is obtained,
‖ *Vide Hierocles. Hier. in Aug. car. Pyth.* *Ubi ſocordiæ atque ignaviæ tradideris, fruſtra Deos implores.* And ‖ *Jerome* to the ſame purpoſe, That their *ſacrifices* are but πυρὸς τροφὴ, *food for the fire* to devour; and their richeſt *offerings* to the *Temple*, but a *ſpoil to the ſacrilegious* to prey on: And the ſinners devotions muſt not be entertained there;
Joh. ix. 31. they would even prophane that holy place. He that was born blind, ſaw thus much, *Joh.* ix. 31. *Now we know that God heareth not ſinners; but if any be a worſhipper of God, and doth his will, him doth God hear.*

And then ſecondly, to get furniſhed, whatever it coſt him, of all proviſion and directions for his way; and ſo this will conclude in a double *Exhortation*, both combined in that of *David* to *Solomon*,
1 Chron. xxii. 16. 1 *Chron.* xxii. 16. when all materials were laid in, and Artificers provided for the building of the *Temple*, and wanted nothing but a chearful *Leader* to actuate and enliven them, *Ariſe therefore and be doing, and the Lord be with thee.*

1. To ſet about the buſineſs as thine *own work*, as the *task* that will not be required of the *Spirit of God*, of the *Scripture*, of the *Preacher*, but of thee. When it is performed, thou wouldſt be loth that *God* ſhould impute all to *himſelf*, crown his own *Graces*, *Ordinances*, *Inſtruments*, and leave thee as a *cypher* unrewarded: And therefore, whilſt it is a performing, be content to believe, that ſomewhat belongs to thee, that thou haſt ſome hardſhip to undergo, ſome diligence to maintain, ſome evidences of thy good husbandry, thy wiſe managing of the *Talent*; and in a word, of *faithful ſervice* to ſhew
ἐπιστ. v. here, or elſe when the *Euge bone ſerve* is pronounced, thou wilt not be able, confidently to anſwer to thy name. Οὐ τὰ ὅπλα ἰσχύει ἀνδρῶν, ἀλλὰ τῶν ὅπλων οἱ ἄνδρες, ſaid the *Mileſians* to *Brutus*. *All the Weapons in the world will not defend the man, unleſs the man actuate, and fortifie, and defend his weapons.* Thy ſtrength conſiſts all in the ſtrength of *Chriſt*, but you will never walk, or be invulnerable in the ſtrength of that, till you be reſolved, That the good uſe (and ſo the ſtrength of that ſtrength to thee) is a work that remains for thee. If it were not, that *Exhortation* of the *Apoſtles*, would never have been given in form of *Exhortation* to the *Chriſtian*, but of *Prayer* only to *Chriſt*, *Stand faſt, quit your ſelves like*
1 Cor. xvi. 13. *men, be ſtrong*, 1 Cor. xvi. 13.

Laſtly, Or indeed that which muſt be both firſt and laſt, commenſurate to all our diligence, the *Viaticum* that you muſt carry with you, is the *Prayers* of humble gaſping *Souls*: *Humble*, in reſpect of what *grace* is received; Be ſure not to be exalted with that conſideration: *Gaſping* for what ſupply may be obtained from that eternal unexhauſted *Fountain*; and theſe *Prayers* not only, that *God* will give, but, as *Joſephus* makes mention of the *Jews* Liturgy, ὡς δέχεσθαι δύνασθαι, *That they may receive*; And as *Porphyry*, of one kind of Sacrifice, διὰ χρείαν ἀγαθῶν, *That they may uſe*; and every of us fructifie in ſome proportion anſwerable to our irrigation.

Now the God of all Grace, who hath called us into his eternal glory in Chriſt Jeſus; after that you have obeyed a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you.
To him, be glory and dominion, for ever and ever. Amen.

SERMON

SERMON III.

PROV. I. 22.

How long, ye ſimple ones, will ye love ſimplicity?

THat *Chriſt* is the *beſt*, and *Satan* the *worſt* choſen *Maſter*, is one of the weightieſt, and yet leaſt conſidered *Aphoriſms* of the *Goſpel*. Were we but ſo juſt and kind to our ſelves, as actually to purſue what upon judgment ſhould appear to be moſt for our intereſts, even in relation to this preſent life; And (without making *Heaven* the principle of our motion) but only think never the worſe of a worldly temporary bliſs, not quarrel againſt it, for being attended with an eternal: Were we but patient of ſo much ſobriety and conſideration, as calmly to weigh and ponder what courſe, in all probability, were moſt likely to befriend and oblige us here, to make good its promiſe of helping us to the richeſt acquiſitions, the vaſteſt poſſeſſions and treaſures of this life; I am confident, our *Chriſt* might carry it from all the World beſides, our *Saviour* from all the tempters and deſtroyers; and (beſides ſo many other conſiderable advantages) this ſuperlative tranſcendent one, of giving us the only right to the reputation and title of *Wiſdom* here in theſe Books, be acknowledged the *Chriſtians*, *i.e.* the *Diſciples* monopoly and incloſure; And *Folly*, the due brand and reproach and portion of the *ungodly*.

The *wiſeſt Man*, beſide *Chriſt*, that was ever in the World, you may ſee by the Text, had this notion of it, brings in *Wiſdom* by a *proſopopeia* (*i.e.* either *Chriſt* himſelf, or the ſaving Doctrin of *Heaven*, in order to the regulating of our lives; or again, *Wiſdom* in the ordinary notion of it) libelling and reproaching the folly of all the ſorts of ſinners in the World, poſting from the [*without in the ſtreets*] Verſ. 10. to the *Aſſemblies* of the greateſt renown, [*the chief place of concourſe,*] *i.e.* clearly their *Sanhedrim*, or great *Council*, in the 21. from thence to the places of *judicature*; for that is [*the openings of the gates*;] nay, to [*the City*] κατ' ἐξοχὴν the *Metropolis* and *glory* of the *Nation*; and crying out moſt paſſionately, moſt bitterly againſt all in the loudeſt language of contumely and ſatyre, that ever *Paſquin* or *Marforius* were taught to ſpeak: And the ſhort of it is, That the pious *Chriſtian* is the only tolerably wiſe; and the World of *unchriſtian ſinners*, are a company of the moſt wretched, ſimple, *Atheiſtical* fools, which cannot be thought on, without a Paſſion, and Inculcation, *How long, ye ſimple ones, will ye love ſimplicity? And ye ſcorners, &c.*

The firſt part of this Verſe, though it be the cleaneſt of three expreſſions, hath yet in it abundantly enough of rudeneſs, for an addreſs to any civil Auditory: I ſhall therefore contain my diſcourſe within thoſe ſtancheſt limits, *How long, ye ſimple ones, will ye love ſimplicity?* And in them obſerve only theſe three particulars;

1. The *character* of the ungodly mans condition, contained in theſe two expreſſions, *Simple ones*, and *ſimplicity*; *How long, ye ſimple, &c.*

2. The *aggravation* of the *ſimplicity*, and ſo heightning of the *character*, and that by two farther conſiderations,

Firſt, From their *loving* of that which was ſo unlovely, That they ſhould be ſo ſimple as to love ſimplicity.

Secondly, From their *continuance* in it, that they ſhould not at length diſcern their error, That they ſhould *love* ſimplicity *ſo long*.

3. The *paſſion* that it produceth in the ſpeaker (be it *Wiſdom*, or be it *Chriſt*, or be it *Solomon*) to conſider it; and that paſſion, whether of pity, That men ſhould be ſuch fools; or of indignation, That they ſhould love and delight in it ſo long, *How long, &c.*

I begin firſt with the firſt, The *character of ſin* and *ſinners*, *i.e.* of the ungodly mans condition, contained in theſe two expreſſions, *Simple ones*, and *ſimplicity*; *How, &c.*

Four notions we may have of theſe words, which will all be appliable to this purpoſe: You ſhall ſee them as they riſe.

Firſt, As the calling one *ſimple*, is a word of *reproach*, or contumely; the very ſame with the calling one ῥακὰ, *Matth.* v. *i.e. Empty, brainleſs perſon*, the next degree to the μωρὲ, or *thou fool*, in the end of that and this Verſe. And then the thing that we are to obſerve from thence, is, What a reproachful thing an *unchriſtian life* is; what a contumelious, ſcandalous quality.

A *reproach to Nature* firſt, to our humane kind, which was an honourable reverend thing in *Paradiſe*, before ſin came in to humble and defame it; a ſolemn, ſevere *Law-giver*, οὐ σπιὰ λόγιον τοῦτο

Two,

τῶν, in *Clemens*, the *Syſteme* or *Pandect* of all *Rational notions*, σύμφησις τῷ Θεῷ, that either likes or commends all that now Chriſt requires of us, bears witneſs to the Word of God that all his Commandments are righteous; and ſo is by our unnatural ſins, thoſe ἄτιμα πάθη, ignoble *diſhonourable affections* of ours (which have coupled together Sins and Kennels, Adulterers and Dogs, *Rev.* xxii. 15.) put to ſhame and rebuke, diſhonoured and degraded, as it were. Not all the uglineſs and poyſon of the *toad*, hath ſo deformed that kind of creatures, brought it ſo low in *genere entium*, as the deformed malignant condition of ſin hath brought down the very nature and kind of *men*, making them τέκνα ὀργῆς, the *children*, *i.e.* the objects of all the *wrath*, and hatred in the World.

2. A reproach to our *Souls*, thoſe immortal vital Creatures inſpir'd into us by Heaven, and now raiſed higher, ſuperinſpir'd by the *Grace* of *Chriſt*; which are then, as *Mezentius*'s invention of puniſhment, bound up cloſe with a Carkaſe of Sin, tormented and poiſoned with its ſtench, buried in that noyſomeſt Vault, or Carnel-houſe. 'Twas an admirable golden ſaying of the *Pythagoreans*, the αἰσχύνου σαυτόν; what a reſtraint of ſin it would be, if a man would remember the reverence he ought unto himſelf; and ὁ ψυχὴ σύ, was their own *explication* of it; the *Soul* within thee is that *ſelf*, to whom all that dread, and awe, and reverence is *due*. And O what an impudent affront, what an irreverential prophaning of that ſacred Celeſtial Beam within thee (that ἀπαύγασμα θεῖον, as the *Philoſophers* call it) is every paultry Oath, or Rage, or Luſt, that the ſecure ſinner is ſo minutely guilty of! Every *ſin*, ſay the Schools, being in this reſpect a kind of *Idolatry*, an incurvation and proſtitution of that Heavenly Creature (ordain'd to have nothing but Divinity in its proſpect) to the meaneſt, vileſt Heathen Worſhip, the *Crocodile*, the *Cat*, the *Scarabee*, the *Dii Stercorei*, the moſt noyſom *abominations* under Heaven.

3. A reproach to *God*, who hath owned ſuch ſcandalous Creatures, hath placed us in a degree of Divinity next unto *Angels*; nay to *Chriſt*, that by aſſuming that nature, and dying for it, hath made it emulate the Angelical Eminence, and been in a manner liable to the cenſure of partiality in ſo doing, in advancing us ſo unworthily, dignifying us ſo beyond the merit of our behaviours, honouring us ſo unproportionably above what our actions can own, *Whilſt thoſe that are in ſcarlet, embrace the*
Lam. iv. 5. *dunghill*, as it is in the *Lamentations*, thoſe that are honoured by God, act ſo diſhonourably. 'Twas *Plato*'s affirmation of God in reſpect of men, that he was a *Father*, when of all other Creatures he
Lib. 1. c. 3. was but a *Maker*; and 'tis *Arrian*'s ſuperſtruction on that, that remembring that we are the Sons of God, we ſhould never admit any baſe degenerous thought, any thing reproachful to that ſtock, unworthy of the grandeur of the Family from whence we are extracted: If we do, it will be more poſſible for us to prophane, and embaſe *Heaven*, than for the reputation of that Parentage of ours, to *ennoble* us; the ſcandal that ſuch a degenerous, diſingenuous Progeny, will bring on the houſe from whence we came, is a kind of *Sacrilege* to Heaven, a violation to thoſe ſacred *manſions*, a proclaiming to the World, what *colonies* of polluted Creatures came down from thence, though there be a *nulla retrorſum*, no liberty for any ſuch to return thither.

Laſtly, 'Tis a reproach to the very *Beaſts*, and the reſt of the Creation, which are deſigned by God, the ſervants and ſlaves of ſinful Man; which may juſtly take up the language of the ſlave to his vitious Maſter in the Satyriſt, *Tune mihi Dominus? Art thou my Lord*, who art ſo far a viler Bond-ſlave, than thoſe over whom thou tyrannizeſt? a ſlave to thy Paſſion, thy Luſt, thy Fiends; who haſt ſo far dethroned thy ſelf, that the beaſt becomes more beaſt, when it remembers thee to have any degree of ſoveraignty over it.

Put theſe four Notions together, and 'twill give you a view of the firſt intimation of this Text, the *baſeneß* and *reproachfulneß* of the ſinners courſe; and unleſs he be the moſt abject, wretchleſs, forlorn *ſot* in the whole *Creation*, unleſs he be turned all into *earth*, or *phlegm*; if he hath in his whole Compoſition, one ſpark of Ambition, of Emulation, of ordinary ſence of Honour; the leaſt warmth of Spirit; impatience of being, the only degenerous wretch of the Earth now, and of Hell to all Eter-
L. 1. c. 5. nity; if he be not abſolutely arriv'd to *Arrian*'s ἀπολίθωσις τῆς πρακτικῆς, (his practical as well as judicative faculty, quite quarr'd and petrifi'd within him) to that πώρωσις in the *Goſpel*, that direct ferity and
Mar. iii. 5. brutality, in compariſon of which, the moſt creſt-faln numneſs, *palſie* or *lethargy* of Soul, were *Dignity* and *Preferment*; if he be not, all that is deplorable already, and owned to be ſo for ever; he will certainly give one vital ſpring, one laſt plunge, to recover ſome part of the Honour and Dignity of his *Creation*; break off that courſe that hath ſo debaſed him, precipitated him into ſuch an abyſs of filth and ſhame, if it be but in pity to the *Nature*, the *Soul*, the *God*, the whole *Creation* about him; that like
Iſai. iv. 1. the ſeven importunate *Women*, Iſai. iv. 1. lay hold on this one inſenſate perſon, in the eager clamorous ſtyle of the אֲסֹף חֶרְפָּתֵנוּ *take away our reproach*. And let that ſerve for a firſt part of the *Sinners Character*, the conſideration of his *reproachful*, *ſcandalous*, *offenſive ſtate*, which might in all reaſon work ſome degree of good on him, in the firſt place.

A ſecond Notion of this Phraſe, and degree of this Character, is the *giddineß* and *unadviſedneß* of the Sinners Courſe; as *ſimplicity* ordinarily ſignifies ſenceleſneſs, precipitouſneſs, as *Triſmegiſtus* defines it, μανίας εἶδος, a *ſpecies of madneß* in one place, and τὶς μέθη, a kind of *drunkenneß* in another, a wild irrational acting; and this doth expreſs it ſelf in our furious miſchieving our ſelves, in doing all quite contrary unto our own ends, our own aims, our own principles of action: and this you will ſee moſt viſible in the particulars, in every motion, every turn of the ſinners life. As

1. In his *malices*, wherein he breaths forth ſuch *Ætna*'s of flames againſt others, you may generally mark it, he hurts neither *God* nor *man*, but only himſelf. In every ſuch helliſh breathing, all that malignity of his cannot reach *God*; he is ἀπάθεια κακῶν, *untemptable* by evil in this other ſence, I mean impenetrable by his malice; All that was ſhot up towards *God*, comes down immediately on the ſinners own head: And for the *Man* againſt whom he is enraged, whoſe blood he thirſts after, whoſe ruine he deſires, he does him the greateſt courteſie in the World, he is but bleſt by thoſe curſes; that honourable bliſsful eſtate that belongs to all poor perſecuted Saints, (and conſequently, the χαίρετε καὶ ἀγαλλιᾶσθε, matter of *joy* and *exultation*) is hereby become his *portion*; and that is the reaſon he is adviſed to do *good* to him by way of *gratitude*, to make returns of all civility and acknowledgments, not as to an *Enemy*, but a *benefactor*, to bleſs and pray for him by whom he hath been thus obliged:

Only

Only this raving *mad-man*'s own *Soul* is that againſt which all theſe blows and malices rebound; the only true *ſufferer* all this while; *firſt*, in the very *meditating* and deſigning the malice, all which ſpace he lives not the life, but the Hell of a Fiend or Devil (that ἐχθρὸς ἄνθρ, that *enemy-man*, as he is called) his names-ſake, and parallel: and again *ſecondly*, in the *executing* of it; that being one of the baſeſt, and moſt diſhonourable imployments; that of an ἄγγελος Σατᾶν, an *Angel* or Officer of *Satan*'s, (to buffet ſome precious Image of *God*) which is to that purpoſe fill'd out of Satan's fulneſs, ſwoln with all the venomous humour that that fountain can afford to furniſh and accommodate him for this enterpriſe: and then *laſtly*, after the ſatiating of his *wrath*, a bloated, guilty, unhappy Creature, one that hath fed at the Devils table, ſwill'd and glutted himſelf in blood, and now betrayes it all in his looks and complexion.

And as in our *malices*, ſo, *Secondly*, in our *loves*, in our ſofter as well as our rougher paſſions, we generally drive quite contrary to our own ends and intereſts; and if we obtain, we find it experimentally, the injoyment of what we purſue moſt vehemently, proves not only *unſatisfactory*, but *grating*, hath to the *vanity*, the addition of *vexation* alſo; not only the τίνα τότε καρπὸν, no manner of *fruit*, *then* at the point of enjoying an empty paultry nothing, but over and above, the τὸν αἰσχύνησθε, *ſhame*, and perturbation of mind (the gripings and *tormina* of a confounded Conſcience) immediately conſequent; and 'twould even grieve an enemy to hear the *Apoſtle* go on to the dear payment at the cloſe, for this ſad nothing, the τὸ τέλος θάνατος, *ex abundanti*, and over and above, the *end of thoſe things*, *is death*. And oh what a ſimplicity is this! thus to ſeek out emptineſs and death, when we think we are on one of our advantagious purſuits, in *this errour of our ways*, as the *Wiſe man* calls it, is ſure, a moſt prodigious miſtake, a moſt unfortunate errour; and to have been guilty of it more than once, the moſt unpardonable ſimplicity.

From our *loves*, ‖ proceeding to our *hopes*; which if it be any but the Chriſtian hope, than this *hope on him*, 1 *John* iii. 3. i. e. *hope* on *God*, and that joyned with *purifying*, it is in plain terms the greateſt contrariety to it ſelf, the perfecteſt deſperateneſs; and for ſecular hopes, the expectation of good, of advantages from this or that ſtaff of *Egypt*, the depending on this, whether prophane, or but ordinary innocent auxiliary, 'tis the forfeiting all our pretenſions to that great aid of Heaven (as they ſay, the *Loadſtone* draweth not, when the Adamant is near) 'tis the taking us off from our grand truſt and dependance, ſetting us up independent from God; and that muſt needs be the blaſting of all our enterpriſes; that even lawful aid of the Creature, if it be looked on with any confidence as our helper, παρὰ τὸν κτίσαντα, *Rom.* i. *beſide*, or in ſeparation from the *Creator*, is (and *God* is ingaged in honour, that it ſhould be) ſtruck preſently from Heaven, eaten up with worms like *Herod*, when once its good qualities are deified; broken to pieces with the *brazen Serpent*, burnt and ſtampt to powder with the *golden Calf*: and *the ſtrong ſhall be as tow*, *Iſa.* i. 31. the falſe Idol ſtrength is but a prize for a flaſh of lightning to prey on. And as St. *Paul* and *Barnabas* are fain to run in a paſſion upon the multitude, that meant to do them worſhip, with a *Men and Brethren*, &c. and the very *Angel* to St. *John*, in *Rev.* xxii. when he fell down before him, *vide ne feceris*, ſee thou do it not; for fear if he had been ſo miſtaken by him, he might have forfeited his Angelical eſtate by that unluckineſs; ſo certainly the moſt honourable promiſing earthly help, if it be once looked on with a confidence, or an adoration; if it ſteal off our eyes and hearts one minute from that ſole waiting and looking on God; 'tis preſently to expect a being thunder-ſtruck from Heaven, as hath been moſt conſtantly viſible among us; and that is all we get by this piece of *ſimplicity* alſo.

‖ proceed we 1 John iii. 3.

Iſa. i. 31.

Rev. xxii. 9.

And it were well, when our *worldly hopes* have proved thus little to our advantage; our *worldly fears*, in the next place, might bring us in more profit. But alas! that paſſionate perturbation of our faculties, ſtands us in no ſtead, but to haſten and bring our fears upon us, by precipitating them ſometimes, caſting our ſelves into that abyſs which we look on with ſuch horrour, running out to meet that danger which we would avoid ſo vehemently; ſometimes diſpiriting and depriving us of all thoſe *ſuccors* which were preſent to our reſcue; the paſſion moſt treacherouſly betraying the aids which *reaſon*, if it had been allowed admiſſion, was ready to have *offered*; but perpetually anticipating that miſery, which is the thing we fear, the terrour it ſelf being greater *diſeaſe* ſometimes, conſtantly a greater *reproach* and contumely to a Maſculine Spirit, than any of the evils we are ſo induſtrious to avoid. 'Tis not a matter of any kind of evil report, really to have ſuffered, to have been ſqueez'd to atomes by an unremediable evil, eſpecially if it be for well-doing; but to have been ſick of the fright, to have laviſh'd our conſtancy, courage, conſcience, and all, an *Indian ſacrifice* to a *Sprite* or *Mormo*, *ne noceat*, to eſcape not a real evil, but only an apprehenſion, or terror; this is a piece of the moſt deſtructive warineſs, the ἀσόφων ἀκρίβεια, the greateſt *ſimplicity* that can be.

Wiſd. xvii. 12.

I ſhall not inlarge the *proſpect* any further, as eaſily I might, to our Unchriſtian *Joys*, that do ſo *diſſolve*, our Unchriſtian *Sorrows*, that do ſo *contract* and ſhrivel up the Soul; (and then as *Themiſon*, and his old ſect of *Methodiſts* reſolv'd, that the *laxum* and *ſtrictum*, the immoderate diſſolution or conſtipation, were the principles and originals of all diſeaſes in the World, ſo it will be likely to prove in our ſpiritual eſtate alſo:) nor again, to our heatheniſh ἐπιχαιρεκακίαι, *rejoycing* at the *Miſchiefs* of other men; (which directly transform us into *fiends* and *furies*, and reak no malice on any but our ſelves, leave us a waſted, wounded, proſtitute, harraſt *Conſcience*, to tire and gnaw upon its own bowels, and nothing elſe.) I have exerciſed you too long with ſo trivial a ſubject, ſuch an eaſie every days demonſtration, the wicked mans contradictions to all his aims, his acting quite contrary to his very deſigns, a ſecond branch of his Character, a ſecond degree and advancement of his *ſimplicity*.

The *Third notion* of *Simplicity*, is that of the *Idiot*, the *Natural*, as we call him, he that hath ſome eminent failing in his intellectuals, the *laſum principium*, the *pitcher* or *wheel*, in that 12. of *Eccleſiaſtes*, I mean the faculty of underſtanding, or reaſon, *broken* or *wounded* at the *fountain* or *ciſtern*; and ſo nothing but animal, ſenſitive actions to be had from him. And of this kind of imperfect Creatures, it will be perhaps worth your marking, that the principal faculty which is irrecoverably wanting in ſuch, and by all teaching irreparable and unimproveable, is the power of *numbring*; I mean not that of ſaying numbers by rote, (for that is but an act of ſenſitive memory) but that of applying them to matter, and from thence that of *intellectual numbring*, i. e. of comparing and meaſuring,

judging of proportions, pondering, weighing, discerning the differences of things by the power of the *judicative faculty*; which two, seem much more probably the *propriety* and *difference* of a *man* from a *beast*, than (that which the Philosophers have phansied) the power of *laughing* or *discoursing*. To *reckon* and *compute*, is that which in men of an active clear reason, is perpetually in exercising *per modum actus eliciti*, that naturally of its own accord, without any command or appointment of the Will, pours it self out upon every object: we shall oft deprehend our selves numbring the *panes* in the Window, the *sheep* in the Field; measuring every thing we come near with the eye, with the hand; singing Tunes, forming every thing into some kind of metre (which are branches still of that faculty of numbring) when we have no kind of end or design in doing it. And this is of all things in the world, the most impossible for a meer Natural or Idiot. And so you have here the third, and that is the prime, most remarkable degree of *simplicity*, that the unchristian fool, the ἀνὴρ ψυχικὸς, whether you render it the *animal* or *natural* man, is guilty of; that piteous *læsum principium*, that want of the faculty of weighing, pondering, or numbering; that weakness, or no kind of exercise of the judicative faculty, from whence all his simplicity and impiety proceeds. The *Hebrews* have a word to signifie a wise man, which hath a near affinity with that of weighing and pondering מַשְׂכִּיל from שָׂכַל which hath no difference in sound from that which signifies *ponderavit*, whence the *Schecle*, the known Hebrew word is deduced, to note as the *Psalmist* saith, that *he that is wise, will ponder things*. All the folly and Unchristian Sin, comes from want of pondering; and all the Christian Wisdom, Piety, Discipleship, consists in the exercise of this faculty. Whatsoever is said most honourably of *Faith* in Scripture, that sets it out in such a grandeur, as the greatest designer and
Heb. xi. author of all the high acts of Piety, *Heb.* xi. and as the Conqueror over the World, 1 *John* v. 4. is
1 John v. clearly upon this score, as Faith is the *Spiritual Wisdom*, or *Prudence*; (for so it is best defined) and as by comparing, and proportioning, and weighing together the Promises, or the Commands, or the Terrours of the *Gospel* on one side, with the Promises, the Prescriptions, and Terrours of the *World* on the other, it pronounces that Hand-writing on the Wall against the latter of them, the *Mene tekel upharsin*. They are *weighed in the balance*, and found most pitifully *light*, in comparison of those which *Christ* hath to weigh against them; and so the *Kingdom*, the usurpt Supremacy (that they have so long pretended to in the inconsiderate simple precipitous world) is by a just judgment, torn and *departed from them*.

Will you begin with the *Promises*, and have but the patience a while to view the Scales, and when you have set the Beam even, removed the carnal or secular prejudices (which have so possessed most of us, that we can never come to a right balancing of any thing; the beam naturally enclines still as our customary wonts and prepossessions will have it:) when, I say, you have set the beam impartially, throw but into one *scale* the *Promises* of *Christ*, those of his present, of his future bliss; of
1 Cor. ii. 9. present, *Such as eye hath not seen, nor ear heard, nor entred into the heart of man to conceive*, 1 *Cor.* ii. 9. *prepared for them that love God*, and that at the very minute of loving him (the word ἡτοιμασμένα, referring to the *manna* of old; the Hebrew deduced from סָנַר *præparavit*, and therefore describ-
Wisd. xvi. 20. ed by the Author of the Book of *Wisdom*, according to that literal denotation of the Hebrew, ἄρτος ἕτοιμος ἀπ' οὐρανοῦ, *bread* baked, as it were, and *sent down ready from heaven*, to the true *Israelite*) the gust of every Christian duty, being so pleasurable and satisfactory to the palate, as it were, of our humane nature, so consonant to every rational soul, that it cannot practise, or taste, without being truly joyed and ravished with it: and so that which was the *Israelites* feast, the *Quails* and *Manna*, being become the *Christians* every day ordinary *diet*, you will allow that to be of some weight or consideration, if there were nothing else but that present festival of a *good conscience* in the scale before you: but when to that, you have farther cast in the *glory*, *honour*, *immortality*, which is on *arrear* for that *Christian* in another life; that infinite, inestimable *weight* of that *glory* laid before us, as the reward of the *Christian*, for his having been content, that *Christ* should shew him the way to be happy here, and blessed eternally: and when that both present and future felicity is set off, and heightned by the contrary, by the *indignation*, and *anger*, and *wrath*, that is the portion of the *Atheistical fool*, and which nothing could have helped us to escape, but this only *Christian Sanctuary*; when the bliss of this *Lazarus* in *Abrahams* bosome, is thus improved by the news of the scorching of the *Dives* in that place of torments; and by all these together, the scale thus laded on one side; I shall then give the *Devil* leave to help you to what weight he can in the other scale, be it his *totum hoc*, all the *riches* and *glory* of the whole *world* (and not only that thousandth part of the least point of the Map, which is all thou canst aspire to in his service) and what is it all,
Epist. 115. but the *bracteata felicitas*, in *Seneca*; μυθικὴ μακαρία, in *Naz.* a little *fictitious felicity*, a little *paultry trash*, that nothing but the *opinion* of men, hath made to differ from the most *refuse stone*, or *dirt* in the *Kennel*; the richest gems totally beholding to the *simplicity* and *folly* of men, for their reputation and value in the World. Besides these, I presume the *phansies* expect to have liberty to throw in all the *pleasures* and *joys*, the *raviſhments* and *transportations* of all the *Senses*; and truly, that is soon done; all the *true joy* that a whole age of *carnality* affords any man, if you but take along with it (as you cannot chuse but do in all *conscience*) the *satieties*, and *loathings*, and *pangs*, that inseparably accompany it (the *Leaven*, as well as the *Honey*, under which, the pleasures of sin are thought to be prohibited, *Levit.* ii. 11.) it will make but a pitiful addition in the scales, so many pounds less than nothing, is the utmost that can be affirmed of it; and when you have fetcht out your last reserve, all the painted air, the only commodity behind, that you have to throw into that scale, the *reputation* and *honour* of a gallant *vain-glorious sinner*, that some one fool or madman, may seem to look on with some reverence; you have then the utmost of the weight that that scale is capable of; and the difference so vast betwixt them, such an inconsiderable proportion of straw, stubble, to such whole *Mines* and *Rocks of Gold* and *Silver*, and *precious Stones*, that no man that is but able to deal in plain numbers (no need of *Logarithms* or *Algebra*) can mistake in the judgment, or think that there is any profit, any advantage *in gaining the whole world*, if accompanied with the least hazard or possibility of *losing his own soul*: and therefore the running that adventure, is the greatest idiotism, the most deplorable, woful *simplicity* in the World.

The

The ſame *proportion* would certainly be acknowledged in the ſecond place, betwixt the *command* of *Chriſt* on one ſide, high, rational, venerable *commands*, that he that thinks not himſelf ſo ſtrictly obliged to obſerve, cannot yet but revere him that brought them into the World, and deem them νόμον βασιλικὸν, a *Royal* and a gallant *Law*; whilſt all the whole *Volume* or *Code* of the *Law of the Members*, hath not one ingenuous dictate, one tolerable, rational propoſal in it, only a deal of ſavage drudgery to be performed to an impure tyrant (ſin and pain being of the ſame date in the world, and the *Hebrew* אֵין ſignifying both) and the more ſuch burthens undergone, the more mean ſubmiſſions ſtill behind; no end of the tale of Brick, to one that is once ingaged under ſuch *Egyptian* Kiln and Task-maſters.

And for the *terrors* in the laſt place, there are none but thoſe of the *Lord*, that are fit to move, or to perſwade any: the utmoſt *ſecular fear* is ſo much more impendent over *Satan*'s, than *God*'s *Clients* (the killing of the body, the far more frequent effect of that, which had firſt the honour to bring *death* into the world; the Devil owning the title of *deſtroyer*, *Abaddon*, and ἀπολλύων, and inflicting diſeaſes generally on thoſe whom he poſſeſt; and *Chriſt*, that other, of the ἰατρὸς and σωτὴρ, the *Phyſician* and the *Saviour*, that hath promiſes of long life annexed to ſome ſpecials of his ſervice:) that if it were reaſonable to fear thoſe that *can kill the body*, and afterwards *have no more that* they can do, (*i. e.* are able by the utmoſt of their malice, and *Gods* permiſſion, but to land thee ſafe at thy *fair Haven*, to give thee *Heaven* and *bliß* before thy time, inſtead of the many lingring deaths that this life of ours is ſubject to) yet there were little reaſon to fear or ſuſpect the fate in *Gods* ſervice, far leſs than in thoſe ſteep precipitous paths which the *Devil* leads us thorow. And therefore to be thus low-bell'd with *panick frights*, to be thus tremblingly diſmayed where there is no place of fear, and to ride on intrepid on the trueſt dangers, as the *Barbarians* in *America* do on Guns, is a mighty diſproportion of mens faculties; a ſtrange ſuperiority of phanſie over judgment: that may well be deſcribed by a defect in the power of numbering, that diſcerns no difference between *Ciphers* and *Millions*, but only that the noughts are a little the blacker, and the more formidable. And ſo much for the third branch of this character.

There is yet a fourth notion of *ſimplicity*, as it is contrary to comnion ordinary *prudence*, that by which, the *politician* and *thriving man* of this world, expects to be valued, the great dexterity and managery of affairs, and the buſineſs of this world; wherein let me not be thought to ſpeak *Paradoxes*, if I tell you with ſome confidence, that the *wicked man* is this only *impolitick fool*, and the *Chriſtian* generally the moſt dextrous, prudent, practical perſon in the world; and the ſafeſt *Motto*, that of the *Virtutem violenter retine*, the keeping *vertue* with the ſame *violence* that *Heaven* is to be taken with: not that the *Spirit of Chriſt* infuſes into him the *ſubtleties* and *crafts* of the wicked, gives him any principles, or any excuſe for that greater portion of the *Serpentine wiſdom*; but becauſe *honeſty* is the moſt gainful *policy*, the moſt thriving *thorow prudence*, that will carry a man farther than any thing elſe. That old principle in the *Mathematicks*, *That the right line comes ſpeedilieſt to the journeys end*, being in ſpight of *Machiavel*, a Maxim in *Politicks* alſo; and ſo will prove, till *Chriſt* ſhall reſign and give up to *Satan* the œconomy of the World. Some examples it is poſſible there may be, of the *Proſperum Scelus*, the thriving of *villainy* for a time, and ſo of the preſent advantages that may come in to us by our *ſecular contrivances*; but ſure, this is not the laſting courſe, but only an anomaly or irregularity, that cannot be thought fit to be reckoned of, in compariſon of the more conſtant promiſes, the *long life* in a *Canaan* of Milk and Honey, that the *Old* and *New Teſtament* both have enſured upon the *meek diſciple*.

And I think a man might venture the experiment, to the teſtimony and trial of theſe times, that have been deemed moſt unkind and unfavourable to ſuch innocent *Chriſtian* qualities; that thoſe that have been moſt conſtant to the ſtrict, ſtable, honeſt principles, have thrived far better by the equable figure, than thoſe that have been moſt dextrous in changing ſhapes; and ſo are not the moſt unwiſe ἐν γενεᾷ ταύτῃ, if there were never another ſtate of *retributions*, but this. Whereas it is moſt ſcandalouſly frequent and obſervable, that the great *Politicians* of this world, are baffled and outwitted by the *Providence* of *Heaven*; *ſell* their moſt pretious ſouls *for nought*, and have not the luck to get any *money for them*; the moſt unthrifty improvident *Merchandiſe*, that כְּסִל *folly*, *Pſal.* xlix. 13. which the lxxii. render σκάνδαλον, *ſcandal*; the moſt piteous offenſive *folly*, the wretcheſt *ſimplicity* in the World.

You would eaſily believe, it ſhould not ſtand in need of a farther aggravation; and yet now, you are to be preſented with one in my Text, by way of heightning of the Character, and that was my ſecond particular, that at firſt I promiſed you, made up of two farther conſiderations; firſt, the *loving* of that which is ſo *unlovely*; ſecondly, the *continuing* in the *paſſion ſo long*. *How long you ſimple ones, will you love*, &c.

Firſt, The degree and improvement of the *Atheiſts folly*, conſiſts in the *loving* of it, that he can take a delight and complacency in his way; to be patient of ſuch a courſe, gainleſs ſervice, ſuch ſcandalous mean ſubmiſſions, had been reproach enough to any, that had not diveſted himſelf of *ingenuity* and *innocence* together, and become one of *Ariſtotles* φύσει δοῦλοι, *Natural ſlaves*, (which if it ſignifie any thing, denotes the *fools* and *ſimple ones* in this Text, whom *nature* hath marked in the head for no very honourable imployments.) But from this paſſivity in the Mines and Gallies, to attain to a *joy* and voluptuouſneſs in the imployment, to dread nothing but *Sabbatick years* and *Jubiles*, and with the *meſt-faln ſlave*, to diſclaim nothing but *liberty* and *manumiſſion*, *i. e.* in effect, *Innocence*, and *Paradiſe*, and *Bliß*; to court and woo *Satan* for the *Manſions* in *Hell*, and the ſeveral types and præludiums of them, the ἀρχαὶ ὠδίνων, *the initial pangs in this life*, which he hath in his diſpoſing, to be ſuch a *Platonick* lover of ſtripes and chains, without intuition of any kind of reward, any preſent or future wages for all his *patience*; and as it follows, to *hate knowledge* and *piety*; hate it as the moſt treacherous enemy that means to undermine their *Hell*, to force them out of their beloved *Satan*'s embraces: this is certainly, a very competent *aggravation* of the *ſimplicity*. And yet to ſee, how perfect a *character* this is of the moſt of us, that have nothing to commend, or even excuſe in the moſt of thoſe ways, on which we make no ſcruple to exhauſt our *ſouls*, but only our kindneſs; irrational paſſionate *kindneſs* and *love* toward them; and then, that *love* ſhall cover a multitude of ſins, ſuperſede all the *exceptions* and *quarrels* that otherwiſe we ſhould not chuſe but have to them. Could a

man ſee any thing *valuable* or *attractive* in *Oaths* and *Curſes*, in *Drunkenneſs* and *Beſtiality* (the ſin, that when a *Turk* reſolves to be guilty of, he makes a fearful noiſe unto his *Soul* to retire all into his feet, or as far off as it is poſſible, that it may not be within ken of that *beſtial proſpect*, as *Busbequius* tells us.) Could any man endure the covetous man's *ſad galling* Mules, burthens of Gold, his *Achans* Wedge, that cleaves and rends in ſunder *Nations*, (ſo that in the *Hebrew*, that ſin ſignifies *wounding*

Joel ii 8. *ing* and *inciſion*, *Joel* ii. 8. and is alluded to, by his piercing himſelf thorow with divers ſorrows,

1 Tim. vi. 10. 1 *Tim.* vi. 10.) his very *Purgatories*, and *Limbo's*, nay, *Hell*, as devouring and perpetual as it; and the no kind of ſatisfaction ſo much as to his eye, from the vaſteſt heaps or treaſures, were he not in *love* with *folly* and *ruine*; had he not been drenched with *philtres* and *charms*; had not the *Necromancer* plaid ſome of his prizes on him, and as St. *Paul* ſaith of his *Galatians*, even *bewitched him to be a fool*. Would we but make a rational choice of our ſins, diſcern ſomewhat that were amiable, before we let looſe our paſſion on them, and not deal ſo blindly in abſolute elections of the drieſt unſavory ſin, that may but be called a ſin (that hath but the honour of *affronting God*, and *damning* one of *Chriſt's redeemed*;) moſt of our waſting, ſweeping ſins, would have no manner of pretenſions to us; and that you will allow to be one ſpecial accumulation of the *folly* and *madneſs* of theſe *ſimple ones*, that they thus *love ſimplicity*.

The ſecond *aggravation*, is the *continuance* and *duration* of this *fury*, a laſting *chronical paſſion*, quite contrary to the nature of *paſſions*, a flaſh of lightning, lengthned out a whole day together, that they ſhould *love ſimplicity* ſo *long*.

It is the nature of *acute diſeaſes*, either to have *intervals* and *intermiſſions*, or elſe to come to ſpeedy *criſes*; and though theſe prove *mortal* ſometimes, yet the ſtate is not generally ſo deſperate; and ſo it is with ſins: many the ſharpeſt and vehementeſt indiſpoſitions of the *Soul* (pure *Feavers* of rage and luſt) prove happily but flaſhing ſhort *furies*, are attended with an inſtant ſmiting of the heart, a hating and deteſting our *follies*, a ſtriking on the *thigh* in *Jeremy*, and in *David's* penitential ſtile, a [*So fooliſh was I, and ignorant, even as a beaſt before thee.*] And it were happy if our *Feavers* had ſuch cool *ſeaſons*, ſuch favorable ingenuous *intermiſſions* as theſe. But for the *hectick* continual *Feavers* (that like ſome weapons (the ἀγγᾶϊς) *barbed ſhafts* in uſe among the *Franks* in *Agathias*, being not mortal at the entrance, do all their ſlaughter by the hardneſs of getting out) the *Vultures* that ſo tyre and gnaw upon the *Soul*, the συνοχοὶ that never ſuffer the *ſinner fool*, to make any approach toward his *wits*, toward *ſobriety* again; this *paſſionate love* of *folly*, improved into an habitual, ſteddy courſe of *Atheiſticallneſs*, a deliberate, peremptory, final *reprobating* of *Heaven* (the purity at once, and the bliſs of it) the ſtanch demure *covenanting* with death, and reſolvedneſs to have their part, to run their fortune with *Satan*, through all adventures; this is that monſtrous brat, that (as for the birth of the *Champion* in the *Poet*) three nights of darkneſs more than *Egyptian*, were to be crowded into one (all the *ſimplicity* and *folly* in a Kingdom) to help to a being in the World: and at the birth of it, you will pardon *Wiſdom*, if ſhe break out into a *paſſion* and *exclamation* of *pity* firſt, and then of *indignation*, *How long*, *ye ſimple ones*, &c. My laſt particular.

The firſt debt, that *Wiſdom*, that *Chriſt*, that every *Chriſtian Brother* ows and pays to every unchriſtian liver, is that of *pity* and *compaſſion*; which is to him of all others, the propereſt dole. Look upon all the ſad moneful objects in the world, betwixt whom all our *compaſſion* is wont to be divided; firſt, the *Bankrupt* rotting in a Gaol; ſecondly, the direful bloody ſpectacle of the *Soldier* wounded by the Sword of War; thirdly, the *Malefactor* howling under the Stone, or gaſping upon the Rack or Wheel; and fourthly, the *gallant perſon* on the Scaffold or Gallows ready for execution; and the ſecure, ſenſeleſs *ſinner*, is the *brachygraphy* of all theſe.

You have in him, 1. A rich *patrimony* and *treaſure* of *grace* (purchaſed dear, and ſetled on him by *Chriſt*) moſt prodigally and contumeliouſly *miſſpent* and *exhauſted*. 2. A *Soul* ſtreaming out whole *Rivers* of *blood* and *ſpirits*, through every wound, even every ſin it hath been guilty of; and not enduring the *Water* to cleanſe, much leſs the *Wine* or *Oyl* to be poured into any one of them; the whole *Soul* transfigured into one wound, one τρόμος & αἷμαλος, *congelation and clod of blood*. Then thirdly beyond this, all the *racks* and *pangs* of a tormenting *conſcience*, his only preſent exerciſe: and laſtly, all the *torments* in *Hell* (the Officer ready hurrying him to the *Judge*, and the *Judge* delivering him to the *Executioner*) his minutely dread and expectation, the dream that ſo *haunts* and *hounds* him. And what would a man give in *bowels of compaſſion* (to *Chriſtianity*? or but) to *humane kind*, to be able to reprieve or reſcue ſuch an unhappy *creature*; to be but the *Lazarus* with one drop of water to cool the tip of the ſcalding Tongue, that is engaged in ſuch a pile of flames. If there be any *Charity* left in this frozen World, any *Beam* under this cold uninhabitable Zone, it will certainly work ſome meltings on the moſt obdurate heart; it will diſſolve and pour out our bowels into a ſeaſonable advice, or admonition (that excellent *Recipe*, ſaith *Themiſt.* ἀντὶ καύσεων καὶ τόμων, *That ſupplies the place, and does the work of the burnings and ſcarifyings*) a *cry* to ſtop him in his precipitous courſe; a *tear*, at leaſt, to ſolemnize, if not to prevent ſo ſad a fate. And it were well, if all our bowels were thus imployed, all our kindneſs and moſt paſſionate love, thus converted and laid out on our poor lapſed *ſinner-brethrens* ſouls, to ſeize upon thoſe fugitives, as *Chriſt* is ſaid to do, ἐπιλαμβάνεσθαι, *Heb.* xi. 16. to *catch hold* and bring them back, ere it be yet too late; reſcue them out of the hands of their deareſt eſpouſed ſins, and not ſuffer the moſt flat-

Solen. tering kind of death (κακοήθειαν ὑποδύουσα ἀνθρώπῳ σεμνῷ in *Gal. de Athl.* the *Devil* in the *Angelical diſguiſe*) the ſin that undertakes to be the *prime Saint* (the *zeal* for the *Lord of Hoſts*) any the moſt *venerable impiety*, to lay hold on them. Could I but ſee ſuch a new faſhioned *Charity* received and entertained in the World; every man to become his *brothers keeper*, and every man ſo tame, as to love and interpret aright, entertain and embrace this *keeper*, this ἐπίλεκτος δαίμων, this *Guardian Angel*, as an Angel indeed, as the only valuable friend he hath under Heaven; I ſhould think this a lucky *omen* of the *worlds* returning to its *wits*, to ſome degree of *piety* again. And till then, there is a very fit place and ſeaſon for the exerciſe of the other part of the *paſſion* here, that of *Indignation*, the laſt minute of my laſt particular, as the *how long* is an expreſſion of *Indignation*.

Indignation,

Indignation, not at the men (for however *Ariſtotles* δεῖ νεμεσᾶν [*A man ought to have indignation at ſome perſons*] may ſeem to juſtifie it; Our *Saviour* calls not for any ſuch *ſtern paſſion*, or indeed any but *love*, and *bowels of pity*, and *charity* toward the perſon of any, the moſt *enormous ſinner*; and St. *Paul*, only for the καταρτίσαι, the *reſtoring*, ſetting him in joynt again, that is thus *overtaken in any fault*) but *Indignation*, I ſay, at the *ſin*, at the *ſimplicity* and the *folly*, that refuſe *reproachful Creature*, that hath the fate to be beloved ſo paſſionately, and ſo long. And to this, will *Ariſtotles* ſeaſon of *indignation* belong, the *ſeeing favors* and *kindneſs* ſo unworthily diſpenced (the *upſtarts*, ſaith he, and *new men* advanced and gotten into the greateſt dignities) *knowledge* to be profeſſly hated, and under that title, *all the prime*, *i. e.* Practical *Wiſdom*, and *Piety*, and *ſimplicity*, *i. e. folly* and *madneſs*, and *ſin*, to have our whole *ſouls* laid out upon it.

O let this ſhrill *Sarcaſm* of *Wiſdoms*, the [*How long, ye ſimple ones*] be for ever a ſounding in our ears. Let this *indignation* at our ſtupid ways of ſin, tranſplant it ſelf to that ſoyl where it is likely to thrive and fructifie beſt, I mean, to that of our own, inſtead of other mens breaſts, where it will appear glorioufly in St. *Pauls* inventory, a prime part of that ἀμεταμέλητος μετάνοια, the *durable*, *unretracted repentance*, an *effect* of that *godly ſorrow* that worketh to Salvation. And if it be ſincere, O what *indignation* it produceth in us? What diſpleaſure and rage at our *folly*? to think how ſenſeleſly we have moulted and crumbled away our *ſouls*; what unthrifty bargains we have made? what *ſots* and *fools* we ſhall appear to *Hell*, when it ſhall be known to the wretched, tormented Creatures, what ambitions we had, to be but as miſerable as they? upon what *Gotham errands*? what *Wild-gooſe chaſes*, we are come poſting and wearied thither? O that a little of this *conſideration*, and this *paſſion*, betimes, might eaſe us of that *endleſs wo* and *indignation*; thoſe *tears* and *gnaſhing of teeth*, quit us of that ſad arrear of horrors, that otherwiſe waits behind for us. *Lord*, do thou give us that view of our *ways*; the *errors*, the *follies*, the *furies* of our extravagant *Atheiſtical lives*; that may by the very *reproach* and *ſhame*, recover and return us to thee. *Make our faces aſhamed, O Lord, that we may ſeek thy Law*; Give us that *pity*, and that *indignation*, to our poor periſhing *ſouls*; that may at length, awake and fright us out of our *Lethargies*, and bring us ſo many confounded, humbled, contrite penitentiaries, to that *beautiful gate* of thy *temple* of *mercies*, where we may retract our *follies*, implore thy pardon, deprecate thy *wrath*; and for thy deliverance from ſo deep an Hell, from ſo infamous a vile condition, from ſo numerous a tale of deaths; never leave praiſing thee, and ſaying, *Holy, holy, holy Lord God of Hoſts*; *Heaven and Earth are full of thy glory*; *Glory be to thee, O God, moſt high.*

To whom with the Son, and the Holy Ghoſt be aſcribed, &c.

SER-

SERMON IV.

MATT. I. 23.

Emmanuel, *which is by interpretation, God with us.*

THE different *measure* and *means* of diſpenſing *Divine Knowledg* to ſeveral ages of the *World*, may ſufficiently appear by the *Goſpels* of the New, and *Prophecies* of the Old Teſtament; the ſunſhine and the clearneſs of the one, and the twilight and dimneſs of the other: but in no point this more importantly concerns us, than the *Incarnation* of *Chriſt*. This hath been the Study and Theme, the Speculation and Sermon of all holy Men and Writers ſince *Adam*'s Fall; yet never plainly diſcloſed, till *John Baptiſt*, in the third of *Matth.* and the third Verſe, and the *Angel* in the next Verſes before my Text, undertook the Task, and
Matt. iii. 3. then indeed was it fully performed; then were the Writings, or rather the Riddles, of the obſcure, ſtammering, whiſpering Prophets, turned into the voice of *One crying in the Wilderneſs, Prepare ye*
Iſa. xl. 3. *the ways of the Lord, &c* Iſa. xl. 3. Then did the cry, yea, ſhouting of the *Baptiſt*, at once, both interpret and perform what it propheſied; At the ſound of it, *Every valley was exalted, and every*
Verſ. 4. *hill was brought low: the crooked was made ſtraight, and the rough places plain*, v. 4. That is, the Hill and Groves of the Prophets were levell'd into the open champain of the Goſpel; thoſe impediments which hindred God's approach unto mens rebel hearts, were carefully removed; the abject mind was lifted up, the exalted was depreſt, the intractable and rough was render'd plain, and even; in the
Verſ 5. ſame manner as a way was made unto the *Roman* Army marching againſt *Jeruſalem*.

This I thought profitable to be premiſed to you, both that you might underſtand the affinity of Prophecies, and Goſpel, as differing not in ſubſtance, but only in clearneſs of revelation, as the glorious face of the *Sun*, from it ſelf, being overcaſt and mask'd with a cloud; and alſo for the clearing of my Text: For this entire paſſage of Scripture, of which theſe words are a cloſe, is the *Angels* meſſage, or *Goſpel* unto *Joſeph*, and ſet down by St. *Matthew*, as both the interpretation, and accompliſhment of a Prophecy delivered long ago by *Iſaiah*; but perhaps not at all underſtood by the *Jews*: to wit, *That a Virgin ſhould conceive and bear a Son, and they ſhould call his name* Emmanuel.

Where firſt we muſt examine the ſeeming *difference* in the point of *Chriſts Name*, betwixt the place
Verſ. 21. here cited from *Iſaiah*, and the words here vouched of the *Angel*, V. 21. and proved by the effect
Verſ. 25. V. 25. For the Prophet ſays, he ſhall be called *Emmanuel*, but the Angel commands he ſhould be, and
Iſa. vii. 14. the Goſpel records he was named *Jeſus*.

And here we muſt reſume and enlarge the ground premiſed in our Preface, that Prophecies being not Hiſtories, but rude imperfect draughts of things to come, do not exactly expreſs and delineate, but only ſhadow, and covertly vail thoſe things, which only the Spirit of God, and the event muſt interpret. So that in the *Goſpel*, we conſtrue the *words*, but in *Prophecies*, the *ſenſe*; *i. e.* we expect not the performance of every Circumſtance expreſt in the words of a Prophecy, but we acknowledg another ſenſe beyond the literal; and in the comparing of *Iſaiah* with St. *Matthew*, we exact not the ſame expreſſions, provided we find the ſame ſubſtance, and the ſame ſignificancy. So then, the Prophets [*and call his name* Emmanuel] is not, as humane Covenants are, to be fulfill'd in the rigour of the Letter, that he ſhould be ſo named at his *Circumciſion*, but in the agreement of ſenſe, that this name ſhould expreſs his nature; that he was indeed, *God with us*, and that at the Circumciſion he ſhould receive a name of the ſame power and ſignificancy. Whence the *obſervation* by the way is, that *Emmanuel*, in effect, ſignifies *Jeſus*, *God with us*, a *Saviour*; and from thence the point of *Doctrine*, that Gods coming to us, *i.e. Chriſts Incarnation, brought Salvation into the World.* For if there be a ſubſtantial agreement betwixt the Prophet, and the Angel; if *Emmanuel* ſignifie directly *Jeſus*; if *God with us*, and a *Saviour* be really the ſame title of *Chriſt*; then was there no *Saviour*, and conſequently no *Salvation*, before this preſence of *God with us*. Which poſition we will briefly explain, and then omitting unneceſſary proofs, apply it.

In explaining of it, we muſt calculate the time of *Chriſts Incarnation*, and ſet down how with it, and not before, came *Salvation*.

We may collect in Scripture a three-fold *Incarnation* of *Chriſt*; 1. In the *Counſel* of *God*, 2. In the *Promiſes* of *God*, 3. In a *Perſonal* open *exhibiting* of him unto the *World*; the effect and complement of both *Counſel*, and *Promiſes*.

1. In the *Counſel* of *God*; ſo *He was as ſlain*, ſo *incarnate, before the foundation of the World*, Rev.
Rev. xiii. 8. xiii. 8. For the word *ſlain*, being not competible to the *Eternal God*, but only to the aſſumption of the *humane nature*, preſuppoſes him *incarnate*, becauſe *ſlain*. *God* then in his Preſcience, ſurveying

before

before he created, and viewing the lapsed, miserable, sick estate of the future Creation; in his Eternal Decree, foresaw, and pre-ordained *Jesus*, the Saviour, the Author and Finisher of the Worlds Salvation. So that in the Counsel of *God*, to whom all things to come, are made present, *Emmanuel* and *Jesus* went together; and no *Salvation* bestowed on us, but in respect to this, *God with us*.

2. In the *Promises* of *God*; and then, *Christ* was *incarnate* when he was promised first in *Paradise*, *The seed of the Woman*, &c. and so he is as old in the flesh, as the World in sin, and was then in God's Promise first born, when *Adam* and man-kind began to die. Afterwards he was, not again, but still incarnate in Gods Promise more evidently in *Abraham*'s time, *In thy seed*, &c. and in *Moses* his time, when at the addition of the *Passover*, a most significant representation of the incarnate and crucified *Christ*, he was more than promised, almost exhibited. Under which times, it is by some asserted, that *Christ*, in the form of *Man*, and habit of *Angel*, appeared sundry times to the Fathers, to give them not an hope, but a possession of the *Incarnate God*, and to be *præludium incarnationis*, a pawn unto them, that they trusted not in vain: And here it is plain thorowout, that this Incarnation of *Christ*, in the Promise of *God*, did perpetually accompany, or go before *Salvation*: not one blessing on the nations, without mention of *thy seed*;] not one encouragement against fear, or unto confidence, but confirm'd and back'd with an *I am thy shield*, &c. *i.e.* according to the Targum, my *Word* is thy *shield*; *i.e.* my *Christ*, who is ὁ λόγος, the *Word*, in the first of *Joh.* i. Not any mention of Righteousness and Salvation, but on ground and condition of belief of that *Jesus* which was then in promise, *Emmanuel*, *God with us*.

Gen. iii. 15.

Gen. xii. 3. xviii. 18. xxii. 18. Exod. xiii.

3. In the *Personal exhibiting* of *Christ* in form of flesh unto the World, dated at the *fulness of time*, and call'd in our ordinary phrase *his Incarnation*; then no doubt was *Emmanuel*, *Jesus*; then was he openly shewed to all people in the form of God a Saviour, which *Simeon*, *Luk.* ii. 30. most divinely styles *God's Salvation*; thereby, no doubt, meaning the *Incarnate Christ*, which by being *God with us*, was *Salvation*.

Luke ii. 30.

Thus do you see a three-fold *Incarnation*, a three-fold *Emmanuel*, and proportionably a three-fold *Jesus*:

1. A *Saviour* first decreed for the World, answerable to *God*, incarnate in *God*'s *Counsel*; and so, no man was ever capable of *Salvation*, but through *God with us*.

2. A *Saviour* promised to the World, answerable to the second *God with us*, to wit, incarnate in the Promise; and so, there is no *Covenant* of *Salvation*, but in this *God with us*.

3. A *Saviour* truly exhibited and born of a Woman, answerable to the third *Emmanuel*; and so also is there no *manifestation*, no proclaiming, no preaching of *Salvation*, but by the birth and merits of *God with us*.

To these three, if we add a fourth *Incarnation* of *Christ*, the assuming of our *Immortal Flesh*, which was at his *Resurrection*, then surely the Doctrine will be complete, and this *Emmanuel* incarnate in the *Womb* of the *grave*, and brought forth cloath'd upon with an incorruptible seed, is now more fully than ever prov'd an Eternal *Jesus*; *For when he had overcome the sharpness of death, he opened the Kingdom of Heaven to all believers*, as it is in our *Te Deum*; as if all that till then ever entred into Heaven, had been admitted by some privy key; but now the very gates were wide opened to all believers: This last Incarnation of *Christ*, being accompanied with a Catholick Salvation, that *Jesus* might be as *Eternal* as *Emmanuel*, that he might be as *Immortal* a *Saviour*, as a *God with us*. 'Twere but a superfluous work, further to demonstrate, that through all ages of the World, there was no Salvation ever tendred, but in respect to this Incarnation of *Christ*; that the hopes, the belief, the expectation of Salvation, which the Fathers lived and breathed by, under the types of the Law, was only grounded upon, and referred unto these Promises of the future *Incarnation*; that they which were not in some measure enlightned in this mystery, were not also partakers of this *Covenant* of *Salvation*: that all the means besides, that Heaven and Earth, and which goes beyond them both, the brain of *Man*, or *Angel* could afford or invent, could not excuse, much less save any child of *Adam*: That every Soul which was to spring from these loins, had been without those transcendent mercies which were exhibited by this *Incarnation* of *Christs*, plung'd in necessary desperate *damnation*: Your patience shall be more profitably imployed in a brief *Application* of the point;

First, That you perswade, and drive your selves to a *sense* and *feeling* of your *Sins*, those sins which thus pluckt *God* out of Heaven, and for a while depriv'd him of his Majesty; which laid an engagement upon *God*, either to leave his infinite Justice unsatisfied, or else to subject his infinite Deity to the servile mortality of Flesh, or else to leave an infinite World in a common damnation.

Secondly, To strain all the expressions of our hearts, tongues, and lives, to the highest note of *gratitude* which is possible, in answer to this Mystery and Treasure of this *God with us*; to reckon all the Miracles of either common or private preservations, as foils to this incomparable Mercy, infinitely below the least circumstance of it; without which, thine Estate, thy Understanding, thy Body, thy Soul, thy Being, thy very Creation, were each of them as exquisite Curses, as Hell or Malice could invent for thee.

Thirdly, To observe with an ecstasie of joy and thanks, the precious *priviledges* of us *Christians*, beyond all that ever *God* profest love to, in that we have obtained a full revelation of this *God with us*; which all the *Fathers* did but see in a *cloud*, the *Angels peep'd* at, the *Heathen* world *gap'd* after, but we behold as in a plain at *mid-day*: For since the veil of the Temple was rent, every man that hath eyes may see *Sanctum Sanctorum*, the Holy of Holies, *God with us*.

Matt. xxvii. 51.

Fourthly, To make a real *use* of this *Doctrine* to the profit of our Souls; that if *God* have designed to be *Emmanuel*, and *Jesus* an *Incarnate God*, and *Saviour* to us; that then, we will fit, and prepare, and make our selves capable of this *Mercy*; and by the help of our religious, devout, humble endeavours, not frustrate, but further and promote in our selves, this end of *Christs Incarnation*, the saving of our Souls; and this use is effectually made to our hands in the twelfth to the *Hebrews*, at the last, *Wherefore we receiving a Kingdom that cannot be moved*; *i.e.* being partakers of the Presence, the Reign, the Salvation of the *Incarnate God*, *Let us have grace, whereby we may serve God acceptably, with reverence and godly fear. And do thou, O powerful God, improve the truth of this Doctrine, to the best*

Heb. xii. *ult.*

beſt advantage of our Souls, that thy Son may not be born to us unprofitably; but that he may be God, not only with us, but in us; in us, to ſanctifie and adorn us here, with his effectual grace; and with us, to ſuſtain us here, as our Emmanuel; and as our Jeſus, to crown and perfect us hereafter with glory.

And ſo much for this point, That *Jeſus* and *Emmanuel* import the ſame thing, and there was no Salvation, till this preſence of *God with us:* We now come to the ſubſtance it ſelf, *i.e. Chriſts Incarnation*, noted by *Emmanuel, which is by interpretation*, &c. Where firſt we muſt explain the word, then drive forward to the matter. The Word in *Iſaiah*, in the Hebrew, is not ſo much a name, as a ſentence, deſcribing unto us the myſtery of the Conception of the Virgin עִמָּנוּ אֵל *with us God*; where אֵל or אֱלֹהַּ *God* is taken in Scripture, either abſolutely for the *nature* of *God*, as for the moſt part in the Old Teſtament; or *perſonally*; and ſo, either for the Perſon of the *Father* in many places, or elſe
Hoſ. i. 7. diſtinctly for the Perſon of the *Son*, ſo *Hoſ.* i. 7. *And will ſave them by the Lord their God*; אֱלֹהֵי הֶם *their God, i.e. Chriſt:* and ſo alſo moſt evidently in this place, out of *Iſaiah*, where אֵל ſignifies the *Son Incarnate, God-man*, θεάνθρωπος, and many the like; eſpecially thoſe where the *Targum paraphraſes, Jehovah*, or *Jehovah Elohim*, by מֵימְרָא דַיְיָ אֱלֹהִים *the Word of the Lord, i.e. Chriſt Jeſus*, Joh.
Joh. i. 1. i. 1. As for inſtance, *Gen.* iii. 22. that *Word of the Lord ſaid*; and *Gen.* ii. 6. the *Word created*. Se-
Gen. iii. 22. condly, עִם which ſignifies in its extent, *near, at, with*, or *amongſt*. Thirdly, the Particle, ſignifying
Gen. ii. 6. *us*; though it expreſſes not, yet it muſt note, our humane nature, our abode, our being in this our *great World*, wherein we travel, and this our *little World*, wherein we dwell; not as a *manſion* place, to remain in, but either as an *Inn* to lodg, or a *Tabernacle* to be covered, or a *Priſon* to ſuffer in: So that the words in their latitude run thus; *Emmanuel: i.e.* The ſecond Perſon in Trinity is come down into this lower world amongſt us, for a while to travel, to lodg, to ſojourn, to be fetter'd, in this Inn, this Tabernacle, this Priſon of mans fleſh; or briefly, at this time, is conceived and born God-man, θεάνθρωπος, the ſame both God and Man, the Man *Chriſt Jeſus*. And this is the cauſe and buſineſs, the ground and theme of our preſent rejoycing: in this were limited and fulfilled, the *expectation* of the *Fathers*; and in this begins and is accompliſhed, the *hope* and *joy* of us *Chriſtians*. That which was
Luk. ii. 28. old *Simeons* warning to death, the ſight and embraces of the *Lord Chriſt*, *Luk.* ii. 28. as the greateſt happineſs which an eſpecial favour could beſtow on him; and therefore made him in a contempt of any further life, ſing his own funeral, *Nunc Dimittis: Lord, now letteſt thou*, &c. This is to us the Prologue, and firſt part of a Chriſtians life; either the life of the World, that that may be worthy to be call'd life; or that of Grace, that we be not dead whilſt we live. For were it not for this aſſumption of fleſh, you may juſtly curſe that ever you carried fleſh about you; that ever your Soul was committed to ſuch a Priſon as your Body is; nay, ſuch a Dungeon, ſuch a Grave: But through this *Incarnation* of *Chriſt*, our *fleſh* is, or ſhall be cleanſed into a *Temple*, for the Soul to *worſhip* in, and in Heaven for a *robe*, for it to *triumph* in. For our body ſhall be purified by his Body.

If ye will be ſufficiently inſtructed into a juſt valuation of the weight of this Myſtery, you muſt reſolve your ſelves to a pretty large task (and it were a notable *Chriſtmas* employment, I ſhould bleſs God, for any one that would be ſo piouſly valiant, as to undertake it) you muſt read over the whole Book of Scripture and Nature to this purpoſe. For when you find in the Pſalmiſt, the news of *Chriſts*
Pſal. xl. 7. coming, *Then ſaid I, loe I come*; you find your directions how to tract him, *In the volume of thy book it is written of me*, &c. *i.e.* either in the whole book, or in every folding, every leaf of this Book: Thou ſhalt not find a Story, a Riddle, a Prophecy, a Ceremony, a down-right legal Conſtitution, but hath ſome manner of aſpect on this glaſs, ſome way drives at this myſtery, *God manifeſt in fleſh*. For example, (perhaps you have not noted) whereever you read *Seth*'s Genealogies more inſiſted on than *Cain*'s, *Sem*'s than his elder brother *Ham*'s, *Abraham*'s than the whole World beſides, *Jacob*'s than *Eſau*'s, *Judah*'s than the whole twelve Patriarchs; and the like paſſages which directly drive down the *line of Chriſt*, and make that the whole buſineſs of the Scripture; Whenſoever, I ſay, you read any of theſe, then are you to note; that *Shiloh* was to come; that he which was ſent, was on his journey; that from the Creation, till the fulneſs of time, the Scripture was in travel with him; and by his leaping ever now and then, and as it were, ſpringing in the *Womb*, gave manifeſt tokens that it had *conceived*, and would at laſt bring forth the *Meſſias*. So that the whole *Old Teſtament* is a *Myſtical Virgin Mary*, a
Gen. iii. 15. kind of *Mother of Chriſt*; which by the *Holy Ghoſt*, conceived him in *Geneſis*, Chap. iii. 15. And throughout *Moſes* and the *Prophets*, carried him in the *Womb*, and was very big of him: And at laſt in *Malachi*,
Mal. iii. 4. Chap. iii. 4. was in a manner *delivered* of him; For there you ſhall find mention of *John Baptiſt*, who was, as it were, the *Midwife* of the *Old Teſtament*, to open its *Womb*, and bring the *Meſſias* into the World. Howſoever, at the leaſt it is plain, that the *Old Teſtament* brought him to his *birth*, though it had not *ſtrength to bring forth*; and the *Prophets*, as *Moſes* from Mount *Nebo*, came to a view of this Land of *Canaan*.

For the very firſt words of the *New Teſtament*, being, as it were, to fill up what only was wanting in
Matth. i. the *Old*, are the Book and Hiſtory of his *generations* and *birth*, *Matth.* i. You would yet be better able to prize the excellency of this Work, and reach the pitch of this days rejoycing, if you would learn how the very *Heathen* fluttered about this *light*; what ſhift they made to get ſome inkling of this *Incarnation* before-hand; how the *Sibyls*, *Heathen Women*, and *Virgil*, and other *Heathen Poets* in their writings, before *Chriſt*'s time, let fall many paſſages, which plainly referred and belonged to this *Incarnation* of *God*. It is fine ſport to ſee in our *Authors*, how the *Devil* with his famous *Oracles* and *Prophets*, foreſeeing by his skill in the *Scripture*, that *Chriſt* was near his birth, did droop upon it, and hang the wing; did ſenſibly decay in his courage; began to breath thick, and ſpeak imperfectly; and ſometimes as men in the extremity of a Fever, diſtractedly, wildly, without any coherence, and ſcarce ſenſe; and how at laſt about the *birth* of *Chriſt*, he plainly gave up the *ghoſt*, and left his *Oracular Prophets*, as ſpeechleſs as the Caves they dwelt in, their laſt voice being, that their great god *Pan*,
Plut. *i.e.* the *Devil*, was *dead*, and ſo both his *Kingdom* and their *Prophecies* at an end; as if *Chriſt*'s coming, had chaſed *Lucifer* out of the World, and the powers of *Hell* were buried that minute, when a *Saviour* was born.

And

And now by way of *Uſe*, can ye ſee the *Devil* put out of heart, and ye not put forward to get the *Field?* can you *delay* to make uſe of ſuch an advantage as this? can ye be ſo cruel to your ſelves, as to ſhew any mercy on that now diſarmed enemy? will ye ſee *God* ſend his *Son* down into the *Field*, to enter the *Liſts*, and lead up a *Forlorn Troop* againſt the *Prince* of this World, and ye not follow at his *Allarm*? will ye not accept of a *conqueſt*, which *Chriſt* ſo lovingly offers you? It is a moſt terrible exprobration in *Hoſea*, Chap. xi. 3. look on it, where *God* objects to *Ephraim*, her not taking notice of his mercies; her not ſeconding and making uſe of his loving *deliverances*, which plainly adumbrates this deliverance by *Chriſt*'s death; as may appear by the firſt Verſe of the Chapter, compared with the ſecond of *Matth.* 15. Well, ſaith *God*, *I taught* Ephraim *to go, taking them by their arms; but they knew not that I healed them. I drew them with the cords of a man*; an admirable phraſe, (with all thoſe means that uſe to oblige one man to another) *with bands of love*, &c. *i. e.* I uſed all means for the ſuſtaining and ſtrengthning of my people; I put them in a courſe to be able to go, and fight, and overcome all the powers of darkneſs, and put off the *Devils* yoke: I ſent my Son amongſt them for this purpoſe, *Verſe* 1. And all this I did by way of love, as one friend is wont to do for another; and yet they would not take notice of either the benefit or the donor, nor think themſelves beholding to me for this mercy. Hoſ. xi. 3. Matth. ii. 15.

And this is our caſe, beloved, If we do not ſecond theſe and the like *mercies* of *God* beſtowed on us; if we do not improve them to our *Souls* health; if we do not faſten on this *Chriſt* incarnate; if we do not follow him with an expreſſion of *gratitude* and *reverence*, and ſtick cloſe to him, as both our *Friend* and *Captain*: finally, if we do not endeavour and pray, that this his *Incarnation* may be ſeconded with annother; that as once he was born in our *fleſh* to juſtifie us, ſo he may be alſo born *ſpiritually* in our *Souls* to ſanctifie us: for there is a *ſpiritual* ἐνσάρκωσις, or *Myſtical Incarnation* of *Chriſt* in every regenerate man, where the *Soul* of *Man* is the *Womb* wherein *Chriſt* is conceived by the *Holy Ghoſt*. The proof of which *Doctrine* ſhall entertain the remainder of this hour: for this is the *Emmanuel* that moſt nearly concerns us, *God with us*, i. e. with our Spirits, or *Chriſt* begotten and brought forth in our hearts. Of which briefly.

And that *Chriſt* is thus born in a regenerate mans ſoul, if it were denied, might directly appear by theſe two places of Scripture, *Gal.* ii. 20. *I live; yet not I, but Chriſt liveth in me.* Again, *Epheſ.* iii. 17. *That Chriſt may dwell in your hearts by faith*, &c. Gal. ii. 20. Epheſ. iii. 17.

Now that you may underſtand this *Spiritual Incarnatien* of *Chriſt* the better, we will compare it with his *Real Incarnation* in the *Womb* of the *Virgin*; that ſo we may keep cloſe to the buſineſs of the day, and at once obſerve both his *birth* to the *World*, and ours to *Grace*; and ſo even poſſeſs *Chriſt* whilſt we ſpeak of him.

And firſt, if we look on his *Mother Mary*, we ſhall find her an entire pure *Virgin*, only eſpouſed to *Joſeph*; *but before they came together, ſhe was found with Child of the Holy Ghoſt*, *Matth.* i. 18. And then the *Soul of Man* muſt be this *Virgin*. Matth. i. 18.

Now there is a threefold *Purity* or *Virginity* of the *Soul*; Firſt, An *abſolute* one, ſuch as was found in *Adam* before his fall. Secondly, A *reſpective*, of a *Soul*, which like *Mary*, hath not yet *joyned* or *committed* with the *World*, to whom it is *eſpouſed*; which though it have its part of *natural corruptions*, yet either for want of ability, of age, or occaſion, hath not yet broke forth into the common outrages of ſin. Thirdly, A *reſtored purity*, of a *Soul* formerly polluted, but now cleanſed by *repentance*.

The former kind, of *natural* and *abſolute purity*, as it were to be wiſhed for, ſo is it not to be *hoped*; and therefore is not to be imagined in the *Virgin Mother*, or expected in the *Virgin Soul*. The ſecond *purity*, we find in all *regenerate infants*, who are at the ſame time outwardly initiated to the *Church*, and inwardly to *Chriſt*; or in thoſe whom *God* hath called, before they have ingaged themſelves in the courſes of actual, hainous ſins; ſuch are well *diſpoſed*, well brought up; and to uſe our *Saviours* words, *Have ſo lived, as not to be far from the Kingdom of God.* Such happily, as *Cornelius*, *Acts* x. 1. And ſuch a *Soul* as this, is the fitteſt *Womb*, in which our *Saviour* delights to be incarnate; where he may enter and dwell, without either reſiſtance or annoyance; where he ſhall be received at the firſt knock, and never be diſordered or repulſed by any ſtench of the carkaſs, or violence of the *Body of ſin*. The *reſtored purity*, is a *right Spirit renewed in the Soul*, *Pſal.* li. 10. a wound cured up by *repentance*, and differs only from the former *purity*, as a ſcar from a skin never cut, wanting ſomewhat of the beauty and outward clearneſs, but nothing of either the ſtrength or health of it. *Optandum eſſet ut in ſimplici Virginitate ſervaretur navis*, &c. It were to be wiſhed, that the *Ship*, our *Souls*, could be kept in its *ſimple Virginity*, and never be in danger of either leak or ſhipwrack: but this *perpetual integrity*, being a deſperate, impoſſible wiſh, there is one only remedy, which though it cannot prevent a leak, can ſtop it. And this is *repentance* after ſin committed, *Poſt naufragium tabula*, a means to ſecure one after a ſhipwrack, and to deliver him even in the deep Waters. And this we call a *reſtored Virginity* of the *Soul*, which *Chriſt* alſo vouchſafes to be conceived and born in. The firſt degree of *Innocence*, being not to have ſinned, the ſecond to have repented. Acts x. 1. Pſal. li. 10. *Tertul.*

In the ſecond place, the *Mother of Chriſt* in the *fleſh*, was a *Virgin*, not only till the time of *Chriſt*'s *conception*, but alſo till the time of his *birth*, *Matth.* i. 25. *He knew her not, till ſhe had brought forth*, &c. And farther, as we may probably believe, remained a *Virgin* all the days of her life after: for to her is applied by the Learned, that which is typically ſpoken of the *Eaſt-gate* of the *Sanctuary*, *Ezek.* xliv. 2. *This gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it, becauſe the Lord the God of Iſrael hath entred in by it; therefore it ſhall be ſhut.* A place if appliable, very appoſite for the expreſſion. Hence is ſhe called by the Fathers and Counſels ἀειπαρθένος, a *Perpetual Virgin*, againſt the Hereſie of *Helvidius*. The probability of this might be farther proved, if it were needful. And ought not upon all *principles* of *nature* and of *juſtice*, the *Virgin Soul*, after *Chriſt* once conceived in it, remain pure and ſtanch till *Chriſt* be born in it, nay, be ἀειπαρθένος, a *Perpetual Virgin*, never indulge to ſenſual pleaſures, or caſt away that *purity* which *Chriſt* either found or wrought in it? If it were a reſpective *purity*, then ought it not perpetually retain and increaſe it, and never fall off Matth. i. 25. Ezek. xliv. 2.

to thoſe diſorders that other men ſupinely live in? If it were a *recovered purity*, hold it faſt, and never turn again; *As a Dog to his vomit, or a Sow to her wallowing in the mire?* For this *conception* and *birth* of *Chriſt* in the *Soul*, would not only waſh away the *filth* that the Swine was formerly mired in, but alſo take away the *Swiniſh nature*, that ſhe ſhall never have any ſtrong propenſion to return again to her former inordinate delights. Now this continuance of the *Soul*, in this its *recovered Virginity*, is not from the firm, conſtant, ſtable nature of the *Soul*, but as *Euſebius* ſaith in another caſe, *and*

Euſeb. Præp. lib. 13. p. 412. μείζονος ἢ κραλεᾶ δέσμυ, *From a more ſtrong, able Band*, the *Union* of *Chriſt* to the *Soul*, his *Spiritual Incarnation* in it: *Becauſe the Lord, the God of Iſrael, hath entred in by it; therefore it ſhall be ſhut,*

Ezek. xliv. 2. *Ezek.* xliv. 2. *i. e.* it ſhall not be opened, either in conſent or practice, to the *luſts* and *pollutions* of the *World* or *Fleſh*; becauſe *Chriſt* by being born in it, hath cleanſed it; becauſe *he the Word of God, ſaid the Word, therefore the leproſie is cured*; in whom he enters, he dwells; and on whom he makes his real impreſſion, *he ſeals them up to the day of redemption*; unleſs we *unbuild* our ſelves, and *change* our ſhape, we muſt be his.

In the third place, if we look on the *agent* in this *conception*, we ſhall find it, both in *Mary* and in the *Soul of Man*, to be the *Holy Ghoſt*, that which is *conceived* in either of them, *is of the Holy Ghoſt*,

* within *Matth.* i. 20. Nothing in this buſineſs of *Chriſts* birth * with us, to be imputed to natural power or cauſes, the whole contrivance and final production of it; the preparations to, and labouring of it, is all the *workmanſhip* of the *Spirit*. So that as *Mary* was called by an ancient, ſo may the *Soul* without an *Hyperbole* by us, be ſtyled, *The Shop of Miracles*, and *The Work-houſe of the Holy Ghoſt*; in which, every operation is a miracle to nature, and no tools are uſed, but what the *Spirit* forged and moves. *Mary* conceived *Chriſt*, but it was above her own reach to apprehend the manner how;

Luke i. 34. for ſo ſhe queſtions the Angel, *Luke* i. 34. *How ſhall this be*, &c? So doth the *Soul of Man* conceive and grow big, and bring forth *Chriſt*, and yet not it ſelf fully perceives how this work is wrought; *Chriſt* being, for the moſt part, inſenſibly begotten in us, and to be diſcerned only ſpiritually, not at his *entrance*, but in his *fruits*.

In the fourth place, that *Mary* was *choſen* and *appointed* among all the Families of the Earth, to be the *Mother* of the *Chriſt*, was no manner of deſert of hers, but *Gods* ſpecial favour and dignation;

Luke i. 28. κεχαριτωμένη. V. 30. εὗρες χάριν. whence the words run truly interpreted, *Luke* i. 28. *Hail thou that art highly favoured*; not as the Vulgar read, *Gratiâ plena, full of Grace*. And again, *verſe* 30. *Thou haſt found favour with God*. So is it in the caſe of *Mans Soul*, there is no power of nature, no preparation of Morality, no art that all the Philoſophy or Learning in the World can teach a man, which can deſerve this grace at *Chriſts* hands, that can any way wooe or allure *God* to be born ſpiritually in us; which can perſwade or intice the *Holy Ghoſt*, to conceive and beget *Chriſt* in us, but only the meer favour and good pleaſure of *God*; which may be obtained by our *prayers*, but can never be challenged by our *merits*, may be comfortably expected and hoped for, as a largeſs given to our neceſſities and wants, but can never be required as a reward of our deſerts: for it was no high pitch of *perfection*, which *Mary* obſerved in her ſelf, as the motive to this favour; but only the meer mercy of *God*, which *regarded*

Luke i. 48. *the lowlineſs of his hand-maid*, *Luke* i. 48.

Whence in the fifth place, this *Soul* in which *Chriſt* will vouchſafe to be born, muſt be a *lowly, humble ſoul*; or elſe it will not perfectly anſwer *Maries* temper, nor fully bear a part in her *Magnificat*; where in the midſt of her glory, ſhe humbly ſpecifies the *lowlineſs of his handmaid*. But this by the way.

In the ſixth place, if we conſider here-with, *John the Baptiſt* his forerunner, coming to prepare his way, and his Preaching repentance, as a neceſſary requiſite to *Chriſts* being born, and received in the World, ; then we ſhall drive the matter to a further iſſue, and find *repentance*, a neceſſary

Iſa. xl. 3. *preparation* for the *birth of Chriſt* in our hearts. For ſo the *Baptiſt*'s Meſſage ſet down, *Iſai.* xl. 3.

Matth. iii. 2. *Prepare the ways*, &c. is here interpreted by the event, *Matth.* iii. 2. *Repent, for the Kingdom of God is at hand*: as if this *Harbinger* had no other furniture and proviſion to beſpeak in the heart that was to receive *Chriſt*, but only repentance for ſins. I will not examine here the precedence of *Repentance* before *Faith* in *Chriſt*; though I might ſeaſonably here ſtate the queſtion, and direct you to begin with *John*, and proceed to *Chriſt*; firſt repent, then faſten on *Chriſt*: only this for all, the *promiſes* of *Salvation* in *Chriſt*, are promiſed on condition of *repentance*, and *amendment*, they muſt be *weary and heavy laden*, who ever *come* to *Chriſt*, and expect reſt, *Matth.* xi. 28. And therefore whoſoever applies theſe benefits to himſelf, and thereby conceives *Chriſt* in his heart, muſt firſt reſolve to undertake the condition required, to wit, *Newneſs of life*; which yet he will not be able to perform, till *Chriſt* be fully born, and dwell in him, by his enabling *graces*: for you may mark, that *Chriſt* and *John* being both about the ſame age, as appears by the ſtory, *Chriſt* muſt needs be born before *Johns* Preaching; ſo in the *Soul* there is ſuppoſed ſome kind of *Incarnation* of *Chriſt*, before *repentance* or *newneſs of life*; yet before *Chriſt* is born, or at leaſt, come to his full ſtature and perfect growth in us; this *Baptiſt*'s Sermon, that is, this *repentance* and *reſolution* to amendment, muſt be preſumed in our *Souls*. And ſo *repentance* is both a *preparation* to *Chriſts* birth, and an effect of it: for ſo *John* preached, *Repent for*, &c. *Matth* iii. 2. And ſo alſo in the ſame words *Chriſt* preaches, *Repent*, &c. *Matth.* iv. 17. And ſo theſe two together, *John* and *Chriſt*, *repentance* and *Faith*, though one began before the other was perfected; yet, I ſay, theſe two together in the fully regenerate man, *Fulfil all righteouſneſs*, *Matth.* iii. 15.

In the ſeventh place, you may obſerve, that when *Chriſt* was born in *Bethlehem*, the whole Land was in an uproar. *Herod* the King *was troubled, and all Jeruſalem with him*, *Matth.* ii. 3. which whether we apply to the leſſer city, the *Soul of man*, in which; or the adjoyning people, amongſt whom, *Chriſt* is ſpiritually born in any man; you ſhall for the moſt acknowledge the agreement: for the man himſelf, if he have been any inordinate ſinner, then at the birth of *Chriſt* in him, all his natural, ſinful faculties are much diſpleaſed, his reigning *Herod* ſins, and all the *Jeruſalem* of *habituate luſts* and *Paſſions*, are in great diſorder, as knowing, that this new birth abodes their inſtant deſtruction; and then they cry oft in the voice of the *Devil*, *Mark* i. 24. *What have we to do with thee, Jeſus, thou Son of God? Art thou come to torment* and diſpoſſeſs *us before our time?* If it be applied to the *Neighbour Worldlings*, which hear of this new *convert*; then are they alſo in an uproar, and

and conſult how they ſhall deal with this turbulent ſpirit, *which is made to upbraid our ways and reprove our thoughts*, *Wiſd.* ii. which is like to bring down all their trading and couſenage to a low ebb, like *Diana*'s Silver-ſmith in the *Acts*, Chap. xix. 24. which made a ſolemn ſpeech (and the Text ſays, there was a great ſtir) againſt *Paul*, becauſe the attempt of his upſtart doctrine, was like to undo the Shrinemakers: *Sirs, ye know that by this craft we have our wealth.* And no marvel, that in both theſe reſpects, there is a great uproar, ſeeing the *ſpiritual birth* of *Chriſt*, is moſt infinitely oppoſite to both, the common people of the World, and common affections of the Soul, two the moſt turbulent, tumultuous, wayward, violent Nations upon Earth. Wiſd. ii. Acts xix. 24.

In the eighth and laſt place (becauſe I will not tyre you above the time which is allotted for the trial of your patience) you may obſerve the increaſe and growth of *Chriſt*, and that either in himſelf, *in Wiſdom and Stature*, &c. *Luke* ii. 52. or elſe in his *troop* and *attendants*, and that either of *Angels to miniſter unto him*, *Matth.* iv. 11. or of *Diſciples* to follow and obey him; and then the harmony will ſtill go currant. *Chriſt* in the *regenerate man*, is firſt *conceived*, then *born*, then by degrees of *childhood* and *youth*, grows at laſt to the *meaſure of the ſtature of this fulneſs*; and the *Soul* conſequently, from ſtrength to ſtrength, from vertue to vertue, is increaſed to a perfect manhood in *Chriſt Jeſus*. Then alſo, where *Chriſt* is thus born, he chuſes and calls a Jury at leaſt of *Diſciple-graces*, to judge and ſit upon thee, to give in evidence unto thy *Spirit*, *That thou art the Son of God.* Then is he alſo miniſtred unto, and furniſhed by the *Angels* with a perpetual ſupply, either to increaſe the lively, or to recover decayed *graces*. So that now *Chriſt* doth beſtow a new life upon the man, and the *regenerate ſoul* becomes the *daughter*, as well as the *Mother of Chriſt*; ſhe conceives *Chriſt*, and *Chriſt* her; ſhe lives, and grows, and moves in *Chriſt*, and *Chriſt* in her. So that at laſt, ſhe comes to that pitch, and height, and ἀκμὴ, that St. *Paul* ſpeaks of, *Gal.* ii. 20. *I live, yet not I, but Chriſt liveth in me; and the life which I live in the fleſh, I live by the Faith of the Son of God, who loved me, and gave himſelf for me.*

"And do thou, O Holy Jeſus, which haſt loved us, and given thy ſelf for us; love us ſtill, and "give thy ſelf to us. Thou which haſt been born in the World to ſave ſinners, vouchſafe again, "to be again Incarnate in our Souls, to regenerate and ſanctifie ſinners. Thou which art the "Theme of our preſent rejoycing, become our Author of perpetual, ſpiritual rejoycing; that our "Souls may conceive and bring forth, and thou maiſt conceive and regenerate our Souls; that we "may dwell in Chriſt, and Chriſt in us: And from the Meditation of thy Mortal fleſh here, we "may be partakers with thee of thine Immortal glory hereafter.

Thus have we briefly paſſed through theſe words, and in them firſt ſhewed you the real agreement betwixt *Matthew* and *Iſaiah*, in the point of *Chriſt*'s Name, and from thence noted, that *Jeſus* and *Emmanuel*, is in effect, all one; and that *Chriſt*'s *Incarnation* brought *Salvation* into the World. Which being proved through *Chriſt*'s ſeveral *Incarnations*, were applied to our *direction*; 1. To *humble* our ſelves. 2. To expreſs our *thankfulneſs*. 3. To obſerve our *priviledges*. 4. To make our ſelves capable and worthy receivers of this *mercy*. Then we came to the *Incarnation* it ſelf, where we ſhewed you the *excellency* of this *Myſtery*, by the effects, which the expectation and foreſight of it, wrought in the *Fathers*, the *Prophets*, the *Heathens*, the *Devils*; and then by way of *Uſe*, what an horrible *ſin* it was, not to apply and imploy this *mercy* to our Souls. Laſtly, We came to another *birth of Chriſt*, beſides that in the fleſh, his *Spiritual Incarnation* in Man's Soul; which we compared with the former exactly in eight chief Circumſtances; and ſo left all to *God*'s *Spirit*, and your Meditations to work on.

Now the God, &c.

SERMON V.

LUKE IX. 55.

You know not what ſpirit you are of.

OF all *Errors* or *Ignorances*, there are none ſo worthy our *pains* to cure, or *caution* to prevent, as thoſe that have *influence* on *practice*. The prime ingredient in the making up a wiſe man, ſaith *Ariſtotle* in his *Metaphyſicks*, is to be well adviſed περὶ ὧν ἀπορήσαι δεῖ πρῶτον, what doubts muſt firſt be made, what ignorances earlieſt provided for: and there is not a more remarkable ſpring and principle of all the Scripture folly (that is wickedneſs) among men, than the *beginning* our *Chriſtian courſe* unluckily, with ſome one, or more *falſe infuſions*, which not only are very hardly ever corrected afterward, like the errors of the firſt concoction, that are never rectified in the ſecond; but moreover have an inauſpicious, poyſonous propriety in them, turn all into nouriſhment of the prevailing humour: and then, as the injury of filching ſome of that *corn* that was delivered out for ſeed, hath a peculiar mark of aggravation upon it; is not to be meaſured in the *garner*, but in the *field*; not by the quantity of what was ſtoln, but of what it would probably have proved in the Harveſt; ſo the damage that is conſequent to this infelicity is never fully aggravated, but by putting into the Bill againſt it, all the Sins of the whole life, yea, and all the damnation that attends it.

* the Of this kind, I muſt profeſs to believe the ignorance of * *Goſpel Spirit* to be chief, an ignorance, that cannot chooſe, but have an influence on every publick action of the life. So that as *Padre Paolo* was deſigned an handſome office in the Senate of *Venice*, to ſit by, and obſerve, and take care *nequid contra pietatem*; ſo it were to be wiſhed, that every man on whom the Name of *Chriſt* is called, had ſome aſſiſtant Angel, ſome ἐπίτροπος δαίμων, be it conſcience, be it the remembrance of what I now ſay unto him, to interpoſe in all, eſpecially the viſible undertakings of the life, *nequid contra ſpiritum Evangelii*, that nothing be ventured on, but what is agreeable to the ſpirit of the Goſpel. Even *Diſciples* themſelves may, it ſeems, run into great inconveniences for want of it; *James* and *John* did ſo in the Text; *ignem de cœlo*, *fire from Heaven* on all that did not treat them ſo well as they expected; but *Chriſt* turned and reproved them, ſaying, *You know not what ſpirit*, οἵου πνεύματος, *what kind of ſpirit you are of*; and that with an ἔμφασις on ὑμεῖς not ὑμεῖς ἐστε, but ἔστε ὑμεῖς, you *Diſciples*, you *Chriſtians*, *You know not what ſpirit you are of*.

In the words it will be very natural to obſerve theſe three Particulars; 1. That there is a peculiar Spirit that Chriſtians are of, οἵου πνεύματος ὑμεῖς; 2. That ſome prime Chriſtians do not know the kind of ſpirit, οὐκ οἴδατε; even ſo *James* and *John*, *You know not*, &c. 3. That this ignorance is apt to betray Chriſtians to unſafe, unjuſtifiable deſigns and actions: You that would have fire from Heaven, do it upon this one ignorance, *You know not*, &c.

I begin firſt with the firſt of theſe, That there is a *Peculiar Spirit* that Chriſtians are of: a ſpirit

‖ only of the Goſpel; and that muſt be conſidered here, not in an unlimited latitude, but ‖ one as it is oppoſite to the Spirit of *Elias*, Θέλεις ὡς καὶ Ηλίας; Wilt thou do as he did? It will then be neceſſary to ſhew you the peculiarity of the *Goſpel Spirit* by its oppoſition to that of *Elias*, which is manifold; for inſtance, firſt, *Elias* was the great aſſertor of Law, upon which ground *Moſes* and he appear with our Saviour at his transfiguration: So that two things will be obſervable, which make a difference betwixt the *Legal*, and the *Goſpel Spirit*: 1. That ſome Precepts of *Chriſt* now clearly (and with weight upon them) delivered by *Chriſt*, were, if in ſubſtance delivered at all; yet ſure not ſo clearly, and at length, and intelligibly propoſed under the Law. You have examples in the fifth of *Matthew*, in the oppoſition betwixt the ἐῤῥήθη ἀρχαίοις, what was ſaid by *Moſes* to the Ancients, and the ἐγὼ δὲ ὑμῖν, *Chriſts* ſayings to his Diſciples; which if they be interpreted of *Moſes Law*, (as many of the particulars are evidently taken out of the Decalogue, *Thou ſhalt not kill*, *commit adultery*, *perjury*,) *Chriſts* are then clearly ſuperadditions unto *Moſes*; or if they refer to the Phariſees gloſſes, (as ſome others of them poſſibly may do) then do thoſe gloſſes of thoſe Phariſees (who were none of the looſeſt, nor ignoranteſt perſons among them; but ἀκριβεστάτη αἵρεσις, for their lives, the *ſtricteſt*; and they ſit in *Moſes* Chair, and whatever they teach, that do; for their learning moſt conſiderable) argue the *Moſaick* Precepts not to be ſo clear, and incapable of being miſinterpreted; and ſo ſtill *Chriſt*'s were *additions*, if not of the *ſubſtance*, yet of *light* and *luſtre*, and conſequently, improvements of the obligation to obedience, in us Chriſtians, who injoy that light, and are precluded thoſe excuſes of ignorance that a Jew might be capable of: From whence I may ſure conclude, that the *Ego autem*, of not retaliating,

or

or revenging of injuries, (for that is ſure the meaning of the μὴ ἀνθιςῆναι, which we render *reſiſt not evil*) the ſtrict precept of *loving*, and *bleſſing*, and *praying* for *Enemies*, and the like, is more clearly *preceptive*, and ſo more indiſpenſably *obligatory* to us Chriſtians, than ever it was to the Jews before. And there you have one part of the Spirit of the Goſpel, in oppoſition to a firſt notion of the legal Spirit: And by it you may conclude, that what Chriſtian ſoever can indulge himſelf the enjoyment of that helliſh ſenſuality, that of *revenge*, or retributing of injuries; nay, that doth not practiſe that high piece of (but neceſſary, be it never ſo rare) perfection of *overcoming evil with good*; and ſo, heap thoſe precious melting *coals* of *love*, of *bleſſings*, of *prayers*, thoſe three ſpecies of ſacred veſtal fire, upon all Enemies heads; *Neſcit qualis ſpiritus*, He knows not what kind of ſpirit he is of.

But there is another thing obſervable of the Law, and ſo of the Judaical Legal Spirit; to wit, as it concerned the *planting the Iſraelites in Canaan*, and that is the *command of rooting out the nations*; which was a particular caſe, upon God's ſight of the filling up of the meaſure of the *Amorites* ſins, and a judicial ſentence of his proceeding upon them; not only reveal'd to thoſe *Iſraelites*, but that with a peremptory command annext to it, to *haſt*, and *kill*, and *eradicate* ſome of *thoſe Nations*. Which caſe, becauſe it ſeldom or never falls out to agree in all circumſtances, with the caſe of any other ſinful people, cannot lawfully preſcribe to the eradicating of any other (though in our opinion never ſo great) enemies of God, until it appear as demonſtrably to us, as it did to thoſe *Iſraelites*, that it was the will of God they ſhould be ſo dealt with: and he that thinks it neceſſary to ſhed the blood of every enemy of God, whom his cenſorious faculty hath found guilty of that charge, that is all for the fire from Heaven, though it be upon the *Samaritans*, the not receivers of *Chriſt*; is but as the Rabbies call him ſometimes, one of the בני רגשים and בני אש *ſons of bloods*, in the plural number, and *ſons of fire*; yea, and like the Diſciples in my Text, *Boanerges*, *ſons of thunder*, far enough from the ſoft temper that *Chriſt* left them; *Ye know not what kind of ſpirit ye are of.*

In the next place, *Elias* Spirit was a *Prophetick Spirit*; whoſe dictates were not the iſſue of diſcourſe and reaſon, but impulſions from Heaven. The Prophetick writings, were not, ſaith St. *Peter*, ἰδίας ἐπιλύσεως, (I conceive in an agoniſtick ſenſe) of *their own ſtarting*, or incitation, as they were moved or prompted by themſelves, but, as it follows, ὑπὸ πνεύματος ἁγίου φερόμενοι, *as they were carried by the Holy Ghoſt*; not, as they were *led*, but *carried* (when the Lord ſpeaks, who can but propheſie?) And ſo likewiſe are the actions Prophetick; many things that are recorded to be done by Prophets in Scripture, they proceed from ſome peculiar incitations of God; I mean not from the ordinary, or extraordinary, general, or ſpecial *direction*, or influence of his grace, cooperating with the Word, as in the breſt of every regenerate man, (for the Spirit of Sanctification, and the Spirit of Prophecy, are very diſtant things) but from the extraordinary *revelation* of God's Will, many times againſt the ſetled rule of duty, acted and animated not as a living creature, by a Soul, but mov'd as an outward impellent, a ſphear by an intelligence, and that frequently into eccentrical and planetary motions; ſo that they were no further juſtifiable, than that prophetick calling to that particular enterprize will avow: Conſequent to which is, that becauſe the prophetick office was not beyond the *Apoſtles* time to continue conſtantly in the Church, any further, than to interpret, and ſuperſtruct upon what the Canon of the Scripture hath ſetled among Chriſtians; (*Chriſt* and his Word in the New Teſtament, being that *Bath-Col*, which the Jews tell us, was alone to ſurvive all the other ways of Prophecy:) he that ſhall now pretend to that Prophetick Spirit, to ſome Viſion, to teach what the Word of God will not own; to ſome incitation, to do what the New Teſtament Law will not allow of; he that with the late *Fryar* in *France*, pretends to ecſtatical revelations, with the *Enthuſiaſts* of the laſt age, and Phanaticks now with us, to ecſtatical motions; that with *Mahomet*, pretends a dialogue with God, when he is in an *Epileptick* fit, ſets off the moſt ghaſtly diſeaſes, I ſhall add, moſt horrid *ſins*, by undertaking more particular *acquaintance* and commerce with the *Spirit* of *God*, a call from *God*'s *Providence*, and extraordinary Commiſſion from Heaven, for thoſe things, which if the New Teſtament be Canonical, are evaporate from Hell; and ſo firſt leads captive *ſilly women*, (as *Mahomet* did his Wife) and then a whole Army of *Janizaries* into a War, to juſtifie and propagate ſuch deluſions, and put all to death that will not be their *Proſelytes*, is far enough from the Goſpel Spirit that lies viſible in the New Teſtament, (*verbum vehiculum ſpiritûs*, and the preaching of the Word διακονία πνεύματος) and is not infuſed by dream or whiſper, nor authorized by a melancholy, or phanatick phanſie; and ſo οὐκ οἶδε οἵου, *knows not what kind*, &c.

Pere Barnard. Copinger or *Arthington.*

In the third place, *Elias* was the great *precedent and example of ſharp unjudiciary procedure with Malefactors, which from the common ordinary awards on Criminals in that execution, || proceeded Trial, and the Malefactor ſuffered ἐπ' ἀυτοφώρῳ, without attending the formalities of Law.

* preſident
‖ preceded

Of this kind, two Examples are by *Mattathias* cited, 1 *Macab.* ii. one of *Phinees*, ὃν τῷ ζηλῶσαι ζῆλον, that *zeal'd a zeal*, and in that, run thorough *Zimri* and *Cozbi*, and ſo (as the Captain once anſwered for the killing the drowſie Sentinel) *reliquit quos invenit*, found them in unclean embraces, and ſo left them: (And the variety of our interpretations in rendring of that paſſage in the Pſalm, *Then ſtood up Phinehas and prayed*, in the Old, and *then ſtood up Phinehas and executed judgment*, in the New Tranſlations, may perhaps give ſome account of that action of his, that upon *Phinehas* Prayer for God's direction what ſhould be done in that matter, God raiſed up him in an extraordinary manner to execute judgment on thoſe offenders.) And the other of *Elias* in the Text, and he with ſome addition, ὃν τῷ ζηλῶσαι ζῆλον νόμου, *In zealing the zeal of the Law, called fire from Heaven upon thoſe that were ſent out from* Ahazia, *to bring him to him.* And this fact of his (by God's anſwering his call, and the coming down of the fire upon them) was demonſtrated to come from God alſo, as much as the prediction of the Kings death, which was confirm'd by this means.

It may very probably be gueſt by *Mattathias* his words in that place, that there were no || precedents of the zelotick ſpirit in the Old Teſtament, but thoſe two; for among all the Catalogue of examples mentioned to his ſons, to enflame their zeal to the Law, he produceth no other; and 'tis obſervable, that though there be practices of this nature mentioned in the ſtory of the New Teſtament, the *ſtoning* of St. *Stephen*, of St. *Paul* at *Iconium*, &c. yet all of them practiſed by the *Jews*, and not one that

‖ preſidents

can

can ſeem to be blameleſs, but that of *Chriſt* (who ſure had extraordinary power) upon the *buyers* and *ſellers* in the *Temple*; upon which the Apoſtles remembred the Pſamiſts Prophecy, ζῆλος κατέφαγε, the *zeal of Gods houſe* carried him to that act of νέμεσις, of indignation and puniſhment upon the tranſgreſſors. And what miſchief was done among the Jews by thoſe of that ſect, in *Joſephus*, that call'd themſelves by that name of *Zelots*, and withal, took upon them to be the ſaviours and preſervers of the City, but as it prov'd, the haſtners and precipitators of the deſtruction of that Kingdom, by caſting out, and killing the High-Prieſts firſt, and then the Nobles and chief men of the Nation, and ſo embaſing, and intimidating, and dejecting the hearts of all the people, that all was at length given up to their fury, *Joſephus*, and any of the learned that have converſed with the Jewiſh Writers will inſtruct the enquirer: And ever ſince, no very honourable notion had of ζῆλος in the New Teſtament; one of the *fruits of the fleſh*, *Gal.* v. of the *Wiſdom that comes not from Heaven*, Jam. iii. and in the ſame, πικρὸς ζῆλος, a *bitter zeal*, a gall that will imbitter all that come near it. The ſhort of it is, the putting any man to death, or inflicting other puniſhment upon any terms, but that of legal, perfectly legal proceſs; is the importance of a zelotick Spirit; as I remember in *Maimonides*, him that curſes God in the name of an Idol, the קנאים that meet him, kill him, *i. e.* the *zelots* permitted, it ſeems, if not authorized to do ſo. And this is the Spirit of *Elias*, that is of all others, moſt evidently reprehended and renounced by *Chriſt*. The *Samaritans*, no very ſacred perſons, added to their habitual conſtant guilts, at that time to deny common civility of entertainment to *Chriſt* himſelf; and the Diſciples asked whether they might not do what *Elias* had done, *call for fire from Heaven* upon them in that caſe; and *Chriſt* tells them, that the Goſpel-Spirit was of another complexion from that of *Elias*, ᾧ γραφεὶς ἐπλήμνησε, *turn'd* to them as he did to *Peter*, when he ſaid, *Get thee behind me Satan*; as to ſo many fiery Satanical-ſpirited men, and checkt them for that their furious zeal, with an οὐκ οἴδατε οἵου, *&c.* The leaſt I can conclude from hence is this, that they that put any to death, by any but perfectly legal proceſs; that draw the ſword upon any, but by the ſupream Magiſtrates command, are far enough from the Goſpel-Spirit, whatever * precedent they can produce to countenance them: And ſo if they be really, what they pretend, Chriſtians, οὐκ οἴδασι, they are in a prodigious miſtake, or ignorance; *They know not what Spirit they are of.*

De Idol. c. 2.

* preſident

Yet farther it is obſervable of *Elias*, that he did execrate and curſe, call for judgments from Heaven upon mens perſons; and that temper of mind in the parallel, you may diſtribute into two ſorts; Firſt, in paſſing *judgments* upon mens *future eſtates*, the *cenſorious* reprobating *Spirit*, which though we find it not in *Elias* at this time, yet is a conſequent of the Prophetick Office, and part of the burthen received from the Lord, and layed upon thoſe guilty perſons, concerning whom it hath pleaſed Almighty God to reveal that ſecret of his Cabinet; but then this rigor cannot, without ſin, be pretended to by any elſe; for in the blackeſt inſtances, *charity believes all things*, and *hopes all things*, and even in this ſenſe, *covers the multitudes of ſins*. Now this ſo culpable ‖ an inſolent humour, raſhly to paſs a condemning ſentence, was diſcernible in the *Phariſees*, (this *Publican*, whoſe profeſſion and trade is forbidden by that *Law*, and this *people that know not that Law, is curſed*) ſo likewiſe in the *Montaniſts*, (*nos ſpirituales*, and all others *animales* and *Pſychici*) ſo in the *Romaniſts* (who condemn all but themſelves) and in *all thoſe* generally whoſe *pride* and *malice* conjoined, (moſt directly contrary to the Goſpel-Spirit of humility and charity) doth (prepare them one, and the other) inflame them to triumph, and glut themſelves in this *ſpiritual aſſaſſinacy*, this deepeſt dye of blood, the murthering of Souls; which becauſe they cannot do it really, they endeavour *in effigie*, anathematize, and ſlaughter them here in this other *Calvary*, the place for the *crucifying* of *reputations*, turning them out of the Communion of their charity, though not of bliſs; and I am confident, reject many whom the Angels entertain more hoſpitably. Another part of this curſing Spirit there is, more peculiarly *Elias*'s, that of *praying* (and ſo calling) for *curſes* on mens perſons; and that being upon the enemies of *God*, and thoſe appearing to *Elias* a Prophet to be ſuch, might be then lawful to him, and others like him, *David* perhaps, *&c.* in the *Old Teſtament*, but is wholly diſliked and renounced by *Chriſt* under this ſtate of higher *Diſcipline*, to which *Chriſtians* are deſigned by him in the *New*. I ſay, not only for that which concerns our own enemies, for that is clear, *When thine enemy hungreth, feed him*; and ſomewhat like that in the *Old Teſtament*, *When thine enemies Ox*, *&c.* But I extend it even to the enemies of *God* himſelf, and that I need not do upon other evidence than is afforded from the Text; the *Samaritans* were enemies of *Chriſt* himſelf, and were barbarous and inhumane to his perſon, and they muſt not be curſt by *Diſciples*. And he that can now curſe even wicked men, who are more diſtantly the enemies of *God*, can call for (I ſay not, diſcomfiture upon their devices, for that is *charity* to them, to keep them from being ſuch unhappy Creatures as they would be, *contrivers* of ſo much miſchief to the world; but) *Plagues* and *Ruine* upon their perſons, (which is abſolutely the voice of *Revenge*, that ſulphur-vapor of Hell) he that delighteth in the miſery of any part of *Gods Image* (and ſo uſurps upon that wretched quality, of which we had thought, the Devil had gotten the Monopoly (that of ἐπιχαιρεκακία, joying in the Brother's miſery) but now ſee with horror, is got looſe out of that Pit to rave among us;) he that would *miſchief*, if it were in his power, and, now it is not, by unprofitable *wiſhes* of execration, ſhews his good will toward it, is quite contrary to the *Goſpel-ſpirit*, and ſo οὐκ οἶδε οἵου, *he knows not, &c.*

‖ and

Laſtly, *Elias* was not only rapt to *Heaven*, but moved on Earth in a *Fiery Chariot*, ζηλώσας ζῆλον, ſaith the Author of the Book of *Maccabees*; his *zeal* had fire and fire again (ζηλόω comes from ζέω an exceſſive fervency) and agreeable to his temper is his appetite; he deſires nothing but fire upon his adverſaries, calls for fire, and fire, and fire, as you may ſee it in the ſtory: And the *Goſpel-Spirit* is directly contrary to this, an allaying, quenching ſpirit, a gentle lambent flame, that ſits on the *Apoſtles* heads to enlighten and adorn; by its vital warmth, expelling partial hectick heats, and burning Feveriſh diſtempers, that *ſpiritual* πύρωσις mentioned in the *Goſpel*; and putting in the place, a cool, ſedate, and equable temper, *to have peace with all men*, and chiefly with our ſelves, φιλοτιμεῖσθαι ἡσυχάζειν, (an admirable phraſe in St. *Paul*) to uſe as much diligence to reſtore the Earth to peace again, as all the wind, or air, or perhaps fire in its bowels (I mean, ambitious, contentious men) do, to ſet it a ſhaking; and he that will not contribute his utmoſt to quench thoſe flames; that will not joy-

fully

fully do any thing, that may not directly, or by consequence include sin, toward the extinguishing a fire thus miserably gotten into the veins and bowels of a calamitous Kingdom, is far enough from the *Gospel-Spirit*, and so οὐκ οἶδεν οἷου, *he knows not, &c.*

I shall not clearly give you the *Gospel-Spirit*, unless I proceed from its *opposition to Elias his act*, to that other, the *opposition to the motion of those Disciples*, considered in the particular circumstances. The case stood thus, *Christ* was going up to *Jerusalem*, thereupon the *Samaritans* receive him not; the *Disciples* will have *fire* from *Heaven* upon those *Samaritans*. *Jerusalem* was at that time, the only proper place of *God*'s worship, and may note to us as an embleme, the true established *Protestant Religion* of this *Kingdom*: The *Samaritans* were great enemies to this, enemies to *Jerusalem*; being, first, *Hereticks* in *Religion*, took in the *Assyrian Idols* into the worship of the true *God*; they *feared the Lord, and served their own gods*, as it is in the story, and continued their wont when they turned *Christians*, make up the first sort of *Hereticks* in *Epiphanius* his Catalogue. Secondly, They were *Schismaticks* in an eminent manner, set up a new separation by themselves, on Mount *Gerizim*: And farther yet, in the third place, pretended to the only *purity* and *antiquity*, they lived where *Jacob* once lived; and therefore, though *Assyrians* by extraction, they boast they are *Jacob*'s *seed*; and pretend more antiquity for that *Schism* of theirs, because *Jacob* once worshipped in that Mountain, than they think can be shewed for the Temple at *Jerusalem*, which was but in *Solomon*'s time, of a later structure: Just as they which pretended, though never so falsly, that they were of *Christ*, have still despised and separated from all others as *Novellists*, which walked in the *Apostles* steps and practices; and so, *Samaritans* under guilts enough: First, *Haters* of *Jerusalem*; Secondly, *Hereticks*; Thirdly, *Separatists*; Fourthly, *Pretenders* (though without all reason) to the *first antiquity*, and so arrogant *Hypocrites* too: And fifthly, beyond all, prodigious, but still confident *Disputers*; and yet, sixthly, one higher step than all these, *Contemners* and *haters* of all, even of *Christ* himself, on this only quarrel, because he was a friend to *Jerusalem*, and looked as if he were a going thither, as if he had some favor to the established *Religion* of the Land. I wish this passage did not hitherto parallel it self; but seeing it doth too illustriously to be denied, or disguised, I shall imagine that that which follows, may do so too.

All this together, was temptation to two honest *Disciples*, to think fire from Heaven a but reasonable reward for such *Samaritans*; and having flesh and bloud about them, compounded with *Piety*, You will not much wonder at them, that they were wrought on by the temptation; and yet this very thought of theirs, the κύριε θέλεις, is presently checked by *Christ*, as being against the *Gospel-Spirit*; *you know not what spirit you are of*. *Haters* of the Church, *Hereticks*, *Schismaticks*, *Hypocrites*, *Irrational Pretenders*, *Enemies*, *Contumelious*, even to *Christ* himself, must not presently be assigned the *Devils* portion, the ὑποφάγεσαι ταμεῖα, may be yet capable of some *mercy*, some *humanity*, not instantly devoted to be sacrifices to our *fury*. The *Gospel-spirit* will have thoughts of *peace*, of *reconcilableness* toward them. And let me beseech *God* first, and then you, Right Honorable; *God* that he indue and inspire your hearts with this piece of the *Gospel-spirit*, so seasonable to your present *consultations*: And you, that you would not reject my Prayers to *God*, but open your hearts to receive the return of them, and not imitate, even the *Disciples* of *Christ*, in that they are *Boanerges*; but stay till the *cool of the day*, till you have them in a calmer temper, when *Christ*'s Word and Doctrine hath stilled those billows, as once he did the other tempestuous Element. It was ‖ *Antonius* his way to be revenged on his enemies, μὴ ἐξομοιῶσθαι not to imitate them; whatever he did. And this was but an *Essay* or obscure shadow of the *Christian Magnanimity*, that goes for *poverty* of spirit in the World, but proceeding from the right principle of *unshaken patience*, of constant, *unmovable meekness*, of design to be like our *Royal Master-sufferer*. (*Father forgive them that crucifie me*, and *go and preach the doctrine of the Kingdom to them, after they have crucified me*. And you know all, we Ministers ever since are but *Ambassadors* of *Christ*, to ingrate, crucifying enemies, *Praying them in Christs name and stead, that they would be reconciled, that they that have done the wrong, will vouchsafe to be friends.*) What is it, but that eminent piece of *Gospel-spirit*, which they that can be perswaded to part with, for all the sweetness that thirst of *Revenge* can promise or pretend to bring in unto them, are unhappily ignorant of the richest *Jewel*, that ever came within their reach; *They know not, &c.*

‖ *Antoninm.*

I have as yet given you the *Gospel-spirit*, in one colour or notion; that of its *opposition* to *Elias* first, and then to the *Boanerges*. It will be necessary to add somewhat of the *Positive consideration* of it, though that must be fetched from other Scriptures. And this will be but necessary to this Text, because, that which is here mentioned, is the πνεῦμα *spirit* in the extent, not only that one part of it that respected the present action; where (though any one eminent defect, that particularly wherein those *Disciples* offended, were destructive to the *Gospel-spirit*, *Malum ex quolibet defectu*, yet) all the several branches of it, are required to integrate or make up the *Gospel-spirit*, *Bonum ex essentiâ integra*. And what these branches are, I cannot better direct you, than by putting you in mind of these few severals. First, *Christ*'s badg or cognizance, *By this shall all men know, that you are my Disciples, if you love one another*: Not if one *opinion* *, but of *love*. Add, *Nunquam leti situs, &c.* as *Jews* rend Garments at *Blasphemy*; so we at *Uncharitableness*. Secondly, *Christ*'s legacy, *Peace I leave with you, my peace I give unto you*. Thirdly, *Christ*'s copy, *Learn of me*; what's beyond all his other perfections, *I am meek*. Fourthly, The *Nature* of that *Wisdom which cometh from above*, Jam. iii. *First pure, then peaceable*. Fifthly, The *quality* of the *fruits* of the *Spirit*, in St. *Paul*, Gal. v. *Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, &c.* Sixthly, The *gallantry* of *meekness* in St. *Peter*, *Ornament of a meek and quiet spirit*. Seventhly, *Titus*'s charge, that all Christians are to be put in mind of, *Tit.* iii. 1. *To be subject to Principalities, to obey Magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers,* ἄμαχοι *no fighters, but gentle, shewing all meekness to all men*. Things, that it seems, nothing but Christianity could infuse; *For we our selves were sometimes fools, disobedient, &c. But after the kindness and love of God our Saviour appeared*, then, room for this Spirit.

* *Nazar. Sosp.*

I cannot give you a readier Landskip to present them all to your view together, than that excellent Sermon of *Christ* upon the *Mount*, that ἄκρον καὶ κορυφὴ φιλοσοφίας, as *Chrysostom* calls it, *That top-pitch of Divine Philosophy*, worthy to be imprinted in every mans heart; and of which, he that hath not been

a pondering ſtudent, and reſolved to regulate his practice by it, as much as his *Faith* by the *Apoſtles Creed*; yea, and to lay down his life a *Martyr* of that Doctrine, though he hath all *Faith*, I cannot promiſe my ſelf much of his Chriſtianity. If you will have the *Brachygraphy* of that, the *Manual picture* that may be ſure, either in words or ſenſe, never to depart from your boſom, but remain your conſtant *Phylactery* or *Preſervative*, from the danger of all *ungoſpel ſpirits*, then take the *Beatitudes* in the front of it: And among them (that I may, if it be poſſible, bring the whole *Iliads* into a *Nutſhel*) thoſe that import immediately our *duty* towards men; for in that the *Goſpel-ſpirit* eſpecially conſiſts, encreaſing our love to *Brethren*; whoſe fleſh *Chriſt* now aſſumed, and in whoſe intereſts he hath a moſt immediate concern. And if you mark, in the Chapter following, all the improvements mentioned, except only that of *ſwearing*, belong to the commands of the *Second Table*. And then, the integral parts of this *Goſpel-ſpirit*, will be theſe four conſtantly, *Humility*, *meekneſs*, *mercifulneſs*, *peaceableneſs*, and if need be, *ſuffering* too: Every of theſe four brought in to us, with a checker or lay of *duty* towards *God*, of *mourning* betwixt *humility* and *meekneſs*, *hungring* and *thirſting* after *Righteouſneſs*, betwixt *meekneſs*, and *mercifulneſs*; *purity of heart* betwixt *mercifulneſs*, and *peaceableneſs*, and *perſecution*, and *reproaches*, and πᾶν πονηρὸν ῥῆμα, every *Rabſhakeh Topick* of railing *Rhetorick* vomited out upon us (*Bleſſed perſecution*, *bleſſed reproaches*, when our holding to *Chriſt*, is that which brings them all upon us) the *conſummation* and *crown* of all.

Having but named you theſe ſeverals, *Humility*, *meekneſs*, *mercifulneſs*, *peaceableneſs*, and if need be, *patience* of all ſtripes, both of hand and tongue; the ſparkling gems in this *Jewel*, bleſſed ingredients in this *Goſpel-ſpirit*, you will certainly reſolve it full time for me to deſcend to my *ſecond particular*, at firſt propoſed, That *ſome Diſciples there were*, *ſome prime Profeſſors do not know the kind of that ſpirit*, οὐκ οἴδατε οἵου, *You know not what kind of ſpirit you are of.*

James and *John*, it appears, were ſuch Diſciples, and that, after they had been for ſome competent time followers and auditors of his Sermons; ſo far an eaſier thing it is, to leave their worldly condition, and follow *Chriſt*, than to leave their carnal prejudices and ignorances, and obey him; eſpecially thoſe that had ſuch hold in their paſſions; (as revenge, they ſay, is the pleaſingeſt piece of carnality in the heap;) cheaper to hear his Goſpel-Sermons, than to practiſe them. And you will leſs wonder at theſe two, when you ſee that St. *Peter* himſelf, after a longer ſpace of proficiency, in that ſchool, even at the time of *Chriſts* attachment, had not yet put off that ignorance, ὁ θερμὸς Πέτρος, ſay the Fathers, *Peter* was of an *hot Conſtitution*, and *Chriſts Doctrine* had not yet got down deep enough into his heart, to allay or cool him: *Nondum concipiens in ſe Evangelicam patientiam illam traditam ſibi à Chriſto*, &c. ſaith *Origen*; that Goſpel-patience and peaceableneſs that *Chriſt* had commended to him, he had not, it ſeems, yet received into an honeſt heart, & ſo he makes no ſcruple to cut off *Malchus*'s ear, when he was provoked to it. I have heard of a *Fryar*, that could confeſs that *Malchus* ſignified a *King*, and yet after made no ſcruple to acknowledg him in that notion, to be the *High-Prieſts* Servant; And ſecondly, to juſtifie St. *Peters* act, and avoid *Chriſts* reprehenſion, by ſaying that he was *chid*, not for doing *ſo much*, but for doing *no more*; not for cutting off his Ear, but for not directing the blow better, to the cutting off his Head: And how far this Fryar's barbarous Divinity hath been juſtified of late by the Writings of ſome, (who will yet perſwade us, that *Chriſt* did not reprehend St. *Peter* for that act) and by the actions of others, I have little joy to repreſent unto you; God knows, I love not to widen breaches; only I am ſure, the *Fathers* are clear; that though formerly St. *Peter* were ignorant, and from that ignorance and zeal together, ran into that fury, yet *Chriſt* μεταρυθμίζων αὐτὸν εἰς εὐαγγελικὴν πολιτείαν, deſirous to tune him to that ſweet harmoniacal Goſpel temper, tells him he muſt not uſe the ſword, (he having no Commiſſion, eſpecially againſt thoſe that have it, though they uſe it never ſo ill) κἂν τὸν θεὸν δοκῇ τις ἐκδικεῖν, *though it were to avenge even God himſelf.* And having given you theſe proofs of this ignorance in three *Diſciples*, I think 'tis poſſible I might extend it to the reſt of them, that they were in this particular ignorant too, (as it ſeems they were in many other things) till the *Holy Ghoſt* came according to promiſe, *to teach them all things*, *and to bring to their remembrance*, (to thaw their memories, that the words of *Chriſts*, like the voice in *Plutarch* that had been *frozen*, might at length become *audible*; or as *Plato*'s Precepts were learned by his Scholars, when they were young, but never underſtood till they were Men of full age, and tamer paſſions:) I ſay, to bring to their *remembrance* whatſoever *Chriſt* had in Perſon ſaid unto them. And I wiſh to *God*, it were uncharitable to charge this ignorance ſtill upon *Diſciples*, after ſo many ſolemn *Embaſſies* of the *Holy Ghoſt* unto us, to teach us, and remember us of this Duty. Nay, I wiſh, that now after he hath varied the way of appearing, after he hath ſat upon us in ſomewhat a more direful ſhape, not of a *Dove*, but *Vultur* (tearing even the fleſh from us, on purpoſe, that when we have leſs of that *carnal Principle* left, there might be ſome heed taken to this *Goſpel-Spirit*) there were yet ſome proficiency obſervable among us, ſome heavings of the εὐαγγελικὴ πολιτεία, that hath ſo long been a working in the World; I am confident, there were no ſuch way of deſigning a proſperous, flouriſhing, durable Kingdom, as to found its policy upon *Goſpel-Principles*, and maintain it by the *Goſpel-Spirit*. I have authority to think, that was the meaning of that Prophecy of *Chriſts turning ſwords into plough-ſhares*, not that he ſhould actually bring peace, he tells you, that it would prove quite contrary; but becauſe the fabrick of the Goſpel is ſuch, that would all men live by it, all wars and diſquiets would be baniſhed out of the World. It was a madneſs in *Machiavel* to think otherwiſe, and yet the unhappineſs of the World, that Sir *Thomas Moor*'s Book that deſigned it thus, ſhould be then called *Utopia*, and that title to this hour remain perfect Prophecy, no place to be found where this *Dove* may reſt her foot, where this *Goſpel-Spirit* can find reception. No not among Diſciples themſelves, thoſe that profeſs to adventure their lives to ſet up *Chriſts Kingdom* in its *purity*; none ſo void of this knowledg, as they. Whether we mean a *ſpeculative* or *practical* knowledg of it, few arrived to that height or vacancy of conſidering whether there be ſuch a *Spirit*, or no. Some ſo in love with *nature*, that old *Pelagian Idol*, reſolve that ſufficient to bring them to Heaven, if they but allow their brethren what they can claim by that grand Character, love of Friends, thoſe of the ſame perſwaſion, thoſe that have obliged them; they have Natures leave, and ſo are reſolved to have *Chriſts*, to hate, purſue to death whom they can phanſie

Theoph. in Matt. 26.

their

their Enemies. And I wish, some were but thus of *Agrippa*'s Religion, ἐν ὀλίγῳ χρίστιανοι, so *near* being *Christians*, as nature it self would advance them; that *gratitude*, *honour* to *Parents*, *natural affection*, were not become *malignant qualities*, disclaim'd as conscientiously, as *obedience* and *justice*, and *honouring of betters*. Others again so devouted to *Moses*'s *Law*, the *Old Testament Spirit*, that whatever they find practised there, they have sufficient authority to transcribe. And 'tis observable, that they which think themselves little concerned in *Old Testament Duties*, (which have a long time past for unregenerate morality, that faith hath perfectly out-dated) are yet zealous Asserters of the *Old Testament Spirit*, all their pleas for the present resistance fetch'd from them, yea, and confest by some, that this liberty was *hidden* by *God* in the first ages of the *Christian Church*, but now *revealed* we cannot hear where, yet, but in the *Old Testament*, and from thence a whole CIX. Psalm full of *Curses* against *God*'s Enemies and theirs, (and generally those pass for synonymous terms) the special devotion they are exercised in; and if ever they come within their reach, no more *mercy* for them, than for so many of the *seven nations*, in rooting out of which, a great part of their Religion consists. I wish there were not another *Prodigy* also abroad under the name of the *Old Testament Spirit*, the opinion of the *necessity* of *Sacrifice*, real bloody Sacrifice, (even such as was but seldom heard of among *Indians*, and *Scythians* themselves) such Sacrifices, of which the *Canibal Cyclops* Feasts may seem to have been but attendants, (furnished with the τομαὶ and σφαγαὶ, that come from such savage Altars) sacrificing of Men, of Christians, of Protestants, as good as any in the World, to expiate for the blood shed by *Papists* in *Queen Mary*'s days; and some Prophets ready to avow, that without such Sacrifice, there is no remission, no averting of judgments from the Land. What is this, but like the *Pharisees*, *To build and garnish the Sepulchres of the Prophets, and say, That if they had lived in their Fathers days, they would never have partaken of the blood of the Prophets*, and yet go on *to fill up the measure of their Fathers?* the very men to whom *Christ* directs thee, *O Jerusalem, Jerusalem, thou that killest*, in the present tense; a happy turn, if but the Progeny of those Murtherers, and what can then remain, but the, *Behold, your house is left unto you desolate*, irreversible destruction upon the Land. A third sort there is again, that have so confined the *Gospel* to *Promises*, and a fourth so perswaded that the *Unum necessarium* is to be of *right perswasions* in *Religion*; *i. e.* of those that every such man is of, (for he that did not think his own the truest, would sure be of them no longer) that betwixt those two popular deceits, that of the Fiduciary, and this of the Solifidian, the *Gospel-spirit*, is not conceived to consist in doing any thing; and so still, those practical Graces, *Humility*, *Meekness*, *Mercifulness*, *Peaceableness*, and *Christian Patience*, are very handsomly superseded; that one *Moses*'s *Rod*, called *Faith*, is turned *Serpent*, and hath devoured all these for rods of the *Magicians*; and so still you see men sufficiently armed and fortified against the *Gospel-spirit*. All that is now left us, is not to *exhort*, but *weep* in secret, not to *dispute*, but *pray* for it, that *God* will at last give us eyes to discern this *treasure* put into our hands by *Christ*, which would yet like a whole Navy and Fleet of Plate, be able to recover the fortune and reputation of this bankrupt Island, fix this floating *Delos*, to restore this broken shipwrakt *Vessel* to harbour and safety, this whole Kingdom to *peace* again. *Peace*! seasonable, instant *peace*, the only remedy on earth to keep this whole Land from being perfect *Vastation*, perfect *Africk*, of nothing but wild and *Monster*; and the *Gospel-spirit*, that *Christ* came to preach, and exemplifie, and plant among men, the only way imaginable to restore that *peace*. *Lord*, that it might at length break forth among us! the want of it, is certainly the Authour of all the miseries we suffer under; and that brings me to the third and last particular, *That this ignorance of the Gospel-spirit, is apt to betray Christians to unsafe, unjustifiable enterprizes*: You that would have fire from Heaven, do it upon this one ignorance, *You know not*, &c.

It were too sad, and too long a task, to trace every of our evils home to the original; every of the *fiends* amongst us, to the *mansion* in the place of darkness, peculiar to it: If I should, it would be found too true, what *Du Plesse* is affirmed to have said to *Languet*, as the reason why he would not write the story of the *Civil Wars* of *France*, *That if he were careful to observe the causes, and honest to report them, he must Hound the Fox to a Kennel, which it was not willing to acknowledge*; drive such an action to the *Brothel-house*, that came speciously and pretendedly out of a *Church*: find that to be in truth, the animosity of a Rival, that took upon it to be the quarrel for *Religion*; or as in *Polybius* oft, the πρόφασις to be a thing very distant from the αἰτία, the *colour* from the *cause*.

In the mean, it will not be a *peculiar* mark of *odium* on the *imbroilers* of this present *State* and *Church*, to lay it at their doors, which I am confident never failed to own the like effects in all other *Christian States*, the *Ignorance* (*i. e.* in the Scripture phrase, *Not Practising*) *of those Christian Rules which the Gospel-spirit presents us with*.

I might tire you but with the names of those *effects* that flow constantly from this *Ignorance*; such are, *usurping* the *Power* that belongs not to us, which *Humility* would certainly disclaim; such, *resisting* the *Powers* under which we are placed by *God*, to which *Meekness* would never be provoked; such, the *judging* and *censuring* mens thoughts and intentions any further than their actions inforce, most unreconcileable with the forgiving part of *mercifulness*; such, the *doing* any kind of *evil*, that the greatest or publickest good may come, designing of Rapine or Blood to the sanctifiedst end, which St. *Paul* and *Peaceableness* would never endure; such *Impatience* of the *Cross*, shaking a Kingdom to get it off from our own shoulders, and put it on other men, diametrally opposite to the *suffering* and *patience* of a Christian.

To retire from this *Common*, to the *Inclosure*, and to go no farther than the Texts suggests to me, *To call fire from Heaven upon Samaritans*, is here acknowledged the effect of the ἀγνοία, the want of *knowledge*, or consideration of the quality of their spirit.

And what may that signifie to us? Why, *fire* you know is the embleme of a *Civil War*, which is called a πύρωσις, a *combustion*, or, being farther broken out into flames, a *conflagration*; and I conceive should be so rendred in that place of St. *Peter*, where we read the *Fiery Trial*.

Now *fire*, you know, belongs moſt naturally to *Hell*; and therefore when the *fire* and *brimſtone* came down upon *Sodom*, the phanſie of the *Fathers* calls it *Gehennam de Cœlo*: and ſo generally the *Civil Fire*, the *Combuſtion* in a *State*, its original is from thence too; part of that *wiſdom that is not from above*. Theſe *Tares* ſo apt for burning, are ſowed by *Satan*, the *Enemy-man*. From whence come *Wars and ſtrivings among you*, πολεμοὶ ἐν μαχαὶ, *Wars* of all ſizes, *are they not from your luſts, that war in your fleſh?* ſaith St. *James*. The luſts from the Fleſh, but the War from Hell, the *Devil*, the *Spiritus ſufflans* that ſets them a warring. Believe it, they would not be able to do it in this manner, prove ſuch fiery *boutefeus*, if they were not inflamed from *beneath*, if they were not *ſet on fire by Hell*. And therefore to call *fire from Heaven*, to intitle *God* or *Heaven* to that fire, is to do both of them great injury; nay, though it be on *Samaritans*, that are not ſo friendly to *Chriſt* as might be expected: and ſo, to call *fire from Heaven* upon *Samaritans*, is (by accommodation at leaſt) to pretend *God*, or *Heaven*, or *Religion*, for the cauſe of *War*, which of all things hath leaſt to do it, if the *Goſpel-ſpirit* may have leave to be conſidered. Indeed, very few kinds of War there are, that will be juſtified by *Goſpel-principles*. It was truly ſaid, (though by a rough Soldier) *That if the Lord of Hoſts were permited to ſit in the Council of War, there would ſoon be a ceſſation of Arms, and diſbanding of Armies*: Though that all War is not unlawful, will appear by *John Baptiſts* addreſs to the *Soldiers*, who gave *rules* to regulate their *Militia*, but did not diſband them; and the example of the Convert *Centurion*, a *Centurion* ſtill after his Converſion: Where yet this ſtill remains as an infallible *reſolution*, that Wars are to be uſed like the *Regia Medicamenta*, never but when the *Phyſician* ſees there is no other means available; never upon the wantonneſs of the *Patient*, but command of the *Phyſician*, and never but when peace appears to be impoſſible; for if it be *poſſible*, the precept is of force, *Follow peace with all men*. And then to ſhed the blood of Chriſtians, when blood may be ſpared, what an hideous thing it is, you may gueſs by that *Emperor*, that having beheaded a Chriſtian, was by the ſight of a fiſhes head that came to his Table ſo aſtoniſhed, phanſying, that it was the head of that ſlaughtered Chriſtian gaping on him, that he ſcarce recovered to his wits; or of that poor penitent *David* in his pathetick expreſſion, *Deliver me from blood guiltineſs, O Lord*: a wonderful deliverance, it ſeems, to get clear from that. And what an Ocean of fiſhes heads, may appear one day gaping on ſome Men, I have no joy to tell: *Deliver us from blood-guiltineſs, O God.*

I have done with my third particular alſo, and have now no more to importune you with, but my *requeſts* to you, and to *Heaven* for you, that *the time paſt of all our lives, be ſufficient to have ſpent in the will of the Gentiles, after the dictates of that Heathen ſpirit*, the natural or Jewiſh principles: that you be content at length to go up to the *Mount* with *Chriſt*, and be auditors of his *Sermon*; to that other *Mount* with the ſame *Chriſt*, and be *transfigured* after him to that ſpirit of *humility*, ſpirit of *meekneſs*, ſpirit of all kind of *mercifulneſs*; that *peaceable, patient ſpirit*, which will give you a comfortable paſſage through this valley of *Achor* here; yea, though it prove a *Red Sea* of *Blood*; and will fit you for a *Crown*, that true *Olympick Olive Crown*; the *peaceable fruits of righteouſneſs*, an *eternal weight of glory hereafter*. Which *God* of his infinite mercy grant, thorough the merit and promiſe of his Son.

To whom with the Father, &c.

SER-

SERMON VI.

EZEK. XVIII. 31.

For why will you die?

SINCE the Devil was turned out of *Heaven*, all his care and counsels have been imployed to keep us from coming thither; and finding *Gods* love very forward and increasing toward us, he hath set us upon all ways of *enmity* and *opposition* against him. The first warlike exploit he put us upon, was the building of *Babel*, when man having fortified himself, and the arm of flesh grown stout, began to reproach and challenge, and even assault the *God* of *Heaven*. But the success of that boldness cost so dear, that we have ever since been discouraged from such open proud attempts. Our *malice* and *despight* hath kept in somewhat more close and secretly, hath retired and setled in the Soul; the *inward man* hath ever since erected its *Babel*; proud and high *imaginations* out-bidding *Heaven* and *God*. These were a long while forged in the *Brain*, when instead of the acknowledgment of one true *God*, all Monsters of *Atheism* filled the *understanding*, sometimes with a multitude and shole of gods; sometimes deprived it quite, and left it utterly void of any: But now at last, the Devil and all the *Atheism* in the World, being at last exorcised and banished out of the *Brain*, by the *evidence* and *power* of *truth*, hath like the *Legion*, *Luke* viii. which being cast out of the man, had leave to enter the Swine, fixt violently, and taken possession, and intrenched it self in the brutish bestial part, the *Affections*. All the swellings, and tumors, and ulcers, that ever shewed themselves in any portion of the *circumference*, are now retired into the *center*: All the *Atheism* or *Heresie* that ever soared or floated in the *Brain*, or surface of the *Soul*, is now sunk into the *heart*; and there the *Devil* is seated at ease, there to set up and fortifie, and contemn *God* for ever. So that in brief, the *issue* of all, is this, there is an infinite *opposition* and *thwarting*, a profest *combate* and *bandying* of *forces* betwixt the will of Man, and the *Will* of *God*; *God* doing, in a kind, his best on one side, and Man on the other: *God* wonderfully willing and desirous that we should live; man most perversely wilful to his own destruction.

This is a *truth* of a most dismal importance, that concerns you to be instructed in, and will not be more powerfully inforced on you from any place of *Scripture*, than the Text which I have read to you, *Why will ye die?* It is *God* speaks it, and with an infinite *emphasis* and ☞, to note his *passion* and *affectionateness* in desiring our good, and willing that we should live. And then secondly, *Why will you die?* Mans resoluteness and stubborn wretchlesness towards his own ruine, rushing or tumbling as in a *præcipice* violently to Hell, like the swine; which formerly our Wills were resembled to, *Luke* viii. 33. Luke viii. 33. running full speed down a steep place into the *Lake*. And these are like to prove the parts of my insuing discourse; First, *Gods willingness that we should be saved*; Secondly, *Mans wilfulness toward his own damnation*. And of these plainly to your *hearts*, not your *ears*; not so much to advance your *knowledge*, which though it could be raised to the tallest pitch, might yet possibly bear ‖ thee company to Hell: but rather to increase your zeal, to work some one good inclination in you, to perswade you to be content to suffer your selves to be saved; to be but so tame, as to be taken by Heaven, that now even besieges you. And with my affectionate Prayers for success to this design, I will presume of your ears and patience, and begin first with the first, *God's willingness that we should live, Why will ye die?* ‖ you

Amongst all other prejudices and mis-conceits that our phansie can entertain of *God*, I conceive not any so frequent or injurious to his *Attributes*, as to imagin him to deal *double* with Man-kind in his *Word*; seriously to will one thing, and to make shew of another; to deliver himself in one phrase, and reserve himself in another. It were an unnecessary, officious undertaking, to go about to be *God*'s Advocate, to apologize for him, to vindicate his actions, or in *Job*'s phrase, to *accept the person of God*. Our proceedings will be more *Christian*, if we take for a ground or *principle*, that scorns to be beholding to an *Artist* for a proof, that every *word* of *God* is an argument of his *Will*; every *action* an interpreter of his *Word*. So that howsoever he reveals himself, either in his *Scripture*, or his *Works*, so certainly he wisheth and intends to us in his secret *Counsels*. Every protestation of his love, every indignation at our stubbornness, every mercy confer'd on us, and that not insidiously, but with an intent to do us good, are but ways and methods to express his Will: are but rayes, and emissions, and gleams of that eternal Love, which he exhibits to the World. Now there is no way to demonstrate this *willingness* of *God* that we should live, *à priori*, or by any thing either in *God* or *us*, preexistent as the cause of it, unless it be his *love*, which yet is rather its *genus* than its *cause*, somewhat of larger extent, though otherwise co-incident with it. The more vulgar powerful convincing way, is to inforce it to your hearts by its *effects*, and those divers and familiar: some few of which we will insist on.

And first, and principally, the sending of his Son; 1 *John* iv. 9. *In this was manifest the love of God toward us, because that God sent his only begotten Son into the World, that we might live through him.* 1 John. iv 9. Mark *God*'s love to us in *sending* his *Son*, that we might live through him; his *love*, the cause of this *Mission*; this *Mission* the manifestation and argument of that *love*; and that we *live*, the end of both. Had *God* been any way inclined to rigour or severity, there had needed no great skill, no artificial contrivance for a fair plausible execution of it; It had been but passing us by, the taking no notice of us, the *leaving of us in our blood*, Ezek. xvi. and then, Hell had presently opened its mouth upon us. *We were all cast out in the open field, to the loathing of our persons, in the day that we* Ezek. xvi.

Verſe 5. *were born*, *Ezek.* xvi. 5. ready for all the Vultures infernal to fix on; that hideous *Old Teſtament*,
Eccleſ. xiv. 12. διαθήκη ᾅδου, *Eccleſ.* xiv. 12. *The Teſtament of Hell*, or in the mercifulleſt conſtruction, the *Covenant of Grace* had paſſed on us, naturally then (what infidelity now makes us) condemned already; our damnation ſealed to us with our life, born to no other inheritance, but Hell: as if the *Devil* had out
Luke x. 18. of policy faln before *Adam*, or rather deſcended, and that in poſt, *like lightning*, *Luke* x. 18. leſt if his journey from Heaven, had been to have been performed after, ſome other Creature ſhould have intercepted him of his prey. But *God*'s *Bowels* were inlarged above the ſize, wider than either the covetous *gates* of *Hell*, or that horrid yawning head that is all mouth. 'Twas not within the Devil's skill to fear, or ſuſpect what a way of mercy and deliverance *God* had found out for us. Somewhat he underſtood by the event, the decay of his *Prophetick Arts*, becoming now his *Oracle*; and even his *ſilence* growing *vocal* to him: But all this could not declare the Myſtery at large; when *Chriſt* was born, he would have been rid of him betimes, muſters all his forces, *Phariſees* and *People*, *Herods* and *Pilates*, *Rome* and *Jeruſalem*, and all the friends he had in the World, to make away with him; and yet when he was juſt come to the puſh, to the conſummation of his *Plot*, he was afraid to act
Ep. ad Phil. it; as in the Epiſtle aſcribed to *Ignatius* the Martyr, and directed to the *Philippians*, 'tis obſerved, that whilſt he was at a pretty diſtance, ἐσπευσε γενέσθαι ταχὺν, *the Devil haſtned the ſtructure of Chriſts Croſs*, as much as he could; ſet *Judas* and all the Artificers of Hell about the work; μέλλοντα δὲ γίνεσθαι, but *when all was even ready*, *Chriſt* for the *Croſs*, and the *Croſs* for *Chriſt*, then he began to put in demurs; ſhews *Judas* an Halter, frights *Pilat*'s Wife in a dream, ſhe could not ſleep in quiet for him; and in ſumm, uſes all means poſſible to prevent *Chriſts Crucifixion*. Yet this, ſaith *Ignatius*, not out of any repentance, or regret of Conſcience, but only being ſtarted with the foreſight of his own ruine by this means: *Chriſt*'s ſuffering being in effect the deſtruction of his Kingdom, his *death* our *Triumph* over *Hell*, and his *Croſs* our *Trophy*. By this you may diſcern what a miracle of *God*'s *love* was this giving of his *Son*; the conceiving of which, was above the Devil's reach, and wherein he was providentially ingaged, and (if we may ſo ſpeak) θεοφορέμενος, *carried* blindfold by *God*, to be an Inſtrument of his own ruine, and in a kind, be a Co-worker of our *Salvation*. Not to inlarge or expatiate upon Circumſtances; *Man* being thus involved in a neceſſity of *damnation*, and no remedy within the ſphere, either of his power or conceit, left to reſcue him; (nay, as ſome have been ſo bold to ſay, that *God* himſelf had no other means, beſides this, in his Store-houſe of miracles, to ſave us, without intrenching on ſome one of his *Attributes*) for *God* then to find out a courſe that we could never prompt him to, being ſolicited to it by nothing in us, but our ſins and miſery, and without any interpoſition, any further conſultation or demur, to part with a piece of himſelf, to redeem us; *Bra-*
Iſa. liii. *chium Domini*, *The Arm of the Lord*, as *Iſaiah* calls our *Saviour*, *Iſa.* liii. Nay, to ſend down his very *Bowels* amongſt us, to witneſs his *compaſſion*; to ſatisfie for us by his own death, and attach himſelf for our liberty; to undergo ſuch hard conditions, rather than be forced to a cheap ſeverity; and, that he might appear to love his *Enemies*, to hate his *Son*: In brief, to fulfil the work without any aid required from us, and make *Salvation* ready to our hands, as *Manna* is called in the ſixth of *Wiſdom*, ἕτοιμος ἄρτος ἀπ' οὐρανοῦ, *Bread* baked, and ſent down *ready from Heaven*, *Wiſd.* xvi. 20. to drop it in our mouths, and exact nothing of us, but to accept of it: this is an act of *love* and *ſingleneſs*, that all the malice we carry about us, knows not how to ſuſpect: ſo far from poſſibility of a treacherous intent, or double dealing, that if I were an *Heathen*, nay a *Devil*, I would beſtow no other appellation on the *Chriſtians God*, than what the Author of the Book of *Wiſdom* doth ſo often, φιλόψυχος, the *friend*, or the *lover of Souls*. But this is a vulgar, though precious ſubject, and therefore I ſhall no longer inſiſt on it. Only before I leave it, would I could ſee the effect of it expreſt in our *Souls*, as well as acknowledged in our *looks*; your *hearts* raviſhed as thorowly as your *brains* convinc'd; your *breaſts* as open to value and receive this ſuperlative mercy, as your *tongues* to confeſs it; then could I *triumph* over *Hell* and *death*, and ſcoff them out of countenance; then ſhould the *Devil* be reduced to his old pittance, confined to an empty corner of the World; and ſuffer as much by the *ſolitarineſs*, as *darkneſs* of his abode; all his engines and arts of torment ſhould be buſied upon himſelf, and his whole exerciſe to curſe *Chriſt* for ever, that hath thus deprived him of Aſſociates. But alas! we are too ſollicitous in the Devil's behalf, careful to furniſh him with Companions, to keep him warm in the midſt of fire; 'tis to be feared, we ſhall at laſt thruſt him out of his Inheritance. 'Tis a probable argument that *God* deſires our *Salvation*, becauſe that *Hell*, whereſoever it is, (whether at the Center of the Earth, or Concave of the Moon) muſt needs be far leſs than *Heaven*; and that makes us ſo beſiege the gate, as if we feared we ſhould find no room there. We begin our journey betimes, leſt we ſhould be foreſtall'd, and had rather venture a *throng* or *crowd* in *Hell*, than to expect that glorious *liberty* of the *Sons of God*. 'Tis to be feared, that at the day of *Judgment*, when each *Body* comes to accompany its *Soul* in *torment*, *Hell* muſt be let out, and inlarge its territories, to receive its Gueſts. Beloved, there is not a Creature here that hath reaſon to doubt, but *Chriſt* was ſent to die for him, and by that death hath purchaſed his right to life. Only do but come in, do but ſuffer your ſelves to *live*, and *Chriſt* to have *died*; do not uncrucifie *Chriſt*, by crucifying him again by your unbelief; do not diſclaim the *Salvation*, that even claims right and title to you; and then, the Angels ſhall be as full of joy to ſee you in Heaven, as *God* is willing, nay, deſirous to bring you thither; and *Chriſt* as ready to beſtow that Inheritance upon you at his ſecond coming, as at his firſt to purchaſe it. Nothing but Infidelity reſtrains *Chriſts* ſufferings, and confines them to a few. Were but this one Devil caſt out of the World, I ſhould be ſtraight of *Origens* Religion, and preach unto you Univerſal *Catholick Salvation*.

A ſecond Argument of *God*'s good meaning towards us, of his willingneſs that we ſhould live, is *the calling of the Gentiles*, the diſpatching of Poſts and Heralds over the whole ignorant Heathen World, and giving them notice of this treaſure of *Chriſt*'s blood. Do but obſerve what a degree of prophaneneſs, and unnatural abominations the Gentile World was then arrived to, as you may read in all their ſtories; and in the firſt *to the Romans*, how well grown, and ripe for the Devil, *Chriſt* found them; all of them damnably Superſtitious and *Idolatrous* in their Worſhip; damnably *unclean* in their lives;
Dio. nay, ingaged for ever in this rode of damnation, by a Law they had made, μὴ ἀλλοίρια νομίζειν, *never to entertain any new Laws*, or *Religion*; not to innovate, though it were to get *Salvation*, as beſides

their

their own *Hiſtories*, may be gathered out of *Act.* xvii. 18. And laſtly, conſider how they were hook'd in by the Devil, to *joyn in crucifying* of *Chriſt*, that they might be guilty of that bloud which might otherwiſe have ſaved them, and then you will find no argument to perſwade you, 'twas poſſible, that *God* ſhould have any deſign of mercy on them. *Peter* was ſo reſolv'd of the point, that the whole ſucceſſion of the Gentiles ſhould be damned, that *God* could ſcarce perſwade him to go and Preach to one of them, *Act.* x. He was fain to be caſt into a Trance, and ſee a Viſion about it; and for all that, he is much troubled about the τὸ κοινὸν καὶ ἀκάθαρτον, *their prophanneſs and uncleanneſs*, that they were not fit for an *Apoſtle* to defile himſelf about their *Converſion*. Act. x.

And this was the general opinion of all the *Jews*; they of the *Circumciſion were aſtoniſhed at the news*, Act. x. 45. Nay, this is it that the *Angels* wondred at ſo, when they ſaw it wrought at the Church by *Pauls* Miniſtery; never dreaming it poſſible, till it was effected, as may appear, *Eph.* iii. 10. This was the *Myſtery*, *which from the beginning of the World had been hid in God*, V. 9. One of *God*'s Cabinet Counſels, a Mercy decreed in ſecret, that no Creature ever wiſt of, till it was performed. Act. x. 45. Eph. iii. 10. Verſ. 9.

And in this behalf are we all (being lineally deſcended from the *Gentiles*) bound over to an infinite meaſure both of humiliation and gratitude, for our deliverance from the guilt and reign of that *ſecond Original ſin*, that Heatheniſm of our *Anceſtors*, and Catholick damnation, that Sixteen hundred years ago we were all involv'd in. Beloved, we were long ago ſet right again, and the obligation lies heavy upon us, to ſhew this change to have been wrought in us to ſome purpoſe; to prove our ſelves Chriſtians in grain, ſo fixed and eſtabliſhed, that all the Devils in Hell ſhall not be able to reduce us again to that abhorred condition. If we that are thus called out, ſhall fall back, after ſo much Goſpel, to Heathen practices, and ſet up *Shrines* and *Altars* in our hearts, to every poor *delight* that our ſottiſhneſs can call a *God*; if we are not called out of their ſins, as well as out of their ignorance; then have we advanced but the further toward Hell; we are ſtill but Heathen Goſpellers; our Chriſtian Infidelity and practical Atheiſm, will but help to charge their guilt upon us, and damn us the deeper for being Chriſtians. Do but examine your ſelves on this one *Interrogatory*, whether this calling the Gentiles, hath found any effect in your hearts, any influence on your lives; whether your Converſations are not ſtill as Heatheniſh as ever? If you have no other grounds or motives to embrace the Goſpel, but only becauſe you are born within the pale of the *Church*, no other evidences of your Diſcipleſhip, but your livery; then *God* is little beholding to you for your ſervice. The ſame motives would have ſerved to have made you *Turks*, if it had been your chance to have been born amongſt them: and now, all that fair Chriſtian outſide is not thank-worthy. 'Tis but your good fortune, that you are not now at the ſame work with the old *Gentiles*, or preſent *Indians*, a worſhipping either *Jupiter*, or the *Sun*! 'Twas a ſhrewd ſpeech of *Clemens*, that the life of every unregenerate Man, is an Heathen-life; and the ſins of unſanctified Men, are Heathen-ſins; and the eſtate of a Libertine Chriſtian, an Heathen-eſtate: and unleſs our reſolutions and practices are conſonant to our profeſſion of *Chriſt*, we are all ſtill Heathens; and the Lord make us ſenſible of this our Condition.

The third, and in ſumm, the powerfulleſt Argument to prove *God*'s willingneſs that we ſhould live, is, that *he hath beſtowed his Spirit upon us*; that as ſoon as he called up the *Son*, he ſent the *Comforter*. This may ſeem to be the main buſineſs that *Chriſt* aſcended to Heaven about; ſo that a Man would gueſs from the xvi. Chapter of St. *John*, and Verſ. 7. that if it had not been for that, *Chriſt* had tarried amongſt us till this time; but that it was more expedient to ſend the Spirit to ſpeak thoſe things powerfully to our hearts, which often and in vain had been ſounded in our ears. 'Tis a phancy of the *Paracelſians*, that if we could ſuck out the lives and ſpirits of other Creatures, as we feed on their fleſh, we ſhould never die: their lives would nouriſh and tranſubſtantiate into our lives, their ſpirit increaſe our ſpirits, and ſo our lives grow with our years, and the older we were, by conſequence, the fuller of life; and ſo no difficulty to become Immortal. Thus hath *God* dealt with us; firſt ſent his *Son*, his *Incarnate Son*, his own Fleſh, to feed, and nouriſh us; and for all this, we die daily: he hath now given us his own very Life, and incorporeous *Eſſence*, a piece of *pure God*, his very *Spirit* to feed upon, and digeſt, that if it be poſſible we might live. There is not a vein in our Souls, unleſs it be quite pin'd and ſhrivel'd up, but hath ſome bloud produced in it by that holy nouriſhment; every breath that ever we have breathed toward Heaven, hath been thus inſpired: Beſides thoſe louder Voices of *God*, either ſounding in his *Word*, or thundring in his *Judgments*; there is his calm, ſoft voice of *Inſpiration*, like the Night Viſion of old, which ſtole in upon the mind, mingled with ſleep, and gentle ſlumber. He draws not out into the Field, or meets us as an Enemy; but entraps us by ſurprize, and diſarms us in our quarters, by a Spiritual Stratagem conquers at unawares, and even betrays, and circumvents, and cheats us into Heaven. That precept of *Pythagoras*, πρὸς τὸν ἀνέμων πνεύσαντων ἦχω προσκυνεῖν, *To worſhip at the noiſe and whiſtling of the wind*, had ſenſe, and divinity in it, that *Jamblichus* that cites it, never dreamt of; that every ſound and whiſpering of this Spirit, which ruſtles either about our ears, or in our hearts, (as the *Philoſopher* ſaith, *Tecum eſt, intus eſt*) when it breaths, and blows within us, the ſtouteſt faculty of our Souls, the proudeſt piece of fleſh about us, ſhould bow down, and worſhip. Concerning the manner of the *Spirits* working, I am not, I need not to diſpute. Thus far it will be ſeaſonable and profitable for you to know, that many other Illuminations and holy Graces are to be imputed to *Gods Spirit*, beſides that by which we are effectually converted. *God* ſpeaks to us many times, when we anſwer him not, and ſhines about our eyes, when we either wink, or ſleep. Our many ſudden, ſhortwinded *Ejaculations* toward Heaven, our frequent, but weak *inclinations* to good, our ephemerous *wiſhes*, that no man can diſtinguiſh from true *piety*, but by their ſudden death; our every day *reſolutions* of obedience, whileſt we continue in ſin, are arguments that *God*'s *Spirit* hath ſhined on us, though the warmth that it produced be ſoon chill'd with the damp it meets within us. For example, there is no doubt, beloved, but the Spirit of *God* accompanies his Word, as at this time, to your ears; if you will but open at its knock, and receive, and entertain it in your hearts, it ſhall prove unto you according to its moſt glorious attribute, *Rom.* i. *The power of God unto ſalvation*: But if you will refuſe it, your ſtubbornneſs may repel and *fruſtrate* God's Work, but not *annihilate* it; though you will not be ſaved by it, it is *God*'s ſtill, and ſo ſhall continue to witneſs againſt you at the day of doom. Every *word* that was ever darted from that *Spirit*, as a beam or javelin of that piercing Sun, every atome of that flaming Sword, as the

word

word is phraſed, ſhall not, though it be rebated, vaniſh: the day of Vengeance ſhall inſtruct your Souls, that it was ſent from *God*, and ſince it was once refuſed, hath been kept in ſtore, not to upbraid, but damn you.

Many other petty *occaſions* the *Spirit* ordinarily takes to put off the *Cloud*, and open his *Face* toward us: nay, it were not a groundleſs doubt, whether he do not always ſhine, and the cloud be only in our hearts, which makes us think the Sun is gone down, or quite extinct, if at any time we feel not his rays within us. Beloved, there be many things amongſt us, that ſingle fire can do nothing upon; they are of ſuch a ſtubborn, frozen nature, there muſt be ſome material thing for the fire to conſiſt in, a ſharp iron, red hot, that may bore, as well as burn, or elſe there is ſmall hopes of conquering them. Many men are ſo hardned and congealed in ſin, that the ordinary beam of the *Spirit* cannot hope to melt them; the fire muſt come *conſubſtantiate* with ſome ſolid inſtrument, ſome ſound, corpulent, piercing *judgment*, or elſe it will be very unlikely to thrive. True it is, the *Spirit* is an omnipotent Agent, which can ſo inviſibly infuſe and inſinuate its virtue through the inward man, that the whole moſt enraged adverſary ſhall preſently fall to the earth, *Act.* ix. the whole *carnal man* lie proſtrate, and the *ſinner* be without delay converted; and this is a *Miracle* which I deſire from my heart, might be preſently ſhewed upon every Soul here preſent.

But that which is to my preſent purpoſe, is only this, That *God* hath alſo other manners and ways of working, which are truly to be ſaid to have deſcended from Heaven, though they are not ſo ſucceſsful as to bring us thither; other more calm, and leſs boyſterous influences, which if they were received into an honeſt heart, might prove *ſemen immortalitatis*, and in time encreaſe, and *grow up to immortality*.

There is no ſuch encumbrance to traſh us in our Chriſtian Progreſs, as a phanſie that ſome men get poſſeſſed with; that if they are *elected*, they ſhall be *called* and *ſaved* in ſpight of their teeth; every man expecting an extraordinary call, becauſe *Saul* met with one; and perhaps running the more fiercely, becauſe *Saul* was then called, when he was moſt violent in his full ſpeed of malice againſt Chriſtians.

In this behalf, all that I deſire of you is, Firſt, to conſider, that though our *regeneration* be a *miracle*, yet there are degrees of *miracles*, and thou haſt no reaſon to expect, that the greateſt and ſtrongeſt *miracle* in the world, ſhall in the higheſt degree be ſhewed in thy *Salvation*. Who art thou, that *God* ſhould take ſuch extraordinary pains with thee?

Secondly, To reſolve, that many precious rays and beams of the *Spirit*, though when they enter, they come with power; yet through our neglect, may prove tranſitory, paſs by that heart which is not open for them.

And then thirdly, You will eaſily be *convinced*, that no duty concerns us all ſo ſtrictly, as to obſerve, as near as we can, when thus the *Spirit* appears to us; to collect and muſter up the moſt lively, quick-ſighted, ſprightfulleſt of our *faculties*; and with all the *perſpectives* that *ſpiritual Opticks* can furniſh us with, to lay wait for every glance and glimpſe of its fire or light. We have ways in *nature*, to apprehend the beams of the Sun, be they never ſo weak and languiſhing, and by uniting them into a Burning-Glaſs, to turn them into a fire. Oh that we were as witty and ſagacious in our *ſpiritual eſtate!* then it were eaſie for thoſe ſparks which we ſo often either contemn or ſtifle, to thrive within us, and at leaſt, break forth into a *flame*.

In brief, *Incogitancy* and *inobſervance* of *Gods* ſeaſons, ſupine numbneſs, and negligence in *ſpiritual affairs*, may on good grounds be reſolved on, as the main or ſole cauſe of our *final impenitence* and *condemnation*; it being juſt with *God*, to take thoſe away in a *ſleep*, who thus walked in a *dream*, and at laſt to refuſe them, whom he hath ſo long ſollicited. He that hath ſcorned or waſted his *inheritance*, cannot complain, if he dies a bankrupt; nor he that hath ſpent his *candle* at play, count it hard uſage, that he is fain to go to bed darkling. It were eaſie to multiply arguments on this *theme*, and from every minute of our lives, to diſcern ſome *pawn* and *evidence* of *Gods* fatherly will and deſire that we ſhould live. Let it ſuffice, that we have been large, if not abundant in theſe three chief ones: Firſt, *The giving of his Son to the World.* Secondly, *Diſpatching the Goſpel to the Gentiles.* And laſtly, *The ſending of his Spirit.* We come now to a view of the *oppoſite trenches*, which lie pitched at the Gates of Hell, obſtinate and peremptory to beſiege, and take it: *Mans reſolvedneſs and wilfulneſs to die*, my ſecond part, *Why will you die?*

There is no one conceit that engages us ſo deep, to continue in ſin, that keeps us from repentance, and hinders any ſeaſonable Reformation of our wicked lives, as a perſwaſion, that *God*'s will is a cauſe of all events. Though we are not ſo blaſphemous as to venture to define *God* the *Author* of ſin; yet we are generally inclined for a phanſie, that becauſe all things depend on *God*'s decree, whatſoever we have done, could not be otherwiſe; all our care could not have cut off one ſin from the Catalogue. And ſo being reſolved, that when we thus ſinned, we could not chuſe, we can ſcarce tell how to repent for ſuch neceſſary fatal miſdemeanors; the ſame excuſes which we have for having ſinned formerly, we have for continuing ſtill, and ſo are generally better prepared for Apologies, than Reformation. Beloved, it will certainly much conduce to our edification, inſtead of this ſpeculation (whoſe grounds or truth, I will not now examine) to fix this practical theorem in our hearts, that the will of man is the principal cauſe of all our evil, that *death* either as it is the *puniſhment* of ſin, eternal death, or as it is the *ſin* it ſelf, a privation of the life of *grace*, *ſpiritual death*, is wholly to be imputed to our wilful will. It is a *Probleme* in *Ariſtotle*, why ſome *Creatures* are longer in conceiving & bringing forth than others; and the ſenſibleſt *reaſon* he gives for it, is σκληρότης ὑστέρας, *the hardneſs of the Womb*, which is like dry earth, that will not preſently give any nouriſhment to either ſeed or plant; and ſo is it in the *ſpiritual conception*, and *production* of *Chriſt*, that is, of life in us: The hardneſs and toughneſs of the heart, the womb where he is to be born, that ξηρὰ γῆ, *that dry Earth*, in the *Philoſophers*; or that *way-ſide*, or at beſt *ſtony ground*, in *Chriſt*'s phraſe, is the only ſtop and delay in begetting of life within us, the only cauſe of either barrenneſs or hard travail in the *Spirit*. Be the *brain* never ſo ſoft and pliable, never ſo waxy and capable of *impreſſions*; yet if the heart be but carnal, if it have any thing much of that *luſt of the fleſh*, 1 *John* ii. 15. in its compoſition, it will be hard for the *ſpiritual life* to be conceived in that man.

1 Joh. ii. 15.

For

For *Faith*, the only means by which *Chriſt* lives and dwells in us, *Epheſ.* iii. 17. is to be ſeated in the heart, *i. e.* the will and affections, according to the expreſs words, *That Chriſt may dwell in your hearts by faith.* So that, be your brains never ſo ſwelled and puft up with perſwaſions of *Chriſt* our *Saviour*, be they ſo big that they are ready to *ly-in*, and *travail* of *Chriſt*, as *Jove*'s did of *Minerva* in the Poem; yet if the heart have not joyned in the conception, if the ſeed ſown have not taken root and drawn nouriſhment from the *will*, it is but an aerial or phantaſtical birth, or indeed rather a diſeaſe or tympany; nay, though it come to ſome proof, and afterward extend and encreaſe in limbs and proportions never ſo ſpecioufly, yet if it be only in the *brain*, neither is this to be accounted ſolid nouriſhment and augmentation, but ſuch as a *Camalion* may be thought to have, that feeds on air, and it ſelf is little better, and in ſum, not growth, but ſwellings. Ephes. iii. 17.

So then, if the *will*, either by *nature*, or *cuſtom* of ſinning, by familiarity and acquaintance, making them dote on ſenſual objects, otherwiſe unamiable; by buſineſs and worldly ambitious thoughts, great enemies to *faith*; or by *pride* and *contentment*, both very incident to noble *Perſonages* and great *Wits*, to *Courtiers* and *Scholars*: In brief, if this *Will*, the ſtronger and more active part of the Soul remain carnal, either in indulgence to *many*, or, which is the ſnare of judicious men in chief, of ſome *one prime* ſin, then cannot all the faith in the world, bring that man to Heaven; It may work ſo much miracle, as *Simon Magus* is ſaid to have done, who undertook to raiſe the dead, give motion to the head, make the eyes look up, or the tongue ſpeak; but the lower part of the man, and that the heavieſt, will by no charm or ſpell be brought to ſtir, but weigh and ſink even into Hell, will ſtill be *carcaſs* and *corruption*; *Damnation is his birth-right*, *Eccluſ.* xx. 25. And it is impoſſible, though not abſolutely; yet *ex hypotheſi*, the ſecond Covenant being now ſealed, even for *God* himſelf, to ſave him or give him life. Eccluſ xx. 25. It is not *David*'s Muſick, that exorciſed and quieted *Saul*'s evil ſpirit, nor *Pythagoras*'s Spondees that tamed a man, ἐς ἰπαιώδωσιν, *ſet him right in his wits for ever*, *that can work any effect on a fleſhy heart*: So that *Chryſoſtom* would not wonder at the voice that cryed, *O Altar*, *Altar*, *hear the voice of the Lord*, becauſe *Jeroboam*'s heart was harder than that; nor will I find fault with *Bonaventure*, that made a ſolemn prayer for a ſtony heart, as if it were more likely to receive impreſſion, than that which he had already of fleſh.

It were long to inſiſt on the *wilfulneſs* of our fleſhy hearts, how they make a faction within themſelves, and bandy faculties for the Devil; how when *grace* and *life* appear, and make profer of themſelves, all the carnal affections, like them in the *Goſpel*, *Joyn all with one conſent to make excuſes*; nothing in our whole lives we are ſo ſollicitous for, as to get off fairly, to have made a cleanly *Apology* to the invitations of *God*'s *Spirit*, and yet for a need, rather than go, we will venture to be unmannerly: We have all *married a Wife*, eſpouſed our ſelves to ſome amiable delight or other; we *cannot*, we will not *come*. The Devil is wiſer in his generation than we; he knows the price and value of a Soul, and will pay any rate for it, rather than loſe his market; he will give all the riches in the world, rather than miſs. And we, at how low a rate do we prize it? it is the cheapeſt commodity we carry about us. The beggarlieſt content under *Heaven*, is fair, is rich enough to be given in exchange for the Soul. *Spiritus non ponderat*, ſaith the *Philoſopher*; the Soul being a ſpirit, when we put it into the balance, weighs nothing; nay, more than ſo, it is *lighter than vanity*, lighter than nothing, *i.e.* it doth not only weigh nothing, but even lifts up the ſcale it is put into, when nothing is weighed againſt it. How many ſins, how many vanities, how many idols, *i. e.* in the *Scripture* phraſe, how many nothings be there in the world, each of which will out-weigh and preponderate the Soul? Luk. xiv. 18.

It were tedious to obſerve and deſcribe the ſeveral ways that our devilliſh ſagacity hath found out, to ſpeed our ſelves to damnation, to make quicker diſpatch in that unhappy rode, than ever *Elias* his fiery Chariot could do toward Heaven. Our daily practice is too full of arguments, almoſt every minute of our lives, as it is an example, ſo is it a proof of it: Our pains will be employed to better purpoſe, if we leave that as a worn, beaten, common place, and betake our ſelves to a more neceſſary *Theme*, a cloſe of *Exhortation*.

And that ſhall be by way of *Treaty*, as an *Ambaſſador* ſent from *God*, that you will lay down your arms, that you will be content to be *friends* with *God*, and accept of fair terms of *compoſition*; which are, That as you have thus long been enemies to *God*, proclaiming hoſtility, and perpetually oppoſing every *merciful will* of his by that *wilfulneſs*; ſo now being likely to fall into his hands, you will prevent that ruine, you will come in, and whilſt it is not too late, ſubmit your ſelves, that you may not be forced as *Rebels* and *Outlaws*, but ſubmit as *Servants*. This perhaps may be your laſt *parley* for *peace*; and if you ſtand out, the *battery* will begin ſuddenly, and with it the *horrendum eſt*, *Heb.* x. 31. *It is a fearful*, *hideous thing to fall into the hands of the living God*: All that remains upon our wilful holding out, may be (the *doom* of *Apoſtates* from *Chriſtianity*) a *certain fearful looking for of judgment*, *and fiery indignation that ſhall devour the adverſaries*, Verſ. 27. And methinks the very emphaſis in my Text, notes as much; *Why will you die?* As if we were juſt now falling into the Pit, and there were but one minute betwixt this time of our jollity, and our everlaſting hell. Do but lay this one circumſtance to your hearts, do but ſuppoſe your ſelves on a Bed of ſickneſs, laid at with a violent burning Fever, ſuch a one as ſhall finally conſume the whole world, as it were battered with *thundering* and *lightning*, and beſieged with *fire*, where the next *throw* or *plunge* of thy diſeaſe, may poſſibly ſeparate thy ſoul from thy body, and the *mouth of Hell* juſt then open and yawning at thee; and then ſuppoſe there were one only minute, wherein a ſerious reſigning up thy ſelf to *God*, might recover you to Heaven. O then what power and energy? what force and ſtrong efficacy, would there be in this voice from *God*? *Why will you die?* I am reſolved, that heart that were truly ſenſible of it, that were prepared ſeaſonably by all theſe circumſtances to receive it, would find ſuch inward vigor and ſpirit from it, that it would ſtrike death dead in that one minute; this *ultimus conatus*, this laſt *ſpring* and *plunge*, would do more than a thouſand heartleſs *heaves* in a lingring ſickneſs, and perhaps overcome, and quit the danger.

And therefore let me *beſeech* you to repreſent this condition to your ſelves, and not any longer be flattered or couzened in a ſlow ſecurity: *To day if you will hear his voice*, *harden not your hearts*. If you let it alone till this day come in earneſt, you may then perhaps heave in vain, labour and ſtruggle, and not have breath enough to ſend up one ſigh toward Heaven. The hour of our death we are wont

wont to call, *Tempus improbabilitatis*, a very improbable *inch* of time to build our Heaven in; as after death is *impossibilitatis*, a time wherein it is impossible to recover us from Hell. If nothing were required to make us *Saints*, but outward performances; if true *repentance* were but to *groan*, and *Faith* but to cry, *Lord, Lord*; we could not promise our selves, that at our last hour we should be sufficient for that; perhaps a *Lethargy* may be our fate, and then, what life or spirits even for that? perhaps a *Fever* may send us away raving, in no case to name *God*, but only in *oaths* and *curses*; and then it were hideous to tell you, what a *Bethlehem* we should be carried to: But when that which must save us, must be a work of the *Soul*, and a gift of *God*, how can we promise our selves, that *God* will be so merciful, whom we have till then contemned, or our souls then capable of any holy impression, having been so long frozen in sin, and petrified even into *Adamant*? Beloved, as a man may come to such an estate of *grace* here, that he may be most sure he shall not fall, as St. *Paul* in likelihood was, when he *resolved that nothing could separate him*: So may a man be engaged so far in sin, that there is no rescuing from the Devil. There is an irreversible estate in evil, as well as good, and perhaps I may have arrived to that before my hour of death; for I believe *Pharaoh* was come to it, *Exod.* ix. 34. after the seventh *Plague* hardning his heart; and then I say, it is possible, that thou that hitherto hast gone on in habituate, stupid, customary rebellions, mayst be now at this minute, arrived to this pitch, That if thou run on one pace farther, thou art engaged for ever past recovery. And therefore at this minute, in the strength of your age and lusts, this speech may be as seasonable, as if *death* were seizing on you, *Why will you die*? At what time soever thou repentest, *God* will have mercy; but this may be the last instant wherein thou canst repent, the next sin may benumb or sear thy heart, that even the pangs of *death* shall come on thee insensibly; that the rest of thy life shall be a *sleep*, or *lethargy*, and thou lie stupid in it, till thou findest thy self awake in *flames*. Oh, if thou shouldst pass away in such a *sleep*! Again, I cannot tell you whether a *death-bed repentance* shall save you, or no. The *Spouse* sought *Christ* on her bed; but found him not, *Cant.* iii. 1. The last of *Ecclesiastes* would make a man suspect, that remembring *God* when our feeble impotent age comes on us, would stand us in little stead. Read it, for it is a most learned powerful Chapter. This I am sure of, *God hath chosen to himself, a people zealous of good works*, *Tit.* ii. 14. And they that find not some of this holy fire alive within them, till their *Souls* are going out, have little cause to think themselves of *God's election*: So that perhaps there is something in it, that *Matth.* iii. 8. the Exhortation, *Bring forth fruits worthy of repentance*, is expresst by a ‖ sense that ordinarily signifies time past, ποιήσατε, *have brought forth fruits*. It will not be enough upon an exigence, when there is no way but one with me, to be inclinable to any good works, to resolve to live well, when I expect to die. I must have done this, and more too in my life, if I expect any true comfort at my death. There is not any point we err more familiarly in, and easily, than our *spiritual condition*; what is likely to become of us after *death*? Any slight *phansie* that *Christ* died for us in particular, we take for a *Faith* that will be sure to save us.

Cant. iii. 1.

Tit. ii. 14.

Matth. iii. 8.

‖ *f.* tense

Now there is no way to preserve our selves from this *Error*, but to measure our *Faith* and *Hopes* by our *Obedience*; that if we sincerely obey *God*, then are we *true believers*: And this cannot well be done by any that begins not till he is on his Death-bed; be his inclinations to good then never so strong, his faith in *Christ* never so lusty; yet how knows he, whether it is only fear of *death*, and a conviction, that in spight of his teeth, he must now sin no longer, that hath wrought these inclinations, produced this *faith* in him.

Many a *sick man* resolves strongly to take the *Physicians* dose, in hope that it will cure him; yet when he comes to taste its bitterness, will rather die than take it. If he that on his Death-bed hath made his solemnest, severest Vows, should but recover to a possibility of enjoying those delights which now have given him over, I much fear his fiercest resolutions would be soon out-dated. Such *inclinations* that either hover in the *Brain* only, or float on the *Surface* of the *Heart*, are but like those wavering, temporary thoughts, *Jam.* i. 6. *Like a wave of the Sea, driven by the wind and tost*; they have no firmness or stable consistence in the *Soul*; it will be hard to build *Heaven* on so slight a *foundation*.

All this I have said, not to discourage any *tender*, *languishing Soul*, but by representing the horrors of *death* to you now in *health*, to instruct you in the *doctrine of Mortality* betimes, so to speed and hasten your *Repentance*, Now, as if to morrow would be too late, as if there were but a small *Isthmus* or *inch* of ground between your present mirth and jollity, and your everlasting earnest.

To gather up all on the *Clue*: *Christ* is now offered to you as a *Jesus*: The *times* and *sins* of your Heathenism and unbelief, *God winked at*, *Acts* xvii. 30. The *Spirit* proclaims all this by the *Word* to your hearts; and now (*God* knows if ever again) commands all men *every where to repent*.

Acts xvii. 30.

Oh that there were such a *Spirit* in our *hearts*, such a *zeal* to our *eternal bliss*, and indignation at *Hell*; that we would give one *heave* and *spring* before we die; that we would but answer those invitations of *mercy*; those desires of *God*, that we should live with an *inclination*, with a *breath*, with a *sigh* toward *Heaven*.

Briefly, If there be any strong, violent, boisterous Devil within us, that keeps possession of our hearts against *God*; if the lower sensual part of our *Soul*; if an habit of sin, *i. e.* a *combination* or *legion* of *Devils*, will not be over-topped by *reason* or *grace* in our hearts; if a major part of our *carnal faculties* be still canvasing for *Hell*; if for all our endeavors and pains it may appear to us, that this kind of *evil spirit* will not be cast out, save only *by Fasting and Prayer*: Then have we yet that *remedy* left, First, To *fast and pine*, and keep him *weak* within, by denying him all *foreign, fresh Provision*, all new occasions of sin, and the like, and so to block, and in time, *starve* him up: And then secondly, To *pray* that *God* will *second* and *fortifie* our endeavors; that he will *force*, and *rend*, and *ravish* this *carnal Devil* out of us; that he will subdue our wills to his will; that he will prepare and make ready life for us, and us for life; that he will prevent us by his *grace* here, and accomplish us with his *glory* hereafter.

Now to him, &c.

SERMON

SERMON VII.

JER. V. 2.

Though they ſay, the Lord liveth, ſurely they ſwear falſely.

NOT to waſte any *time* or *breath*, or (which men in this delicate and effeminate Age, are wont to be moſt ſparing and thrifty of) any part of your precious *patience* unprofitably, but briefly to give you a gueſs whither our diſcourſe is like to lead you; we will ſeverally lay down, and ſort to your view, every word of the Text ſingle; and ſo we may gather them up again, and apply them to their natural proper purpoſes.

First, then the particle, *Though*] in the front, and, *ſurely*] in the body of the Text, are but bands and junctures to keep all together into one propoſition.

Secondly, the Pronoun, *They*] in each place, is in the letter, the *Jews*; in application, preſent *Chriſtians*; and being indefinite, might ſeem to be of the ſame extent in both places, did not the matter alter it, and make it *univerſal* in the *former*, and *particular* in the *latter*: for *Artiſts* ſay, that an indefinite ſign, where the matter is neceſſary, is equivalent to an *univerſal*; where but contingent, to a particular. Now, to ſay *the Lord liveth*, was, and is neceſſary; though not by any Logical, yet by a Political neceſſity; the Government and humane Laws, under which then the *Jews*, and now we *Chriſtians* live, require this profeſſion neceſſarily at our hands: but to *ſwear falſly*, not to perform what before they profeſt, is *materia contingens*, a matter of no neceſſity, but free will and choice, that no humane Law can ſee into; and therefore we muſt not interpret by the rules of Art, or Charity, that all were perjur'd, but ſome only; though 'tis probable a major part; and as we may gueſs by the firſt verſe of this Chapter, well nigh all of them. Verſe 1.

Thirdly, to *ſay*] is openly to make profeſſion, and that very reſolutely and boldly, that none may dare to diſtruſt it; nay, with an *Oath* to confirm it to jealous opinions, as appears by the latter words, *They ſwear falſly*, while they do but *ſay*: and *Jer.* iv. 2. *Thou ſhalt ſwear, the Lord liveth*, &c. Jer. iv. 2.

Fourthly, *the Lord*] *i. e.* both in *Chriſtianity*, and *Orthodox Judaiſm*, the whole *Trinity*.

Fifthly, *Liveth*] *i. e.* by way of *Excellency*, hath a *life* of his own, independent and eternal, and in reſpect of us, is the Fountain of all *Life* and *Being* that we have; and not only of *Life*, but *Motion*, and *Perfection*, and *Happineſs*, and *Salvation*, and all that belongs to it. In brief, to *ſay, the Lord liveth* is to acknowledge him in his *Eſſence*, and all his *Attributes*, contained together under that one Principle; on that of *life*, to believe whatever *Moſes* and the *Prophets* then, or now our *Chriſtian Faith*, hath made known to us of him.

Sixthly, to falſifie and ſwerve from *Truth*, becomes a farther aggravation, eſpecially in the preſent inſtance; though they make mention of that *God*, who is *Yea*, and *Amen*, and loves a plain veracious ſpeech, yet *they ſwear*; though by loud and dreadful imprecations, they beſpeak him a Witneſs and a Judge unto the Criminal; pray as devoutly for deſtruction for their *Sin*, as the moſt ſober Penitent can do for its *Pardon*, yet are they *perjur'd, they ſwear falſly*.

More than all this, they openly renounce the *Deity*, when they call upon him; their *hearts* go not along with their *words* and *profeſſions*; though it be the ſureſt truth in the World that they ſwear, when they aſſert *that the Lord liveth*, yet they are perjur'd in ſpeaking of it; though they make a fair ſhew of believing in the *brain*, and from the teeth outward, they never lay the truth that they are ſo violent for, at all to their *hearts*; or as the Original hath it, לשקר *in vanum*, to no purpoſe 'tis, that they ſwear, no man that ſees how they live, will give any heed to their words, will imagin that they believe any ſuch matter.

So now having paced over, and as it were ſpell'd every word ſingle, there will be no difficulty for the raweſt underſtanding to put it together, and read it currently enough in this propoſition; *Amongſt the multitude of Profeſſors of Chriſtianity, there is very little real piety, very little true belief.*

In the verſe next before my Text, there is an *O Yes* made, a *Proclamation*, nay, a *Hue* and *Cry*, and a hurrying about the ſtreets, if it were poſſible, to find out but a man that were a ſincere Believer; and here in my Text is brought in a *Non eſt inventus, Though they ſay the Lord liveth*] a multitude of Profeſſors indeed every where, *yet ſurely they ſwear falſly*, there is no credit to be given to their words; infidelity and hypocriſie is in their hearts; for all their fair believing profeſſions, they had an unfaithful rebellious heart, V. 23. and the event manifeſted it, *they are departed and gone*, arrant *Apoſtates* in their lives, by which they were to be tryed; *Neither ſay they in their hearts, let us fear the Lord*, V. 24. whatſoever they flouriſhed with their tongues. Verſe 23. Verſe 24.

Now for a more diſtinct ſurvey of this horrible wretched truth, this Heatheniſm of *Chriſtians*, and Infidelity of *Believers*, (the true ground of all falſe ſwearing, and indeed of every other ſin) we will *firſt* examine wherein it conſiſts, *ſecondly*, whence it ſprings; the *firſt* will give you a view of its *nature*, the *ſecond* its *root* and *growth*, that you may prevent it. The *firſt* will ſerve for an ocular or *Mathematical* demonſtration, called by *Artiſts* διότι, *that* it is ſo; the *ſecond* a rational or *Phyſical* διότι, *how* it comes about: the *firſt* to convince of the truth of it, the *ſecond* to inſtruct you in its cauſes.

And *first* of the first, wherein this *Infidelity*, and to ſpeak more plainly, *Perjury* of *formal Believers* conſiſts, *Though they ſay*, &c.

Since that rather *phancy* than *Divinity* of the *Romaniſts*, *Schoolmen*, and *Caſuiſts*, generally defining *Faith* to be a *bare aſſent to the truth of Gods word ſeated only in the underſtanding*, was by the *Proteſtant* Divines baniſhed out of the Schools, as a faith for a *Chameleon* to be nouriſhed with, which can feed on air; as a direct piece of *Sorcery* and *Conjuring*, which will help you to remove *Mountains*, only by thinking you are able; briefly, as a *Chimera* or phantaſtical nothing, fit to be ſent to *Limbo* for a Preſent: ſince, I ſay, this Magical Divinity which ſtill poſſeſſes the *Romaniſt*, and alſo a ſort of men, who would be thought moſt diſtant from them, hath been exorciſed, and ſilenced, and caſt out of our *Schools* (would I could ſay, out of our *hearts*) by the *Reformation*; the nature of *Faith* hath been moſt admirably explained; yet the *ſeat* or ſubject of it, never clearly ſet down, (ſome confining it to the *underſtanding*, others to the *Will*) till at laſt it pitched upon the whole *Soul*, the intellective nature. For the Soul of man, ſhould it be partitioned into faculties, (as the grounds of our ordinary Philoſophy would perſwade us) it would not be ſtately enough for ſo Royal a gueſt: either room would be too pent, and narrow to entertain at once ſo many graces as attend it. *Faith* therefore, that it may be received in ſtate, that it may have more freedom to exerciſe its Soveraignty, hath required all partitions to be taken down; that ſitting in the whole Soul, it may command and order the whole man; is not in the *brain* ſometimes, as its *gallery*, to recreate and contemplate; at another in the *heart*, as its *parlour* to feed, or a *cloſet* to diſpatch buſineſs; but if it be truly that Royal Perſonage which we take it for, it is *repletive* in the whole *houſe* at once, as in one room, and that a ſtately Palace, which would be much diſgraced, and loſe of its ſplendor, by being cut into offices: and accordingly, this Royal Grace is an intire abſolute *Prince* of a whole *Nation*, (not as a *Tetrarch* of *Galilee*, a *ſharer* of a *Saxon Heptarchy*) and deſcribed to us as one ſingle act, though of great command; and defined to be an aſſent and adherence to the goodneſs of the object; (which object is the whole Word of *God*, and ſpecially the promiſes of the Goſpel.) So then, to *believe*, is not to acknowledge the *truth* of the Scripture, and Articles of the Creed, (as vulgarly we uſe knowledge) but to be affected with the *goodneſs* and Excellency of them, as the moſt precious *objects* which the whole world could preſent to our choice; to embrace them as the only deſirable thing upon the earth; and to be reſolutely and uniformly inclined to expreſs this affection of ours, in our practice, whenſoever there ſhall be any competition betwixt them and our deareſt delights. For the *object* of our *Faith* is not meerly *ſpeculative*, ſomewhat to be underſtood only, and aſſented to as true, but chiefly *moral*, a truth to be proſecuted with my deſires through my whole Converſation, to be valued above my life, and ſet up in my heart, as the only Shrines I worſhip.

So that he that is never ſo reſolutely ſworn to the *Scriptures*, believes all the Commands, Prohibitions, and Promiſes never ſo firmly, if he doth not adhere to them in his practice, and by particular application of them as a rule to guide him in all his actions, expreſs that he ſets a true value on them; if he do not this, he is yet an Infidel; all his Religion is but like the *Beads-mans*, who whines over his Creed and Commandments over a threſhold ſo many times a Week, only as his *task*, to deſerve his *Quarterage*, or to keep correſpondence with his *Patron*. Unleſs I ſee his belief expreſt by *uniform obedience*, I ſhall never imagin that he minded what he ſaid. The *ſincerity* of his *faith*, is always proportionable to the *integrity* of his *life*; and ſo far is he to be accounted a *Chriſtian*, as he performs the obligation of it, the promiſe of his *Baptiſm*. Will any man ſay that *Eve* believed *God*'s inhibition, when ſhe eat the forbidden fruit? If ſhe did, ſhe was of a ſtrange intrepid reſolution, to run into the jaws of Hell, and never boggle. 'Tis plain by the *ſtory*, that ſhe heard *God*, but believed the *Serpent*; as may appear by her obedience, the only evidence and meaſure of her Faith. Yet can it not be thought, that ſhe that was ſo lately a Work of *God*'s *Omnipotence*, ſhould now ſo ſoon diſtruſt it, and believe that he could not make good his threatnings. The truth is this; ſhe ſaw clearly enough in her *brain*, but had not ſunk it down into her *heart*; or perhaps, ſhe aſſented to it in the general, but not as appliable to her preſent caſe. This aſſent was like a *Bird* fluttering in the Chamber, not yet confined to a Cage, ready to eſcape at the firſt opening of the door or window; as ſoon as ſhe opens either *ears* or *eyes* to hearken to the *Serpent*, or behold the *Apple*, her former aſſent to *God* is vaniſh'd, and all her *faith* beſtowed upon the *Devil*. It will not be *Pelagianiſm*, to proceed and obſerve how the condition of every ſin, ſince this time, hath been an imitation of that. The ſame method in ſin, hath ever ſince been taken, firſt to revolt from *God*, and then to diſobey; firſt to become Infidels, and then Sinners. Every murmuring of the *Iſraelites*, was a defection from the Faith of *Iſrael*, and turning back to *Egypt*, in their hearts.

Infidelity, as it is the *fountain* from whence all *Rebellion* ſprings, (*Faith* being an *adherence*, and *every departure from the living God, ariſing from an evil heart of unbelief*, *Heb.* iii. 12) ſo it is alſo the *channel* where it runs; not any beginning or progreſs in *ſin*, without a concomitant degree of either weakneſs, or want of *faith*. So that *Heathens* or *Heretick*s are not the main enemies of *Chriſt* (as the queſtion *de oppoſitis fidei* is ſtated by the *Romaniſts*) but the *Hypocrite* and *Libertine*, he is the *Heathen* in *grain*, an *Heretick* of *Lucifer*'s own ſect; one that the *Devil* is better pleaſed with, than all the Catalogue in *Epiphanius*, or the *Romiſh Calendar*. For this is it that *Satan* drives at; an engine by which he hath framed us moſt like himſelf; not when we doubt of the *Doctrine* of *Chriſt*, (for himſelf believes it fully, no man can be more firmly reſolved of it;) but when we heed it not in our *lives*, when we cleave not to it in our *hearts*; when inſtead of living by *Faith*, *Heb.* x. 38. ὑποστέλλωμεν, we *draw back*, and cowardly ſubduce our ſelves, and forſake our Colours, refuſing to be martialled in his ranks, or fight under his Banner. *Arian* the Stoick Philoſopher hath an excellent diſcourſe, concerning the double Infidelity, of the *brain*, and *heart*, very appliable; Δίτται ἀπολήδοσις, &c. *There are two ſorts of this ſenſeleſſneſs and ſtupidity, whereby men are hardned into ſtones; the firſt of the Underſtanding part, the ſecond of the Practical.* He that will not aſſent to things manifeſt, his *brain* is frozen into a *ſtone* or *mineral*; there is no more reaſoning with him, than with a *pillar*. The *Academicks* ἀκαταληψία, *never to believe or comprehend* any thing, was a ſtupid Philoſophy, like

Heb iii. 12.

Heb. x. 38.

like to have no Disciples but Posts or Statues; and therefore long ago taught out of the Schools, as an art of being *Brutes*, or *Metamorphosis*, not to instruct, but transform them: he could not remain a man, that was thus incredulous. But the *second* Stupidity, that of the Practical, *Not to abstain from things that art hurtful, to imbrace that which would be their death*; (the vice; though not doctrine of the *Epicures*) though this were an argument, both in his, and Scripture-phrase, of a *stony heart*; yet was it such an one, as the lustiest, sprightfullest men in the World carried about with them. Nay, *'twas an evidence* (saith he) *of their strength and valour, of a heart of metal and proof, to have all modesty and fear of ill cold as a stone, frozen and dead within it.* And thus holds it in *Christianity*, as it did then in *reason*: not to believe the truth of Scripture, to deny that the *Lord liveth*, would argue a brain as impenetrable as Marble, and eyes as Crystal: we sooner suspect that he is not a man, that he is out of his senses, than such an Infidel. Some affected *Atheists* I have heard of, that hope to be admired for eminent wits by it: but, I doubt, whether any ever thought of it in earnest, and (if I may so say) conscientiously denied a *Deity*. But to deny him in our *lives*, to have a heart of Marble or Adamant, ψυχὴν ἀπονεκρωμένην, saith *Arrian*, *a dead stupefied Soul*, ὀλίγου μίλου, it is so frequent amongst us, *that it is not worth observing*. He is but a puny in the *Devils* camp, that hath not a privy coat within him, to secure his heart from any stroke, that *God* or *Scripture* can threaten him with.

Ἀν δὲ τὴν τὸ ἀναισθητον καὶ ἀδύνατον παθεῖν. ἢ τὴν ψυχὴν ἀπονεκρωμένην. ἢ τὸ ἀνθρακῶδες. ἢ τὸ ἀνώμαλον καὶ λεπρῶδες.

Thus you see wherein this *Christian infidelity* consists, in the not rooting faith in the heart; in *indulgence* to those practices which directly contradict his doctrine. So that though every *commission* of sin be not incompatible with the habit of faith, so far as to denominate him an *infidel*; yet is it from the not exercising of *faith actually*, that I ever sin; and every man in the same degree, that he is a sinner, so far is he an *unbeliever*. So that this convertible retrogradous *Sorites* may shut up all. He that truly *believes*, assents in his heart to the goodness, as well as the truth of *Scripture*: he that *assents* so in his heart, *approves* it according to its real excellency above all rivals in the World: he that thus *approves*, when occasion comes, makes an *actual choice* of *God*'s *Word* before all other most *precious delights*: he that actually makes the *choice*, performs *uniform obedience*, without any respect of sins or persons: he that performs this *obedience*, never *indulges* himself in sin; and then *è converso*, backward, thus: he that *indulges* himself in sin, doth not *uniformly obey* the *Word*: he that doth not so *obey*, doth not actually make *choice* of it before all competitors: he that makes not this *choice*, *approves* it not according to its real excellency above all things in the world: he that doth not so *approve*, *assents* not to the absolute goodness of it in his heart: he that so *assents* not, doth not truly believe; therefore every *indulgent sinner* is an *infidel*. And then, look about you, and within you: whosoever say, *the Lord liveth*, and yet remain in your ways of sin, be you never so stout or proud-hearted, my *Prophet* gives you the lie: if you are incensed, and swear that you are in the truth, and stand upon your reputation; his answer is mannerly, but tart, *Surely, you swear falsly*; every *indulgent sinner* is an *infidel*. 1 *John* iii. 6. *Whosoever sins, hath not seen Christ, neither known him*: but amongst Professors of the *Gospel*, there be a multitude of habitual sinners, *ergò* of *infidels*; ὅπερ ἦν πρῶτον δεῖξαι, *The thing, which in the first place, we undertook to demonstrate.* 1 John iii. 6.

We now come to the next thing proposed, *The root or fountain of this hypocritical faith*; where we are to inquire how it comes about, *That they which are so forward to profess, are so far from true belief.* And higher in our search we cannot go, than *Adam*'s fall; for the *spring head* of all this infidelity (as for *God*'s absolute *decree*, in rejecting mens persons, and then suffering and leading them to an acknowledgment of the truth of the *Gospel*, only that they may be unexcusable, I will not be so vain or unseasonable to examine.) *Adam* had once the *Tree of life* to have eaten, and have been immortal; to have confirmed him and his posterity into an irreversible estate of *happiness*: but since his *disobedient heart* preferred the *Tree of Knowledge* before that of *Life*, the *Tree of Life* hath never thrived currantly with his progeny. All our care, and traffick, and merchandise, hath been for *Knowledge*, never prizing or cheapning so poor a commodity, as *life*. πᾶλιν γνῶσις ἐστὶν ἐξ ἧς παραγομεθα, &c. *All sin is from the Tree of Knowledge*; and that hath rooted it so deep, and given it so fair a growth within us. Clem. Strom. 3.

As for the *Tree of Life*, seeing then we would not feed on it, we were never since suffered to come within reach: the *Cherubins* and a *flaming Sword*, have fenced it round about, *Gen.* iii. 34. and that makes men grow so unproportionably into such monstrous shapes, vast strong, swoln heads; and weak, thin, crazy bodies; like *Pharaoh*'s lean kine, lank, and very ill favoured: men for the most part, having Brains to understand, and Eyes to see, and Tongues to profess; but neither Hearts to apply, nor Hands to practise, nor Feet to walk the ways of *God*'s *Commandments*: as one far spent in a *Consumption*, who hath his senses perfectly enough, when he is not able to go. It is only the *effectual Grace of God* (of which, that other Tree was but an embleme) which must give us life and strength to practise what we know. And this amongst us, is so little cared for, finds such disesteem and slight observance when it appears; meets with such resolute hardned, stubborn hearts, that it is a *miracle*, if it ever be brought to submit it self to such course entertainment. Gen. iii. 34.

And this is the first and main *ground* of this *Hypocritical faith*, our corrupt, immoderate desires of *knowledge*, and neglect of *Grace*. The second *ground* more evidently discernable in us, is, *The secret consent and agreement betwixt our carnal desires, and divine knowledge; and the antipathy and incompatibleness of the same with true Faith.*

The first pair dwell many times very friendly and peaceably together; do not quarrel in an Age, or pass an affront or cross word. *Knowledge* doth seldom justle or offer violences to the desires of the *flesh*; a man may be very knowing, and very lewd; of a towring Brain, and a groveling Soul; rich in speculation, and poor in practice.

But for the other pair, they are like opposite *signs* in the *Heaven*, have but a *vicissitude* of *presence* or *light* in our *Hemisphere*; never appear or shine together. *Faith* lusteth and struggleth against the *flesh*, and the *flesh* against *Faith*. The *carnal part* is as afraid of *Faith*, as the *Devil* was of *Christ*:

for *Faith* being ſeated in the concurrence of the dictate of *judgment*, and (on the other ſide) the ſway of the *affections*: the one muſt either couch, or be baniſhed, at the others entrance; and then it
Mark. i. 24. cries out in the voice of the *Devil*, *Mark* i. 24. *What have I to do with thee*; or, as the words will bear, τί ἐμοὶ καὶ σοί; *What communion can there be betwixt me and thee?* thou precious Grace of *God*, *Art thou come to torment and diſpoſſeſs me before my time?* O what a ſtir there is in the *fleſh*, when *faith* comes to take its throne in the heart; as at the news of *Chriſt*'s *Incarnation* corporal, ſo at his ſpiri-
Matth. ii. 3. tual, *Herod the King is troubled, and all Jeruſalem with him*, *Matth.* ii. 3. All the reigning *Herod* ſins, and all the *Jeruſalem* of habitual ruling *luſts* and *affections* are in great diſorder, as knowing, that this new *King* abodes their inſtant deſtruction.

Eph. 6. 8. It was *Ariſtotles* obſervation, that the *Mathematicks* being an abſtract *knowledge*, had nothing in them contrary to *Paſſions*; and therefore *young men* and *diſſolute*, might ſtudy and prove great proficients in them, if they had but a good apprehenſion; there was no more required: and that perhaps is the reaſon that ſuch ſtudies as theſe, *Hiſtory* and *Geometry*, and the like, go down pleaſantlieſt with thoſe which have no deſign upon Books, but only to rid them of ſome hours, which would otherwiſe lie on their hands. The moſt ſtudious of our *Gentry*, ordinarily deal in them, as inoffenſive, tame, peaceable ſtudies, which will never check them for any the moſt inordinate affections. But of *Morality* (ſaith he) and *practical knowledge*, a *young man*, or *intemperate*, is uncapable: you may make him con the *precepts* without Book, or ſay them by roat, ἀλλ' οὐ πιστεύει, *He cannot be ſaid to believe a word of them*; his heart is ſo poſſeſt with green, freſh, boiſterous luſts, that he cannot admit any ſober *precepts* any further than his memory. If you are in earneſt with him, to apply and practiſe what he reads, you exact of him beyond his years; he is not ſolemn enough for ſo ſad ſevere imployment; and therefore it is concluded, that he is fit for any *intellectual vertue*, rather than *prudence*: this conſiſts in a peaceable temper of the mind: an *Artiſt* he may prove, and never live the better; ſuppoſe him one of youthful luxuriant deſires, and never think he will be taught to live by rule; all the learning and ſtudy in Books, will never give him *Ariſtotles Moral prudence*, much leſs our *ſpiritual*, which is by interpretation, *Faith*.

And this is the *ſecond ground* of *Infidelity* amongſt *Chriſtians*, the competibility of *knowledge*, and incompetibility of *true Faith*, with *carnal deſires*. The third is, *The eaſineſs of giving aſſent to generalities, and difficulty of particular Application.*

A *common truth* delivered in *general terms*, is received without any oppoſition: ſhould it be propoſed, whether nothing be to be done, but that which is *juſt*? whether *drunkenneſs*, were not a *vice*? whether only an *out-ſide* of *Religion*, would ever ſave a man? No man would ever quarrel about it. When thus *Nathan* and *David* diſcourſed, they were both of one mind; the one could
Πρόληψις πραγμάτων ἢ μαθήσεως. talk no more againſt unconſcionable dealing, than the other would aſſent to. If you propoſe no other *Problemes* than theſe, the debauched'ſt man under *Heaven*, would not diſpute againſt you. But
Arr. Epict. l. 1. c. 22. all quarrelling, ſaith the *Stoick*, is περὶ τὴν ἐφαρμογὴν προλήψεως τοῖς ἐπὶ μέρους οἰκείοις, *About the Application of general granted Rules, to perſonal, private Caſes.*

The *Jews*, and *Aſſyrians*, and *Ægyptians*, and *Romans*, are all agreed, that *holineſs* is to be preferred above all things; but whether it be not impious to eat ſwines fleſh, and the like, which of them obſerves the *rules of holineſs* moſt exactly, there the ſtrife begins.

Common *general declamations* againſt ſin, are ſeldom ever offenſive; and therefore the Maſter of *Rhetoricks* finds fault with them, as dull, liveleſs, unprofitable Eloquence, that no man is affected with. The cowardlieſt Bird in the Air, is not afraid of the *Faulcon*, as long as ſhe ſees him ſoaring, and never ſtoop: but when the *Axe* that was carried about the *Wood*, threatning all indifferently, ſhall be laid to the Root of the Tree; when *Nathan* ſhall rejoynder with a *Thou art the man*, and St. *Paul* come home to his *Corinthians* after his *declamation* againſt *Fornicators* and *Idolaters* with,
1 Cor. vi. 11. *And ſuch were ſome of you*, 1 *Cor.* vi. 11. then their hearts come to the touchſtone; this is a trial of their belief: if they will forſake their ſins, which before, their judgment condemned at a diſtance; if they will practiſe the *holineſs* and *integrity*, which they were content to hear commended.

That famous War of the *Trojans*, and *Iliads of Miſery*, following it in *Homer*, were all from this ground. The two great Captains at the Treaty, agree very friendly, that juſt dealing was very ſtrictly to be obſerved by all men; and yet, neither would one of them reſtore the Pawn committed to his truſt, nor the other divide the ſpoils: Each as reſolute not to practiſe, as both before unanimous to approve.

There is not a thing more difficult in the World, than to perſwade a carnal man, that that which concerns all men, ſhould have any thing to do with him; that thoſe promiſes of *Chriſt*, which are confeſt to be the moſt pretious under *Heaven*, ſhould be fitter for his turn, then this amiable, lovely ſin, that now ſollicites him. That *Scripture* is inſpired by *God*; and therefore in all its dictates to be believed and obeyed, is a thing fully conſented on amongſt *Chriſtians*: we are ſo reſolved on it, that it is counted but a dull, barren queſtion in the *Schools*, a man can invent nothing to ſay againſt by way of argument; and if a *Preacher* in a *Sermon* ſhould make it his buſineſs to prove it to you, you would think he either ſuſpected you for *Turks*, or had little elſe to ſay: but when a particular truth of *Scripture* comes in ballance with a pleaſing ſin; when the *general prohibition* ſtrikes at my private luſt; all my former aſſent to *Scripture* is vaniſhed: I am hurried into the imbraces of my beloved delight.
Act xxiv. 25. Thus when *Paul* reaſoned of *temperance*, *righteouſneſs*, and *judgment* to come, *Felix trembled*, *Acts* xxiv.
Jam. ii. 29. 25. His trembling ſhews, that he aſſented to *Paul*'s diſcourſe; and as in the *Devils*, *Jam.* ii. 29. it was an effect of a general belief: but this ſubject of *temperance* and *judgment* to come, agreed not with *Felix* his courſe of life. His wife *Druſilla* was held by *uſurpation*; he had toled her away from her
Antiq. Jud. l. 20. c. 9. husband, the King of the *Emiſeni*, ſaith *Joſephus*, and therefore he could hear no more of it: he ſhifts and complements it off till another time, and never means to come in ſuch danger again to be converted, for fear of a *divorce* from his two treaſures; his *Heatheniſm*, and his *Whore*.

Thus was *Agrippa* converted from the ſhoulders upward, which he calls *Almoſt a Chriſtian*; or
Acts xxvi. 28. as the phraſe may be rendred, ἐν ὀλίγῳ, *a little way*, *Acts* xxvi. 28. convinced ‖ to the general truths
‖ as in his brain; but the lower half, his heart and affections, remained as *Heatheniſh* as ever.

And

And this is the *third ground* of *practical unbelief*, that *generalities* can be cheaply believed, without parting from any thing we prize: The Doctrine of the *Trinity* can be received, and thwart never a *carnal affection*, as being an inoffensive truth. *Christ*'s sufferings and satisfaction for sin, by the *natural man* may be heard with joy; but *particular application* is very difficult: That our *obedience* to every command of that *Trinity*, must be sincere; that we must forego all, and hate our own flesh, to adhere to so merciful a *Saviour*, and express our love to the most contemptible Soul under Heaven, as he hath loved us; that we must, at last, expect him in *majesty* as a *Judge*, whom we are content to hug and embrace in his *humility* as a *Saviour*; This is a *bloody* word, as *Moses* his wife counted the *Circumcision*, too harsh and rough to be received into such pampered, tender, fleshy hearts.

The *fourth ground* is, a *general humor* that is gotten in the World, *To take care of nothing, but our reputations:* Nor *God*, nor life, nor soul, nor any thing can weigh with it in the ballance. Now it is a scandalous thing, a foul blot to ones name, to be counted an Atheist, an arrant Infidel, where all are *Christians*; and therefore for fashions sake we will believe; and yet sometime the Devil hath turned this humor quite the contrary way, and made some men as ambitious of being counted Atheists, as others of being Christians. It will shortly grow into a gentile garb, and part of courtship, to disclaim all *Religion* in shew, as well as deeds. Thus are a world of men in the World, either professt Atheists, or Atheistical Professors, upon the same grounds of *vain-glory*; the one to get, the other to save their *reputation* in the World. Thus do many men stand up at the *Creed*, upon the same terms as Gallants go into the field; that have but small maw to be killed, only to keep their honor, that they might not be branded and mocked for cowards. And yet certainly in the truth, these are the veriest dastards under *Heaven*; no worldly man so fearful of death, or pious man of hell, as these are of disgrace.

The *last ground* I shall mention, and indeed the main of all, is, *The subtlety and wilines of the Devil.* He hath tried all his stratagems in the World, and hath found none like this, for the undermining and ruining of Souls, to suffer them to advance a pretty way in *Religion*, to get their heads full of knowledge, that so they may think they have faith enough, and walk to hell securely. The *Devil*'s first policies were by *Heresies*, to corrupt the Brain, to invade and surprize *Christianity* by force: but he soon saw, this would not hold out long; he was fain to come from batteries, to mines, and supplant those Forts that he could not vanquish. The Fathers (and amongst them chiefly *Leo*, in all his writings) within the first Five hundred years after *Christ*, observe him at this ward, *Ut quos vincere ferro flammisque non poterat, cupiditatibus irretiret, & sub falsâ Christiani nominis professione corrumperet.* He hoped to get more by lusts, than heresies, and to plunge men deepest in an high conceit of their holy Faith. He had learned by experience from himself, that all the bare knowledg in the World would never sanctifie: it would perhaps give men content, and make them confident and bold of their estate; and by presuming on such grounds, and prescribing merit to Heaven by their *Lord, Lord*, even *seal them up to the day of damnation*; and therefore it is ordinary with *Satan*, to give men the tether a great way, lest they should grumble at his tyranny, and prove *Apostates* from him upon hard usage. Knowledg is pleasant, and books are very good Company; and therefore if the Devil should bind men to ignorance, our Speculators and Brain-Epicures would never be his Disciples; they would go away sadly, as the young man from *Christ*, who was well affected with his service, but could not part with his riches, *Mat.* xix. 22. So then you shall have his leave, to know, and believe in *God*, as much as you please, so you will not obey him; and be as great Scholars as *Satan* himself, so you will be as prophane. The heart of Man is the Devils Palace, where he keeps his state; and as long as he can strengthen himself there by a guard and band of lusts, he can be content to afford the out-works to God, divine speculation, and never be disturbed or affrighted by any enemy at such a distance. Mat. xix. 22.

Thus have you the grounds also whereupon *true Faith* (which is best defined a *spiritual prudence*, an application of *spiritual knowledg* to holy practice) should be so often wanting in men which are very knowing, and the faireſt Professors of *Christianity*.

Now lest this discourse also should reach no further than your ears, lest that which hath been said, should be only assented to in the general as true, not applied home to your particular practices, and so do you no more good, than these general professions did here to the *Jews*, only to prove you perjur'd Hypocrites, *swearing falsly, whilst you say the Lord liveth*; we will endeavour to leave some impression upon your hearts, by closing all with *Application*.

And that shall be in brief, meekly to desire you; and if that will not serve the turn, by all the mercies of Heaven, and horrors of Hell, to adjure you to examine your selves on these two interrogatories, which my Text will suggest to you, First, *Whether you are as good as the Jews here?* Secondly, *Whether you are not, the best of you, altogether as bad.*

For the *first*, the *Jews* here *said, the Lord liveth*, were very forward to profess; and 'twere some, though but a low measure of commendation for us to be no worse than *Jews*. Let there go a severe inquisition out from the *Royal Majesty*, over the whole Court, or at least from every particular man upon himself; and bring in an impartial Verdict, whether there be not some amongst you, that are not come thus far as to say, *The Lord liveth*. Some are so ingaged in a trade of mis-shapen, horrid, monstrous Vices; have so framed and fashioned the whole fabrick of their lives, without any blush, or lineament of *God* in them, that they are afraid ever to mention him in earnest, for fear of putting them out of their course; they dare not believe too much of *God*, lest it should be their undoing; a little sense of him, would take off many of their tricks of sinning, and consequently spoil their thriving in the world; like *Diana*'s *Silversmith*, Act. xix. 24. *for by this craft they have their wealth.* The least glimpse of *God* in these mens hearts; nay, one solemn mention of him in their mouths, were enough to bring them into some compass, to upbraid their ways, and reprove their thoughts. Were these men taken to task according to the *Canon Laws* of our Kingdom, and not suffered to live any longer amongst *Christians*, till they understood clearly the promise of their *Baptism*; till they durst come, and make the same Vow in their own persons, before all the Congregation, which in their infancy their Sureties made for them; were our Canon of *Confirmation* duly put in execution, and every one, as soon as he were capable, either perswaded, or forced to fit himself for the receiving of it, (as it is severely required by our *Rubrick*, though much neglected in the practice;) I doubt not, but there would Act. xix. 24.

be

be fewer ſins amongſt us, much more knowledg of *God*, and mentioning of his Name, without the help of *Oaths*, and *Blaſphemies*, to which *God* now is in a kind beholding that ever he comes into our mouths. But now men having a great way to go in ſin, and nothing in the world to ſtop them, begin their journey as ſoon as they are able to go, and make ſuch haſte (like the *Sun*, or *Gyant*, in the *Pſalmiſt*) to *run* their *courſe*, are ſo intent upon the task the Devil hath ſet them; that they can never ſtay to ſee or hear of *God* in their lives, which yet is legible and palpable in every ſyllable of the World. If they are ſo well brought up, as to have learned their *Creed* and *Catechiſm*, they have no other uſe for it, but to break jeſts, and ſwear by; and would ſoon forget *God*'s very *Name* or *Attributes*, did they not daily repeat them over, (as School-boys their Parts) and often comment on them by Oaths and Prophanations: and theſe are ἄθεοι in the *Apoſtles* phraſe, *Epheſ.* ii. 12. *without God in the world.*

Epheſ. ii. 12.

Others there are of a prouder, loftier ſtrain, ἀσεβεῖς, and στομάχοι, that pitch Camp, and *arm and fortifie themſelves againſt God*, that would fain be a forging ſome other *Religion*, they are ſo weary and cloy'd with this. Thus have I heard of ſome that have ſought earneſtly for an *Alcoran*, and profeſs an opinion, that all true Divinity lies there, and expect to be eſteemed great Wits, of a deep reach, for this ſuppoſal. Others that have not skill enough to underſtand *Turciſm*, yet have luſts enough to admire it, and the brave carnal *Paradiſe* it promiſes; and if they cannot perſwade themſelves to believe in it, yet they phanſie it notably; and becauſe they cannot expect to have it in another life, they will be ſure of it in this.

Hence do they advance to ſuch a pitch of ſenſuality, as Heatheniſm was never guilty of; their whole life is a perpetual ſtudy of the arts of *death*, and their whole Souls an Holocauſt, or burnt Sacrifice to their fleſhly luſts. It were an horrid repreſentation but to give you in a *diagram*, the ſeveral Arts that the *god* of this *World* hath now taught men to vilifie and reproach the *God* of *Heaven*. Profeſt *Atheiſm* begins to ſet up; it comes in *faſhion*, and then ſome *Courtiers* muſt needs be in it. *Prophaning* of *Scripture*, and making too cheap of it, was never ſo ordinary; that holy Volume was never ſo violently and courſly handled, even raviſhed and defloured by unhallowed lips. 'Tis grown the only ſtuff in requeſt, and ordinarieſt garment to cloth a piece of ſcurrilous Wit in, and the beſt of us can ſcarce chooſe but give it ſome applauſe. Beloved, there is not a ſin in the World that ſticks cloſer to him that once entertained it; the leaſt indulgence in it, is a deſperate ſign. 'Tis called the *chair of ſcorners*, Pſal. 1. a ſin of eaſe and pleaſure: a man that uſes it, that is once a *merry Atheiſt*, ſeldom, if ever, proves a ſad, *ſober Chriſtian*. *Julian*, and many others, have gone ſcoffing to Hell, (like men

‖ whom

‖ whoſe cuſtom of mocking hath made wry mouthed) ſcarcely compoſing themſelves to a ſolemn Countenance, till horrour either of Hell, or Conſcience, hath put ſmiling out of date. And if any of theſe ſins are but crept in amongſt you, it will be worthy our enquiry and examination; (and *God* grant your own impartial Conſciences may return you Not guilty:) However this will but prove you no worſe than *Jews*, for they here acknowledg *God* in their *brain* and *tongues*; they ſaid, *The Lord liveth.*]

Your ſecond *Interrogatory* muſt be, Whether whilſt you thus profeſs, you do not alſo *ſwear falſly*? And then 'tis to be feared, that every action of your lives will bring in an Evidence againſt you. 'Twere an accuſation perhaps that you ſeldom hear of, to be challenged for *Hypocrites*, to be turned *Puritans* and *pretenders* to *Holineſs*: yet this is it my Text muſt charge you with; *profeſſing* of Religion, and never *practiſing* it; aſſenting to the truth of Scripture in your *brain*, but not adhering to it in your *hearts*; believing in *Chriſt*, and yet valuing him beneath the meaneſt ſin you meet with. Look over your *Creed*, and obſerve whether your lives do not contradict every word in it; and is it not *Hypocriſie*, and *Perjury*, or, if you will have it, high *Complementing* with *God*, to be thus profuſe and prodigal in our profeſſions, which we never mean to perform? Then is it to be called belief, when it is ſunk down into our hearts, when it hath taken root in a well-tempered ſoil, and begins to ſpring above ground, and haſten into an ear. That which grows like Moſs on the tiles of an houſe, which is ſet no deeper than the phancy, will never prove either permanent, or ſolid nouriſhment to the ſoul. 'Twere a new hours work, to ſhew every defect in our Faith, by our defections and deſertions of *God* in our manners; yet if you will be in earneſt with your ſelves, and apply the grounds premiſed to your ſerious *Examination*, your meditations may throughly make up what here is likely to be omitted.

One thing take home with you for a Rule to eternity, *That every indulgence in any ſin, is a ſure argument of an Infidel*: be you never ſo proud and confident of your Faith, and Juſtification by it; be you never ſo reſolute that the *Lord liveth*; yet if your *obedience* be not *uniform*, if you imbrace not what you aſſent to, *ſurely you ſwear falſly*. Your particular failings I am not knowing enough to repreſent to you; your own *Conſciences*, if they be but called to, cannot chooſe but reflect them to your ſight. Your outward *profeſſion* and frequency in it, for the general is acknowledged; your *Cuſtom* of the place requires it of you; and the example of Piety that rules in your Eyes, cannot but extort it. Only let your lives witneſs the ſincerity of your profeſſions; let not a dead Carcaſs walk under a living head,

‖ motionleſs

and a nimble active *Chriſtian brain* be ſupported with bed-rid, ‖ mentionleſs *Heathen* limbs. Let me ſee you move and walk, as well as breath, that I may hope to ſee you *Saints*, as well as *Chriſtians*.

And this ſhall be the ſumm, not only of my advice to you, but for you, of my Prayers: That the *Spirit* would *ſanctifie* all our *hearts*, as well as *brains*; that he will ſubdue, not only the pride and natural *Atheiſm* of our underſtandings, but the *rebellions*, and *infidelity*, and *heatheniſm* of our luſts; that being purged from any reliques, or tincture, or ſuſpicion of irreligion in either power of our Souls, we may live by *Faith*, and move by *Love*, and die in *Hope*; and both in *Life* and *Death*, glorifie *God* here, and be glorified with him hereafter.

SERMON

SERMON VIII.

LUKE XVIII. 11.

God, I thank thee, that I am not as other men, extortioners, &c. or even as this Publican.

THAT we may ſet out at our beſt advantage, and yet not go too far back to take our riſe, 'tis but retiring to the end of the 8. Verſe of this Chapter, and there we ſhall meet with an abrupt ſpeech, hanging like one of *Solomon*'s Proverbs, without any ſeeming dependance on any thing before or after it: which yet upon enquiry, will appear διοπετὲς, faln down from Heaven, in the poſture it ſtands in. In the beginning of the Eight verſe he concludes the former Parable, *I tell you that he will avenge them ſpeedily*; and then abruptly, *Nevertheleſs, when the Son of man comes, ſhall he find faith upon the earth?* And then immediately, Verſe 9. *he ſpake another parable to certain that truſted in themſelves*, where this ſpeech in the midſt, *when the Son of man comes*, &c. ſtands there by it ſelf, like the *Phariſee* in my Text, *ſeorſim*, apart, as an ἐμβόλιμον or intercalary day between two months, which neither of them will own, or more truly, like one of *Democritus* his atomes, the caſual concurrence of which, he accounted the principle and cauſe of all things.

That we may not think ſo vulgarly of Scripture, as to dream that any title of it came by reſultance or caſually into the world, that any ſpeech dropt from his mouth unobſerved, *that ſpake as man never ſpake*, both in reſpect of the matter of his ſpeeches, and the weight and ſecret energie of all accidents attending them, it will appear on conſideration, that this ſpeech of his which ſeems an ὑπερϐάλλον or ὑπερϐαῖνον, a ſupernumerary ſuperfluous one, is indeed the *head of the corner*, and ground of the whole Parable, or at leaſt a *fair hint* or *occaſion* of delivering it at that time. Not to trouble you with its influence on the Parable going before, concerning perſeverance in prayer (to which it is as an *Iſthmus* or *fibula*, to joyn it to what follows) but to bring our eyes home to my preſent ſubject: After the conſideration of the prodigious defect of faith in this decrepit laſt age of the world, in perſons who made the greateſt pretences to it, and had arriv'd unto aſſurance and ſecurity in themſelves; he preſently arraigns the *Phariſee*, the higheſt inſtance of this confidence, and brings his righteouſneſs to the bar, *ſub hac formâ*.

There is like to be, toward the ſecond *coming* of Chriſt, his particular *viſitation of the Jews*, and (then its parallel) his final coming to *judgment*, ſuch a ſpecious pompous ſhew, and yet ſuch a ſmall pittance of true faith in the world, that as it is grown much leſs than a *grain of muſtard-ſeed*, it ſhall not be found when it is ſought; there will be ſuch *giantly* ſhadows, and *pigmy* ſubſtances, ſo *much* and yet ſo *little* faith, that no *Hieroglyphick* can ſufficiently expreſs it, but an *Egyptian* temple gorgeouſly over-laid, inhabited within by *Crocodiles*, and *Cats*, and carcaſſes inſtead of gods; or an apple of *Sodom*, that ſhews well till it be handled; a painted *Sepulchre*, or a ſpecious nothing; or which is the contraction and *Tachygraphy* of all theſe, a *Phariſee* at his prayers. *And thereupon Chriſt ſpake the parable*, verſe 9. *there were two men went up into the temple to pray, the one a Phariſee*, &c. verſe 10. Ver. 9. Ver. 10.

Concerning the true nature of *faith*, miſtaken extreamly now adays by thoſe which pretend moſt to it, expuls'd almoſt out of mens brains, as well as hearts, ſo that now it is ſcarce *to be found upon earth*, either in our lives, or almoſt in our books; there might be framed a ſeaſonable complaint in this place, were I not already otherwiſe imbarked. By ſome prepoſſeſſions and prejudices infus'd into us, as ſoon as we can conn a *Catechiſm* of that making, it comes to paſs that many men live and die reſolv'd that faith is nothing but the aſſurance of the merits of Chriſt applied to every man particularly; and conſequently of his ſalvation: that I muſt firſt be ſure of Heaven, or elſe I am not capable of it; confident of my ſalvation, or elſe neceſſarily damned. *Cornelius Agrippa* being initiated in natural magick, *Paracelſus* in mineral extractions, *Plato* full of his Idea's, will let nothing be done without * the *Pythagoreans*, brought up with numbers perpetually in their ears, and the *Phyſicians* poring daily upon the temperaments of the body; the one will define the ſoul an *harmony*, the other a κρᾶσις, ſaith *Philoponus*. And ſo are many amongſt us, that take up fancies upon truſt for truths, never laying any contrary propoſals to heart, come at laſt to account this *aſſurance* as a *principle* without which they can do nothing; the very *ſoul* that muſt animate all their obedience, which is otherwiſe but a carcaſs or heathen vertue; in a word, the only thing by which we are juſtified or ſaved. The confutation of this popular error, I leave to ſome grave learned tongue, that may enforce it on you with ſome authority; for I conceive not any greater hindrance of Chriſtian obedience, and godly practice amongſt us, than this: for as long as we are content with this aſſurance as ſufficient ſtock to ſet up for Heaven, there is like to be but little faith upon the earth. *Faith* if

* *f.* them; *In lib. 1. de anima.*

it be truly ſo, is like *Chriſt* himſelf, when he was *Emmanuel*, God upon the earth, ἐνσαρκωθεῖσα, an *incarnate* faith, cut out and ſquared into limbs and lineaments; not only a ſpiritual inviſible faith, but even fleſh and bloud, to be ſeen and felt, organiz'd for action; 'tis to ſpeak, and breath, and walk and run the ways of God's Commandments: An aſſent not only to the promiſes of the Goſpel, but uniformly to the whole Word of God, commands and threats as well as promiſes. And this, not in the brain or ſurface of the ſoul, as the *Romaniſt* ſeats it, but in the heart, as regent of the hand and tongue in the concurrence of all the affections. Where it is not only a *working* faith, an
Rom. 1. 5. *obeying* faith, but even a work, even *obedience* it ſelf; not only a *victorious* faith, but even *victory it*
1 Jo. V. 4. *ſelf*, 1 Jo. v. 4. *This is our victory, even our faith:* to part with this as a πάρεργον, which is our only buſineſs, is ſure an unreaſonable *Theſis*. Any faith but this, is a faith in the clouds, or in the air, the upper region of the ſoul, the brain; or at moſt, but a piece of the heart; a magical faith, a piece of ſorcery and conjuring; that will teach men to remove Mountains, only by thinking they are able; but will never be taken by Chriſt for this faith upon the earth: if it do walk here, it is but as a Ghoſt; 'tis even pity but it were laid. Let me beſeech you meekly, but if this would not prevail, I would conjure you all in this behalf; the ſilly *weak Chriſtian* to fly from this μορμολύκειον, and call for ſome light of their lawful Paſtors, to find out the deceit; and the more *knowing illuminate Chriſtian*, to examine ſincerely and impartially by feeling and handling it throughly, whether there be any true ſubſtance in it or no. The *Phariſee* looking upon himſelf ſuperficially, thought he had gone on, on very good grounds, very unqueſtionable terms, that he was poſſeſt of a very
Verſe 12. fair eſtate; he brought in an inventory of a many precious works; *I faſt, I tithe*, &c. verſe 12. hath no other Liturgies but thankſgivings, no other ſacrifice to bring into the temple, but *Euchariſtical*; and yet how foully the man was miſtaken?

God I thank, &c.

The firſt thing I ſhall obſerve in the words, is the τὸ λογικὸν, the *rational importance* of them, as they are part of a rhetorical *Syllogiſm*, an example or parallel to ſhew that in the laſt days, though men think that there is a great deal, yet there is indeed like to be but *little Faith* upon *the Earth*. And the iſſue from thence is, the *Phariſees* flattering favourable miſconceit of his own eſtate, and the parallel line to that, our premature deceivable perſwaſions of our ſelves, that is ordinary among Chriſtians.

The ſecond thing is the τὸ ῥητὸν, the natural literal *importance* of the words, and therein the concomitants or effects of thoſe his miſconceits,

1. *Pride.* 2. *Cenſoriouſneſs.* Pride noted by his ſpeech, *I thank thee that I am not*; then his poſture, pluming up himſelf, *ſtanding by himſelf he prayed*; as the Syriack ſet the words, and many Greek copies, ſome by making a comma after πρὸς ἑαυτὸν, others by reading σταθεὶς καθ' ἑαυτὸν, *ſtanding by himſelf*; as *Beza* renders it, *ſeorſim*, apart; not as our Engliſh, he *ſtood and prayed thus with himſelf*, but as the words will likewiſe bear it, *he ſtood by himſelf* thus; this poſture ſignifying a proud contemptuous behaviour, whileſt the Publican ſtood crouching humbly, and tremblingly behind.

2. *Cenſoriouſneſs* and inſinuating accuſations of other mens perſons, *even as this Publican.* To which we may add the occaſion of all this, ſeeing the Publican behind him, *(i.e.)* comparing himſelf with notorious ſinners, he was thus proud and cenſorious.

And of theſe in their order, as powerfully and effectually to your hearts, as *God* ſhall enable me. And firſt of the firſt, the *Phariſees favourable miſconceits of himſelf*, and parallel to theſe, our deceivable perſwaſions of our ſelves, *God I thank*, &c.

The black ſin that hath dyed the Phariſees ſoul ſo deep, as to become his *characteriſtick* inſeparable property, a kind of *agnomen*, a perpetual acceſſion to his name, is *hypocriſie*. The proper natural importance of which word, ſignifies the perſonating or acting of a part, putting on another habit than doth properly belong to him. But by the liberty we ordinarily allow to words, to enlarge themſelves ſometimes beyond their own territories, to thrive and gain ſomewhat from their Neighbours, it is come vulgarly to ſignify all that ambitious out-ſide, or formality, the colour and varniſh of religion, by which any man deceives either others or himſelf; and accordingly there is a two-fold *hypocriſie*, the firſt, *deceiving others*; the ſecond, *himſelf*. That by which he impoſeth upon others, is the ſin we commonly declame againſt, under that name, moſt fiercely, ſometime *by juſt reaſon*, as having been circumvented by ſuch glozes, ſometime in a natural zeal to truth, preferring plain downright impiety, before the ſame transfigured by a varniſh. *Reatus impii pium nomen*, his being counted innocent, is an acceſſion to his guilt. But then ſometimes too, under this odious name we may wound ſincere and pure devotion; as the primitive Chriſtians were by the tyrants put in wild beaſts skins, that they may be torn in pieces; men may be deterr'd from all the leaſt appearance of purity, for fear they ſhould be counted hypocrites. However this *firſt* ſort of *hypocriſie* may deſerve its ſeaſonable reprehenſion, this Parable in my Text doth not take it in; but inſiſts mainly upon the other, that colour of piety by which a man deceives himſelf, and cheats and glozes with his own ſoul. That *firſt* ſort, were it not for ſome hurtful conſequences, might for ought I can gain-ſay, paſs for an innocent quality in a ſinner. For what great injury doth that man do to any other, or himſelf? what grand ſin againſt God or the World, by deſiring to ſeem better than he is; by labouring to conceal thoſe ſins in himſelf, which could not be known without diſhonour to God, and ſcandal to his neighbour? 'Twas a Lawyer's anſwer, being queſtioned whether it were lawful for a Woman to take money for proſtituting her ſelf, that indeed 'twas a ſin to proſtitute her ſelf; but that being ſuppoſed, as in ſome kingdoms it is permitted, he thought 'twas no great fault to get her living by it.

Not to juſtifie his opinion, but apply it by accommodation: In like manner arraign an hypocrite, and muſter up all the ſins he hath committed in ſecret, and all theſe I will acknowledge worthy of condemnation, becauſe ſins: Nay, if his end of concealing them, be to circumvent a well-believing Neighbour, that ſhall be ſet upon his ſcore alſo; but for the deſire it ſelf of keeping his ſin from the eyes of men, ſo that he do not from the eyes of God, and his Miniſters upon occaſion;

for

for a cautiousness in any one, not to sin scandalously, or on the house top, take this by it self, abstracted from the sin it belongs to, and I cannot see why that should be either a part, or aggravation of a sin. There is nothing that deserves the tears, yea and holy indignation of a godly soul, more than the sight of an immodest boasting sinner, that makes his crimes his reputation, and his abominations his pride, and glory. 'Tis that which we lay to the *Devils* charge in the times of Heathenism; that he strove to bring sin in credit by building Temples, and requiring Sacrifices to lust, under the name of *Venus*, *Priapus*, and the like; that incontinence might seem an act of Religion; and all the prophaneness in the world, a piece of adoration. And it begins now to be revived in the world again, when bashfulness is the quality of all others most creditably parted with; and the only motive to the commission of some sins is, to be in the fashion, to be seen of men; when men put on affected errors, affected vanities, affected oaths; just as they do gay clothes, that they may be the better counted of: this indeed is a damnable hypocrisie, when men are fain to act parts in sin, that they are not naturally inclined to; and to force their constitutions, and even to offer violence to their own tender dispositions, that so they may not be scoffed at for punies, or precise persons, as *Augustus* his daughter, which being admonished of a sin that beasts would never have committed, answer'd that that was the reason they omitted the injoyment of so precious a delight, because they were beasts; as if innocence were more bestial than lust, and ignorance of some sins, the only guilt. The horror and detestation that this sin strikes into me, makes me, I confess, willing almost to become an advocate of the first kind of hypocrisie, whereby men retain so much modesty in their sins (I hope of weakness) as to be willing to injoy the charitable mens goood opinion though undeserv'd.

But for the *second kind* of hypocrisie, this cousening of a mans own soul, this tiring and personating in the closet, this inventing of arts and stratagems to send himself comfortably and believingly to the *Devil*, this civil intestine treachery within, and against ones self; this is the grand imposture that here the Pharisee is noted for. An easiness and cheateableness that costs the bankrupting of many a jolly Christian soul. He, saith *Plutarch*, that wants health, let him go to the Physicians, but he that wants εὐεξία a good durable habit of body, let him go to the γυμνασὰς ἄγων. (the masters of exercise) otherwise he shall never be able to confirm himself into a solid firm constant health, call'd thereupon by *Hippocrates* ἕξις ἀθλητικὴ, the constitution of wrestlers; without which, health it self is but a degree of sickness, nourishment proves but swellings, and not growth, but a tympany. Both these, saith he, *Philosophy* will produce in the soul, not only teaching men θεοὺς σέβεσθαι (where by the way, he repeats almost the whole decalogue of *Moses*, though in an heathen dialect) to worship the Gods, &c. which is ὑγίεια ψυχῆς, *the health of the soul*, but τόδε μέγιστον, that *which is above all*, μὴ περιχαρεῖς ὑπάρχειν μήτε ἀκλύτως, *not to be overjoyed or immoderately affected in all this*. This which he attributes to *Philosophy* in general, is, saith *Aristotle*, an act of intellectual *prudence*, or sobriety, μειζόνων ἢ ἀξιῶ ἑαυτὸν μὴ ἀξιῶν, *not to vouchsafe higher titles to himself than he is worthy of*; not to think himself in better health than he is, which is not the dialect of a mere heathen, but the very language of *Canaan*, *Rom.* xii. 3. φρονεῖν εἰς τὸ σωφρονεῖν, the very word in *Aristotle*, which cannot be better expresst than by that περίφρασις to have a moderate sober equal opinion of ones own gifts; not to overprize Gods graces in our selves, not to accept ones own person, or give flattering titles to ones self; in *Jobs* phrase. This *Chrysostom* calls ταπινοφροσύνη, a word near kin unto the former, the meekness or lowliness of heart, ὅταν τὶς, &c. *when a man having attain'd to a great measure of grace, and done great matters by it, and knoweth it too*, yet μηδὲν μέγα *fancies no great matter of himself for all this*. As the three Children in *Daniel* having received a miracle of graces, which affected even the enemies of *God*, yet were not affected with it themselves; enabled to be Martyrs, and yet live. Or as the Poet of *Callimachus* that stood after he was dead---- τί μ' ἔπεμπες εἰς ἀθανάτους πολεμιστὰς; βάλλομεν, ἠ πίπτομεν, τετρώσκομεν, ἠ φοίνισσι; Which is *Nebuchadnezzars* phrase, walking *in the midst of the fire, and yet they have no hurt*. Yet in their ἐυχαριστικὸν their Song of praise, all that they say of themselves is this, and now we *cannot open our mouths*, *ver.* 9. for this, saith *Chrysostom*, *we open our mouths, that we may say this only, that it is not for us to open our mouths*. By this low modest interpretation every Christian is to make of his own actions and gifts, you may guess somewhat of the Pharisees misconceits.

Rom. xii. 3.

c. 5. pag. 261.

Pantelim.

Song of 3. child. ver. 9.

For first, were he never so holy and pure, of never so spiritual *Angelical* composition, yet the very reflecting on these excellencies, were enough to make a *Devil* of him. The *Angels*, saith *Gerson*, as the Philosophers intelligences, have a double habitude, two sorts of imployments natural to them; One *upwards*, in an admiration of Gods greatness, love of his beauty, obedience to his will, moving as it were a circular daily motion about God, their Center; (as *Boethius* of them *Mentemque profundam circumeunt*:) another *downward*, of regiment and power in respect of all below, which they govern, and move and manage. Now if it be questioned, saith he, which of these two be more honourable, for the credit of the Angelical nature, I determine confidently, that of subjection, *pulchriorem & perfectiorem esse, quam secunda regitiva dominationis*, *'tis more renown to be under God, than over all the world besides*. As the service to a *King*, is the greatest preferment that even a Peer of the Realm is capable of. And then if an *Angel* should make a Song of exultance to set himself out in the greatest pomp, he would begin it as *Mary* doth her *Magnificat*, *For he hath regarded the low estate of his servant*: So that the blessed Virgins mention of her own lowliness, was not a piece only of modest Devotion, but an ὕψος of expression, and high Metaphysical insinuation of the greatest dignity in the world. And then, let the *Pharisee* be as righteous as himself can fancy, come to that pitch indeed, which the contemptuous opinionative Philosophers feigned to themselves, ἀγγέλους μὲν δύνασθαι μηδενὸς, in *Tatianus*, which is in the Church of *Laodicea*'s phrase, *I am rich and am increased in spiritual wealth, and have need of nothing*; or

Tri. i. in Magnif.

p. 161.

St. Luke xvi. 19. the fools in the Goſpel, *I have ſtore laid up for many years*; nay to St. *Pauls* pitch, wrapt ſo high, that the ſchools do queſtion whether he were *viator* or *comprehenſor*, a *traveller*, or at his *journeyes end*; yet the very opinion of Gods graces would argue him a Phariſee; this conceiving well of his eſtate, is the fouleſt miſconceit. For if he be ſuch a complete righteous perſon, ſo accompliſh't in all holy graces, why ſhould he thus betray his ſoul, by depriving it of this παπεινοφροσύνη, which the very Heathens could obſerve ſo abſolutely neceſſary; this *humility* and lowlineſs of mind, this uſeful and moſt ingenuous vertue, always to think vilely of himſelf; not to acknowledge any excellence in himſelf, though he were even put upon the rack. The *Philoſophers* that wrote againſt pride, are cenſured to have ſpoil'd all, by putting their names to their Books. *Modeſty*, like *Dina*, deſiring never ſo little to be ſeen, is raviſhed. The ſanctifying ſpirit that beautifies the ſoul, is an humbling ſpirit alſo, to make it unbeauteous in its own eyes. And this is the firſt miſconceit, the firſt ſtep of Phariſaical hypocriſie, thinking well of ones ſelf on what ground ſoever; contrary to that virgin grace, humility, which is a vertue required not only of notorious infamous ſinners (for what thanks or commendation is it for him to be on the ground, that hath faln and bruiſed himſelf in his race? for him that is ready to ſtarve, to go a begging?) but chiefly and mainly of him that is moſt righteous; when he that knows a great deal of good by himſelf, μεγάλα καλοῤῥάμαλα, a great *deal of good ſucceſs* in the ſpirit, yet μηδὲν μίγα φαντάζεται, is not *advanced a whit at the fancy* of all this.

Cerſ. tr. 10 in Magnif.

The Phariſees *ſecond miſconceit* is a favourable overprizing of his own worth, expecting a higher reward, than it in proportion deſerves. When looking in the *glaſs*, he ſees all far more glorious in that reflect beam, than it is in the direct, all the deformities left in the *glaſs*, and nothing but fair return'd to him, a rough harſh unpleaſing voice, ſmoothed, and ſoftned, and grown harmonious in the *Echo*: there is no ſuch cheating in the world, as by reflexions. A looking-glaſs by ſhewing ſome handſom perſons their good faces, and that truly, hath often ruin'd them by that truth, and betrayed that beauty to all the uglineſs and rottenneſs in the world; which had it not been known by them, had been injoyed. But then your falſe glaſſes, what miſchief and ruine have they been authors of? how have they given authority to the deformed'ſt creatures, to come confidently on the ſtage, and befool'd them to that ſhame, which a knowledge of their own wants had certainly prevented? What difference their may be betwixt the *direct ſpecies* of a thing, and the ſame *reflected*, the original and the tranſcript, the artificial famous Picture of *Henry* the Fourth of *France*, will teach you; where in a multitude of feign'd devices, a heap of painted, phantaſtical *Chimæra's*, which being look'd on right, reſembled nothing, being order'd to caſt their ſpecies upon a pillar of poliſh't metal reflected to the ſpectators eye, the moſt lively viſage of that famous King. He that hath not ſeen this piece of Art, or hath not skill in *Catoptricks* enough to underſtand the demonſtrable grounds and reaſons of it, may yet diſcern as much in nature, by the appearance of a *rainbow*, where you may ſee thoſe colours reflected by the cloud, which no Philoſopher will aſſert to be exiſtent there. And all this brings more evidence to the Phariſees indictment, and demonſtrates his opinion of his own actions or merits, to be commonly deceiveable and falſe.

Pag. 8. He ſees *another* mans actions *radio recto*, by a direct beam; and if there be no humour in his eye, if it be not glazed with contempt or envy, or prejudice, he may perhaps ſee them aright. But his *own* he cannot ſee but by *reflexion*, as a man comes not to ſee his own eyes, but in the ſhadow, and at the rebound; whereupon *Alcinous* the Platonick calls this act of the ſoul, ἡ ψυχῆς πρὸς ἑαυτὴν διάλογον, a dialogue of the ſoul with it ſelf, and the knowledge that comes from thence, ἀναζωγράφησιν, a reſemblance by ſhadowing. The ſoul underſtands, and wills its object; this act of it by its ſpecies is caſt upon the fanſie, and from thence, as even now from the column of braſs, or Bell-metal, 'tis reflected to the underſtanding: and then you may gueſs, what a fair report he is likely to receive, when a *Phariſees* phancy hath the returning of it. He that with his own cleareſt eyes could take a *gnat* for a taller unwieldier creature than a *Camel*, and rhereupon *ſtrains at it*, Mat. xxiii. 24. what would he do if he ſhould come to his multiplying glaſs? he that when he *ſees a mote, and that radio recto*, in others eyes, can miſtake it for a beam, how can he, think you, improve the leaſt atome of good, when he is to look on it in himſelf? how will his phancy and he, the one a cheat from the beginning, the other full greedy of the bait, fatten and puffe up a ſacrifice, that he himſelf hath offer'd? O how fair ſhall it appear, and ready to devour all the ſeven fat ones, though it be the thinneſt of *Pharaoh's* lean kine, lank and very ill favoured? how ſhall the reflexion of his beggarlieſt rags return to his eye the picture of a King? and the ordinarieſt vapour, or cloud of his exhaling, be deckt over with all the beauty and variety of the Rainbow? what *Ariſtotle* ſaid of the *Sophiſts*, that they did φυλετικῶς ἐμφυσᾶν ἑαυτὸς, though it be a puzling place for the Criticks, this *Cenſor* or *Ariſtarchus* in my Text, will interpret by his practice; he blows up himſelf, as they were uſed to do their meat, againſt a φυλετικὸν δεῖπνον, a *Tribunes* or a *Sheriffs* feaſt, that it may look the fairer, and not deceive others only, but himſelf; forgets what he has done, and now thinks 'tis his natural complexion: as the *Carpenter* in the thirteenth of *Wiſdom*; that piece of wood which himſelf had juſt now carved into an *Idol*, he preſently prays to and worſhips as a God: or as *lyars*, that by telling a tale often, at laſt begin to believe themſelves; ſo hath he befool'd himſelf into a credulity: the farthing Alms he hath given ſhall by a ſtrange kind of uſury (yet not ſtranger, perhaps, than what he deals in daily) be phanſied into a mountain of gold; and the bare calves of their lips, become Hecatombs. If he have abſtained from fleſh, when the Market would yield none; or forborn to eat a ſupper, after a notorious feaſt, he will call *this*, *faſting twice in the week*, *verſe* 12, and avouch himſelf an obedient abſtemious ſubject and Chriſtian, though *good Friday* be witneſs of his unchriſtian *Epicuriſm*. If he afford the Miniſter the tenth of his houſe-rent, and annual *benevolence* far below that that his dues would come to, which by taking

Elench. *l.* 1.

Mat. xxiii. 24.

Wiſd. xiii.

verſe 12.

of

of a jolly Fine at first, is for ever after pared into but a larger sort of *quit-rents* (though his extortion bring in no revenue to any but the Devil and himself) he will yet be confident with the *Pharisee*, *I pay tithes of all that I possess*.

A pittance of vertue in a *Pharisee*, is like the *Polypod*'s head, to which *Plutarch* compares *Poetry*, hath some good, but as much or more ill in it also; sweet indeed and nutritive, saith he; and so is all vertue, though simply moral, good wholsom diet for the soul; but withal παρακλιδη, it sends up vapours into the brain, and ends in whimseys and strange and troublesom dreams: the man phansies, I know not what, presently of himself; like learning in an ill natur'd man, all about him are the worse for it; one moral vertue tires sometimes the whole vicinity of natural good disposed gifts: 'twere well perhaps for his ingenuity and modesty, that he were not so vertuous; that one drop of water being attenuated into Air, hath taken up all the room in the bladder: 'twere as good for the heart to be shrivel'd up, as thus distended, it must be squeez'd again, to make place for some more substantial guest, and be emptied quite, that it may be fill'd. In brief, 'tis the small measure, and this, only of airy, empty piety, that hath puft up the man. As they say a little critical learning makes one proud; if there were more, it would condensate and compact it self into less room. *Mor. lib. 1. pag. 25.*

And generally the more there is within, the less report they give of themselves; as St. *Matthew* mentioning himself before his Conversion, doth it distinctly, *Matth.* ix. 9. by the name of *Matthew*, and his Trade *sitting at the receit of custom*, *Matthew the Publican*, by that odious re-naming of sin; (whereas all the other Evangelists call him *Levi*, or the son of *Alphæus*) but leaves out the story of his own feasting of Christ, (only as Christ sate at meat in the house) which St. *Luke* sets down exactly, *and Levi made him a great feast*, *Luke* v. 27. or as in the history of St. *Peters* fall and repentance, in the Gospel according to St. *Mark*, (which the Primitive Church agree that St. *Peter* had a hand in it) his denial is set down with all the aggravating circumstances, more than in all the rest put together, *Mar.* xiv. 71. *He began to curse, and swear, I know not this man of whom you speak*: two *Evangelists* say only, he denied him the third time; to this St. *Matthew* adds; *he curs'ed, and sware, saying, I know not the man.* But he in his own witness, most exactly in aggravating the sin, *I know not this*, &c. But when he comes to the mention of his repentance, when the two other say, ἔκλαυσε πικρῶς, he himself, or St *Mark* from him, only ἔκλαιε, *he wept*; always speaking as much bad, and as little good of themselves as can be. verse 10.

A little windy opinionative goodness distempers the empty brain, 'tis Charity must ballast the heart; and that's the grace, according to holy *Maximius* his opinion, that all this while we have requir'd, but not found in the *Pharisee*, and that's the reason that the brass sounds so shrill, and the cymbal tinkles so merrily. And this is the Pharisees second misconceit, his overprizing his own good deeds and graces. The *third* is, ἀεὶ ἀγαθ.

His opinion of the consistence and immutability of his present estate, without any, either consideration of what he hath been, or fear what he may be again; he hath learn't, or rather abus'd so much Scripture, as that the yesterday and *the morrow must care for themselves*; *Prometheus* or *Epimetheus* are prophane heathen names to him; he is all in contemplation of present greatness; like the heathen gods, which are represented to have nothing to do, but admire their own excellencies. *I thank God that I am not*, &c. The Pharisee having a first-borns portion from the hand of God, will not be rude or importunate with him for new and fresh supplies; nor will he disparage himself so much as to suspect the perpetuity of his injoyment. Καλὸς παῤῥησίας ἀναμίξας ἐυγένεια, saith *Plutarch*, *a man that is honourably and freely born, hath a fair treasure of confidence*, and so a natural advantage of other men; but *bastards* and men of a crack't race ὑπόχαλκον ἢ ἀργυρίδηλον ἔχοντες γένος, that have a *great deal of copper or dross mixt* with their *Or* and *Argent*, ταπεινοῦσθαι πέφυκε, *these men are born to be humble* and shamefac'd. But amongst these contemplations, he may do well to consider the *Amorite* his father, and his mother the *Hittite*, the pollutions and blood he was clothed with in the day that he was born, *Ezek.* xvi. the accursed inheritance as well of shame as sin derived unto him. For then certainly he would never so plume himself in his present sunshine. If he have not gotten in the ὑπόκαυσιν, among the *Adamites* in *Epiphanius*, and there set up for one of *Adams* sect before his fall, or the *Valentinians* which call'd themselves the spirituals, and the seed of *Abel*, who indeed never had any natural seed we hear of: if he will but grant himself of the ordinary composition and race of men, come down from *Adam* either by *Cain* or *Seth*, I am sure he shall find sins past enough, either in his person or nature, to humble him, be he never so spiritual. And then for the time to come, *Christ* certainly was never so *espoused* to any soul, as to be bound to hold it for *better* for *worse*. That if he find ought in that spouse contrary to the vow of wedlock, he can ἀποπέμπειν (the word used in divorces amongst the *Athenians* on the husbands part) send the *soul* out of *his house* or temple; especially if she do ἀπολείπειν (the phrase used on the womans part) if *she leave or forsake the* husband; if she *draw back* or subduce her self out of his house, *Heb.* x. 38, &c. *by an evil heart of unbelief, openly depart from the living God*, *Heb.* iii. 12. It is observ'd by the *Criticks*, as an absurd ridiculous phrase in some Authors, to call the Emperours *Divi* in their life time, which saith *Rittershusius*, when the propriety of the *Roman* Tongue was observed, *capitale fuisset*, had been a grand capital crime. And as absurd, no doubt, is many mens ἀποθέωσις and ἀπαθανατισμὸς, their *Canonizing*, securing and besainting themselves in this life, upon every slight præmature perswasion that they are in Christ. That which *Aphrodisius* on the *Topicks*, observes of the leaves of Trees, may perhaps be too true of the spiritual estate and condition of men; that the *Vine* and *Fig* and *Plane* tree, *which have thin broad leaves, and make the fairest shew*, φυλλορροῦσι, do thereupon *shed them presently*; some few indeed, the *Olive*, *Bay*, and *Myrtle*, which have *narrow solid leaves*, are able to keep them all the Year long ἀειφύλλα and ἀειθαλῆ, always *green and flourishing*. And God grant, such *laureli* may for ever abound in this Heb. x. 38. Heb. iii. 12.

this *Paradiſe*, this garden of the land; that the children of this mother, may environ *her like olive plants round about her table*; this perhaps you will count an high thing, to *ſhed* the leaf, but what think you of *extirpation*, and *rooting* up? even this you ſhall hear denounced, and executed on thoſe that caſt a fair ſhadow, either as on degenerous or unprofitable trees; either for bad fruit, or none at all, *Cut it down why cumbreth it the ground?*

But to our purpoſe; when St. *Paul* therefore reſolves that nothing ſhould *ever ſeparate him from the*
Rom. viii. *love of God*, *Rom.* viii. ſin is there left out of the catalogue; be he never ſo poſſeſt of that inheritance, for ought he knows this very confidence may root him out again. His Brethren the *Jews* thought their eſtate as irreverſible as the Phariſees here; and upon as good grounds as he can pretend; the very promiſe of God to *Abrahams* ſeed indefinitely; and yet by that time this Parable was ſpoken, they can bring him word of the repeal of that promiſe, within a while ſeal'd and confirm'd by their παναλέθρια their inſtant utter deſtruction; a forerunner of which, (if not the cauſe) was this confidence of their immutable eſtate.

Mor. l. 1. *p.* 43. It was a phancy of the *Stoicks* mention'd by *Plutar.* περὶ πάντα κατορθῦν ἀ ἀσῶον, that *a wiſe man could do nothing amiſs*, that all that he did was wiſe and vertuous. And they that will have men ſaved and damned by a *Stoical* neceſſity, now adays, may borrow this phancy of the *Stoicks* alſo: but *Homer*, ſaith he, and *Euripides* long ſince exploded it. I am ſure St. *Paul* will fairly give any man leave, that takes himſelf to be in a good eſtate now, to fear a bad before he die; to expect a tempeſt in a calm; or elſe he would not have been ſo earneſt with him that *thinks he ſtands, to*
1 Cor. x. 12. *take heed leſt he fall*, 1 *Cor.* x. 12. It was the confidence of a *Turk* (*i. e.*) a *Stoick* reviv'd, in
pag. 170. *Nicetas Chon.* that ſaid he knew they muſt overcome, on now for ever, as having got ἕξιν τῦ νικᾶν, an *habit of conquering*: and it was well if this aſſurance did not take the pains to loſe it him again. It is the *Rhetorick* of diſcreet Captains to their Soldiers in *Thucydides*, and other *Hiſtorians*, to exhort them to fight on comfortably and couragiouſly, as having overcome, in remembrance of their paſt victories as pawns, and pledges of the future: but 'tis always on condition and preſumptions of the ſame diligence and valour, which formerly they ſhewed; and the ſame military encouragements and munition, the *Fathers* frequently furniſh us with againſt our ſpiritual warfare, but all rather to increaſe our diligence than ſecurity; to ſet us to work on hope of ſucceſs, not to nouriſh us in idleneſs in hope of a victory. If we ſhould ſuffer the *Devil* from this propoſition, *he will give his Angels charge* that a child *of his ſhall not daſh his foot againſt a ſtone*; and then that aſſumption, thou art the child of God; to conclude, that thou canſt not hurt thy ſelf with a fall, he would ſtraight back that with a *Mitte te deorſum*, *Caſt thy ſelf down* to ſhew what thou canſt do; and then if thou haſt not another *ſcriptum eſt* to rejoynder, thou *ſhalt not tempt*, (then this confidence is tempting of God) I know not how thou wilt be able to eſcape a precipice, a bruiſe if not a breaking. The *Valentinian* having reſolved himſelf to be πνευματικὸς, *ſpiritual*, confeſt indeed
lib. 1. *p.* 26. that other men muſt get ſome ſtore of faith, and works to help them to Heaven, ἑαυτὸν δὲ μὴ δεῖσθαι διὰ τὸ φύσει πνευματικὸν εἶναι, *Iren. But they had no need of either, becauſe of their natural ſpiritualneſs*; that which is ſpiritual cannot part with its ſpiritual *hypoſtaſis*, what ever it do or ſuffer; no more than gold by a ſink can loſe its luſtre; or the Sun-beams be defam'd by the dunghil they ſhine on. They commit all manner of impurity, ſaith he, and yet they are σπέρματα ἐκλογῆς, *ſeeds of the election*; the ſeeds indeed, deep ſet in the earth, that take root downward, but never bare fruit upward; they never ſpring at all, except it be towards *Hell*; nor ſprout out any branch or ſtalk of works, unleſs it be of *darkneſs*. Theſe forſooth have grace ἰδιόκτητον, as their *proper poſſeſſions*, all others but to uſe; and ſo it ſeemed, for they of all others made no uſe of it. There was another like fancy in the ſame *Irenæus*, of *Marcus* and his followers, that by the ἀπολύτρωσις a form of baptizing, that they had, that they were become ἀόρατα τῷ κρίνῃ *inviſible to the judge*, then if ever they were apprehended 'twere but calling to the *mother of Heaven*, and ſhe would ſend the *helmet* in *Homer*, that they ſhould preſently vaniſh out of their hands. Thus have men been befool'd by the Devil to believe that their ſacred perſons could excuſe the fouleſt acts, and, as it was ſaid of *Cato*, even *make crimes innocent*; thus have ſome gotten the art of ſinning ſecurely, nay religiouſly, as he that in our Engliſh *Hiſtory* would put his Neighbours in a courſe to *rebell legally*. But I hope all theſe fancies have nothing to do, but fill up the Catalogues in *Irenæus* and *Epiphanius*; I truſt they ſhall never be able to tranſplant themſelves into our brains or hearts: but pray God there be no credence of them ſcattered here and there among haſty, ignorant overweening Chriſtians. A man ſhall ſometimes meet abroad ſome reaſon to ſuſpect it, yet 'twere pity to fear ſo far as to ſet to confute them. There may be indeed a ſtate and condition of Chriſtians ſo well ſetled and riveted by Chriſt in grace, that their eſtate may be comfortably believed immutable, an *election* under *oath*, perhaps that mentioned by the *Pſalmiſt*, *I have ſworn by my holineſs*, *I will not fail David*; for ſpiritual bleſſings are frequently in Scripture conveyed along with temporal. But it is much to be doubted, that thoſe men that have boldneſs to believe this of themſelves, have not ballaſt enough of humility and fear, to make it good. *Porphyry* had ſo much Divinity in him, as to obſerve that καθάρσια were the only ἐκλογικὰ, that *perpetual waſhings*, and purgings and luſtrations, were the only means to *defend* or deliver *from evil*, either to come or preſent; the only *Amulets* and ἀλεξίκακα in the world; 'tis the *rainbow* in the Heaven reflected thither from a cloud of tears below, that is, Gods ingagement never again to drown the earth. But then there muſt be alſo another bow in the heart, that muſt promiſe for that, that it ſhall not be like a deceitful bow, go back again to folly,
Exod. xvii. never again be drowned with ſwiniſh, beſtial, filthy luſts. In the ſeventeenth of *Exodus*, the *Iſraelites* prevailed againſt *Amalek*, and that miraculouſly without any ſenſible means;
verſe 16. and verſe 16. the promiſe is made for the future, that the *Lord will fight with Amalek for ever*; where, by the way, the LXX. put in ἐν κρυφαίᾳ χειρὶ, *God will fight againſt Amalek as it were under hand*, by ſecret hidden ſtrength; which addition of theirs (if it were inſpired into the Tranſlators, as St. *Auguſtine* is of opinion, all their variations from the Hebrew are θεόπνευστα, and ſo Canon) then happily that κρυφαία χεὶρ may ſignifie ſome ſecret infuſion of ſupernatural power into *Moſes* his hands,

hands, that there is promiſed, anſwerable to that ſame effuſion of grace, to enable all the People of God in our fight with ſin, the ſpiritual *Amalek*, by which grace *Moſes* and the Chriſtians have aſſurance to prevail. And this may be ground enough for a Chriſtian; Chriſt hath prayed, and God promiſed, that *your faith ſhall not fail.* But then all this while, the ſtory of the day will tell us, on what terms this ſecurity of victory ſtood, if ſo be *Moſes* continue to hold up his hands; noting 1. the power of *prayer*; 2. of *obedience*; 3. of *perſeverance*; and upon theſe terms even a *Phariſee* may be confident without preſumption: but if his hands be once let down; if he remit of his Chriſtian valour (for ſo *manus demittere* ſignifies in *Agoniſticks*) *Amalek prevails*, Verſe 11. Juſt as it fared with *Samſon*; he had an inconceivable portion of ſtrength, even a ray of God's omnipotence beſtowed on him, but this not upon term of life, but of his *Nazarites* vow (*i.e.*) as the LXXII. render it, *Numb.* vi. 2. ἐυχὴ ἁγιάσαι ἁγνίαν κυρίῳ, *a prayer as well as a vow*; and that, of ſeparating or *hallowing purity and ſanctity to the Lord*; and his vow being broken, not only that of his hair, but with it, that of his holy obedience; that piece of Divinity preſently vaniſhed, and the Philiſtines deprived him of his eyes and life. And thereupon it is obſervable, that *Numb.* xv. 9. that which is in the Hebrew in *performing* a vow is rendred by the LXXII. μεγαλύναι τὴν ἐυχὴν, *to magnifie a vow*; then is the vow or reſolution truly great, that will ſtand us in ſtead, when it is performed. As for all others, they remain as *brands* and monuments of reproach to us; upbraiding us of our inconſtancy firſt, then of diſobedience; and withal, as *ſigns* to warn, that God's ſtrength is departed from us. I doubt not but this ſtrength being thus loſt, may return again before our death, giving a plunge, as it did in *Samſon*, when he pluckt the Houſe about their ears at laſt, *Jud.* xvi. But this muſt be by the growing out of the hair again, Verſe 22. the renewing of his repentance and ſanctity with his vow, and by prayer unto God, verſe 28. *Lord God*, or as the LXXII. κύριε κύριε δυναμέων, *Remember me, I pray thee, and ſtrengthen me*; but for all this, it was ſaid before in the 19. verſe, his *ſtrength*, and in the 20. verſe, the *Lord was departed from him.* And ſo no doubt it may from us, if we have no better ſecurity for our ſelves than the preſent poſſeſſion, and a dream of perpetuity. For though no man can excommunicate himſelf by one rule, yet he may by another, in the *Canon Law*; that there be ſome faults excommunicate a man *ipſo facto*; one who hath committed them, the *Law* excommunicates, though the *Judge* do not: you need not the application; there be perhaps ſome ſins and Devils like the Carian *Scorpions*, which *Apollonius* and *Antigonus* mention out of *Ariſtotle*, which when they ſtrike ſtrangers, do them no great hurt, ἐπιχωρίους δὲ ἀυτίκα ἀποκτείνει, *preſently kill their own country-men*; ſome Devils perhaps that have power to hurt only their own ſubjects; as ſins of *weakneſs* and ignorance, though they are enough to condemn an unregenerate man, yet we hope, through the merits of Chriſt into whom he is ingrafted, ὀλίγα δήκωσι καταξάντες, *ſhall do little hurt to the regenerate*, unleſs it be only to keep him humble, to coſt him more ſighs and prayers. But then, ſaith the ſame *Apollonius* there, your *Babylonian* ſnakes that are quite contrary, do no great hurt to their own Country-men, but are preſent death to ſtrangers; and of this number, it is to be feared, may *preſumption* prove, and ſpiritual pride; ſins that that ἐπιχώριοι, the *Devils* natives, ordinary habitual ſinners need not much to fear; but to the ſtranger, and him that is come from far, thinking himſelf, as St. *Paul* was, dropt out of the third Heaven, and therefore far enough from the infernal country, 'tis to be feared I ſay, they may do much miſchief to them. And therefore as *Porphyry* ſays of *Plotinus* in his life, and that for his commendation; that he was not aſhamed to ſuck when he was eight years old, but as he went to the Schools frequently diverted to his *nurſe*; ſo will it concern us for the getting of a conſiſtent firm habit of ſoul, not to give over the nurſe when we are come to age and years in the ſpirit, to account our ſelves babes in our virility, and be perpetually a calling for the dug, the *ſincere milk of the word*, of the Sacraments, of the Spirit, and that without any coyneſs or ſhame, be we in our own conceits, nay in the truth, never ſo perfect, full grown *men in Chriſt Jeſus*.

Ver. 11. Numb. VI. 2. Numb. XV. 9. Jud. XVI. ver. 22. ver. 28. ver. 19. ver. 20. *hiſt. comment.* cap. 11. cap. 19. Cap. 12.

And ſo much be ſpoken of the firſt point propoſed, the *Phariſees* flattering *miſconceit* of his own eſtate; and therein implicitely of the Chriſtians premature deceivable perſwaſions of himſelf; 1. thinking well of ones ſelf on what grounds ſoever; 2. overprizing of his own worth and graces; 3. his opinion of the conſiſtency and immutability of his condition, without either thought of what's paſt, or fear of what's to come. Many other miſconceits may be obſerved, if not in the *Phariſee*, yet in his parallel the ordinary confident *Chriſtian*; as 1. that God's *decree* of election is terminated in their particular and individual entities, without any reſpect to their qualifications and demeanors. 2. That all *Chriſtian faith* is nothing but aſſurance, a thing which I toucht ἐν παρέργῳ in the Preface, and can ſcarce forbear now I meet with it again. 3. That the *Goſpel* conſiſts all of *promiſes* of what Chriſt will work in us, no whit of precepts or prohibitions. 4. That it is a *ſtate of eaſe* altogether and liberty, no whit of labour and ſubjection; but the *Phariſee* would take it ill if we ſhould digreſs thus far, and make him wait for us again at our return. We haſten therefore to the ſecond part, the τὸ ἦτον, or natural importance of the words, and there we ſhall find him ſtanding apart, and thanking God only perhaps in complement; his poſture and language give notice of his pride, the next thing to be toucht upon.

Pride is a vice either 1. in our *natures*, 2. in our *educations*, or 3. *taken upon* us for ſome ends: The firſt is a diſeaſe of the ſoul, which we are inclined to by nature; but actuated by a full diet, and inflation of the ſoul, through taking in of knowledge, virtue, or the like; which is intended indeed for nouriſhment for the ſoul, but through ſome vice in the digeſtive faculty, turns all into air and vapors, and windineſs, whereby the ſoul is not fed but diſtended, and not fill'd but troubled, and even tortured out of it ſelf. To this firſt kind of pride may be accommodate many of the old phancies of the *Poets* and *Philoſophers*, the *Gyants* fighting with God, (*i.e.*) the ambitious daring approaches of the ſoul toward the unapproachable light, which coſt the *Angels* ſo dear, and all Mankind in *Eve*, when ſhe ventured to taſte of the Tree of Knowledge. Then, the phancy of the Heathens mentioned by *Athenagoras*, that the ſouls of thoſe gyants were Devils; that 'tis the Devil indeed that old Serpent, that did in *Adam*'s time, and doth ſince animate and actuate this proud ſoul, and fet it a moving. And *Philoponus* ſaith, that winds and tumours (*i.e.*) luſts and paſſions, thoſe

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thoſe troubleſome impreſſions in the ſoul of man, are the acceptableſt ſacrifices, the higheſt feeding to the Devils; nay to the very damned in Hell, who rejoyce as heartily to hear of the converſion of one vertuous, or learned man to the Devil, of ſuch a brave proſelyte, I had almoſt ſaid, as the Angels in Heaven at the repentance and converſion of a ſinner. This is enough I hope to make you keep down this boiling and tumultuouſneſs of the ſoul, leſt it make you either a prey, or elſe companions for Devils; and that's but a hard choice, nay a man had far better be their food than their aſſociates, for then there might be ſome end hoped for, by being devoured; but that they have a villanous quality in their feeding, they bite perpetually but never ſwallow, all jaws and teeth, but neither throats nor ſtomachs; which is noted perhaps by that phraſe in the *Pſalmiſt*, *Death gnaweth upon the wicked*, is perpetually a gnawing, but never devours or puts over.

Pride in our *education*, is a kind of tenderneſs and chilneſs in the ſoul, that ſome people by perpetual ſoftneſs are brought up to, that makes them uncapable and impatient of any corporal or ſpiritual hardneſs; a ſqueaſineſs and riſing up of the heart againſt any mean, vulgar or mechanical condition of men; abhorring the foul clothes and rags of a beggar, as of ſome venomous beaſt: and conſequently as ſupercilious and contemptuous of any piece of God's ſervice, which may not ſtand with their eaſe and ſtate, as a ſtarch't Gallant is of any thing that may diſorder his dreſs. Thus are many brought up in this City to a loathing and deteſtation of many Chriſtian duties, of alms-deeds, and inſtructing their Families in points of religion; of viſiting and comforting the ſick, nay even of the ſervice of God, if they may not keep their ſtate there; but ſpecially of the publick prayers of the Church, nothing ſo vulgar and contemptible in their eyes as that. But I ſpare you, and the Lord in mercy do ſo alſo.

The third kind of *pride* is a ſupercilious *affected* haughtineſs, that men perhaps meekly enough diſpoſed by nature, are fain to take upon them for ſome ends; a ſolemn cenſorious majeſtick garb, that may entitle them to be patriots of ſuch or ſuch a faction; to gain a good opinion with ſome, whoſe good opinion may be their gain. Thus was *Mahomet* fain to take upon him to be a *Prophet*, and pretend that 'twas diſcourſing with the Angel *Gabriel* made him in that caſe, that his new wife might not know that he was *Epileptical*, and ſo repent of her match with a beggar, and a diſeaſed perſon. And upon theſe terms *Turciſm* firſt came into the world, and *Mahomet* was cried up μέγιστος προφήτης, the greateſt Prophet (to omit other witneſs) as the *Saracen* fragments tell us, that we have out of *Euthymius*. Thus are imperfections and wants, ſometimes even diſeaſes both of body and mind, aſſumed and affected by ſome men, to get authority to their perſons, and an opinion of extraordinary religion; but rather perhaps more Oyl to their Cruſe, or cuſtom to their trading. But not to flutter thus at large any longer, or purſue the common-place in its latitude, the *Phariſees* pride here expreſſeth it ſelf in three things; 1. his *poſture*, ſtanding apart; 2. his *manner of* praying, altogether by way of thankſgiving: 3. his malicious *contemptuous* eye upon the Publican. The firſt of theſe may be aggravated againſt the *ſchiſmatick* that ſeparates from the Church, or cuſtoms, but eſpecially Service and Prayers of the Church. 'Tis pride certainly that makes this man ſet himſelf thus apart, whereas the very firſt ſight of that holy place ſtrikes the humble *Publican* upon the knees of his heart afar off; as ſoon as he was crept within the gates of the Temple, he is more devout in the Porch, than the Phariſee before the Altar. The 2*d*. againſt thoſe that come to God in the *pomp* of their ſouls, commending themſelves to God, as we ordinarily uſe the phraſe, commending indeed not to his mercy, but acceptance; not as objects of his pity, but as rich ſpiritual Preſents; not tears to be received into his bottle, but jewels for his treaſure. Always upon terms of ſpiritual exultancy, what great things God hath done for their ſouls; how he hath fitted them for himſelf; never with humbled bended knees in acknowledgment of unworthineſs with St. *Paul*, who cannot name that word, *ſinners*, but muſt ſtraight ſubſume in a paren-
1 Tim. I. 15. theſis, of *whom I am the chief*, 1 *Tim.* i. 15. and for the expreſſion of the opinion he had of his own ſanctity, is fain to coyn a word for the purpoſe, ἐλαχιστότερος, a word not to be met with in
Epheſ. III. 8. all Greek Authors again before he uſed it; *leſs than the leaſt of the Saints*, *Epheſ.* iii. 8. And *Jacob*
Gen. XXXII. 10. in a like phraſe, *I am leſs than all thy mercies*, *Gen.* xxxii. 10. The *Litany* that begins and ends with ſo many repetitions importuning for mercy, even conjuring God by all powerful names of rich mercy that can be taken out of his *Exchequer*, to have mercy upon us miſerable ſinners, this is ſet aſide for the *Publican*, the ſinners Liturgy; nay as ſome ſay, for the profane people only, not to pray but to ſwear by. But this only as *in tranſitu*, not to inſiſt on. The 3*d*. expreſſion of his pride is his *malicious* ſullen eye upon the *Publican*, and that brings me to the next thing propoſed at firſt, the Phariſees cenſoriouſneſs and inſinuated accuſations of all others, *I am not as other men*, *extortioners*, &c. *or even as this Publican*.

'Twere an ingenuous ſpeculation, and that which would ſtand us in ſome ſtead in our ſpiritual warfare, to obſerve what hints and opportunities the Devil takes from mens natural inclinations, to inſinuate and ingratiate his temptations to them; how he applies ſtill the fuel to the fire, the nouriſhment to the craving ſtomach; and accommodates all his propoſals moſt ſeaſonably and ſuitably to our affections; not to enlarge this, καθόλου, in the groſs, nor yet καθέκαστον, to each particular; you may have a νῶξις or taſte of it in the *Phariſee*.

To an *eaſie natur'd* man whoſe ſoul is relax't, and has its pores open to receive any infection or taint, the Devil preſents a multitude of adulterers, drunkards, &c. Thereby to diſtill the poyſon ſoftly into him; to ſweeten the ſin and ſecure him in the commiſſion of it, by ſtore of companions: But to a *Phariſee*, rugged, ſingular, ſupercilious perſon, he propoſeth the ſame object under another colour. The many adulterers, *&c.* that are in the world not to intice, but to incenſe him the more againſt the ſin; not to his imitation, but to his ſpleen and hatred; that ſeeing he can hope to gain nothing upon him, by bringing him in love with their ſin, he may yet inveigle him, by bringing him in hatred with their perſons; and plunge him deeper through uncharitableneſs, than he could hope to do by luſt. He knows well the Phariſees conſtitution's too auſtere to be caught with an ordinary bait, and therefore puts off his title of *Beelzebub* prince of flies, as ſeeing that they are not now for his game; but trowls and baits him with a nobler prey, and comes in

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the perſon of a *Cato* or *Ariſtarchus*, a ſevere diſciplinarian, a grave Cenſor, or as his moſt *Satanical* name imports, διάβολος, an *accuſer*, and then the Phariſee bites preſently. He could not expect to allure him forward, and therefore drives him as far back as he can; that ſo he may be the more ſure of him at the rebound; as a skilful woods-man, that by wind-laſſing preſently gets a ſhoot, which without taking a compaſs and thereby a commodious ſtand, he could never have obtain'd. The bare open viſage of ſin is not lovely enough to catch the Phariſee, it muſt be varniſh'd over with a ſhew of piety; with a colour of zeal, and tenderneſs in God's cauſe; and then, the very deviliſheſt part of the Devil, his malice and uncharitableneſs, ſhall go down ſmoothly with him. And that this *ſtratagem* may not be thought proper to the *Meridian* only where the Phariſee liv'd; *Leo* within 500. years after *Chriſt*, and other of the Fathers, have obſerved the ſame frequently practiſed by the Devil among the Primitive Chriſtians; *Ut quos vincere flammâ ferroque non poterat, ambitione inflaret, virus invidiæ infunderet, & ſub falsâ Chriſtiani nominis profeſſione corrumperet*; That they whom perſecution could not affright, ambition may puff up, envy poyſon, and a falſe opinion of their own Chriſtian purity, betray to all the malice in the World. Thus have *Hereticks* and *Sectaries* in all ages, by appropriating to themſelves thoſe titles that are common to all the children of God, left none for any other, but of contumely and contempt: as ſoon as they fancy to themſelves a part of the ſpirit of God, taken upon them the *monopoly* of it alſo. Thus could not the *Valentinians* be content to be πνευματικοὶ themſelves; but all the world beſide, muſt be ψυχικὸς and χοϊκὸς, animal and earthly. 'Twere long to reckon up to you the *Idiomes* and characters that *Hereticks* have uſurped to themſelves, in oppoſition and reproach, and even defiance of all others; the Phariſees *ſeparati*, Sadducees *juſti*, Novatians καθαροὶ, *puri*, Meſſalians *precantes*. As if theſe ſeveral virtues, ſeparation from the world, love of juſtice, purity, daily exerciſe of prayer, were no where to be found but amongſt them. Even that judicious, learned, eloquent, yea and godly Father *Tertullian*, is caught in this pit-fall; as ſoon as he began to reliſh *Montanus* his hereſie, he ſtrait changeth his ſtyle, *Nos ſpirituales*, and all other Orthodox Chriſtians *Pſychici*, *animal*, carnal men. The Devil could not be content that he had gain'd him to *Montaniſm* (an hereſie which 'tis confeſt, only a ſuperlative care of Chaſtity, abſtinence, and martyrdom, brought him to) but he muſt rob him of his charity too, as well as his religion. Not to keep any longer on the wing in purſuit of this cenſorious humour in the Phariſee, and Primitive hereticks, the preſent temper and conſtitution of the Church of God, will afford us plenty of obſervation to this purpoſe: Amongſt other crimes with which the reformation charge the *Romaniſts*, what is there that we ſo importunately require of them as their *charity*? that ſeeing with the *Apoſtolical* ſeat, they have ſeiz'd upon the Keys of Heaven alſo; they would not uſe this power of theirs ſo intemperately, as to admit none but their own *proſelytes* into thoſe gates, which Chriſt hath open'd to all believers. For this cauſe, ſaith *Eulogius* in *Photius*, were the Keys given to *Peter*, not to *John* or any other, becauſe Chriſt foreſaw *Peter* would deny him, that ſo by the memory of his own failings, he might learn humanity to ſinners, and be more free of opening the Gates of Heaven, becauſe he himſelf (had it not been for ſpecial mercy) had been excluded; other *Apoſtles*, ſaith he, having never faln ſo foully, τάχα ἂν ἀποτομώτερον αὐτοῖς διεκέχρηντο, *might like enough have uſed ſinners more ſharply*; but 'twas not probable that *Peter* would be ſuch a ſevere *Cato*; and yet there is not a more unmerciful man under Heaven, than he that now tyrannizeth in his Chair. *Spalatenſis* indeed, after his revolt from us, could ingeniouſly confeſs, that he *could have expected comfortably, and perhaps have been better pleaſed to have been ſaved in the Church of England, with a* 1000 l. *a year, as in the Roman with* 500 l. But do not all others of them count this no leſs than hereſie in him thus to hope? *Cudſemius* the Jeſuit denies the Engliſh *Nation to be Hereticks, becauſe they remain under a continual ſucceſſion of Biſhops*. But alas! how few be there of them, which have ſo much charity to afford us? What fulminations and clattering of Clouds is there to be heard in that *Horizon*? What *Anathematizing* of hereticks (*i. e.*) *Proteſtants*? what *excommunicating* them without any mercy, firſt out of the Church, then out of the book of life; and laſtly, where they have power, out of the Land of the living? And yet, would they be as liberal to us poor *Proteſtants*, as they are to their own *Stews* and Seminaries of all uncleanneſs, then ſhould we be ſtor'd with indulgences. But 'twas *Tertullian*'s of old, that there is no mercy from them to be expected, who *have no crime to lay againſt us, but that we are true Chriſtians*. If they would but allow one corner of Heaven to receive penitent humble *Proteſtants*, labouring for good works, but depending on Chriſt's merit; if they would not think us paſt hopes, or prayers, there might be poſſibly hoped ſome means of uniting us all in one fold. But this precious Chriſtian grace of *Charity* being now ſo quite periſh't from off the earth, what means have we left us, but our prayers to prepare, or mature this reconciliation? Shall we then take heart alſo, and bring in our action of treſpaſs? Shall we ſit and pen our railing accuſation in the form that Chriſt uſes againſt the Phariſees, *Mat.* xxiii. 13. *Wo unto you Scribes and Phariſees, Hypocrites, for you ſhut up the Kingdom of Heaven againſt men, for you neither go in your ſelves, neither ſuffer ye them that are entring to go in?* This we might do upon better grounds, were we ſo revengefully diſpoſed; but we fear to incur our Saviour's cenſure, *Luke* ix. 55. *And he turn'd, and rebuk't them ſaying, Ye know not what manner of ſpirits ye are of*. We ſhould much miſtake our Chriſtian ſpirit, if we ſhould not in return to their curſes, intercede with God in prayer for them; Firſt, that he will beſtow on them the grace of meekneſs or charity; then, ſincerity and uprightneſs, without wilful blindneſs and partiality; and laſtly, to intercede for the ſalvation of all our ſouls together. And this is the only way St. *Paul* hath left us, *Rom.* xii. 20. *by returning them good to melt them, hoping* and praying in the words of *Solomon*, that *by long forbearing, this great Prince* of the Weſt *will be perſwaded*; and that our *ſoft tongues* may in time *break the bone*. But whilſt we preach charity to them, ſhall we not betray partiality in our ſelves, by paſſing over that uncharitable fire that is breaking out in our own Chimnies? 'Twere to be wiſhed that this Chriſtian grace, which is liberal enough of it ſelf, would be entertain'd as gratefully as it is preach't; we ſhould not then have ſo many בְּנֵי אֵשׁ *ſons of fire* amongſt us as we have; who being inflam'd, ſome with *faction*, others with ignorant *prejudice*,

de Jejun.

pag. 1600. *C.*

de deſp. Cal. vini cauſâ.

Apol.

Mat. XXIII. 13.

Luk. IX. 55.

Rom. XII. 20.

prejudice, others with *doting* on their own abilities, fall out into all manner of intemperate cenſures דִּבְרֵי חֶרֶב *words of the ſword*, all ſharp contumelious invectives againſt all perſons, or doctrines, or lives, that are not ordered or reviſed by them. For what *Photius* out of *Joſephus* obſerves among others to have been one main cauſe or prognoſtick of the deſtruction of *Jeruſalem*, the civil wars betwixt the Ζηλωταὶ and the Σικάριοι, the *Zelots* and the *Cut-throats*, pray God we find not the ſame ſucceſs amongſt us. Whilſt the *Zelots*, *ſaith he*, *fell on the Sicarii*, *the whole body of the City* πικρῶς καὶ ἀνηλεῶς διεσπάσθη, *was bitterly and unmercifully butcher'd betwixt them*; and under one of thoſe two names all the People were brought to ſuffer their part in the *maſſacre*. I deſire not to chill or damp you with unneceſſary fears, or to ſuſpect that our ſins ſhall be ſo unlimited, as utterly to out-vie and over-reach God's mercies. But, beloved, this ill bloud that is generally nouriſh't amongſt us, if it be not a *Prognoſtick* of our fate, is yet an ill *Symptome* of our diſeaſe. Theſe *convulſions* and *diſtortions* of one member of the body from another as far as it can poſſibly be diſtended, this *burning* heat, and from thence *raving* and diſquietneſs of the ſoul, are certainly no very comfortable *Symptomes*. When the Church and Kingdom muſt be *dichotomiz'd*, preciſely divided into two extreme parts, and all moderate perſons by each extreme toſſed to the other with furious prejudice, muſt brand all for Hereticks or carnal perſons, that will not undergo their razor: And then, the contrary extreme, cenſure and ſcoff at their preciſeneſs, that will not bear them company to every kind of riot. Theſe, beloved, are ſhrewd feaveriſh *diſtempers*, pray God they break not forth into a *flame*. When the *boat* that goes calmly with the ſtream, in the midſt of two impetuous rowers, ſhall be aſſaulted by each of them, for oppoſing or affronting each; when the moderate Chriſtian ſhall be branded on the one hand for preciſeneſs, on the other for intemperance, on the one ſide for a *Puritan*, on the other for a *Papiſt*, or a *Remonſtrant*, when he that keeps himſelf from either extreme, ſhall yet be intituled to both; what ſhall we ſay is become of that ancient *Primitive charity* and moderation? The *uſe*, beloved, that I deſire to make of all this, ſhall not be to *declaim* at either; but only by this compaſs to find out the true point that we muſt ſail by. By this, ſaith *Ariſtotle*, you ſhall know the golden *mediocrity*, *that it is complained on both ſides*, *as if it were both extremes*; that may you define to be exact liberality, which the covetous man cenſures for prodigality, and the prodigal for covetouſneſs. And this ſhall be the ſumm not only of my advice to you, but prayers for you; that in the *Apoſtles* phraſe, *your moderation may be known unto all men*, by this livery and cognizance, that you are indited by both extreams. And if there be any ſuch *Satanical* art crept in amongſt us, of authorizing errors or ſins on one ſide, by pretending zeal and earneſtneſs againſt their contraries; as *Photius* obſerves that it was a trick of propagating *hereſies*, by writing books intitled to the confutation of ſome other hereſie; the Lord grant that this evil ſpirit may be either laid or caſt out; either fairly led, or violently hurried out of our coaſts.

Eth. 2. 8.

P. 249. *β.* 397. *t.*

I have done with the *Phariſees* cenſoriouſneſs, I come now in the laſt place to the ground, or rather *occaſion* of it; his ſeeing the *Publican*, comparing himſelf with notorious ſinners, *I thank thee that*, &c.

That verſe 1 *Cor.* xv. 33. which St. *Paul* cites out of *Menanders Thais*, that *wicked communication corrupts good manners*, is grounded on this moral eſſay, that nothing raiſeth up ſo much to good and great deſigns as emulation; that he that caſts himſelf upon ſuch low company, that he hath nothing to imitate or aſpire to in them, is eaſily perſwaded to give over any farther purſuit of virtue, as believing that he hath enough already, becauſe none of his acquaintance hath any more: thus have many good *wits* been caſt away, by falling unluckily into bad times, which could yield them no hints for invention, no examples of poetry, nor encouragement for any thing that was extraordinary. And this is the *Phariſees* fate in my Text, that looking upon himſelf, either in the deceivable glaſs of the ſinful world, or in compariſon with notorious *ſinners*, *extortioners*, *adulterers*, *Publicans*, ſets himſelf off by theſe foils, finds nothing wanting in himſelf, ſo is ſolaced with a good comfortable opinion of his preſent eſtate, and a ſlothful negligence of improving it. And this, beloved, is the ordinary *lenitive* which the *Devil* adminiſters to the ſharp unquiet diſeaſes of the conſcience, if at any time they begin to rage, the only conſerve that he folds his bitterеſt receipts in, that they may go down undiſcern'd; that we are not worſe than other men; that we ſhall be ſure to have companions to Hell; nay, that we need not neither at all fear that danger; for if Heaven gates be ſo ſtrait as not to receive ſuch ſinners as we, the rooms within are like to be but poorly furniſht with gueſts; the marriage feaſt will never be eaten, unleſs the *lame*, *and cripples in the ſtreet or hoſpital be fetch't in to fill the table*. But, beloved, the comforts with which the Devil furniſheth theſe men, are, (if they were not meerly feigned and phantaſtical) yet very beggarly and lamentable, ſuch as *Achilles* in *Homer* would have ſcorn'd, only to *be chief among the dead*, or Princes and eminent perſons in Hell. We muſt ſet our emulation higher than ſo, ſomewhat above the ordinary pitch or mark. Let our deſigns flie at the ſame white, that the skilfulleſt marks-men in the army of Saints and Martyrs have aimed at before us; that the ἀσκηταὶ and ἀθληταὶ and τροπαιοφόροι of the Church, the religious *exerciſers* and *champions* and *trophe-bearers* of this holy martial field have dealt in. 'Tis a poor boaſt to have out-gon *Heathens* and *Turks* in vertue and good works; to be taller than the *dwarfs*, as it were, and *Pygmies* of the world; we muſt not be thus content, but outvy even the ſons of *Anak*, thoſe tall, giantly ſupererogatory undertakings of the proudeſt, nay humbleſt *Romaniſts*. O what a diſgrace will it be for us *Proteſtants* at the dreadful day of doom! O what an acceſſion not only to our torments, but our ſhame, and indignation at our ſelves, to ſee the expectation of meriting in a *Papiſt*, nay the deſire of being counted vertuous in a *Heathen*, attended with a more pompous train of charitable magnificent deeds, of conſtant magnanimous ſayings, than all our faith can ſhew, or vouch for us. Shall not the *Romaniſt* triumph and upbraid us in St. *James* his language, Chap. ii. 18. *Thou haſt faith*, *and I have works*; and all that we can fetch out of St. *Paul*, not able to ſtop his mouth from going on, *Shew me thy faith without thy works*, as our Engliſh reads it out of the Syriack and vulgar Latine, *and I will ſhew thee my faith by my works*? 'Twill be but a nice diſtinction for thee then to ſay, that works are to be

Jam. ii. 18.

ſeparated

ſeparated from the *act* of juſtification, when they are found ſeparated *à ſuppoſito*, from the perſon alſo. But not to digreſs, the *Phariſee* ſeems here pretty well provided, *No extortioner, no adulterer, guilty of no injuſtice.* And how many be there among you, that cannot go thus far with the *Phariſee?* Some vice or other perhaps there is, that agrees not with your *conſtitution* or *education*; *drunkenneſs* is not for one man's turn, *prodigality* for anothers, and I doubt not but that many of you are as forward as the *Phariſee* to thank God, or rather require God to thank them, that they are not given to ſuch, or ſuch a vice. But if you were to be required here, to what the *Phariſee* undertakes, if you were to be arraigned at that ſevere tribunal, I ſay not concerning your *thoughts* and evil *communications*, but even the groſs *actual*, nay *habitual* ſins; if a *Jury* or a *rack* were ſet to inquire into you throughly, how many of you durſt pretend to the *Phariſees* innocence, and confidence, that you are not *extortioners, unjuſt, adulterers?* Nay, how many be there that have all the *Phariſees pride and cenſoriouſneſs*, and all theſe other ſins too into the vantage? Certainly there is not one place in the Chriſtian world, that hath more reaſon to humble it ſelf for two or all three of theſe vices, than this *City* wherein you live. I am ſorry I have ſaid this, and I wiſh it were uncharitably ſpoken of me; but though it will not become me to have *thought* it of you, yet 'twill concern you to *ſuſpect* it of your ſelves, that by acknowledging your guilts, you may have them cancell'd, and by *judging your ſelves, prevent being judged of the Lord.* And here Saint *Chryſoſtome's* caution will come in very ſeaſonably toward a concluſion of all, that the *Publicans ſins be not preferr'd before the Phariſees works*, but only *before his pride.* 'Tis not his ſtore of moral virtues that was like to prove the *Phariſees* undoing, but his over-valuing them, παράθες ὑ τὰ πράγματα, ἄλλα δόγματά, ſaith the *Stoick*, appliable to this alſo. 'Tis not his innocence that hath ſo encumbred him all this while, but his opinion of it. The *faſting* and the *tithing* muſt not be caſt away, becauſe the *Phariſee* was proud of them, this were a furious diſcipline which would down with all violently, that had ever been abuſed to idolatry or ſin; or with him in *Plutarch*, that becauſe *Poetry* had ſome ill conſequences ſometimes, would have the *Muſes* and their favourites diſpatched into *Epicurus* his boat. His counſel was more ſeaſonable, that to prevent drunkenneſs, appointed them to mix water with their wine, that the mad god might be allay'd with a tame ſober one; and that is the caution that I told you of, that you abſtract the *Phariſees* works from his pride; and then borrow the *Publicans* humility from his works; that you come to the *Temple* of God with all the proviſion a *Phariſee* can boaſt of, and then lay it down all at the *Publicans* feet, and take up his *miſerere*, his ſighs, his dejection, his indignation at himſelf inſtead of it, then ſhall you be fit to approach to that *templum miſericordiæ* which *Gerſon* ſpeaks of, *ſine ſimulacro*, &c. that had not a picture or image of a Saint in it, no manner of oſtentation or ſhew of works, *non ſacrificiis ſed gemitibus*, &c. not to be viſited with ſacrifices but ſighs, not to be filled with triumphant ἐπινίκια, ſongs of rejoycing and victories, but with the calm and yet raviſhing *Rhetorick* of the *Publican*, θεὸς ἱλάσθητί μοι ἁμαρτωλῷ, *Lord be merciful to me a ſinner.* Even ſo, O Lord, deal thou with us, according to thy mercies, viſit us with thy ſalvation, draw us with thy mercies, and enlighten us with thy ſpirit, thy humbling ſpirit to ſeaſon us with a ſenſe of our ſins and unworthineſs; thy ſanctifying ſpirit to fill us here with all holy ſincere requiſite graces; and in the ſpirit of thy power to accompliſh us hereafter with that immarceſſible crown of glory.

Arrian. in Epict.

Mor. l. 1. p. 26.

Now to him, &c.

SERMON IX.

MATT. III. 3.

Prepare ye the way of the Lord.

THAT our *Preface* may afford ſome light to our proceeding, that it may *prepare the way* and ſtand us in ſtead hereafter in our diſcourſe of preparation, we will imploy it to obſerve that natural *progreſs* and method of all things, which conſiſts in ſteps and degrees: travelling on by thoſe ‖ *gifts* which nature hath ſet them from one ſtage to another, from a lower degree of perfection to an higher, built upon this ground of nature, that the *firſt things* are always *leaſt perfect*, yet abſolutely *neceſſary* to the perfection of the laſt: and in ſumm, ſo much the more neceſſary, by how much leſs perfect. Thus is the *foundation* more neceſſary to an *houſe*, than the *walls*, and the firſt *ſtone* than the whole *foundation*, becauſe the walls are neceſſary only to the ſetting on of the roof, not to the laying of the foundation; the foundation neceſſary both to the walls and roof, but not to the firſt ſtone; becauſe that may be laid without the whole foundation: but the firſt ſtone neceſſary to all the reſt, and therefore of greateſt and moſt abſolute neceſſity. The courſe of nature is delineated and expreſs'd to us by the like proceedings and method of *Arts* and *Sciences*. So thoſe general *principles* that are moſt familiar to us, are the pooreſt and yet moſt neceſſary rudiments required to any deeper ſpeculation: the firſt ſtage of the *underſtanding* in its peregrination or travel into thoſe foreign parts of more hidden knowledg, is uſually very ſhort; and 'tis moſt requiſite it ſhould be ſo; for beginning at *home* with ſome κοιναὶ ἔννοιαι, and taking its riſe at its own threſhold, thereby it advances the *length*, and ſecures the *ſucceſs* of the future *voyage*. Thus in *Politicks* hath the body of *Laws* from ſome thin beginnings under *Lycurgus*, *Solon*, *Phaleas*, and the like, by daily acceſſions and farther growth at laſt increaſed into a fair bulk; every age perfecting ſomewhat, and by that degree of perfection, making the matter capable of a farther; ſo that the very *Politicks* themſelves, as well as each *Commonwealth*, have been obſerved to have their *infancy*, *youth*, and *manhood*, the laſt of which is the only perfect ſtate; which yet this body had never attain'd to, had it not been content to ſubmit it ſelf to the imperfection of the former. Thus alſo in *practical Philoſophy* there be ſome *præambula operationis*, ſome common precepts which muſt be inſtill'd into us, to work a conſiſtency in our tempers, firm enough for the undertaking and performing all moral tasks. One excellent one *Ariſtole* learnt from *Plato*, in the ſecond of the *Ethicks*, χαίρειν τὰ δ' λυπεῖσθαι οἷς δεῖ, a skill of ordering thoſe two paſſions aright, *joy* and *ſorrow*, an habit never to *rejoyce* or *grieve* but on juſt occaſion: which leſſon we muſt conn perfectly when we are young; and then with years an eaſie diſcipline will bring on vertue of its own accord. Laſtly, in the tranſcendent knowledge of *Metaphyſicks*, which *Ariſtotle* would fain call wiſdom; 'tis the Philoſophers labour, which they were very ſedulous in, to invent and ſet down rules to prepare us for that ſtudy: the beſt that *Ariſtotle* hath, is in the third of *Metaph.* to examine and inform our ſelves, περὶ ὧν ἀπορῆσαι δεῖ πρῶτον, *which things are chiefly worth doubting of*, and ſearching after: in which one thing if we would obſerve his counſel, if we would learn to doubt only of thoſe things which are worth our knowledge, we ſhould ſoon prove better Scholars than we are. *Jamblichus*, beyond all the reſt, moſt to the purpoſe preſcribes retiredneſs and contempt of the World, that ſo we might ταῖς διεξόδοις τῶν νῶν ζῆν, *even live and be nouriſhed by the excurſions of the mind towards God*; where indeed he ſpeaks more like a *Chriſtian* than a *Pythagorean*, as if he had learnt *Chriſt*, to deny himſelf and the world, and follow him, and intended to come to that pitch and ἀκμὴ which St. *Paul* ſpeaks of, *Gal.* ii. 20. *The life which I now live in the fleſh, I live by faith*, &c. But to conclude this *præcognoſcendum*, there be throughout all works of nature, and imitations of art, ſome imperfect grounds on which all perfection is built, ſome common expreſſions with which the underſtanding is firſt ſigned: ſome ground-colours without the laying on of which, no perfect effigies or pourtraicture can be drawn. Nay thus it is in ſome meaſure in *ſpiritual* matters alſo; we are *men* before we are *Chriſtians*: there is a natural life, and there is a ſpiritual life. And as in the *reſurrection*, 1 *Cor.* xv. 46. ſo alſo in the ſpiritual παλιγγενεσία of the ſoul, *firſt that which is natural, and after that which is ſpiritual*: and in the *ſpiritual* life there be alſo its *periods*, the *infancy*, the *youth*, and *virility* of the ſpirit; the firſt being moſt imperfect, yet moſt neceſſary, and preparing the way to the laſt perfection. To bring all home to the buſineſs in hand: thus did it not befit the *Saviour* of the World to come *abruptly* into it; to put on fleſh, as ſoon as fleſh had put on ſin: the buſineſs was to be done by degrees, and after it had been a long time in working, for the final production of it, the *fulneſs of time* was to be expected. The *Law* had its time of *pædagogy* to declare it ſelf, and to be obeyed as his *Uſher* for many years: and after all this, he

‖ *f.* gifts

Jambl. Protrept. p. 36, & 37.

he appears not in the World, till his *Baptist* hath proclaimed him; he makes not toward his Court till his *Harbinger* hath taken up the rooms. He comes not to inhabit either in the greater or lesser *Jewry*, the World, or Man's heart, till the *Præcursor* hath warn'd all to make ready for him, and this is the voice of the Præcursor his Sermon and the words of my Text, *Prepare ye the way of the Lord.*

Instead of dividing the words I shall unite them, and after I have construed them to you, contrive that into one body which would not conveniently be dismembred. Ἑτοιμάζειν signifies to *fit*, to *prepare*, to *make ready*. *Ye*] are all those to whom Christ should ever come. *The ways of the Lord*] are whatsoever is capable of receiving of Christ or his Gospel, peculiarly the hearts of the elect. The form of speech *imperative*, notes the whole *complexum* to be one single *duty* required of all the Baptists and my Auditors, *sub hac formâ*, that *every man's heart must be prepared for the receiving of Christ*, or punctually to imitate the order of the words in my Text, the preparation of the soul is required for Christ's birth in us. For there is in every elect vessel a spiritual παρθενωσις, or *mystical incarnation* of *Christ*, where the soul like *Mary* is first overshadowed by the Holy Ghost, then conceives, then carries in the womb, grows big, and at last falls into travail and brings forth Christ. My Text goes not thus far, to bring to the Birth, neither will I. My discourse shall be happy if it may be his Baptist, his πρόδρομος in your hearts, to prepare them for his birth, which I shall endeavour to do, first by handling *preparation* in *general*; 2. The preparation here specified of the *soul*; 3. In order to *Christs birth* in us.

And first of *preparation in general*: ἑτοιμάζετε, *prepare ye*, or *make ready*: the necessity of this performance to any undertaking, may appear by those several precedaneous methods in common life, which have nothing in themselves to ingratiate them unto us, but cost much toil and trouble, yet notwithstanding are submitted to. If the *Earth* would answer the Farmer's expectation without any *culture* or husbandry, he would never be so prodigal towards it. But seeing it hath proposed its fruitfulness under condition of our drudgery; we plow and harrow and manure and drain and weed it, or else we are sure to fare the worse at harvest. The variety of preparations in these low affairs, was by *Cato* and *Varro* and *Columella* accounted a pretty piece of *polite* necessary learning. And a *Christian*, if he will apply their rules to his spiritual *Georgicks*, the culture of his soul, shall be able to husband it the better; and by their directions, have a further insight into those *fallow-grounds* of *his* own *heart*, which the *Prophet* speaks of. 'Twere a great, and perhaps unnecessary journey, to trace over the whole *world* of *creatures*, to perfect this observation: almost every passage of nature will furnish you with an *example*. Hence is it, that they that had nothing but natural reason to instruct them, were assiduous in this practice, and never ventured on any solemn business, without as solemn endeavours to fit themselves for the work they took in hand; those *series* of preparations before the ancient *Athletica*, as *anointing*, and *bathing*, and *rubbing* and *dust*, 'twere fit enough for a Sermon to insist on, the exercise which they prepared for, being reputed sacred and parts of their solemnest worship; and the moral of them, would prove of good use to discipline, and to bring us up to those spiritual *Agones* mentioned in Scripture, as πάλη, *Eph.* iv. 14. πυγμὴ, 1 *Cor.* ix. 26. and in the same place, δρόμος ἐν σταδίῳ, and its preparative ὑποπιάσμὸς *Wrestling*, *cuffing*, and *running*, three of the *five Olympian games* adopted as it were into the Church, and spiritualiz'd by the *Apostle* for our imitation. But to pass by these and the like as less apposite for our discourse, what shall we think? Was it superstition, or rather mannerliness, that made the *Græcian Priests* so rub and wash and scour themselves, before they would meddle with a sacrifice? δεισιδαιμονία, it was, and that we construe *superstition*; but indeed it signifies an awe and reverence to the Deity they worship, and a fear and a care lest the unpreparedness of the Priest, should pollute their sacrifice; as 'tis much to be feared, that our holiest duties, for want of this care, are turn'd into sin; the vanities and faults of our very prayers, adding to the number of those guilts we pray against, and every *sacrifice* even of atonement it self needing some *expiation*. To look a while on the highest part, and as it were the Sacraments of their Religion, their *Eleusinia sacra*, resembling in one respect Christian *Baptism*, in another, *holy Orders*: What a multitude of rites and performances were required of every one, before his admission to them? For their μυστήρια being divided into two classes, the *less* or lower sort were *praludia* to the *greater*, or as the Scholiast on *Aristophanes* hath it more clearly to our purpose, προκάθαρσις καὶ προάγνευσις τῶν μεγάλων, *a præmundation* or *præsanctification* of them that sued to be admitted higher: as *Baptism*, *Confirmation*, and a Christian education in the Church, fits us for the participations of those *mysteries* which the other Sacraments present to us; so that it punctually notes that preparation we here talk of: for before they were admitted to those grand τελεταὶ and ἐποπτεῖαι, they were (saith *Suidas*) to spend a year or two in a lower form, undergo a shop of purgations, λύτρα, καθάρσεις, and many more; so that *Tertullian* could not without wonder and praise of their solemnities, observe *tot suspiria epoptarum, & multam in adytis divinitatem*. 'Twas no mean toyl nor ordinary merit, that was required to make them capable of these ἁγίαι τελεταὶ, as *Aristophanes* calls them. The ground of all the ceremony we may observe to be the *natural impurity* which the *Heathens* themselves acknowledge to be in every man: as may appear most distinctly by *Jamblichus*, though they knew not clearly at what door it came in at: sure they were they found it there, and therefore their own reason suggested them, that things of an excellent purity, of an inherent or at least an adherent sanctity, were not to be adventured on by an impure nature, ἀλλὰ μετὰ τινων καθαρμῶν, saith *Clement*, till it had by some laborious prescribed means, somewhat rid it self of its pollutions; and this the *Barbarian* did μόνῳ λούτρῳ, (saith he) thinking the bare washing of the outward parts sufficient: but the *Græcians*, whom learning had made more substantial in their Worship, required moreover an habituate temper of passions, *longam castimoniam & sedatam mentem*, that the inward calmness and serenity of the affections, might perform the promises of the outward purity. In summ, when they were thus qualified and had fulfill'd the *period*, or circle of their *purgation* required to their μύησις, they were at length admitted *intra adyta ad epoptica sacra*, where all the mysteries of their Theology were revealed to them. All which seems to

Hos. xii. 12.

Plut. p. 48.

Init. l. 31 Valen.

Plut. ibid.

Protrept.

me (as much as can be expected from their dim imperfect knowledge) to expreſs the ſtate of grace and ſaving knowledge in the world; and alſo the office of miniſtring in ſacred things, into which no man was thought fit to be received or initiated, but he which had undergone a prentiſhip of purgations; for although thoſe *Eleuſinia* of theirs, at a Chriſtian's examination, would prove nothing but *religious deluſions*, containing ſome prodigies of their mythical divinity; in ſumm, but grave ſpecious puppets and ſolemn ſerious nothing; yet hence it may appear, that the eye of *nature*, though cheated in the main, taking that for a ſacred *myſtery*, which was but a prodigious *vanity*, yet kept its ſelf conſtant in its ceremonies; would not dare or hope to approach abruptly to any thing which it could believe to be holy. Now ſhall we be more ſawcy in our devotions, and *inſolent* in our approaches to either the throne of Majeſty or grace of our *true God*, than they were to the unprofitable empty τελεταὶ, of their *falſe*? Shall we call the mannerlineſs of the Heathen up in judgment againſt the Chriſtian rudeneſs? 'Twill be an horrid exprobration at the day of Doom, when a neat, waſh't, reſpectful *Gentile* ſhall put a ſwiniſh, miry, negligent *Chriſtian* to ſhame; ſuch a one who never took ſo much care to trim himſelf to entertain the *bridegroom*, as the Heathen did to adore an empty *gaud*, a vain ridiculous bauble. Yet is not their *example* preſcribed you as an accompliſh't *pattern*, as the pitch to aim at and drive no higher; but rather as a τελετουργικὸν a ſarcaſm or *contumely* engrav'd in Marble, to upbraid you mightily if you have not gone ſo far. All that they practiſed was but ſuperficial and referring to the body, and therein, the waſhing of the out-ſides; yours muſt be inward, and of the ſoul: which is the next word in the doctrine, the ſpecification of it by the ſubject noted in the Text by τὴν ὁδὸν, *the way*, and expreſſed in the latter part of the ſubject of my propoſition, the *Preparation of the ſoul.*

This *Preparation* conſiſts in *removing* thoſe *burthens*, and wiping off thoſe blots of the *ſoul*, which any way deface or oppreſs it; in *ſcouring* off that *ruſt* and *filth* which it contracted in the Womb, and driving it back again as near integrity as may be. And this was the aim and buſineſs of the wiſeſt among the Ancients, who conceived it poſſible fully to repair what was loſt, becauſe the privation was not total: and finding ſome ſparks of the primitive flame ſtill warm within them, endeavour'd and hoped hard to enliven them. To this purpoſe a great company of them, ſaith St. *Auſtin*, puzled themſelves in a deſign of purging the ſoul *per ſuffragia, & conſecrationes theurgicas*, but all in vain, as *Porphyry* himſelf confeſſes; *No man*, ſaith he, *by this theurgick Magick could ever purge himſelf the nearer to God, or wipe his eyes clear enough for ſuch a viſion.* They indeed went more probably to work, which uſed no other magick or exorciſm to caſt out theſe Devils, to clear and purge the ſoul, but only their *reaſon*, which the Moraliſt ſet up and maintain'd againſt θυμὸς and ἐπιθυμία, the two ringleaders of ſenſuality. To this purpoſe did *Socrates*, the firſt and wiſeſt Moraliſt, furniſh and arm the reaſonable faculty with all helps and defenſations that Philoſophy could afford it, that it might be able to ſhake off and disburthen it ſelf of thoſe encumbrances which naturally weighed and preſſed it downward, *ut exoneratus animus naturali vigore in æterna ſe attolleret*: where if that be true which ſome obſerve of *Socrates*, that his profeſſing to know nothing, was becauſe all was taught him by his δαιμόνιον; I wonder not that by others his δαιμόνιον is called θεὸς, and conſecrated into a Deity: for certainly, never Devil bore ſo much charity to Mankind, and treachery to his own kingdom, as to inſtruct him in the cleanſing of his ſoul; whereby thoſe ſtrong holds of *Satan* are undermined, which cannot ſubſiſt but on a ſtiff and deep Clay foundation. From theſe beginnings of *Socrates*, the Moraliſts ever ſince have toil'd hard at this task, to get the ſoul ἐκ γενέσεως, as *Jambl.* phraſes it, out of that *corruption of its birth*, that impurity born with it, which the ſoul contracts by its converſation with the body, and from which, they ſay, only Philoſophy can purge it. For it is *Philoponus* his obſervation, that that Canon of the *Phyſicians*, *That the inclinations of the ſoul neceſſarily follow the temper of the body*, is by all men ſet down with that exception implied, unleſs the Man have ſtudied *Philoſophy*; for that ſtudy can reform the other, καὶ μὴ ἕπεσθαι ποιεῖν, *make the ſoul contemn the commands*, and arm it againſt the influences and poyſons and infections of the *body*. In ſumm, the main of *Philoſophy* was to this purpoſe, to take off the ſoul from thoſe corporeal dependances, and ſo in a manner reſtore it to its primitive ſelf; that is, to ſome of that divine perfection with which it was infuſed, for then is the ſoul to be beheld in its native ſhape, when 'tis ſtript of all its paſſions. At other times you do not ſee the ſoul, but ſome froth and weeds of it; as the gray part of the Sea, is not to be called Sea, ἀλλὰ τὰ φύκια ἃ περιέκλυσε, *ſome ſcurf and foam and weeds that lye on the top of it.* So then to this ſpiritualizing of the ſoul, and recovering it to the ſimplicity of its eſſence, their main precepts were to quell and ſuppreſs τὸν ἐν ψυχῇ δῆμον, as *Maximus Tyrius* ſpeaks, *that turbulent, pragmant common people of the ſoul*, all the irrational affections, and reduce it εἰς πολιτείαν, into a *Monarchy* or regal government, where reaſon might rule Lord and King. For whenſoever any lower affection is ſuffered to do any thing, there, ſaith *Philoponus*, *we do not work like men, but ſome other creatures.* Whoſoever ſuffers their lower nutritive faculties to act freely, δοῦλοι κατὰ δυνάμεις ἀναδενδράδες γίνονται, *theſe men are in danger to become trees*; that is, by theſe operations they differ nothing from meer plants. So thoſe that ſuffer their ſenſitive appetites, luſt and rage to exerciſe at freedom, are not to be reckoned men, but beaſts; τότε μόνον ἐσόμεθα ἄνθρωποι, &c. *then only will our actions argue us men, when our reaſon is at the forge.* This was the aim and buſineſs of *Philoſophy* to keep us from unmanning our ſelves, to reſtore *reaſon* to its ſcepter, to reſcue it from the tyranny of that moſt *atheiſtical uſurper*, as *Jambl.* calls the affections; and from hence, he which lived according to thoſe precepts of Philoſophy, was ſaid both by them and *Clement*, and the Fathers, κατὰ νοῦν, and in *Auſtin*, *Secundum intellectum vivere*, to live according to the guidance of the reaſonable ſoul. Which whoſoever did, ſaith *Plotinus*, though by it in reſpect of divinity he was not perfect, yet at laſt ſhould be ſure to find a gracious providence, firſt to perfect, then to crown his natural moderate well tempered endeavour, as *Auſtin* cites it out of him, *L.* 10. *de civit. Dei.* This whole *courſe* and proceedings and aſſent of the *ſoul*, through theſe Philoſophical *preparations*, to ſpiritual perfection, is ſummarily and clearly ſet down for us in *Photius* out of *Iſidorus*, Philoſophically obſerved to conſiſt in three ſteps; τὰ μὲν πρῶτα, &c. The *firſt* buſineſs of the ſoul

Ariſt. 2. *Phy.* c. 23.

ſoul is to call in thoſe parts of it which were ingaged in any foreign fleſhly imployment, and retire and collect it ſelf unto it ſelf: and then *ſecondly*, it learns to quit it ſelf, to put off the whole natural man, ἴδια ἤθη, *its own faſhions* and conceits; all the notions, all the pride of humane reaſon, and ſet it ſelf on thoſe things which are neareſt kin to the ſoul, that is ſpiritual affairs: and then *thirdly*, ἐνθουσιᾷ καὶ παραλλάττει, it falls into *holy enthuſiaſms and ſpiritual elevations*, which it continues, till it be changed and led into the calm and ſerenity above the ſtate of man, agreeable to the tranquillity and peace which the Gods injoy. And could the *Philoſophers* be their own *Scholars*, could they exhibit that felicity which they deſcribe and phanſie, they might glory in their morality, and indeed be ſaid to have prepared and purged the ſoul for the receit of the moſt pure and ſpiritual gueſt. But certainly their ſpeculation out-ran their practice; and their very *morality* was but *Theorical*, to be read in their books and wiſhes, far more legible, than in their lives and their injoyments. Yet ſome degrees alſo of purity, or at leaſt a leſs meaſure of impurity they attained to, only upon the expectation and deſire of happineſs propoſed to them upon condition of performance of moral precepts; for all things being indifferently moved to the obtaining of their *ſummum bonum*; all, I ſay, not only rational agents, ἀλλὰ καὶ φύσει κινούμενα ἀλόγως, as *Andronicus* ſaith on the *Ethicks*, *which have nothing but nature to incite them to it*; the natural man may, upon a ſight and liking of an happineſs propoſed on ſevere conditions, call himſelf into ſome degrees of moral temper, as beſt ſuiting to the performance of the means, and obtaining of the end he looks for; and by this temper be ſaid to be morally better than another, who hath not taken this courſe to ſubdue his paſſions. And this was evident enough among the *Philoſophers*, who were as far beyond the ordinary ſort, in ſeverity of converſation, as depth of learning; and read them as profitable precepts in the example of their lives, as ever the Schools breathed forth in their Lectures. Their profeſſion was incompatible with many vices, and would not ſuffer them to be ſo rich in variety of ſins as the vulgar: and then whatſoever they thus did, an unregenerate *Chriſtian* may ſurely perform in a far higher meaſure, as having more choice of ordinary reſtrainment from ſin, than ever had any heathen; for it will be much to our purpoſe to take notice of thoſe ordinary *reſtraints* by which unregenerate men may be, and are curbed, and kept back from ſinning; and theſe, ſaith *Auſtin*, God affords to the very reprobates, *Non continens in ira ſuas miſericordias*. Much to this ſame purpoſe hath holy *Maximus* in thoſe admirable Sections, περὶ ἀγάπης, where moſt of the reſtraints he ſpeaks of, are competible to the unregenerate, φόβος ἀνθρώπων, &c. 1. *Fear of men.* 2. *Denunciation of judgments from Heaven.* 3. *Temperance and moral vertues*: nay ſometimes other moral vices, as κενοδοξία, *vain glory* or oſtentation of integrity. 4. *Natural impreſſions* to do to others as we would be done to. 5. *Clearneſs of judgment* in diſcerning good from evil. 6. *An expectation of a reward* for any thing well done. Laſtly, ſome *gripes* and twinges of the *conſcience*: to all, add a tender diſpoſition, a good Chriſtian *education*, common cuſtom of the Country where one lives, where ſome vices are out of faſhion: nay at laſt, the *word* of God daily *preached*; not a love, but ſervile fear of it. Theſe I ſay, and the like may outwardly reſtrain unregenerate men from riots; may curb and keep them in, and conſequently preſerve the ſoul from that weight of the multitude of ſins which preſs down other men to a deſperation of mercy. Thus is one *unregenerate* man leſs ingaged in ſin than another, and conſequently his ſoul *leſs polluted*; and ſo in all likelihood, more *capable* of the ordinary means of *ſalvation*, than the more ſtubborn habituate ſinner; when every averſion, every commiſſion of every ſin doth more harden againſt grace, more alien and ſet at a greater diſtance from Heaven: and this briefly we call a *moral preparation* of the ſoul; and a purging of it, though not abſolutely from ſin, yet from ſome meaſure of reigning ſin, and diſpoſing of it to a ſpiritual eſtate: and this is no more than I learn from *Bradwardine* in his 16. *de cauſa Dei. ch.* 37. A ſervile fear, a ſight of ſome inconvenience, and moral habit of vertue, and the like, *Multum retrahunt à peccato, inclinant ad opera bona, & ſic ad charitatem, & gratiam, & opera verè grata præparant & diſponunt.* And ſo I come to my laſt part, to ſhew of what *uſe* this preparation of the ſoul is, in order to Chriſts birth in us, *the ways of the Lord.*

I take no great joy in preſenting *controverſies* to your ears out of this place; yet ſeeing I am already fallen upon a piece of one, I muſt now go through it; and to quit it as ſoon as I can, preſent the whole buſineſs unto you in ſome few *propoſitions*, of which ſome I ſhall only recite as conceiving them evident enough by their own light; the reſt I ſhall a little inſiſt on, and then apply and drive home the profit of all to your affections. And in this pardon me, for certainly I ſhould never have medled with it, had not I reſolved it a Theory that moſt nearly concerned your practice, and a ſpeculation that would inſtruct your wills as well as your underſtandings. The propoſitions which contain the ſumm of the buſineſs are theſe.

1. *No preparation* in the world *can deſerve* or challenge *Gods ſanctifying grace*: the ſpirit *bloweth where it liſteth*, and cannot by any thing in us be predetermin'd to its object or its work.

2. *The Spirit is of power to work the* ‖ *converſation of any the greateſt ſinner*: at one minute to ſtrike the moſt obdurate heart and ſoften it, and out of the unnatural womb of *ſtones*, infinitely more unfruitful than barrenneſs and age had made the womb of *Sarah*, *to raiſe up children unto Abraham.* According to the ὑπόθεσις of *Ariſtotle*, νόσους ὑγιάζει πολλάκις ὅταν πολὺ ἔχῃ τις, *diſeaſes are ſometimes cur'd, when the patient is at the extremity or height of danger*, in an ecſtaſie and almoſt quite gone. ‖ converſion *Sect.* 1. *pro.* 1.

3. *'Tis an ill Conſequence, that becauſe God can* and ſometimes doth call unprepared ſinners, therefore 'tis probable *he will deal ſo with thee* in particular, or with unprepared men in general. God doth not work in converſion as a phyſical agent, to the extent of his power, but according to the ſweet diſpoſition and counſel of his Will.

4. In unprepared hearts there be many profeſt enemies to grace, ill diſpoſitions, ambition, Atheiſm, pride of ſpirit, and (in chief) an habit in a voluptuous ſetled courſe of ſinning, an indefatigable reſolute walking after their own luſts. And therefore *there is very little hope that Chriſt will ever vouchſafe to be born in* ſuch *polluted hardned ſouls.* For 'tis *Baſil*'s obſervation, that that ſpeech

of

of the fools heart, *there is no God*, was the cauſe that the Gentiles were given over to a reprobate ſenſe, and fell headlong εἰς πάσα βδελύγματα, *into all manner of abominations.* Hence it is, that *Jobius* in *Photius*, obſerves that in Scripture ſome are called *Dogs*, *Mat.* xv. 26. ſome *unworthy* to receive the *myſteries of the Kingdom* of Heaven, *Mat.* xiii. 11. that ſome *hated the light* and came not to it, *John* iii. 20. as if all thoſe had taken a courſe to make themſelves uncapable of mercy, and by a perfect hoſtility frighted Chriſt out of their coaſts. In the liberal diſpenſation of miracles in the Goſpel you would wonder to ſee Chriſt a niggard in his own Country; yet ſo, in reſpect of other places, he was, and *did not many miracles there, becauſe of their unbelief*, *Mat.* xiii. 58. not that their incredulity had manacled him, had ſhortned his hand, or ſtraitned his power; but that miracles, which when they met with a paſſive willingneſs, a contentedneſs in the patient to receive and believe them, were then the ordinary inſtruments of faith and converſion, would have been but caſt away upon obdurate hearts: ſo that for Chriſt to have numbred miracles among his unbelieving Country men no way prepared to receive them, had been an injurious liberality, and added only to their unexcuſableneſs; which contradicts not the Axiom of St. *Paul*, 1 *Cor.* xiv. 22. *That ſome ſigns are* only *for unbelievers*: for even thoſe unbelievers muſt have within them τὸ ἐπιτήδειον & ὑπακοῆς, *a proneneſs* or readineſs *to receive them with belief*, καὶ εἰσοικίζεσθαι, &c. in *Jobius*, to *open to the ſpirit knocking* by thoſe miracles, and improve them to their beſt profit.

5. Though *God* needs not, yet he *requires moral preparation* of us, as an ordinary means to make us more capable of grace: for although according to Saint *Auſtin*, *Ne ipſâ quidem juſtitiâ noſtrâ indiget Deus*: yet according to *Salvian's* limitation, *Eget juxta præceptionem ſuam, licet non juxta potentiam; eget ſecundum legem ſuam, non eget ſecundum Majeſtatem.* We are to think that God hath uſe of any thing which he commands, and therefore muſt perform whatever he requires, and not dare to be confident of the end, without the obſervation of the means preſcribed. 'Tis too much boldneſs, if not preſumption, to leave all to his omnipotent working, when he hath preſcribed us means to do ſomewhat our ſelves.

Vid. Wiſd. 3. 14. 6. *Integrity and Honeſty of heart*, a ſober moral life, and chiefly humility and tenderneſs of ſpirit; in ſumm, whatever degree of Innocence, either ſtudy, or fear, or love, or natural diſpoſition can work in us, ſome or all of which may in ſome meaſure be found in ſome men not yet regenerate, *are good preparations for Chriſts birth* in us: ſo ſaith *Clement* of Philoſophy that it doth προπαρασκευάζειν, &c. *make ready* and prepare *the way againſt Chriſts coming*, συνεργῶν, *cooperate* with other helps that God hath given us; all with this caution, that it doth only *prepare*, not perfect; facilitate the purſuit of wiſdom to us, ἃ μήπω ἀθηρᾶτα ὄντας διὰ αὐτῆς, *which God may beſtow on us without this means.* To this purpoſe hath *Baſil* a notable Homily, to exhort Scholars to the ſtudy of Foreign, humane, eſpecially *Gracian* Learning, and to this end ſaith he, *that we prepare our ſelves*, εἰς τὰ ἄνω, *to the Heavenly ſpiritual Philoſophy.* In the like kind the *Fathers* preſcribe good works of *Charity*, obſerving out of the xix. of St. *Matthew*, that the diſtribution of all their ſubſtance to the poor, was a *præludium* in the Primitive believers to the following of Chriſt, *Prius vendant omnia quàm ſequantur*: from whence he calls Alms-deeds, *exordia quaſi & incunabula converſionis noſtræ.* The like may be ſaid, though not in the ſame degree of all other courſes, *quibus carnalium ſarcinarum impedimenta projicimus*: for if theſe forementioned preparations be meer works of *nature* in us, as ſome would have them, then do they naturally *incline the ſubject* for the receiving of grace when it comes, and by fitting, as it were, and organizing the ſubject, facilitate its entrance; or if they be works of Gods reſtraining preventing *grace*, as 'tis moſt orthodoxly agreed on, then are they good *harbingers* for the ſanctifying ſpirit; good comfortable ſymptoms, that God will perfect and crown the work which he hath begun in us.

7. *Gods ordinary courſe, as far* as by events we can judge of it, *is to call and ſave ſuch as are thus prepared.* Thus to inſtance in a few of the firſt and chiefeſt. 'Twas appointed by God that ſhe only ſhould be vouchſafed the bleſſed office of dignity, of being the θεοτόκος *Chriſt's Mother*, who was πάσαις πάσαις ἀρεταῖς ὑπερανέλθουσα, ſaith he in *Photius*, *fuller of vertues than any elſe of her ſex could brag off.* In like manner, that the reſt of the family, *Chriſts Father* and Brethren, in account on earth, ſhould be ſuch whoſe vertues had beſtowed a more eminent opinion, though not place upon them amongſt men: ſo was *Joſeph* and his Sons δικαιοσύνῃ διαλάμποντες, *famous for very juſt men*, *James* the brother of the Lord ἐκ κοιλίας ἁγίου, *holy from the womb* (as *Euſebius* cites it) called by the *Jews* ὠβλίας, ſaith he, out of *Hegeſippus*, which he interprets περιοχὴ τοῦ λαοῦ, ἡ δικαιοσύνη, *the ſtay of the people and juſtice it ſelf.* In brief, if a *Cornelius* be to be called from Gentiliſm to Chriſtianity, ye ſhall find him in the beginning of his character, *Acts* x. 1. *to be a devout man, and one that feared God with all his houſe*, gave much Alms to the people, and prayed to God alway: one cut out as it were εἰς ἀπαρχὴν ἐθνῶν, *to be the firſt-fruit of the Gentiles.* Now though none of theſe vertues can be imputed to nature in the ſubſtance of them, but acknowledge a more ſupernatural ſpiritual agent in them, yet are they to be reckoned as preparations to Chriſts birth in them, becauſe they did precede it: for ſo in reſpect of his real Incarnation in the world, the type of his ſpiritual in the ſoul, *Mary* was a vertuous pure virgin, before the Holy Ghoſt overſhadowed her, *Joſeph* a *juſt man*, before the Holy Ghoſt appeared to him, *Mat.* i. 19. *James* holy from the womb, and *Cornelius* capable of all that commendation for Devotion and Alms-deeds, *Acts* x. 1. before either Chriſt was preach't to him in the 37. or the Holy Ghoſt fell on him, in the 44. verſe.

8. *The Converſion of unprepared* hardned blaſphemous *ſinners*, is to be accounted as a *moſt rare and extraordinary work*, of Gods power and mercy, not an every days work, like to be beſtowed on every habituate ſinner: and therefore 'tis commonly accompanied with ſome evident note of difference, to point it out for a miracle. Thus was *Paul* called from *the chief of ſinners*, 1 *Tim.* i. 15. to the chief of Saints; but with this mark, that *Chriſt Jeſus might ſhew forth all long-ſuffering*, &c. which was in him firſt, and perhaps laſt in that degree: that others in his pitch of blaſphemies, might not preſume of the like miracle of mercy. And indeed, he that is thus called, muſt expect what *Paul* found, a mighty tempeſt throughout him, three days at leaſt without ſight or nouriſhment,

ment, if not a παράλυσις or λειποψυχία a *ſwoon*, *a kind of ecſtacy* of the whole man, at this tumultuary driving out of this high, rank, inſolent, habituate body of ſin. 'Tis obſerved, that when the news of Chriſts birth was brought by the *wiſe men*, the City was ſtraight in an uproar; *Herod was much troubled, and all Jeruſalem with him*, *Mat.* ii. 3. for it ſeems, they expected no ſuch matter; and therefore ſo ſtrange and ſudden news produced nothing but aſtoniſhment and tumult: whilſt *Simeon*, *who waited for the conſolation of Iſrael*, makes no ſuch ſtrange buſineſs of it; takes him preſently into his embraces, and familiarly hugs him in his arms, having been before acquainted with him by his Faith. Thus will it, at Chriſts ſpiritual ἐνεδρώσει, be in an unprepared heart; his reigning *Herod*-ſins, and all the *Jeruſalem* and *Democracy of affections*, a ſtrange tumult of repining old habituate paſſions, will ſtruggle fiercely, and ſhake the whole houſe before they leave it. If a ſtrong man be to be diſpoſſeſſed of houſe or abode, without warning, a hundred to one he will do ſome miſchief at his departure, and draw at leaſt ſome Pillar after him: when as a prepared *Simeon*'s ſoul lays hold as ſoon as he hears of him, is already organiz'd, as it were, for the purpoſe, holds out the arms and boſom of faith, and at the firſt minute of his appearance takes him into his ſpiritual embraces. This very preparation either had denied the ſtrong man entrance, or elſe binds his hands, manacles that blind *Sampſon*, and turns him out in peace, and then the ſpirit enters into that ſoul (which it ſelf or its harbingers have prepared) in a ſoft ſtill wind, in a ſtill voice, and the ſoul ſhall feel its gale, ſhall hear its whiſpering, and ſhall ſcarce diſcern, perhaps not at all obſerve the moment of its entrance.

Laſtly, by way of *Corollary* to all that hath been ſaid, *though God can, and ſometimes doth, call blaſphemous ſinners*; though nothing in us can facilitate Gods action to him, though none of our performances or his lower works in us, can merit or challenge his ſanctifying grace; though in brief, all that we can do, is in ſome reſpect enmity to grace; yet certainly *there is far more hope of the juſt careful moral man*, which hath uſed all thoſe reſtraints which are given him, that he ſhall be called and ſaved: of ſuch a one we are to judge far more comfortably, and expect more confidently, than of another more habituate ſinner, negligent of the commands of either God or nature. And this I conceive I have in ſome meaſure proved through each part of the former diſcourſe, and ſo I ſhould diſmiſs it, and come to application, but that I am ſtayed and thwarted by a contrary propoſition maintained by a ſort of our popular Preachers, with more violence than diſcretion, which I conceive to be of dangerous conſequence, and therefore worth opening to you. In ſetting down the pitch that an unregenerate man may attain to, and yet be damned, ſome of our preaching writers are wont duly to conclude with this peremptory Doctrine, *That of a meer moral man, though never ſo ſevere a cenſor of his own ways*, never ſo rigid an exactor of all the precepts of nature and morality in himſelf; yet of this man *there is leſs hope*, either that he ſhall be converted or ſaved, *than the moſt debauched ruffian under Heaven.* The charity and purity of this Doctrine you ſhall judge of, if you will accompany me a while, and firſt *obſerve*, that they go ſo far with the meer moral man, and drive him ſo high, that at his depreſſion again, many a regenerate man falls with him under that title; and in iſſue, I fear, all will prove meer moraliſts in their doom, which do fall ſhort of that degree of zeal, which their either faction or violent heats pretend to; and ſo as *Tertullian* objects to the Heathen, expoſtulating with them why they did not deifie *Themiſtocles* and *Cato*, as well as *Jove* and *Hercules*, *Quot potiores viros apud inferos reliquiſtis?* they leave many an honeſter man in Hell, than ſome of thoſe whom their favour or Faction hath beſainted.

Secondly, *obſerve* to what end or uſe this Doctrine may ſerve, but as an allay to civil honeſty in a Commonwealth, and fair, juſt dealing, which forſooth, of late is grown ſo luxuriant, the world is like to languiſh and ſink, 'tis ſo overburthened with it; and on the other ſide, an incouragement to the ſinner in his courſe, an ingagement in the purſuit of vice to the height and ἀκμὴ, as the pitch and cue which God expects and waits for, as they conclude on theſe grounds, becauſe he lookt upon *Peter* not till the third denial; and then called *Paul*, when he was moſt mad againſt the Chriſtians: as if the neareſt way to Heaven were by Hell-gates, and Devils moſt likely to become Saints; as if there were merit in abominations, and none in the right way to Chriſtianity, but whom Atheiſm would be aſhamed of; as if, becauſe the natural man underſtands not, *&c.* all reliques of natural purity were ſolemnly and *pro formâ* to be abandoned, to make us capable of ſpiritual. 'Tis confeſſed, that ſome have been and are thus Converted, and by an ecſtaſie of the ſpirit, ſnatched and caught like firebrands out of the fire; and though ſome muſt needs find their ſpiritual joys infinitely increaſed, ἐκ παραλλήλου, by that gall of bitterneſs, from which they were delivered, and are therefore more abundantly ingaged to God, as being not the objects only, but the miracle of his mercy: but yet for all this, ſhall one or two variations from the ordinary courſe, from the ὡς ἐπὶ τὸ πολὺ, be turned into a *ruled caſe?* ſhall the rarer examples of *Mary Magdalen*, or a *Saul*, preſcribe and ſet up? ſhall we ſin to the purpoſe, as if we meant to threaten God, that 'twere his beſt and ſafeſt courſe to call us? *ſhall we abound* in rebellions, that *grace may ſuperabound?* God pardon and forbid.

Thirdly, *conſider* the reaſon of their propoſition, and you ſhall judge of the truth of it, and beſide their own phancies and reſolution to maintain them, they have none but this, *The meer moral man truſts in his own righteouſneſs*, and this confidence in the arm of fleſh, is the greateſt enemy to ſanctifying grace, which works by ſpiritual humility. To which we anſwer diſtinctly, that the foreſaid pride, truſt or confidence, is neither effect nor neceſſary adjunct of morality; but an abſolute defection from the rules thereof; and therefore whatſoever proceeds either as an effect, or conſequent from pride or confidence, cannot yet be imputed to morality at all, or to the moral men *per ſe*, no more than the Thundring or Lightning is to be imputed to my walking, becauſe it thunders whilſt I walk; or preaching to my ſtanding ſtill, becauſe whilſt I ſtand ſtill I preach; ὃ γὰρ διὰ τὸ βαδίζειν ὑστερεῖν, ἀλλὰ συνίζησιν τοῦτο, ſaith *Ariſtotle* in the firſt *Poſt. c.* 4. *It doth not lighten becauſe I walk, but that is an accident proceeding from ſome other cauſe.* To ſtrive againſt the motions of the ſpirit, and ſo to render Converſion more difficult, is an effect perhaps of pride or truſt, but yet is

not

not to be imputed to morality, though the moral man be proud or ſelf-truſting, becauſe this pride or ſelf-truſting is not an effect, but an accident of morality; and therefore their judgment ſhould be able to diſtinguiſh, and direct their zeal againſt the accidental vice, not the eſſential innocent vertue, againſt pride, not morality. Beſides, this pride is alſo as incident to him who is morally evil; nay, either ſuppoſes or makes its ſubject ſo, being formerly a breach of morality. For that σωφροσύνη belonging to the underſtanding, which is, *not to think more highly* on ones own worth *than he ought*, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, *Rom.* xii. 3. Do we not find it commended and dilated on by *Ariſtotle* 4. *Eth.* 3. μειζόνων ἢ ἄξιος, &c. *not to overprize his own worth*, or to expect an higher reward than it in proportion deſerves? So that he that truſts in his morality for Heaven, doth *eo nomine* offend againſt morality, according to that of *Salvian*, *Hoc ipſum genus maximæ injuſtitiæ eſt, ſi quis ſe juſtum præſumat*; and indeed *Ariſtotle* and *Seneca* could ſay as much: and ſo then the accuſation is unjuſt and contumelious; for to a moral man if he be truly ſo, this pride or confidence is incompatible: for do we not find that treble *humility*, ταπεινοφροσύνη of the *heart*, πραότης of the *tongue*, μακροθυμία of the *actions*, *Epheſ.* iv. 2. handled alſo and preſcribed by the *Philoſophers?* In ſumm, that which in all moral precepts comes neareſt pride or high-mindedneſs, is that μεγαλοψυχία, *Eth.* 4. 3. part of which is *ſetting value on ones ſelf*. But if you obſerve, this goes no farther than τὰ ἔξω ἀγαθὰ, *honour or worldly pomp*: as for the immortal bleſſedneſs of the ſoul, 'twas a thing infinitely above the pitch of their hope or confidence: the moſt perfect among them never pretended any *jus meriti* to it, and if they did, they had by ſo much the leſs hopes to attain to it. Now if it be ſuppoſed, as I fear is too true, that our moral men fall far ſhort of the antient *Philoſophers*, if they be now adays confident and truſt in their works for ſalvation, then they do not make good their name; they are only ſo ὁμωνύμως and καταχρησικῶς, *abuſively* and *notionally*. And yet even theſe equivocal moral men ſeem to me in as good, if not better caſe, than the other term of compariſon, the careleſs negligent debauch't men. For upon their grounds, is it not as eaſie for the Converting ſpirit to enter and ſubdue one *Lucifer*, one proud Devil in the heart, otherwiſe pretty well qualified, as to deal with a whole *Legion* of blaſphemous, violent, riotous, railing, ignorant Devils?

I have done all with the confutation of this looſe groundleſs opinion, which if 'twere true, would yet prove of dangerous conſequence to be Preached, in abating and turning our edge, which is of it ſelf blunt and dull enough toward goodneſs: nay, certainly it hath proved ſcandalous to thoſe without; as may appear by that boaſt and exultancy of *Campian* in his Eighth Reaſon, where he upbraids us Engliſh-men of our abominable *Lutheran*, licentious *Doctrine*, (as he calls it) *Quanto ſceleratior es, tanto vicinior gratiæ*: and therefore I do not repent that I have been ſomewhat large in the refuting of it; as alſo, becauſe it doth much import to the clearing of my diſcourſe: for if the meer moral men be fartheſt from Heaven, then have I all this while buſied my ſelf, and tormented you with an unprofitable, nay, injurious preparation; whereas I ſhould have preſcribed you a ſhorter eaſier call, by being extreamly ſinful, according to theſe two Aphoriſms of *Hippocrates*, ἀεὶ ὑπ' ἄκρου, &c. *the ſtrongeſt bodies are in greateſt danger*, and εἰς τὰ ἴσχαλα, the ἀκμὴ and *height of a diſeaſe is the fitteſt opportunity for a miraculous cure.*

But beloved, let us more conſiderately bethink our ſelves, let us ſtudy and learn and walk a more ſecure probable way to Heaven; and for thoſe of us which are yet *unregenerate*, though we obtained no grace of God, but that of *nature* and *reaſon*, and our *Chriſtianity* to govern us, yet let us not contemn thoſe ordinary reſtraints which theſe will afford us: let us attend in patience, ſobriety, and humility, and prayers, the good time and leiſures of the ſpirit; let us not make our reaſonable ſoul, our profeſſion of men, of Chriſtians, aſhamed of us; let not the heathen and beaſts have cauſe to bluſh at us; let us remain men, till it may pleaſe him to call us into Saints; leſt being plunged in habitual confident ſinning, that Hell and Tophet on Earth, the very omnipotent mercy of God be in a manner foiled to hale us out again: let us improve, rack, and ſtretch our natural abilities to the higheſt; that although, according to our *thirteenth Article*, *we cannnot pleaſe God*, yet we may not mightily provoke him. Let every man be in ſome proportion to his gifts, *Chriſts Baptiſt* and forerunner, and harbinger *in himſelf*, that whenſoever he ſhall appear or knock, he may enter, lodge and dwell without reſiſtance. Laſtly, after all thy preparations, be not ſecure; if the Bridegroom will not vouchſafe to reſt with you, all your proviſion is in vain; all the morality and learning, and gifts, and common graces, unleſs Chriſt at laſt be born in us, are but *embryo*'s, nay abortives, rude, imperfect, horrid, νήπιοι καὶ εἰσὶν οἱ φιλόσοφοι, *that Philoſopher dies in his nonage in whom Chriſt was never born:* the higheſt reach of years and learning is but infancy without the virility and manhood of the ſpirit, by which we are made perfect men in Chriſt Jeſus. Wherefore above all things in the world, let us labour for this perfection; let us melt and diſſolve every faculty and ſpirit about us in purſuit of it, and at laſt ſeal, and bleſs, and crown our endeavours with our Prayers; and with all the Rhetorick, and means, and humility, and violence of our ſouls, importune and lay hold on the ſanctifying ſpirit, and never leave till he hath bleſſed and breathed on us. O thou mighty, controuling, holy, hallowing Ghoſt, be pleaſed with thine effectual working to ſuppreſs in us all reſiſtance of the pride of nature, and prepare us for thy Kingdom of Grace here, and Glory hereafter.

Now to him which hath elected us, hath Created and Redeemed us, &c.

SERMON

XXXI

SERMONS

PREACHED

On Several Occaſions

BY THE

REVEREND and LEARNED

Henry Hammond, D.D.

How ſhall they hear, without a Preacher? And how ſhall they Preach, except they be ſent? Rom. x. 14, 15.

Go ye into all the World, and preach the Goſpel to every creature. St. Mark xvi. 15.

LONDON,

Printed for RICHARD ROYSTON, Bookſeller to the KING's moſt Sacred MAJESTY; and *Richard Davis*, Bookſeller in OXFORD. MDCLXXXIV.

XXXI.

SERMONS

PREACHED

On Several Occasions.

BY THE

REVEREND *Mr* HARRIS

Henry Hammond, D.D.

LONDON.

Printed for R. Royston, Bookseller to the most Sacred Majesty, and Richard Davis, Bookseller in Oxford. MDCLXXXIV.

SERMON X.

JOHN VII. 48.

Have any of the Phariſees believed on him?

IT is obſervable from *Hiſtory* with what difficulty *Religion* attempts to propagate, and eſtabliſh it ſelf with *the many*: what Countenance and encouragement it hath required from thoſe things which are moſt ſpecious, and pompous in the World: how it hath been fain to keep its dependencies and correſpondencies, and ſubmit to the poor condition of ſuſtaining it ſelf by thoſe beggarly helps which the *World* and the *fleſh* will afford it. Two main Pillars which it relies on, are *Power* and *Learning*, the Camp and the Schools, or in a word, *authority* of great ones, and *countenance* of Scholars; the one to force and extort obedience, the other to inſinuate belief and aſſent; the firſt to raviſh, the ſecond to perſwade. One inſtance for all: if we would plant *Chriſtianity* in *Turky*, we muſt firſt invade and conquer them, and then convince them of their follies: which about an hundred years ago *Cleonard* propoſed to moſt Courts of Chriſtendom, (and to that end himſelf ſtudied *Arabick*) that Princes would join their ſtrength, and Scholars their Brains, and all ſurprize them in their own land and language, at once beſiege the *Turk* and his *Alcoran*, put him to the Sword, and his Religion to the touchſtone; command him to Chriſtianity with an high hand, and then to ſhew him the reaſonableneſs of our commands. Thus alſo may we complain, but not wonder, that the *Reformation* gets ground ſo ſlow in Chriſtendom, becauſe the Forces and potent Abettors of the *Papacy*, ſecure them from being led captive to Chriſt; as long as the *Pope* is riveted ſo faſt in his Chair, and as long as the Rulers take part with him, there ſhall be no doubt of the truth of their Religion; unleſs it pleaſe God to back our arguments with ſteel, and to raiſe up *Kings* and *Emperours* to be our Champions, we may queſtion, but never confute his *ſupremacy*. Let us come with all the power and Rhetorick of *Paul* and *Barnabas*, all the demonſtrations of reaſon and ſpirit, yet as long as they have ſuch Topicks againſt us, as the authority of the *Rulers* and *Phariſees*, we may diſpute out our hearts, and preach out our Lungs, and gain no *Proſelytes*: all that we ſhall get, is but a ſcoffe and a Curſe, a Sarcaſm and an Anathema, in the words next after my Text, *This people which know not the law, are curſed*, there is no heed to be taken to ſuch poor contemptible Fellows. Ver. 49. To bring all home to the buſineſs of the Text, Let Chriſt come with all the enforcement, and violence and conviction of his Spirit, ſublimity of his Speech and Miracles, all the power of Rhetorick, and Rhetorick of his power, ſo that all that ſee or hear, bear witneſs that never man ſpake as this man, yet all this ſhall be accounted but a deluſion, but an inchantment of ſome ſeduced Wretches, unleſs the great men, or deep Scholars will be pleaſed to Countenance them. And 'tis much to be feared, they are otherwiſe poſſeſſed, and rather than this ſhall not be followed, *Chriſt* ſhall be left alone; rather than they ſhall ſpeak in vain, the *Word* it ſelf ſhall be put to *ſilence*: and if they which were v. 32. appointed to take and bring him to judgment, ſhall be caught by him they came to apprehend, and v. 46. turn their accuſations into reverence, the *Phariſees* will not be without their reply, they are Doctors in the *Law*, and therefore for a need, can be their own *Advocates*: Then anſwered the Phariſees, *are* v. 47, 48. *ye alſo deceived, have any of the Rulers or Phariſees believed on him*?

Concerning the infidelity of the *rulers* in my Text, as being not ſo directly appliable to my audience, I ſhall forbear to ſpeak. My Diſcourſe ſhall retire it ſelf to the *Phariſee*, as being a Profeſſor of learning, brought up at the *Univerſity* in *Jeruſalem*, and God grant, his vices and infidelity be not alſo *Academical*.

The words we ſhall divide not into ſeveral parts but *conſiderations*, and read them either as ſpoken by the *Phariſee*, or recorded by the *Evangeliſt*. In the firſt, we have the τὸ λογικὸν, *the rational force* of them, as they are part of an argument, that they which believed in Chriſt, were deceived, *ſub hâc formâ*; he that would judge of the truth of his life, is to look which way the greateſt Scholars are affected; and then, though in that caſe it concluded fallaciouſly, yet the argument was probable, and the point worth our diſcuſſion; that *the judgment of learning and learned men, is much to be heeded in matters of Religion*.

In the ſecond we have the τὸ φυσικὸν and τὸ ῥῆμα, the *rational ſenſe of the words* being reſolved, as affirmative interrogations are wont, into a negative Propoſitio', *Have any*, &c. The *Phariſees* did not believe on him, *i. e. the greateſt Scholars are not always the beſt Chriſtians*. And firſt of the firſt, the authority of learning and learned men in matters of Religion, noted from the logical force of the words, *Have any*, &c.

Amongſt other acts of Gods *Providence* and wiſe Oeconomy of all things, there is not one more obſervable than the ſucceſſion of his Church, and diſpenſation of his moſt precious gifts attending it; you ſhall not in any age find the flouriſhing of *learning* ſever'd from the profeſſion of *Religion*; and the propoſition ſhall be granted without exception; Gods people were always the learneſt part of the World. Before the Flood, we are not ſo confident as to define and ſet down the ſtudies and proficiency in all kinds of knowledge amongſt thoſe long-liv'd ancients; how far ſoever they went, belongs little to us. The *Deluge* made a great chaſm betwixt us, and 'twould be hard for the livelieſt Eyes to pierce at ſuch diſtance through ſo much Water; let thoſe who fancy the two *Pillars*, in which all learning was engraven, the one of brick, the other of marble, to prevent the malice either of Fire *Joſeph. lib. 1. cap. 4.*

or Water, pleaſe themſelves with the Fable, and ſeem to have deduc'd all arts from *Adam*. Thus far 'tis agreed on, that in thoſe times every *Father* being both a *Prieſt* and a *King* in his own Family, beſtowed on his Son all knowledge both ſecular and ſacred which himſelf had attained to: *Adam* by tradition inſtructing *Seth*, and *Seth Enoch* in all knowledge as well as righteouſneſs. For 'tis *Joſephus* his obſervation, that whileſt *Cain* and his Progeny employed themſelves about wicked and illiberal inventions, groveling upon the Earth, *Seth* and his bore up their thoughts as well as Eyes towards Heaven, and obſerved the courſe and diſcipline of the Stars; wherein it was eaſy to be exquiſite, every mans age ſhewing him the ſeveral *conjunctions* and *oppoſitions*, and other *appearances* of the *luminaries*, and ſo needing no Succeſſors to perfect his obſervations. Hence *Philo* calls *Abraham* Ἀνδρὰ μετεωρολογικὸν, and ſays his knowledge in *Aſtronomy* led him to the notice of a *Deity*, and that his ſublime *ſpeculation* gave him the name of *Abram* a high exalted Father, before his *Faith* had given the better Compellation of *Abraham*, *Father of many Nations*: hence from him, 1. *Chaldæa*, 2. *Ægypt*, 3. *Greece*, came all to the skill they brag of; ſo that *Proclus* made a good conjecture, that the Wiſdom of the *Chaldæans* was, δόδοτον καὶ διοπαεῖδοτον, *a gift of ſome of the gods*, it coming from *Abraham* who was both a Friend, and in a manner an acquaintance of the true God, and far ancienter and wiſer than any of their falſe. In ſumm, all *learning* as well as *religion* was pure and claſſical only among the *Hebrews*, as may appear by *Moſes* in his ἑξάμερον, the only true natural Philoſophy that ever came into the World: ſo that even *Longinus*, which took the ſtory of the Creation to be a Fable, yet commends *Moſes* his expreſſion of it, *Let there be light, and there was light*] for a Speech admirably ſuited to a God; for the greateſt ὕψος or ſublimity that any *Rhetorician* could ſtrain for. And *Demetrius Phalareus* commends the *Pentateuch* to *Ptolomy* ὡς φιλοσοφώτερον καὶ ἀκριβέστερον, &c. as the moſt *Philoſophical, accurate diſcourſe he had ever heard of*. And if by chance any *ſcraps* or ſhreds of *knowledge* were ever ſcattered among the Gentiles, they certainly fell from the *Chaldæans table*: from whence in time the poor beggarly World gathered ſuch Baskets-ful, that they began to feed full, and be in good likeing, and take upon them to be richer than their Benefactors, and *Athens* at laſt begins to ſet up as the only *Univerſity* in the *World*. But 'tis *Auſtins* obſervation, that 'twas in reſpect of *Chriſt*, and for the propagation of the Church, that learning was ever ſuffered to travel out of *Jewry*: Chriſt was to be preached and received among the *Gentiles*, and therefore they muſt be civiliz'd before-hand, leſt ſuch *holy things* being caſt abruptly before *ſwine*, ſhould only have been *trampled* on: or as *Moſes* his Books falling among the *Poets*, have been only diſtorted into Fables, turned alſo into Prodigies, Metamorphoſes, and Mythical Divinity. *Cum enim prophetæ*, &c. *Under Abraham and Moſes, whileſt the learning and the Sermons of the Prophets were for Iſraels uſe, the Heathen World was as ignorant as irreligious*; but about *Romulus* his time, when the Prophecies of Chriſt which belonged alſo to the Gentiles, were no longer whiſpered, but proclaimed by the mouth of *Hoſea*, *Amos*, *Iſaiah*, *Micah*, and *Jonas* from the reign of *Uzziah*, to *Hezekiah* Kings of *Judah*, then alſo began *learning* to flouriſh abroad among the *Nations*, to dilate it ſelf over the World: *Greece* began to hearken after wiſdom, and brag of its σοφοὶ, *Thales* and the like, *ut fontes divina & humanæ ſapientiæ pariter erupiſſe videantur*. That then ſecular knowledge might dare to ſhed it ſelf among the Nations, when Chriſt began to be revealed, the expectation of the Gentiles. 'Twere an infinite diſcourſe to preſent unto you the like proceedings through all Ages, the continual *marriages*, the Combinations, and *never any divorce* betwixt *Learning* and *Religion*. The *Fathers* before mentioned are large in drawing it down to our hands in tables of collateral deſcent throughout all generations; and I hope the preſent ſtate of the World will ſufficiently avouch it. For what is all the beggarly skill of the *Arabians* in *Phyſicks* and the *Mathematicks*, all the *Cabaliſms* of the *Jews*; in ſumm, all the rather folly than wiſdom, that either *Aſia*, or *Africa*, pretend to? what hath all the World beſide that dare look a Chriſtian in the face? I doubt not but this corner of *Europe* where we live, may challenge and put to ſhame, nay upbraid the ignorance of the learneſt *Mahometan*, and be able to afford ſome Champions which ſhall grapple with the talleſt Giant, with the proudeſt Son of *Anak* that *Italy* can boaſt of. I will hope and pray, and again dare to hope, that as all *Europe* hath not more moderation and purity of *Religion* than this Kingdom, ſo it never had a more learned *Clergy*; never more incouragement for learning from Religion; never more advantages to religion from learning. But all this while we hover in the air, we keep upon the wing, and talk only καθ' ὅλα, *at large and in Theſi*: we muſt deſcend lower to the καθ' ἕκαστον and *hypotheſis* here; where heed is to be taken to the *Phariſee*, to the *Doctor* in my *Text*. The *Diſciples* were but *Fiſhermen* and Mechanicks, illiterate enough, and yet a word of theirs ſhall more ſway mine aſſent, and rule my faith, than the proudeſt dictates out of *Moſes* Chair. And thus indeed are we now adays ready to repoſe as much truſt in the *Shop* as in the *Schools*, and rely more on the authority of one Lay-Profeſſor, than the ſageſt Elders in theirs or our Iſrael. *Learning* is accounted but an oſtentatious *complement* of young Scholars, that will never bring the Paſtor or his Flock the nearer to the way toward Heaven. But to recal our judgments to a milder temper, we are to learn from *Clemens*, that although the Wiſdom of God, and Doctrine of the Goſpel be αὐτοτελὴς καὶ ἀπερρύτους, *able to maintain, and fence, and authorize it ſelf*, yet even Philoſophy and ſecular learning is of uſe, nay neceſſity to defeat the treacheries and ſophiſms, and ſtratagems of the Adverſary: And although the truth of *Scripture* be the *bread* we live on, the main ſtaff and ſtay of our ſubſiſtence; yet this *exoterical learning*, τὰ ἔξωθεν μαθήματα, as *Sophronius* calls them, this παιδεία of the *Schools* muſt be ſerved in ὡς παρεμβλήματα καὶ τραγήματα, as *cates and dainties* to make up the Banquet; nay they are not only for ſuperfluity, but ſolid and material uſes. 'Twas a cuſtom of old, ſaith *Dionyſius Halic.* to build Cities συνεχεῖς ἐπὶ τοῖς ὄρεσι, *never far from ſome Hill*, or Mountain, that beſide the natural ſtrength, the hold from the foundation, they may receive ſome ſecurity and ſafeguard from ſo ſtout and tall a Neighbour: thus will it ſtand us upon, ſo to build our Faith upon a Rock, that we may alſo have ſome ſhelter near us to fence and fortify our Fabrick, when the wind or tempeſt ſhall ariſe. Had not *Peter* indeed and the reſt at Chriſts call left their *ignorance* with their *nets*, and trades: had they not been made Scholars as well as Diſciples, all trades promiſcuouſly might juſtly have challenged and invaded the Pulpit, and no man denied to preach, that was able to believe. But you are to know that their calling was an inſpiration, they were furniſh't with gifts

Bell. Jud. l. 2. c. 4.

Euſeb. l. p. 206.

l. 1. p. 9.

gifts as well as graces; and whatever other learning they wanted, ſure I am they were the greateſt *Linguiſts* in the World: Yea, the power and convincing force of argument, which the Heathen obſerved in *Peter*, made them get the Oracles to proclaim that he had learnt *Magick* from his Maſter. To drive the whole buſineſs to an iſſue in brief, take it in ſome few Propoſitions. *Auguſt. de civ Dei, l. 18. c. 53.*

1. *There is not ſo great a dependence betwixt learning and religion in particular perſons*, as we have obſerved to be *in Ages and Countries*: ſo that though plenty of knowledge be a ſymptom or judiciary ſign, that that Church where it flouriſhes is the true Church of God, yet it is no neceſſary argument, that that man where it in ſpecial reſides is the ſincereſt Chriſtian; for upon theſe terms is the wiſeſt man, the Scribe, the diſputer of the World, the loudeſt braggers of Jews or Grecians are found guilty of ſpiritual ignorance, 1 *Cor.* 1. as the laſt part of our Diſcourſe ſhall make evident.

2. *Matters of Faith are not Ultimò reſolubilia in principia rationis*, therefore not to be reſolved any farther than the *Scriptures*; they are not to beg authority from any other Science; for this is the true *Metaphyſicks*, ἀρχικωτάτη καὶ ἡγεμονικωτάτη, *the miſtreſs and commandreſs of all other knowledges*, which muſt perpetually do their homage to it, as Servants always to attend and confirm its Propoſals, never to contradict it, as *Ariſtotle* hath it, *Met.* 2. 2.

3. *Though Faith depend not upon reaſon*, though it ſubſiſt entirely upon its own bottom, and is then moſt purely Faith when it relies not on reaſon, and adheres wholly to the αὐτοπιστία of Gods word, *yet doth the concurrence*, and agreement, and evidence *of reaſon add much to the clearneſs, and beauty, and ſplendor of it*: takes away all fears and jealouſies, and ſuſpicious ſurmiſings out of the underſtanding, and beſtows a reſolution and conſtancy on it. For *Faith*, though in reſpect of its ground, Gods word, it be moſt *infallible*, yet in its own nature is, as the Philoſopher defines it, a kind of *opinion*, and in our humane frailty ſubject to demurs, and doubts, and panick terrors, for fear it be falſe grounded, and therefore *Ariſtotle* ſaith of it, that it differs from knowledge ὡς νοσώδης ὑγιοῦς, *as a ſickly man from a ſtrong*, 'tis very weak and aguiſh, ſubject to ſweats, and colds, and hourly diſtempers: whereas the evidence and *aſſurance of ſenſe* and reaſon added to it, beſtows a full health and ſtrength upon it, an ἀθλητικὴ ἕξις, *a perfect ſtate* that it ſhall never be forced or frighted out of. In brief, where reaſon gives its ſuffrage, it unvails Faith, and to adherence ſuper-adds evidence, and teaches us to feel, and touch, and handle what before we did believe; to gripe, and hold, and even poſſeſs what before we apprehended: and theſe are *believers* in a manner *elevated* above an Earthly condition, initiated to the ſtate which is all Viſion, where every thing is beheld γυμνὸν καὶ τετραχηλισμένον, *naked and diſplay'd*, as the entrals of a Creature cut down the back; *or with open face beholding as in a glaſs*, 2 Cor. iii. 28. Heb. iiii. 13. 2 Cor. iii. 28.

4. *There be ſome difficulties in Religion at which an illiterate underſtanding will be ſtruck in a maze*; ſome depths of myſtery where an Elephant can ſcarce tread Water, a Lamb muſt not hope to wade. Many above the apprehenſions of the moſt capacious brain, where reaſon being not able to expreſs, muſt be content to *ſhadow*, and deſcribe in ſome rude lines what it cannot perform in *pourtraicture*: and here, I ſay, *learning*, though it cannot *reach*, yet can heave up and *point at*; profit, though not perfect us, help us to ſome images and reſemblances, to conceive that which we cannot fully comprehend: ſo ſaith *Philoponus*, will *Mathematical abſtractions* facilitate the ſimplicity of Gods Eſſence to our underſtandings, the lucid nature of the *Sun* expreſs the brightneſs of his *glory*, and the myſterious *numbers* of the *Pythagoreans*, repreſent the *Trinity* to our phanſies. And thus doth *Zoroaſtes* in *Patricius, Philoſophari de Deo*, ſubdue, as it were, divinity to reaſon, and raiſe up reaſon to join iſſue with divinity, and by his πατρικὸς βύθος ἐν τρισὶ συγκείμενος τρισσῶν, *that paternal depth made of three threes*, compriſe all the ſecrets of the Godhead. But beſides theſe ſecrets of the upper Cabinet, theſe ſupernatural depths, there are others *ſecundæ altitudinis*, and as *Halicar.* calls thoſe which are above the reach of all but Philoſophers, φυσικὰ θαύματα, and *Ariſtotle* θαυμαζόμενα κατὰ φύσιν, *natural miracles*, which none but Scholars can attain to. And theſe I hope ſhall never be diſcuſt upon a Shop-board, or enter into any brain that is not before well ballaſt with weight and ſubſtance at the bottom: I need not name them to you, you may know them by this, that when they come into an empty brain, they breed Winds, and turn all into vertigoes and dizzineſs. There be yet farther *lights* of a *third magnitude*, which yet every one hath not Eyes to gaze on, and of this condition are almoſt all the *ſpeculations in divinity*; nay the ordinarieſt truth in a Catechiſm can ſcarce be forced into a vulgar underſtanding; his brain is not ſet that way, and many of our ſubtileſt Worldlings have miſtaken the Virgin *Mary* for an *Angel*, and the *Apoſtles Creed*, where only they find mention of her, for a *prayer*: and then you cannot imagine what ſtead a little learning would ſtand theſe men in, what even Miracles 'twould work upon them. *l. 1. p. 11.*

5. 'Tis *but neceſſity* and exigence of nature *that thoſe which are the weak ſhould apply themſelves for help* and directions *to thoſe that are ſtronger*; the Child in a Cradle muſt be put to a Nurſe, which may give it ſuck till it be able to eat, and for a while bear it in her arms, that it may be taught to go. *There be in nature*, ſaith *Ariſtotle* in his *Mechan. many wants*; ſhe performs not all our needs, and therefore *Engines* were invented to ſupply defects. Thus is Art a *Machina* or invention, πρὸς τὰς τοιαύτας ἀπορίας βοηθῶν μήτηρ, *to furniſh us with thoſe abilities which nature was a niggard in*: and therefore to deprive our ſelves of this guidance when it is offered, is μονόφθαλμον τυφλῶν, *to put out an eye of his, that hath but one in all*, which was of old a great aggravation to the injury in the *Rhetor.* indeed to leave our ſelves deſperately blind. Περὶ πυθαγορείων ἀνεὺ φωτὸς μὴ λάλει, in *Iambl. In matters of Religion we muſt not ſo much as ſpeak*, nay, not think *without a Candle*, we ſhall want the guidance of ſome Teacher to direct every ſuch word out of our mouths or thought into our hearts. An ignorant man muſt not have leave ſo much as to meditate on God without a guide; for he is mad, ſay the *Philoſophers*, and then every thought of his will be a kind of *delirium* or phrenzy. 'Tis the *law of nature*, ſaith the *Hiſtorian*, ἄρχειν ἀπλῶν τοὺς κρείττονας, *that ſuperiours ſhould have a kind of ſovereignty over all that are inferiour to them*, a *magiſterium* and command over them, to rule and order them; and this ſuperiority and ſovereignty hath the learned *Paſtor*, or generally the Scholar over all ignorant men, be they never ſo rich or potent; and whoſoever denies or ſcorns thus to obey, I ſay not, is to be ſlain (as the Law was in the ancient Wars) ἀκέντος, without an *aſſizes*; but to be con- *Ariſt. Rhet. l. 1. c. 7.* *Clem. p. 56.* *Dion. Hal. l. 1. p. 6.* *Ibid. p. 533.*

demned of much peeviſhneſs and more ſtupidity, and his puniſhment is, Let him fall into his own hands, *i. e.* be ruled by a fool or mad man.

6. *Much of the ſpeculative part of Religion may be had from a Phariſee as well as a Diſciple. Chriſt* himſelf bears witneſs of him, that he was Orthodox in matters concerning the Law: *They ſit in* Moſes *Chair, and therefore whatſoever they bid you, that obſerve and do*, Mat. xxiii. 3. They err indeed in preſcribing their additions to duty, as divine command, but the chief obliquity was in their lives: they were Hereticks, nay Apoſtates from their Doctrine, and therefore *do not after their works, for they ſay and do not*, verſe 4. If I am reſolved of ſuch a mans abilities in learning, but ſee him a ſcandalous Liver, I will borrow of his gifts, and pray God to encreaſe his graces. In matters of ſpiritual joy and ſorrow, I will, if I can, be counſelled by an heart which once was broken, that I may ſee how he recovered, and repair my breaches by a pattern; and yet even theſe things may be learnt from him which never had them, but in his ſpeculation; as the *Phyſician* may cure a Diſeaſe, though himſelf was never ſick of it. But for the ordinary Theories of Religion, I will have patience to receive inſtructions from any one, and not examine his practices, but in modeſty, and in ſubmiſſion, and humility receive the Law at his mouth. But all this with caution, ὡς ἀγεμόνι ἀκροατὴς, *as to a guide not a Monarch of my Faith*; rule he ſhall my belief, but not tyrannize over it. I will *aſſent* to my *teacher* till I can diſprove him, but *adhere*, and anchor, and fix my ſelf on the *Scripture.*

7. *In matters of ſuperſtruction*, where Scripture lays the foundation, but interpreters, *i. e.* private ſpirits build upon it, ſome gold, ſome ſtubble, *&c.* and I cannot judge or diſcern which is firmlieſt rooted on the foundation; I will take the *Philoſophers* Counſel in the firſt of his *Rhetor.* and obſerve either τὰ πάλαια or πρώτατα, *be guided either by the ancienteſt*, if they have ſhewed themſelves in the cauſe, *or elſe men alive*, which be beſt reputed of for integrity and judgment: I ſhall ſcarce truſt the honeſteſt man you can commend to me, unleſs I have ſome knowledge of his parts; nor the learned'ſt you can cry up, unleſs I can believe ſomewhat in his ſincerity.

8. *All the contradictions* and new ways of my own brain, oppoſite or wide from the current of the learned, *I muſt ſuſpect for a work of my own phanſie, not entitle them to Gods ſpirit in me. Verebar omnia opera mea*, ſaith *Job*, whatever a man can call his own, he muſt be very cautious and jealous over it. For 'tis no leſs than *atheiſm* which the ſcorners of the laſt age are to fall upon *by walking after their own luſts*, 2 *Pet.* iii. 3. And thus was the Phariſees practice here, who makes uſe of his own authority to deny Chriſt; 'twas the Phariſees that ſaid, *Have any of the Phariſees believed on him?* There is not a more dangerous Mother of Hereſies in the midſt of Piety, than this one, that our phanſy firſt aſſures us that we have the ſpirit, and then that every *phanſie* of ours is *Theopneuſt*, the work of the ſpirit. There are a multitude of deceits got altogether here; 1. We make every idle perſwaſion of our own the evidence of Gods Spirit, then we join infallibility to the perſon, being confident of the gift; then we make every breath of our Noſtrils, and flame that can break out of our hearts an immediate effect of the ſpirit and fire which hath ſpiritually enlivened us, and then we are ſure it is authentical; and all this while we never examine either the ground or deductions from it, but take all upon truſt from that everlaſting deceiver our own heart, which we ought to ſit upon and judge of by proofs and witneſſes, by comparing it with other mens dictates, probably as godly, perhaps more learned, but certainly more impartial Judges of thee, than thou canſt be of thy ſelf.

Laſtly, *If the word of God ſpeak diſtinctly and clearly*, enforce, as here by miracles done before, all men to their aſtoniſhment and redargution, *then will I not ſtay my belief to wait on or follow the learneſt man in the world*: when Chriſt himſelf ſpeaks to my Eyes, the proudeſt, eminenteſt *Phariſee* in Earth or Hell, nay if any of their Sect have crowded into Heaven, ſhall not be able to charm my Ear, or lay any clog upon my underſtanding. So that you ſee the *Phariſees* argument in that caſe was *ſophiſtical*, (the matter being ſo plain to them that they needed no advice, *His works bore witneſs of him*, John v. 36.) yet in the general it holds probable, and *learning* remains a good *guide* ſtill, though an ill *Maſter* in matters of Religion, ὅπερ ἦν δεῖξαι, *the firſt thing we undertook to demonſtrate.*

And this we ſhould draw down yet lower to our practice, and that variouſly, but that almoſt every Propoſition inſiſted on, hath in part ſpoken to your affections, and ſo prevented ſtore of uſes. This only muſt not be omitted; For *Scholars*, to learn to ſet a *value on their precious bleſſing* which God hath vouchſafed them above all the World beſide; to bleſs God infinitely that they underſtand and conceive what they are commanded to believe: this I am ſure of, there is not a greater and more bleſſed priviledge, beſides Gods ſpirit, which our humane condition is capable of, than this of learning, and ſpecially divine knowledge, of which *Ariſtotle* himſelf witneſſeth, ἀμείνων δὲ ἀρετὴ, *none is better than it.* As long as we have no evidence or demonſtration from that (which yet it moſt nearly concerns us to rely upon) we cannot enjoy without an immediate ſupernatural irradiation, a tranquillity and conſiſtency of ſpirit, we cannot peremptorily have reſolved our ſelves that we have built upon the rock: every temptation proves a diſcouragement to us, many horrours take hold of us, and ſometimes we muſt needs fall to that low ebb, not far from deſpair, which the *Apoſtles* were in, *Luke* xxiv. 22. *We had truſted*, but now we know not what to think of it, *that this was he that ſhould have redeemed Iſrael.* But to ſee all the Articles of my Faith ratified and confirmed to my underſtanding, to ſee the greateſt treaſure and inheritance in the World, ſealed and delivered to me in my hand, written in a Character and Language that I am perfectly skilled in; O what a comfort is this to a Chriſtian Soul! O what a fulneſs of joy, to have all the myſteries of my Salvation tranſcribed out of the Book of the Lord, and written in my heart, where I can turn and ſurvey, and make uſe of them, as much and as often as I will! Nay, where I have them without Book, though there were neither *Father* nor *Bible* in the World, able out of my own ſtock to give an account, nay, *a reaſon of my faith* before the perverſeſt *Papiſt*, *Heathen* or *Devil.* This ſerves me inſtead of having lived, and converſed, and been acquainted with *Chriſt.* By this *I have my fingers put into the print of the nails, and my hands thruſt into his ſide*, and am as ſure as ever *Thomas* was; I ſee him as palpably as he that handled him, that he is *my Lord and my God.*

'Twas

'Twas obſerved by the *Philoſopher* as an * act generally practiſed among *Tyrants, to prohibit all Schools and means of learning* and education in the Commonwealth, μήτε σχολὰς, μήτε συλλόγους σχολαστικοὺς, *to ſuffer neither learning, nor Schools, nor common meetings*, that men being kept blind might be ſure to obey, and tyrannical commands through ignorance be miſtaken for fair Government. And thus did *Julian* interdict the Chriſtians all manner of literature, and chiefly Philoſophy, *for fear*, ſaith *Nazianzen, they ſhould be able to grapple with the Heathen*, and cut off *Goliah's* Head with his own Weapon. The continuance of theſe arts of ſpiritual Tyranny, you may obſerve in the preſcribed ſtupidity and commanded ignorance of the laity through all *Italy*. All which muſt call for a ſuperlative meaſure of *thanks*, to be expreſt, not in our tongues and hearts only, but in our lives and actions; from us I ſay, who have obtained not only a *knowledge* of his *laws*, but almoſt a *Viſion* of his *ſecrets*, and for as much as concerns our eternal bliſs, do even ſee things as they were acted, having already comprehended in our reaſon, (not only in our Faith) the moſt impoſſible things in nature; *the breadth, and length, and depth and height* of the conceived, incarnate, and crucified *God*: and if all that, will not ſerve our turn, but we muſt preſs into his Cabinet-ſecrets, invade the Book of Life, and overſee, and divulge to all men *abſcondita Domini Dei noſtri*, then are Gods mercies unworthily repaid by us, and thoſe indulgences which were to beſtow civility upon the World, have only taught us to be more rude. In ſumm, the realleſt *thanks* we can perform to God for this ineſtimable prize, *is modeſtly* and ſoftly *to* make *uſe* of *it*, 1. To the confirming of others Faith, and 2. to the expreſſing of our own. For 1. he is the deepeſt Scholar, ſaith the *Philoſopher*, who is διδασκαλικώτερος, *beſt able to teach* other men what himſelf conceives: and then 2. he hath the habit moſt radicated, who hath preſt it down into his heart, and there ſow'd a Seed which ſhall encreaſe and fructify, and ſpread, and flouriſh, laden with the fruits of a lively Faith. He is the trueſt Scholar that hath fed upon learning, that hath nouriſhed and grown, and walked, and lived in the ſtrength of it. And till I ſee you thrive and beſtir your ſelves like Chriſtians, I ſhall never envy your learning: the *Phariſees* were great *Scholars*, well ſeen in the *Prophets*, and 'tis much to be ſuſpected, could not chooſe but find *Chriſt* there, and acknowledge him by his Miracles; they ſaw him plain enough, and yet not a man would believe on him; My ſecond part, *The greateſt Scholars are not always the beſt Chriſtians.*

* ſ. art.

σημεῖον ἀσθενοῦς τοῦ λογικοῦ διδασκαλικοῦ.

'Tis obſervable in the temper of men, that the *cowardly* are moſt *inquiſitive*, their fears and jealouſies make them very careful to foreſee any danger, and yet for the moſt part, they have not ſpirit enough to encounter, and they are ſo ſtupid and ſluggiſh, that they will not get out of its way when they have foreſeen it: the ſame baſeneſs and timorouſneſs makes them a ſort of men moſt diligent at a diſtance to avoid, and near hand moſt negligent to prevent. Thus in *Dan.* iv. 5. *Nebuchadnezzar* dreams and is affrighted, and a Proclamation is made for all the Wiſdom of the World to come in and conſult and ſit upon it, and give their verdict for the interpretation of the Dream; and when he had at laſt got the knowledge of it by *Daniel*, that his fears were not in vain, that the greateſt judgment that ever was heard of, was within a twelve Month to fall on him, then, as though he had been a Beaſt before his time, without all underſtanding, he goes and crowns himſelf for his ſlaughter. Juſt when, according to the *Prophecy*, he was to ſuffer, then was he walking in his pride; whileſt he was ignorant, he was ſenſible of his danger, and now he ſees it before his Eyes, he is moſt prodigiouſly blind. *At the end of twelve months*, when his ruine was at hand, *ver.* 29. *he walked in the Palace of the Kingdom of Babylon, and the King ſpake and ſaid, Is not this great Babylon that I have built, &c.* In brief, he that was moſt earneſt to underſtand the Dream, is moſt negligent of the event of it, and makes no other uſe of his knowledge of God's Will, but only more knowingly and wilfully to contemn it. And this generally is the ſtate of corrupt nature, to keep a diſtance and a bay betwixt our *knowledge* and our *wills*, and when a truth hath fully conquer'd and got poſſeſſion of our underſtanding, then to begin to fortify moſt ſtrongly, that the other Caſtle of the Soul, the *affections* may yet remain impregnable. Thus will the Devil be content to have the Out-works and the Watch-Tower taken, ſo he may be ſure to keep his treaſure within from danger: and will give us leave to be as great Scholars as himſelf, ſo we will continue as prophane. And ſo we are like enough to do for all our knowledge: for Wiſdom, ſaith *Ariſtotle*, is terminated in it ſelf, ἀθεμίτως γὰρ ἔχει γνώσεως, *it neither looks after, nor produces any practical good*, ſaith *Andronicus*, ἃ γὰρ τέλος ἔχει πρακτὸν ἀγαθὸν, nay *there is no dependence betwixt knowing and doing*: as he that hath read and ſtudied the ἀθλητικὰ, may perhaps be never the better *Wraſtler*, nor the ſkilfulleſt *Phyſician* the more *healthy*: experience and tryal muſt perfect the one, and a good temperature conſtitute the other. A *young man* may be a good Naturaliſt, a good *Geometer*, nay a wiſe man, becauſe he may underſtand θαυμαστὰ, χαλεπὰ, δαιμόνια, *wonders, depths*, nay *Divine matters*, but hee'l never be φρόνιμος, *prudent* or actually vertuous, *i. e.* a good Moraliſt: τὰ μὲν ἃ πεπόνασιν ὅτι τοιοῦ, ἀλλὰ λέγουσιν, *moral precepts they cannot be ſaid to believe*, they have not entred ſo far, they float only in their memories, they have them by heart, they ſay them over by rote, as Children do their Catechiſm, or *Plato's* Scholars (ſaith *Plutarch*) *his depths* of Philoſophy: they now recite them only, and ſhall then underſtand them, when they come of Age, when they are ſtayed enough to look into the meaning of them, and make uſe of them in their practice. The *Mathematicks*, ſaith *Ariſtotle*, *have nothing to do with the end* or chief good *that men look after*: never any man brought good or bad, better or worſe, into a demonſtration; there's no conſultation or election there, only plain downright *diagrams*, neceſſary convictions of the underſtanding. And therefore for theſe meer ſpeculations, which hover only in the brain, the youngeſt Wit is nimbleſt; for δεινότης, *ſharpneſs* of apprehenſion, is a ſprightfulneſs of the mind, and is there livelieſt, where there be moſt ſpirits: but *prudence* and active vertue requires an habituate temper of paſſions, a ſtayedneſs of the mind, and long tryal and experience of its own ſtrength, a conſtancy to continue in vertue, in ſpight of all foreign alluremens or inward diſtempers. And the ground of all this is, that thoſe things that moſt incumber the Will and keep us from practice, do nothing clog or ſtop the underſtanding; ſenſuality or pleaſure hinders us not from knowing τὶ τὸ τρίγωνον, &c. that a *Triangle hath three angles equal to two right ones*, and the like. Nay the moſt inſolent tyrannizing paſſions which domineer over us, which keep us in awe, and never ſuffer us to ſtir, or

2 *Met.* 2.

φυσικὴ ἕξις τῆς δεινότητος τῆς ψυχῆς. *Ethic.* 6. 13.

Ethic. 6. 5.

or move, or walk, or do any thing that is good, will yet give us leave to underſtand as much as we would wiſh; they have only fettered our hands and feet, have not blinded our Eyes; as one ſhut up in the Tower from the converſation of men, may be yet the greateſt proficient in ſpeculation; The affections being more groſs and corporeous (from thence called the heels of the Soul) and ſo eaſily chained and fettered; but the underſtanding moſt pure and ſpiritual, and therefore uncapable of ſhackles: nay, is many times moſt free and active, when the will is moſt dead and ſluggiſh. And this may be the natural reaſon that even *Ariſtotle* may teach us, why the greateſt Scholars, are not always the beſt Chriſtians: the *Phariſees* well read in the *Prophets*, yet backwardeſt to *believe*, becauſe *faith* which conſtitutes a Chriſtian, is a *ſpiritual prudence*, as 'tis beſt defined, and therefore is not appropriate to the underſtanding: but if they be ſeveral faculties, is rather ſeated in the Will; the objects of Faith being not meerly ſpeculative, but always apprehended and aſſented to, *ſub ratione boni*, as being the moſt unvaluable bleſſings which ever we deſired of the Lord, or can require. The ſpeculative part of divine wiſdom may make us *Δαίμονας*, *intelligent ſpirits*, nay poſſibly do it in the worſt notion, render us Devils. Real practical knowledge, only prudence, will make Angels, *miniſtring ſpirits* unto God, teach us to live and be better than we did. So then, in the firſt place, *learning* doth neither *make* nor *ſuppoſe men Chriſtians:* Nay ſecondly, it doth *per accidens* many times *hinder*, put a rub in our way, and keep us from being Chriſtians. *Philoponus* and *Syneſius* (Miracles of learning) were therefore hardeſt to be converted, they were ſo poſſeſt and engaged in Peripatetical Philoſophy; that however they might be perſwaded to the *Trinity*, they will not believe the *Reſurrection*. 'Twas too plain a contradiction to philoſophical reaſon, ever to enter theirs.

πίστις, &c. *Ethic.* 6. 7.

1 Cor. i. 21. Thus in the 1 *Cor.* i. 21. *the World by wiſdom knew not God:* they ſo relyed on their reaſon, and truſted in it for all truths, that they concluded every thing impoſſible, that would not concur with their old Principles. But this reſiſtance which reaſon makes, is not ſo ſtrong, but that it may eaſily be ſuppreſt; and therefore *Syneſius* was made a Biſhop, before he explicitly believed the reſurrection, becauſe they were confident, that he which had forſaken all other errors, would not long continue perverſe in this, and ſo good a Chriſtian in other things, *ἂν ἂν οὐκ ἀλλαμφθεὶς*, *could not chooſe but be illuminated* in time, in ſo neceſſary a point of Faith: and indeed ſo it happened in them both.

But there are other more dangerous *engins*, more inſidious courſes which learning uſes to ſupplant or undermine belief; other *ſtratagems* to keep us out of the way, to anticipate all our deſires or inclinations, or thoughts that way-ward: and theſe are *ſpiritual pride*, and *ſelf-content*. Men are ſo elevated in height of contemplation, ſo well pleaſed, ſo fully ſatisfied in the pleaſures and delights of it, that the firſt ſort ſcorn to ſubmit or humble themſelves to the poverty and diſparagement of believing in Chriſt; the ſecond are never at leaſure to think of it. For the firſt, *ſpiritual pride*, 'tis ſet down as a reaſon that *the natural man receives not the things of the ſpirit*, 1 *Cor.* ii. 14. *receives* them not, *i. e.* will not take them, will not accept of them, though they are freely given him; *for they are fooliſhneſs unto him*, *i. e.* ſo his proud brain reputes them. The pride of Worldly wiſdom extremely ſcorns the fooliſhneſs of Chriſt, and conſequently, is infinitely oppoſite to Faith, which is wrought by ſpecial humility.

Secondly, for *ſelf-content:* σοφοὶ μὲ δεῖνται φίλων, ſaith *Heraclitus* in *Heſych.* *Wiſe men need no friends*, they are able to ſubſiſt by themſelves without any help: they will have an happineſs of their own making, and ſcorn to be beholding to *Chriſt* for a new Inheritance, they are already ſo fully poſſeſt of all manner of contents. Let any man whiſper them of the joys of the new *Jeruſalem*, of the *Interceſſor* that hath ſaved, of the way thither and made it paſſable, of all the priviledges and promiſes of our *adoption*, they will hear them ὡσεὶ λῆρος, *as old wives fables*; they have the *fortunate Iſlands* too, their exacteſt tranquillity and ſerenity of mind in a perpetual contemplation, and all the *golden Apples* in Paradiſe ſhall not tempt or allarm them out of it. 'Tis ſtrange to ſee when ſuch a man is called, what a do there is to get him out of his Dream, to hale him out of his *ſtudy* to the *Church*, how ſleepy, and drowſy, and lethargical he is, in matters of Religion: how ſoon a little devotion hath tired him out, that could have pored over a Book inceſſantly all his life long, and never thought thus to have been interdicted the delights of humane learning, thus to have been pluckt and torn from the embraces of his *Athenian Idol*. His converſion is much unlike another mans: that which calls others into compaſs, ſeems to let him looſe, thruſt him abroad into the World, teaches him to look more like a man than ever he meant, makes him a member of the Common-wealth, that was formerly but an *Anchoret*, and forces him to walk and *run the way of Gods commandments*, that had once decreed himſelf to a Chair for ever. In brief, there is as little hopes of one that indulges himſelf, and gives himſelf up to the pride and contents of any kind of learning, of him that terminates knowledge either in it ſelf, or elſe in the oſtentation of it, as of any other that is captiv'd to any one ſingle worldly or fleſhly kind of voluptuouſneſs. This of the *brain*, in ſpight of the *Philoſopher*, is an intemperance, as well as that of the throat and *palate*, and more dangerous, becauſe leſs ſuſpected, and ſeldomer declaimed againſt; and from this *Epicuriſm*, eſpecially of the *Soul*, good Lord deliver us.

Not to heap up reaſons of this too manifeſt a truth, (would God it were not ſo undeniable) take but this one more, of the *unſufficiency* of *learning* never ſo well uſed, to make a man a *Chriſtian*. Let all the knowledge in the World, prophane and ſacred, all the force and reaſon that all Ages ever bragg'd of, let it concur in one brain, and ſwell the head as big as his was in the Poem that travell'd of *Minerva:* let all *Scriptures* and *Fathers* join their power and efficacy, and they ſhall never by their ſimple activity produce a ſaving *faith* in any one; all the *miracles* they can work, are only on the *underſtanding*, the *will* diſtinctly taken, is above their ſphear or compaſs: or if their faculties are not diſtinguiſht, *and to will is preſent with me*, Rom. vii. 18. as well as to underſtand; yet they can produce only an *abſolute* ſimple general *will*, that is, an aſſent and approbation of the abſolute goodneſs of the thing propoſed, not a reſolute will to abandon all other Worldly purpoſes to perform that which I will. *Knowledge* and right apprehenſion of things may convince me firſt of the *Hiſtory*, that all that is ſpoken of, or by Chriſt, is true, and then, of the *expedience* to apply all his merits to my Soul; but when I ſee, all this cannot be done without paying a *price*, without undoing my ſelf,

without

without pawning all that I have, my learning, my wealth, my delights, my whole worldly being, without *self-denial*, then the general aſſent, that abſolute will, is grown chill and dead; we are ſtill (whatever we believe) but Infidels; all the Articles of the *Creed* thus aſſented to, are not enough to make us Chriſtians. So that the iſſue of all is, all knowledge in the World cannot make us deny our ſelves, and therefore all knowledge in the World, is not able to produce belief; only the ſpirit muſt breath this power into us, of breathing out our ſelves, he muſt preſs our Breaſts, and ſtifle, and ſtrangle us; we muſt give up the *natural ghoſt*, he muſt force out our Earthly Breath out of our Earthly Bodies, or elſe we ſhall not be enlivened by his *ſpiritual*. Thus have you reaſons of the common *divorce betwixt knowledge and faith*, * *i.e.* the no manner of dependence betwixt them in nature. Secondly, the open *reſiſtence* in ſome points betwixt reaſon and Scripture. Thirdly, the more *ſecret reluctancies* betwixt the pride and contents of learning and the ſpirit. And laſtly, the *inſufficiency of all natural knowledge*, and tranſcendency of ſpiritual, ſo that he *cannot know them*, becauſe they *are ſpiritually diſcerned*. I ſhould now in very charity releaſe you, but that there is one word behind of moſt important neceſſity to a Sermon, and that is of *Application*.

* *f.* firſt.

That laying to our hearts the important documents of the Text, *our righteouſneſs and faith may exceed that of the Phariſees*, Mat. v. 20. our preaching and walking may be like that of Chriſts, *in power, and as having authority, and not as the Scribes*, Mat. vii. 29. and we not content with a floating knowledge in the Brain, do preſs and ſink it down into our inferiour faculties, our ſenſes and affections, till it ariſe in a full Harveſt of fruitful, diligently working Faith. It was *Zenophanes* his phanſy, ὅλον ὁρᾶν θεὸν, and that *God was all Eyes and all Ears*, but breathed not, there was no uſe of that in him; and ſo is it with us, who are always exerciſing our knowledge, powers to ſee and hear what e're is poſſible; but for any breath of life in us, any motion of the ſpirit, we have no uſe of it: it is not worth valuing or taking notice of, nothing ſo vulgar and contemptible in them that have it, nothing of which we examine our ſelves ſo ſlightly, of which we are ſo eaſily miſtaken, ſo willingly deceived, and nothing that we will be content to have ſo ſmall a meaſure of. A little of it ſoon tires us out, 'tis too thin aery diet for us to live upon, we cannot hold out long on it; like the *Iſraelites*, ſoon ſatiated with their *bread from Heaven*, nothing comparable to their old food that *Nilus* yielded them, *Numb.* xi. 5. *We remember the fiſh that we did eat in* Egypt, *but now our Soul is dryed away, there is nothing but this Manna before our Eyes*, as if that were not worth the gathering.

Pythagoras could ſay, that if any one were to be choſen to pray for the people, to be made a Prieſt, he muſt be a vertuous man, ὡς θεῶν τύτοις προσεχόντων, in *Iamblichus*, *becauſe the Gods would take more heed to his words*: and again, *that many things might be permitted the people, which ſhould be interdicted preachers. It was the confirmation of his precepts by his life*, and practice, σύμφωνος βίος, that made *Italy*, μέγας Ἕλλας, all the *Country his School*, and all that ever heard him his Diſciples. Nothing will give ſuch authority to our Doctrine, or ſet ſuch a value on our calling, as a religious Converſation. He that takes ſuch a Journey, as that into *Holy Orders*, muſt go on, ἀμεταστατὶ according to his 15. *Symbolum*, *muſt not return* to his former ſins as well as trade, ſaith *Iamblichus*: the falling into one of our youthful Vices, is truly a diſordering of our ſelves, and a kind of plucking our hands from the Plow. A Phyſician, ſaith *Hippocrates*, muſt have colour and be in fleſh, εὐχρὼς τε καὶ εὐσαρκος, *of a good promiſing healthy complexion*, and then men will gueſs him a man of skill, otherwiſe the patient will bid the *Phyſician heal himſelf*, and having by his ill look a prejudice againſt his Phyſick, his phanſy will much hinder its working. You need no application; He again will tell you, that the profeſſion ſuffers not ſo much by any thing as by raſh cenſures, and unworthy Profeſſors. In brief, our very knowledge will be ſet at nought, and our gifts ſcoffed at, if our lives do not demonſtrate that we are Chriſtians as well as Scholars. No man will be much more godly for hearing *Seneca* talk of Providence, nor be affected with bare words, unleſs he ſee them armed and backt with power of him that utters them. Conſider but this one thing, and withal, that my Doctrine is become a *Proverb*, and he is a proud man that can firſt draw it upon a Scholar, his *learning and his clergy make him never the more religious*. O let our whole care and carriage, and the deareſt of our endeavours, ſtrive and prevail to croſs the Proverb, and ſtop the mouth of the raſheſt declamer. That Comedy of *Ariſtophanes* took beſt, which was all ſpent in laughing at *Socrates*, and in him involved and abuſed the whole condition of learning; though through *Alcibiades* his Faction it miſcarried and miſt its applauſe once or twice, yet when men were left to their humour, 'twas admired and cried up extremely. *Learning* hath ſtill ſome honourable Favourers which keep others in awe with their Countenance; but otherwiſe, nothing more agreeable to the people, than *Comedies* or *Satyrs*, or *Sarcaſms* dealt out againſt the *Univerſities*: let us be ſure that we act no parts in them our ſelves, nor perform them before they are acted. Let us endeavour that theirs may be only pronunciations, a ſtory of our faults as preſented in a Scene, but never truly grounded in any of our actions. One wo we are ſecure and ſafe from, *Wo be to you when all men ſhall ſpeak well of you*] we have many good Friends that will not let this Curſe light on us. O let us deliver our ſelves from that Catalogue of woes which were all denounced againſt the *Phariſees* for many Vices, all contained in this accompliſht piece, *They ſay but do not*, Mat. xxiii. 4. And ſeeing all our intellectual excellencies cannot allure, or bribe, or woo Gods ſpirit to overſhadow us, and conceive Chriſt, and bring forth true and ſaving Faith in us; let all the reſt of our ſtudies be ordered in a new courſe; let us change both our *method* and our *Tutor*, and having hitherto learnt *God* from *our ſelves*, let us be better adviſed, and learn *our ſelves* from *God*. Let us all ſtudy all learning from the Spring or Fountain, and make him our inſtructer, who is the only Author worth our underſtanding, and admit of no Interpreter on him but himſelf. The knowledge of God ſhall be our Viſion in Heaven, O let it be our ſpeculation on Earth. Let it fill every conceit or phanſie that we at any time adventure on. It is πάσης πραγματείας τελεσιούργημα, *the laſt work in which all the promiſes, all our poſſible deſigns are accompliſhed*: O let us in part anticipate that final revelation of him, leſt ſo ſudden and ſo full a brightneſs of glory be too excellent for the Eyes of a Saint: and labour to comprehend here, where the whole comfort of our life is, what we ſhall then poſſeſs.

Vit. Pyth. p. 61.
p. 107.
p. 164.
p. 157.
περίλαι.
Luke vi. 26.

And

* *f.* wracking. And if all the ſtretches, and * cracking, and torturing of our Souls will prevail, the diſſolving of all our ſpirits, nay, the ſighing out of our laſt breath will do any thing, let us join all this, even that God hath given us, in this real ſervice to our ſelves, and expire whilſt we are about it, in praying, and beſeeching, and importuning, and offering violence to that bleſſed *ſpirit*, that he will fully enlighten and enflame us here with zeal as well as knowledge; that he will fill us with his *grace* here, and accompliſh us with his *glory* hereafter.

Now to him that hath elected us, hath created us, and redeemed us, &c.

SER-

SERMON XI.

MATTH. X. 15.

It ſhall be more tolerable for the land of Sodom *and* Gomorrha *in the day of judgment, than for that City.*

THE whole *new Covenant* conſiſts of theſe two words, *Chriſt* and *Faith*; Chriſt beſtowed on Gods part, Faith required on ours; Chriſt the matter, Faith the condition of the Covenant. Now to bring or preſent this Faith before you, as an object for your underſtandings to gaze at; or to go farther to diſſect (and with the diligence of *Anatomy* inſtruct) in every limb, or joynt, or excellency of it; were but to recal you to your *Catechiſm*, and to take pains to inform you in that which you are preſum'd to know. The greater danger of us is, that we are behind in our *practice*, that we know what Faith is, but do not labour for it; and therefore the ſeaſonableſt work will be on our affections to produce, if it were poſſible, this pretious vertue in our ſouls, and to ſink and preſs down that floating knowledge which is in moſt of our brains, into a ſolid weighty effectual Faith, that it may begin to be ἔργον πίστεως, *a work of faith*, which was formerly but a *phanſie*, *dream* and *apparition*. To this purpoſe to work on your wills, no *Rhetorick* ſo likely, as that which is moſt *ſharp* and terrible, no ſuch *Phyſick* for dead affections as *Corroſives*, the conſideration of the diſmal, hideous, deſperate *eſtate* of *infidels* here in my Text; and that, both in reſpect of the guilt of the ſin, and degree of the puniſhment, proportioned to it, and that above all other ſinners in the World, *It ſhall be more*, &c. Where you may briefly obſerve, 1. *the ſin of infidelity*, ſet down by its ſubject, *that City* which would not receive Chriſt being preach't unto it, *v.* 14. 2. *the greatneſs of this ſin*, expreſt by the *puniſhment* attending it; and that, either *poſitively*, it ſhall go very ſore with it, and therefore it is to be eſteemed a very great ſin, implyed in the whole Text; or elſe *comparatively*, being weighed with *Sodom* and *Gomorrha* in judgment, *it ſhall be more tolerable for them than it*: and therefore 'tis not only a great ſin, but the greateſt, the moſt damning ſin in the world. And of theſe in order plainly, and to your hearts rather than your brains, preſuming that you are now come with ſolemn ſerious thoughts to be edified not inſtructed, much leſs pleaſed or humor'd. And firſt of the firſt: *The ſin of infidelity*, noted in the laſt words, *that City*.

To paſs by thoſe, which we cannot chooſe but meet with, 1. a multitude of ignorant *Infidels*, Pagans and Heathens; 2. of knowing, but not acknowledging Infidels, as *Turks* and *Jews*; We ſhall meet with another order of as great a latitude, which will more nearly concern us; a world of *believing Infidels*, which know and acknowledge Chriſt, the Goſpel and the promiſes, are as fairly mounted in the underſtanding part as you would wiſh, but yet *refuſe* and deny him in *their hearts*, apply not a Command to themſelves, ſubmit not to him, nor deſire to make themſelves capable of thoſe mercies, which they ſee offered by Chriſt * in the World; and theſe are diſtinctly ſet down in the verſe next before my Text, *Whoſoever ſhall not receive you, i. e.* entertain the acceptable truth of Chriſt, and the Goſpel preached by you, as 'tis interpreted by the 40. verſe, *He that receiveth you, receiveth me, i. e.* believes on me, as the word is moſt plainly uſed, *Mat.* xi. 14. *If you will receive it, i. e.* if you will believe it, *this is Elias which was for to come*. And *John* i. 12. *To as many as received him, even to them that believe in his name*. For you are to know, that Faith truly juſtifying, is nothing in the World, but the receiving of Chriſt. Chriſt and his ſufferings and full ſatisfaction was once on the Croſs tender'd, and is ever ſince by the Goſpel and its Miniſters offered to the world: and nothing required of us, but an *hand* and an *heart* to apprehend and receive: and to *as many as received him, he gives power to become the ſons of God*, John i. 12. So that Faith and Infidelity are not acts properly determined to the underſtanding, but indeed to the whole Soul, and moſt diſtinctly to the Will, whole part it is to receive or repel, to entertain or reſiſt Chriſt and his promiſes, the Author and Finiſher of our ſalvation. Now this receiving of Chriſt, is the taking or accepting of the righteouſneſs of Chriſt, and ſo making it our own, as *Rom.* i. 17. being rightly weighed, will enforce. Read and mark, Δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, thus, ἐν αὐτῷ, *in it*, or *by it*, the Goſpel mentioned in the former verſe δικαιοσύνη θεοῦ ἐκ πίστεως *the righteouſneſs of God* by *Faith*, as *Rom.* iii. 22. *i. e.* the not legal but *Evangelical righteouſneſs*, which only God accepts, directly ſet down *Phil.* iii. 9. *That righteouſneſs which is through Faith of Chriſt*, the *righteouſneſs which is of God by Faith*; ἀποκαλύπτεται εἰς πίστιν, *is revealed to Faith*, is declared that we might believe; that finding no life or righteouſneſs in our ſelves, we may go out of our ſelves, and lay hold on that which is offered us by Chriſt: and this you will find to be the cleareſt meaning of theſe words, though ſomewhat obſcured in our Engliſh reading of them. Now the *accepting* of this righteouſneſs, is an act of ours, following a propoſal or *offer* of *Chriſt*'s, and conſummating the match or bargain between Chriſt and us. Chriſt is offered to us as an *Husband* in the Goſpel, we enquire of him, obſerve our own needs, and his excellencies and riches to ſupply them, our ſins and his righteouſneſs; and if upon advice we will take him, the match is ſtruck, we are our beloved's, and our beloved is ours; we are man and wife, we have taken him for our husband, and with him are entituled to all his riches: we have right to all his righteouſneſs, and enjoy by his Patent all the *priviledges*, all the *promiſes*, all the *mercies* of the *Goſpel*. But if, the offer being

* *f.* to.

Mat. xi. 14.

Rom. iii. 22.
Phil. iii. 9.

thus made by God, to give us his Son freely, we ſtand upon terms, we are too rich, too learned,
John xii. 43. too worldly-minded, too much in love with the praiſe of men, *John* xii. 43, *i. e.* fixt upon any worldly vanity, and reſolve never to foregoe all theſe, to diſclaim our worldly liberty, our own righteouſneſs, and to accept of ſo poor an offer as a Chriſt; then are we the Infidels here ſpoken of, *We will not come to him, that we might have life*, John v. 40. When he is held out to us, we will not lay hold on him, we have ſome conceit of our ſelves, and therefore will not ſtep a foot abroad to fetch his righteouſneſs home to us. And indeed if any worldly thing pleaſe you; if you can ſet a value upon any thing elſe, if you can entertain a Paramour, a Rival, a Competitor in your hearts,
John v. 44. if you can *receive the praiſe of men, how can you believe?* John v. 44. So that in brief, Infidelity conſiſts in the not receiving of Chriſt, with a reciprocal giving up of our ſelves to him, in the not anſwering affirmatively to Chriſts offer of himſelf, in the not taking home and applying Chriſt to our ſouls. And this is done, either by *denying* to *take* him at all, or by taking him under a *falſe perſon*, or by *not performing* the *conditions* required or preſumed in the making of the match. They that *deny to take* him at all, are the *prophane*, negligent, preſumptuous Chriſtians, who either never hearken after him, or elſe are ſo familiar with the news, as to underprize him: have either never cheapned Heaven, or elſe will not come to Gods price; like *Ananias* and *Sapphira*, perhaps offer pretty fair, bring two parts of their *eſtate, and lay them at the Apoſtles feet*, but will give no more; fall off at laſt for a trifle, and peremptorily deny Chriſt, if they may not have him on their own Conditions. Some ſuperfluities, ſome vanities, ſome chargeable or troubleſome ſins perhaps they can ſpare, and thoſe they will be inclinable to part withal; but if this will not ſerve, Chriſt muſt ſeek for a better Chapman, they ſtand not much upon it, they can return as contentedly without it as they came. And this ariſes from a neglect and ſecurity, a not heeding or weighing of Gods juſtice, and conſequently undervaluing of his mercies. They have never felt God as an angry *Judge*, and therefore they now ſcorn him as a *Saviour*: they have liv'd at ſuch eaſe of heart, that no legal terrour, no affrightments, or ghaſtly repreſentations of ſin, can work upon them: and if the reading of the law, that killing letter, have been ſent by God to inſtruct them in the deſperateneſs of their eſtate, to humble theſe *libertine ſouls* to the *ſpirit of bondage*, and ſo ſchool them to Chriſt, they *have eyes, but ſee not, ears, but hear it not*, they are come to this τῦς ἀδόκιμον, *Rom.* i. 28. a *reprobate ſenſe*, or as it may be rendred, an *undiſcerning mind*, not able to judge of that which is thus read and propoſed to it: or again, a ſenſe without ſenſe, *not apprehenſive* of that, which no man that hath eyes can be ignorant of: nay in *Theod.* phraſe τῦς ἀντίτυπον, an *heart* that will *reverberate* any judgement or terrour, receiving no more impreſſion from it than the Anvil from the Hammer, violently returns it again, ſmooth'd ſomewhat over perhaps by often-beating, but nothing ſoftned. Nay if the law cry too loud, and by an inward voice preach damnation in their bowels, and reſolve to be heard before it ceaſe; then do they ſeek out ſome worldly employment to buſie themſelves withal, that they may not be at home at ſo much unquietneſs: they will *charm* it with *pleaſures*, or *overwhelm* it with *buſineſs*, as *Cain*, when his Conſcience was too rough, and rigid for
Gen. iv. 16. him, *Gen.* iv. went out from the preſence of the Lord, *ver.* 16. and as 'tis obſerved, *built Cities*, *v.* 17. got ſome of his progeny to invent *Muſick*, *v.* 21. perhaps to ſtill his tumultuous raving Conſcience, that the noiſe of the hammers and melody of the Inſtruments, might outſound the din within him, as in the ſacrifices of *Moloch*, where their children, which they offered in an hollow brazen veſſel, could not chooſe but howl hideouſly, they had tymbrels and tabrets perpetually beating, (whereupon *Tophet*, where theſe ſacrifices were kept, is by Grammarians deduced from תֹּף *tympanum*) to drown
2 King. xxiii. 10. the noiſe of the childrens cry; Theſe I ſay, which will not be inſtructed in their miſery, or better'd
Seld. de diis Syr. l. 1. *c.* 6. by the preaching of the law, which labour only to make their inward terrors inſenſible, to skin not cure the wound; are Infidels in the firſt or higheſt rank, which deny to take him at all, will not ſuffer themſelves to be perſwaded that they have any need of him; and therefore let him be offered for ever, let him be proclaimed in their ears every minute of their lives, they ſee nothing in him worth hearkning after; and the reaſon is, they are ſtill at home, they have not gone a foot abroad out of themſelves, and therefore cannot lay hold on Chriſt. He that never went to *ſchool* to the *law*, he that was never ſenſible of his own damned eſtate, he that never hated himſelf, ὁ μὴ μίσων, *will never receive*, never accept of Chriſt.

Secondly, Some are come thus far, to a ſenſe of their eſtate, and are twing'd extremely, and therefore *fly* preſently to the *Goſpel*; hearing of Chriſt, they faſten, are not patient of ſo much deliberation, as to obſerve whether their hands be empty, they are in diſtreſs, and Chriſt muſt needs ſave them ſuddenly; they lay hold as ſoon as ever they hear a promiſe, and are reſolved to be ſaved by Chriſt, becauſe they ſee otherwiſe they are damned. And theſe take *Chriſt* indeed, but under a *falſe perſon*: either they take the promiſes only, and let Chriſt alone; or take Chriſt the *Saviour*, but not Chriſt the *Lord*: Are willing to be ſaved by him, but never think of ſerving him: are praying for ever for Heaven and glory, but never care how little they hear of grace: the end they faſten on, the Covenant they hug and gripe with their embraces, but never take the condition of repentance and obedience: this is not for their turn; they abſtract the cheap and profitable attributes of Chriſt, his Prieſtly office of ſatisfaction and propitiation; but never conſider him as a King; and ſo in a word, lay hold of the *eſtate*, before they have married the *husband*, which they have yet no more right to, than a meer ſtranger: for the communicating the riches of a husband, being but a conſequence of marriage, is therefore not yet made over, till the marriage (which is the taking of the husbands perſon) be conſummate. And this I ſay, is a ſecond degree of infidelity, ſomewhat more ſecret and leſs diſcernable, when by an errour of the perſon, by taking Chriſt the Saviour for Chriſt the Lord, or his promiſes abſtracted from his perſon, we believe we ſhall be ſaved by him, but deny to be ruled; deſire to enjoy all the priviledges, but ſubſtract all the obedience of a Subject.

In the *third* place, they which have accepted and received the true perſon of Chriſt, as a Maſter, as well as a Jeſus, they which have taken him on a reſolved vow of performing this condition of homage and obedience, are not in event as good as their engagements: when they think the match is faſt, and paſt danger of recalling, when they ſeem to have gotten a firm title to the promiſes,

and

and are in a manner entred upon the goods and estate of their Husband, they do begin to *break Covenant*, and either wholly substract, or else *divide* their *love*; they married him for his wealth, and now they have that, they are soon weary of his person: they came with the Soul of an Harlot, looking only what they should get by him, and now, they have many other old acquaintances they must needs keep League with; their self denial, their humility, their vows of obedience, were but arts and stratagems that want and necessity put them upon, and now they have got their ends, all those are soon out-dated; they have Faith, and so are justified, and sure of their estate, and so now they may sin securely, *there is no condemnation to them, they are in Christ*, and all the sins, nay, all the Devils in the World, shall never separate them. And this is a *sanctified* religious piece of *infidelity* in men, which think they have made sure of the main, and so never think of the Consectaries; they have Faith, and so 'tis no matter for good works; the Lease is sealed, the Wedding solemniz'd, and then never dream or care for Covenants. And these mens fate is like to be the same spiritually, which we read of *Samson*'s bodily strength: he vowed the Vow of a *Nazarite*, and as long as he kept unshaven, no opposition could prevail against him; but as soon as he broke his Vow, when he had let his Mistress cut his Locks, his strength departed from him. All the *promises* and *priviledges* of our being in Christ, are upon *condition* of our obedience; and our Vow being broken, the *Devil* and the *Philistins* within us, will soon deprive us of our *eyes* and *life*. Whatsoever livelihood we presume we have in Christ, we are deceived, we are still *dead in trespasses and sins*. Thus do you see the three degrees of infidelity frequent amongst Christians, 1. a not taking him at all; 2. a mistaking of his person; 3. a breaking off the Covenants: now that you may abhor and fly from, and get out of each of them by a lively Faith, my next particular shall warn you, *the greatness of this sin*, and that first positively in its self, *it shall be very* * *tolerable for that City*.

* intolerable.

Faith may be conceived in a threefold relation, either to *men*, the *subjects* of it, and those Sinners; or 2. to *Christ* and his sufferings, the *objects* of it, with all the effects, remission of sins, and Salvation attending it: or 3. to *God the Father*, the *Author* and Commander of it, as the only condition annext to all his promises. And consequently infidelity, ἐν παραλλάλῳ, shall be aggravated by these three depths or degrees, each adding to its exceeding sinfulness.

As *Faith* respects its *subject*, and that a sinful miserable one, engaged and fixt in an unremediable necessity of sinning and suffering for ever; so is it the only means upon Earth, nay in the very counsel of God, able to do us any help; all the arts and spiritual Engins even in Heaven besides this, are unprofitable. Nay, the *second Covenant* now being *seal'd*, and God for ever having established the rule and method of it; I say, things thus standing, God himself cannot be presum'd to have mercy upon any one, but who is thus qualified; it being the only foundation on which our Heaven is built, the only ground we have to hope for any thing, as is manifest by that place, *Heb.* xi. 1. being rightly weighed, *Now Faith is the substance of things hoped for*, where the Greek phrase, ὑπόστασις ἐλπιζομένων, signifies the ground or *foundation* of every of those things which can be the object of a Christians hope. So that where no ground-work, no building; if no Faith, no hope, no possibility of Heaven. If the *Devil* could have but stoln this *Jewel* out of the World, he had shut up *Heaven Gates* eternally, and had left it as empty of Saints, as it is full of glory, not capable of any flesh but what *Christ*'s Hypostatical *union* brought thither. And this is no more than I conceive the learned mean by *necessitas medii*, that Faith is necessary as a means, *i. e.* there is no means besides of power, either absolutely or *ex hypothesi*, of it self, or on supposition of Gods Covenant, to bring us to Heaven. Nothing is of force besides in reason to prepare, or morally accommodate; and God hath not promised to accept in mercy of any thing else. For whereas the *promises* are sometimes made to *repentance*, sometimes to *obedience*, as whosoever repenteth shall be saved, and the like; you are to know, that it is on this ground, of the necessary *union* of these *graces*, that where one of them is truly and sincerely, there the rest are always in some degree, there being no example of *penitence* or *obedience* in any subject which had not *faith* also. *For he that comes to God, must believe that he is*, &c. *Heb.* xi. 6. And he that heartily believes he is, and is *a rewarder of them that seek* him, will not fail to search, *pursue*, and follow after him. So that though the promises are made promiscuously to any one which hath either of these graces, yet 'tis upon supposal of the rest; if it be made of *Faith*, 'tis in confidence that *faith works by love*, Gal. v. 6. and as S. *James* enforces it, *is made perfect by works*, *James* ii. 22. So that in the first place, infidelity is sufficiently aggravated in respect of the subject; it being a Catholick destroyer, an intervenient that despoils him of all means, all hope, all possibility of Salvation: finding him in the state of damnation, it sets him going, suffers him not to lay hold on any thing that may stay him in his Precipice; and in the midst of his Shipwrack, when there be planks and refuges enough about him, hath numm'd his hands, depriv'd him of any power of taking hold of them.

Heb. xi. 1. Heb. xi. 6. Gal. v. 6. James ii. 22.

In the *second place*, in respect of *Christ* and his sufferings, the objects of our Faith, so Faith is in a manner the Soul of them, giving them life and efficacy, making things which are excellent in themselves, prove so in effect to others. Thus the whole splendor and *beauty* of the *World*, the most accurate proportions and images of nature, are beholding to the *Eye*, though not for their absolute excellency, yet for both the account and use that is made of them; for if all men were blind, the proudest workmanship of nature would not be worth the valuing. Thus is a learned piece cast away upon the ignorant, and the understanding of the Auditor, is the best commendation of a Speech or Sermon. In like manner, those infinite unvaluable sufferings of *Christ*, if they be not believed in, are but, as *Aristotle* saith of divine *knowledge*, *a most honourable thing, but of no manner of use*; if they be not apprehended, they are lost. Christ's Blood if not caught up in our hearts by Faith, but suffered to be poured out upon the Earth, will prove no better than that of *Abel*, Gen. iv. 10. *crying for judgment from the ground*; that which is spilt, is clamorous, and its Voice is toward Heaven for Vengeance; only that which is gathered up, as it falls from his side, by Faith, will prove a *medicine to heal the Nations*. So that infidelity makes the death of Christ no more than the death of an ordinary man, *in which there is no remedy*, Wisd. ii. 1. οὐκ ἔστιν ἴασις, *there is no cure, no physick in it*; or as the same word is rendred, *Eccles.* xxviii. 3. *no pardon, no remission* wrought by it, a bare going

Gen. iv. 10.

down into the Grave, that no man is better for. It doth even fruſtrate the ſufferings of Chriſt, and make him have paid a ranſom to no purpoſe, and purchaſed an Inheritance at an infinite rate, and no man the better for it. Again, Chriſt is not only contemn'd, but injur'd, not only ſlighted, but robb'd, he loſes not only his price and his thanks, but his ſervant, which he hath bought and purchaſed with his blood. For redemption is not an abſolute ſetting free, but the buying out of an Uſurpers hands, that he may return to his proper Lord; changing him from the condition of a Captive to a Subject. He which is *ranſomed* from the Gallies, is not preſently a *King*, but only recovered to a free and tolerable ſervice: nay generally, if he be redeemed he is *eo nomine*, *a ſervant*, by right
Luke i. 74. and equity his Creature that redeemed him, according to the expreſs words, *Luke* i. 74. *That we being delivered, might ſerve him.* Now a Servant is a Poſſeſſion, part of ones Eſtate, as truly to be reckoned his, as any part of his Inheritance. So that every *Unbeliever* is a *Thief*, robs Chriſt not only of the *honour* of ſaving him, but of one of the Members of his *Family*, of part of his goods, his Servant; nay, 'tis not a bare theft, but of the higheſt ſize, a *Sacriledge*, ſtealing an holy inſtrument, a Veſſel out of *Gods* Temple, which he bought and delivered out of the common calamity,
Luke i. 74. to *ſerve him in holineſs*, Luke i. 74. to be put to holy, ſpecial ſervices.

In the third place, *Faith* may be conſidered in reference *to God the Father*, and that, 1. as the *Author* or Fountain of this Theological *grace*; 2. as the *commander* of this *duty* of believing; and either of theſe will aggravate the Unbelievers guilt, and adde more Articles to his indictment. As God is the *Author of Faith*, ſo the Infidel reſiſts, and abandons, and flies from all thoſe methods, all thoſe means, by which God ordinarily produces Faith; all the power of his *Scriptures*, all the bleſſings of a Chriſtian *Education*, all the benefits of ſacred *knowledge*; in ſumm, the Prayers, the ſweat,
1 Cor. v. 20. the Lungs, the Bowels of his Miniſters, in Chriſts ſtead *beſeeching you to be reconciled*, 1 Cor. v. 20. ſpending their deareſt ſpirits, and even praying and preaching out their Souls for you, that you would be Friends with God through Chriſt. All theſe, I ſay, the Infidel takes no notice of; and by his contempt of theſe inferiour graces, ſhews how he would carry himſelf even towards Gods very *ſpirit*, if it ſhould come in power to convert him, he would hold out and bid defiance, and repel the Omnipotent God with his omnipotent charms of mercy: he that contemns Gods ordinary means, would be likely to reſiſt his extraordinary, were there not more force in the means, than forwardneſs in the man: and thanks be to that controuling, convincing, conſtraining ſpirit, if ever he be brought to be content to be ſaved. He that will not now believe in Chriſt when he is preached, would have gone very near, if he had lived then, to have given his conſent, and join'd his ſuffrage in Crucifying him. A man may gueſs of his inclination by his preſent practices, and if he will not now be his *Diſciple*, 'twas not his innocence, but his good fortune, that he did not then *betray* him. 'Twas well he was born amongſt Chriſtians, or elſe he might have been as ſowre a profeſt Enemy of Chriſt, as *Pilate* or the *Phariſees:* an Unbelieving Chriſtian is, for all his livery and profeſſion, but a Jew or Heathen, and the Lord make him ſenſible of his condition.

Laſtly, Conſider this *duty of Faith* in reſpect of *God* the *Father* commanding it, and then you ſhall find it the main precept of the Bible. 'Twere long to ſhew you the ground of it in the *law of nature*, the obſcure, yet diſcernable mention of it in the *moral law*, both tranſcendently, in the main end of all, and diſtinctly, though not clearly, in the firſt Commandment; he that hath a mind to ſee may find it in *Pet. Baro. de præſt. & dignit. div. legis.* 'Twere as toilſom to muſter up all the commands of the Old Teſtament, which exactly and determinately drive at belief in Chriſt, as generally in thoſe places where the *Chaldee Paraphraſe* reads inſtead of *God*, *Gods Word*, as, *Fear not Abraham, for I am thy ſhield*, ſay they, *my word is thy ſhield*, which ſpeaks a plain command of Faith; for not to
John i. 1. fear, is to truſt; not to fear on that ground, becauſe Gods Word, ὁ λόγος, *the Word*, Joh. i. 1. *i. e.* Chriſt, is ones ſhield, is nothing in the World but to believe, and rely, and faſten, and depend on *Chriſt*. Many the like commands of Faith in Chriſt, will the *Old Teſtament* afford; and the *new* is nothing elſe but a perpetual inculcating of it upon us, a driving and calling, entreating and enforcing, wooing and haſtning us to believe. In which reſpect the Schools call it alſo neceſſary *neceſſitate præcepti*, a thing which though we ſhould be never the better for, we are bound to perform. So that though Faith were not able to ſave us, yet infidelity would damn us, it being amongſt others a direct breach of a *natural*, a *moral*, nay, an *Evangelical Commandment*. And ſo much for the danger of infidelity conſidered poſitively, in relation to the *Subject*, whom it deprives of Heaven; the *Object*, *Chriſt* and his *offers* in the Goſpel, which it fruſtrates; and laſtly, the *Author* and Commander of it, God the Father, whom it reſiſts, diſobeys, and ſcorns. You will perhaps more feelingly be affected to the loathing of it, if we proceed to the odious and *dangerous condition* of it, above all other ſins and breaches in the World, which is my *third* part, its comparative ſinfulneſs, *It ſhall be more tolerable*, &c.

And this will appear, if we conſider it, 1. *in it ſelf*; 2. in its *conſequences*. In it ſelf, it is fuller of guilt, in its conſequences fuller of danger, than any ordinary breach of the moral Law. In it ſelf, ſo it is 1. the greateſt averſion from God, (in which averſion the School-men place the *formalis ratio*, the very Eſſence of ſin) it is the perverſeſt remotion and turning away of the Soul from God, and getting as far as we can out of his ſight, or ken, the forbidding of all manner of Commerce or
Heb. x. 38. ſpiritual Traffick, or correſpondence with God, as may appear by that admirable place, *Heb.* x. 38. *The juſt ſhall live by faith, but if any man draw back, my ſoul hath no pleaſure in him:* and verſe 39. *We are not of them which draw back unto perdition, but of them that do believe to the ſaving of the Soul.* Where the phraſe of *drawing back* oppos'd here to Faith and Believing, is in the original ὑπειλὴ, a *cowardly*, puſillanimous *ſubducing* of ones ſelf, a getting out of the way, a not daring to meet, or approach, or accept of Chriſt when he is offered them; the ſame with συςολὴ among the *Phyſicians*, a contraction of the Soul, a ſhriveling of it up, a ſudden correption and depreſſion of the mind, ſuch as the ſight
2 Mac. vi. 12. of ſome hideous danger is wont to produce, ſo 2 *Mac.* vi. 12 συςάλειας, &c. to be *diſcouraged*, and
Gal. ii. 12. to forſake the Jewiſh Religion, becauſe of the calamities. So is the word uſed of *Peter*, *Gal.* ii. 12. ὑπέςελλε καὶ ἀφώριζεν ἑαυτὸν φοβούμενος, &c. *He withdrew and ſeparated himſelf, fearing thoſe that were of the Circumciſion.* The Infidel, I ſay, draws back, withdraws and ſneaks out of the way, as if he were

were *afraid* of the mercies of his *Saviour*, as if it were death to him to be ſo near ſalvation; as if Chriſt coming to him with the mercies of the Goſpel, were the mortal'ſt enemy under Heaven, and there were no ſuch *miſchief* to be done him, as his *converſion*. This indeed is an averſion in the higheſt degree, when we fly and draw back from God when he comes to ſave us, when the ſight of a Saviour makes us take our heels. *Adam* might well hide himſelf, when God came to challenge him about his diſobedience; the guilty conſcience being afraid of revenge, may well ſlink out of his preſence with *Cain*, Gen. iv. 16. But to tremble and quake at a proclamation of mercy, when God *draws with cords of a man*, Hoſ. xi. 4. a powerful phraſe expreſt in the next words with the *bands of love*; when he loveth us, and calls his Son out for us, *v.* 1. then to be bent to backſliding, in the 7. *ver.* to draw back when he comes to embrace, this is a ſtubbornneſs and contraction of the ſoul, a crouching of it in, a συσολὴ or ὑποσολὴ, that neither nature nor reaſon would be guilty of: an averſion from God, which no other ſin can parallel, and therefore of all other, moſt intolerable, in the firſt place. Gen. iv. 16. Hoſ. xi. 4.

2. *Infidelity gives God the lye*, and denies whatever God proclaims in the Goſpel. The reaſon or ground of any ones belief, the *objectum formale quo*, that by aſſenting to which, I come to believe, is Gods *Veracity*, the Confidence that God ſpeaks true, the relying on his word, is that which brings me to lay hold on Chriſt; and therefore the Infidel is down right with God; he will not take his word, he'll never be perſwaded that theſe benefits of Chriſts death that are offered to all men, can ever do him any good. Let God call him to accept them, he'll never come; his ſurly, reſolute carriage, is in effect a contradicting of whatever God hath affirmed, a direct thwarting, a giving the lye to *God* and his *Evangeliſts*: and this is an aggravation not to be mentioned without reverence or horror, the moſt odious affront in the World: the Lord be merciful to us in this matter.

Next, this ſin is a ſin of the moſt *dangerous* conſequences of any.

1. It produces all other ſins, and that *poſitively*, by doubting of his juſtice, and ſo falling into *adulteries*, *blaſphemies*, and the like, in ſecurity and hope of impunity; by diſtruſting of his providence and mercy, and ſo flying to *covetouſneſs*, *murmuring*, *tempting*, *ſubtilety*, all arts and ſtratagems of getting for our temporal eſtate, and ordinary deſpair in our ſpiritual: then privatively, depriving us of that which is the mother and ſoul of our obedience and good Works, I mean *faith*, ſo that every thing for want of it, is turned into ſin, and thereby depopulating the whole man, making him nothing in the World but ruins and noyſomneſs, a confluence of all manner of ſins, without any concomitant degree of duty or obedience.

2. It *fruſtrates* all good *Exhortations*, and forbids all manner of ſuperſtructions, which the Miniſters are wont to labour for, in moving us to charity and obedience, and joy, and hope, and prayer, by not having laid any foundation whereon theſe muſt be built; any of theſe ſet or planted in any Infidel heart, will ſoon wither: they muſt have a ſtock of faith whereon to be grafted, or elſe they are never likely to thrive. As *Galba*'s Wit was a good one, but 'twas unluckily placed, ill-ſeated, there was no good to be wrought by it. The proudeſt of our works or merits, the perfecteſt morality, will ſtand but very weakly, unleſs it be founded on that foundation, whoſe *corner ſtone is Chriſt Jeſus*.

1. It *leaves no place* in the world for *remedy*: he that is an *Idolater*, *a Sabbath-breaker*, or the like; he that is arraigned at the law, and found guilty at that Tribunal, hath yet an *Advocate* in the *Goſpel*, a higher power to whom he may appeal to mitigate his ſentence: but he that hath *ſinned againſt* the *Goſpel*, hath no farther to go, he hath ſinned againſt that, which ſhould have remitted all other ſins; and now he is come to an unremediable eſtate, to a kind of hell, or the grave of ſin, from whence there is no recovery. There's not a mercy to be fetch'd in the world, but out of the Goſpel, and he that hath refus'd them, is paſt any farther treaty: *He that believeth not, is condemned already*, John iii. 18. his damnation is ſealed to him; and the entail paſt cutting off, 'tis his purchace, and now wants nothing but livery and ſeizin; nay 'tis his patrimony, ἀπόλειαν ἐκληρονόμησεν, *Eccluſ.* xx. 25. he is as ſure of it, as of any peny worth of his *inheritance*. And the reaſon is implyed, 1. Cor. xv. 17. *If Chriſt be not riſen, you are yet in your ſins*: there is no way to get out of our ſins, but Chriſts reſurrection; and he that believeth not, Chriſt is not riſen to him; 'twere all one to him, if there had never been a Saviour; and therefore he remains in his old thraldom; he was taken captive in *Adam*, and hath never ſince had any other means to reſtore him: the ranſom that was offered all, he would none of, and ſo he ſticks unredeemed, he is yet in his ſins, and ſo for ever like to continue. And now he is come to this ſtate, 'twere ſuperfluous farther to aggravate the ſin againſt him; his caſe is too wretched to be upbraided him, the reſt of our time ſhall be imployed in providing a remedy for him, if it be poſſible, and that muſt be from conſideration of the diſeaſe, in a word and cloſe of *application*. John iii. 18. Eccl. xx. 25.

The ſin being thus diſplayed to you with its conſequences, O what a ſpirit ſhould it raiſe in us! O what a reſolution and expreſſion of our manhood, to reſiſt and baniſh out *of us this evil heart of unbelief!* Heb. iii. 12. what an hatred ſhould it work in our bowels, what a reluctancy, what an *indignation*, *what a revenge* againſt the fruit of our boſom, which hath ſo long grown and thrived within us, only to our deſtruction! which is provided as it were to eat out ſouls, as an harbinger to prepare a place within us for the worm in *Hell*, where it may ly and bite and gnaw at eaſe eternally! 'Tis an *Examination* that will deſerve the moſt precious minute of our lives, the ſolemneſt work of our ſouls, the carefulleſt muſter of our faculties, to ſhrift and winnow, and even ſet our hearts upon the rack, to ſee whether any fruit or ſeed of infidelity lurk in it; and in a matter of this danger, to prevent Gods inqueſt by our own, to diſplay every thing to our ſelves, juſt as it ſhall be laid open before God in judgment, γυμνὸν καὶ τετραχηλισμένον, *Heb.* iv. 13. *naked* and diſcernible as the entrals of a Creature *cut down the back*, where the very method of nature in its ſecrecies is betrayed to the eye. I ſay, to cut our ſelves up, and to ſearch into every crany of our *ſouls*, every winding of either our *underſtanding* or *affections*; and obſerve whether any infidel thought, any infidel luſt, be lodged there: and when we have found this execrable thing, which hath brought all our plagues on us, Heb. iii. 12. Heb. iv. 13.

us, then must we purge, and cleanse, and lustrate the whole *City* for its sake; and with more Ceremony than ever the heathen used, even with a superstition of daily, hourly prayers, and sacrificing our selves to God, strive and struggle, and offer violence to remove this unclean thing out of our
2 Ki. xxiii. 12. Coasts; use these unbelieving hearts of ours, as *Josiah* did the Altars of *Ahaz*, 2 King. xxiii. 12. *break them down, beat them to powder, and cast the dust of them into the brook Kidron*; that *Cedron* which
John xviii. 1. *Christ* passed over when he went to suffer, *John* xviii. 1. even that brook which *Christ drank of by*
Ps. cx. 7. *the way*, Psa. cx. 7. And there indeed is there a remedy for infidelity, if the Infidel will throw it in. If he will put it off, be it never so dyed in the contempt of Christs blood, that very blood shall cleanse it: and therefore

In the next place, let us *labour for Faith*; let not his *hands be stretched out* any longer upon the cross, to a *faithless and stubborn generation*. 'Twere a piece of ignorance that a *Scholar* would abhor to be guilty of, not to be able to understand that inscription written by *Pilate* in either of 3. languaJohn xix. 19. ges, *Jesus of Nazareth, King*, John xix. 19. Nay for all the Gospels and Comments written on it, both by his Disciples and his works, still to be *non-proficients*, this would prove an accusation written in Marble, nay an Exprobration above a συγκλεῖσιον. In a word, Christ is still offered, and the proclamation not yet outdated, his sufferings in the Scripture proposed to every one of you to lay
2 Cor. v. 20. hold on, and his Ministers sent as *Embassadors beseeching you to be reconciled*, 2 Cor. v. 20. and more than that, in the Sacrament of the Eucharist, his body and blood set before our eyes to be felt and gazed on, and then even a *Didymus* would believe; nay, to be divided amongst us, and put in our mouths, and then who would be so sluggish as to refuse to feed on him in his heart?

For your *Election* from the beginning to this gift of Faith, let that never raise any doubt or scruple in you, and foreflow that coming to him; this is a jealousie that hath undone many, in a resolvedness that if they are not elected, all their Faith shall prove unprofitable. *Christ* that bids thee *repent*, *believe*, and *come* unto him, is not so frivolous to *command impossibilities*, nor so cruel to *mock* our *impotence*. Thou mayest believe, because he bids: *Believe*, and then thou mayest be sure thou wert *predestinated* to believe; and then all the decrees in the World, cannot deny thee Christ, if thou art thus resolved to have him. If thou wilt not believe, thou hast reprobated thy self, and who is to be accused that thou art not saved? But if thou wilt come in, there is sure entertainment for thee. He that begins in *Gods Counsels*, and never thinks fit to go about any Evangelical *duty*, till he can see his name writ in the book of life, must not begin to believe, till he be in Heaven; for there only is that to be read *radio recto*. The surer course is to follow the Scripture; to hope comfortably every one of our selves, to use the means, apprehend the mercies, and then to be confident of the benefis of Christs suffering: and this is the way to make our Election sure, to read it in our selves *radio reflexo*, by knowing that we believe, to resolve that we are elected; thereby we *know*
1 John iii. 14. *that we are past from death to life, if we love the brethren*, 1 John iii. 14. And so is it also of Faith; for these are inseparable graces. So *Psal.* xxv. 14. *Prov.* iii. 32. *Gods secret and his* Covenant, being taken for his decree, is said to be with *them that fear him*, and to be shewed to them, *i. e.* their very fearing of God, is an evidence to them that they are his elect, with whom he hath entred Covenant. Our Faith is the best argument, or κεῖσεον, by which to make a judgment of Gods decree concerning us. I say, if we will believe, God hath elected us; 'tis impossible any true Faith should be refused, upon pretence the person was predestined to destruction; and if it were possible, yet would I hope that Gods decrees (were they as absolute as some would have them) should sooner be softned into mercy, than that mercy purchased by his Son, should ever fail to any that believes. The bargain was made, the Covenant struck, and the immutability of the *Persian* Laws are nothing to it, that *whosoever believeth*
John iii. 15. *in him should not perish, but have everlasting life*, Joh. iii. 15. Wherefore in brief, let us attend the *means*, and let what will or can come of the *End*; *Christ* is offered to every soul here present, to be a *Jesus*, only do thou *accept* of him, and *thou art past from death to life*; there is no more required of thee, but only to take him; if thou art truly possessor of him, he will justify, he will humble, he will sanctifie thee; he will work all reformation in thee; and in time seal thee up to the day of redemption: Only be careful that thou mistakest not his *Person*; thou must receive him, as well as his promises; thou must take him as a *Lord* and *King*, as well as a *Saviour*, and be content to be a *subject*, as well as a *Saint*. He is now proclaimed in your ears, and you must not foreslow the audience, or procrastinate; *To day if you will hear his voice, harden not your hearts*. He holds himself out on purpose to you, and by the Minister wooes you to embrace him: and then it nearly concerns you, not to pro-
Psal. ii. 12. voke so true, so hearty, nay even so passionate a friend: if he be *not kissed, he will be angry*. Lastly, if in this business of believing, so vulgarly exposed, there yet appear some difficulties in the practice, to be overcome before it prove a possible duty: If self-denial be incompetible with flesh and blood; if delights and worldly contentments, if an hardned heart in sin, and a world of high Imaginations, refuse to submit or humble themselves to the poverty of Christ; if we cannot empty our hands to lay hold, or unbottom our selves to lean wholly on Christ, then must we fly, and pray to that *spirit* of power, to subdue, and conquer, and lead us captive to it self, to instruct us in the baseness, the nothingness, nay the dismal, hideous wretchedness of our own estate, that so being spiritually shaken and terrified out of our carnal pride and security, we may come trembling and quaking to that Throne of Grace, and with the hands of Faith though feeble ones, with the eye of Faith, though dimly, with a hearty sincere resigning up of our selves, we may see and apprehend, and fasten, and be united to our Saviour: that we may live in Christ, and Christ in us, and having begun in the life of Grace here, we may hope and attain to be accomplished with that of Glory hereafter.

Now to him which hath elected us, &c.

SER-

SERMON XII.

ACTS XVII. 30.

And the times of this ignorance God winked at, but now commandeth all men every where to repent.

THE words in our *English Translation* carry somewhat in the ſound, which doth not fully reach the importance of the *Original*, and therefore it muſt be the task of our Preface not to connect the Text, but clear it; not to ſhew its dependence on the precedent words, but to reſtore it to the integrity of it ſelf, that ſo we may perfectly conceive the words, before we venture to diſcuſs them; that we may ὑποτυπῶσαι πρῶτον, ὕστερον ἀναγράψαι, as *Ariſtotle* phraſes it, *firſt repreſent them to you in the bulk, then deſcribe them particularly in their ſeveral lineaments.* Our Engliſh ſetting of the words, ſeems to make two Propoſitions, and in them a direct oppoſition betwixt the condition of the ancient, and preſent Gentiles; that God had *winked at, i. e.* either approved, or pitied, or pardoned the ignorance of the former Heathens; but now was reſolved to execute juſtice on all, that did continue in that was heretofore pardonable in them, *on every one every where that did not repent.* Now the *Original* runs thus, τὰς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς, τὰ νῦν παραγγέλλει, &c. that is, in a literal conſtruction, *God therefore paſſing over the times of ignorance, as if he ſaw them not, doth now command all men every where to repent.* Which you may conceive thus, by this kind of vulgar ἀνάβασις, or ſenſible proceeding in God. *God* always is eſſentially and perfectly every one of his *Attributes*, Wiſdom, Juſtice, Mercy, *&c.* but yet is ſaid at one time to be peculiarly one Attribute, at another time another, *i. e.* to be at one time actually *juſt*, at another time actually *merciful*, according to his determination to the object. As when God fixes his Eyes upon a rebellious people, whoſe ſins are ripe for his juſtice, he then executes his vengeance on them, as on *Sodom*: when he fixes his Eyes upon a penitent believing people, he then doth exerciſe his mercy, as on *Nineveh*. Now when God looks upon any part of the lapſed World, on which he intends to have mercy, he ſuffers not his Eye to be fixed or terminated on the *medium* betwixt his Eye and them, on the ſins of all their Anceſtors from the beginning of the World till that day; but having another account to call them to, doth for the preſent ὑπεριδὼν, ὑπερβλέπων, ὑπεροπτῶν, *look over all them*, as if they were not in his way, and imputing not the ſins of the Fathers to the Children, fixeth on the Children, makes his Covenant of mercy with them, and commandeth them the condition of this Covenant, whereby they ſhall obtain mercy, that is, *every one every where to repent.* So that in the *firſt place*, ὑπεριδὼν παραγγέλλει, muſt not be rendred by way of oppoſition, *he winked then, but now commands*, as if their former ignorance were juſtifiable, and an account of knowledge ſhould only be exacted from us. And in the *ſecond place*, ὑπεριδὼν, a word read but this once in all the New Teſtament, muſt be rendred, not *winking at*, but *looking over*, or not inſiſting upon; as when we fix our Eyes upon a Hill, we ſuffer them not to dwell on the Valley, on this ſide of it, becauſe we look earneſtly on the Hill. Now if this be not the common Attical acception of it, yet it will ſeem agreeable to the penning of the New Teſtament, in which whoſoever will obſerve, may find words and phraſes which perhaps the Attick purity, perhaps Grammar, will not approve of. And yet I doubt not but Claſſick authorities may be brought, where ὑπεριδὼν ſhall ſignifie, not a *winking*, or not taking notice of, but a *looking farther*, a not reſting in this, but a driving higher, for ſo it is rendred by *Stephanus*, *Ad ulteriora oculos convertere*; and then the *phraſe* ſhall be as proper as the *ſenſe*, the *Greek* as authentical as the *doctrine*, that God *looking over* and not inſiſting upon the ignorance of the former Heathen, at Chriſts coming entred a Covenant with their Succeſſors, the condition of which was, *that every man every where ſhould repent.*

And this is made good by the Gr. Schol. of the N. T. ὁ οὖν φησιν, &c. *that is ſpoken, not that the former heathen ſhould be unpuniſhed, but that their Succeſſors to whom St.* Paul *preached, if they would repent, ſhould not be called to an account of their ignorance*, ſhould not fare the worſe for the ignorance of their Fathers; and at this drives alſo *Chryſoſtome*, out of whom the Scholiaſts may ſeem to have borrowed it, their whole ἐξήγησις being but λείψανα, gleanings out of the Fathers before them. I might farther prove the neceſſity of this interpretation, if it were required of me: and thus far I have ſtay'd you to prove it, becauſe our Engliſh is ſomewhat imperfect in the expreſſion of it. Δύο κύβοι οὐκ εἰσὶ κύβος, ſaith *Ariſtotle*, *Two Cubes are not a Cube, but another figure* very different from it: and indeed our Engliſh Tranſlations by making two Propoſitions of this Verſe, have varied the native ſingle Propoſition in that regard, and made it unlike it ſelf, which briefly (if I can inform my ſelf aright) ſhould run thus, by way of one ſimple Enunciation; *God therefore not inſiſting on, but looking over thoſe times of ignorance, doth now command all men every where to repent*; of which thoſe three lines in *Leo* his fourth Sermon *de Paſſione Domini*, are a juſt Paraphraſe, *Nos ſub veteris ignorantiæ profunda nocte peremtes, in Patriarcharum ſocietatem, & ſortem electi gregis adoptavit.* So then the words being repreſented to you in this Scheme or ſingle Diagram, are the Covenant of mercy made with the Progeny of ignorant *Heathens* upon condition of *repentance*, in which you may obſerve two grand parallel lines, 1. *the ignorance of the Heathen*, ſuch as in the juſtice of God, might have provoked him

Eth. 1. 7.

Oecumen. Arelas.

Tom. 4.

P. 47.

him to have pretermitted the whole world of ſucceeding Gentiles: 2. the *mercy of God*, not imputing their ignorance to our charge, whoſoever every where to the end of the world ſhall repent. And firſt of the firſt, the ignorance of the Heathen in theſe words, τὰς μὲν οὖν χρόνους, *the times*, &c.

If for the clearing of this bill, we ſhould begin our inqueſt at *Japhet* the father of the Gentiles, examine them all by their gradations, we ſhould in the general find the evidence to run thus; 1. That they were abſolutely *ignorant*, as ignorance is oppoſed to *learning*: 2. *Ignorant* in the affairs of God, as ignorance is oppoſed to *piety* or ſpiritual wiſdom: 3. *Ignorant* ſupinely, perverſely, and maliciouſly, as it is oppoſed to a *ſimple* or more excuſeable *ignorance*.

Their abſolute ignorance or ἀπαιδευσία, their want of learning, is at large proved by St. *Auſtin* 18. *de Civ. Dei*, *Euſebius Præpar.* 10. *Clemens* in his *Protrep.* and others, ſome of whoſe writings to this purpoſe (becauſe it is eaſier for my Auditors to believe me in groſs, than to be troubled with the retail) is this, that the beginnings of *learning* in all kinds, was among the *Jews*, whilſt the whole Heathen world beſides, was barbarouſly ignorant; that *Moſes* appointed Maſters among the tribes, γραμμάτων διδασκάλους, which initiated the youth of *Iſrael* in all kind of ſecular learning; or if you will believe *Patricius* and his proofs, that *Sem* erected, and afterwards *Heber* enlarged *Scholas Doctrinarum*, Schools or Seminaries of learning, where learning was profeſſed and taught, that *Abraham*, as *Euſebius* cites *Nic. Damaſcenus* for it, was excellent in the *Mathematicks*, and diſperſed and communicated his knowledge in *Chaldea*, from whence the *Ægyptians*, and from them the *Grecians* came to them; that *Enoch* was probably judg'd by *Polyhiſtor*, to be that *Atlas* to whom the Heathen imputed the beginning of *Aſtronomy*; that in the ſumm, all learning was primitive among the Hebrews, and from them by ſtealth and filching, ſome ſeeds of it ſown in *Phœnicia*, *Ægypt*, and at laſt in *Greece*. For they make it plain by computation, that *Moſes* (who yet was long after *Enoch*, and *Sem*, and *Heber*, and *Abraham*, all *in confeſſo* great Scholars) that *Moſes*, I ſay, was 1500 years ancienter than the *Greek Philoſophers*, that all the learning that is found and bragg'd of amongſt the *Grecians* (whoſe ignorance my Text chiefly deals with, St. *Pauls* diſcourſe here being addreſt to the *Athenians*) was but a babe of a day old, in reſpect of the true antiquity of learning: that all their Philoſophy was *but ſcraps*, ἀποσπασμάτια, *which fell from the Jews tables*; that in their ſtealth they were very imprudent, glean'd only that which was not worth carrying away, ἀδὴν ἢ περὶ Θεὸν, ἢ περὶ σώφρονα βίον, &c. *ſtuft their ſacks, which they carried into* Ægypt *to buy food, only with ſome unprofitable chaff*, with empty ſpeculations that would puff up, not fill or nouriſh the ſoul, but brought no valuable real commodity away with them, whereby they might improve their knowledge, or reform their manners; upon which two grounds, 1. the *vanity* and unprofitableneſs of their *learning*; 2. the *novelty* of it in reſpect of the *Hebrews* from whom they ſtole it afar off; they are not thought worthy of the title of Scholars; and for all the noiſe of their Philoſophy, are yet judged abſolutely ignorant, as ignorance is oppoſed to learning.

In Zoroaſter. P. 4. l. 9. p. 244. *Ib. p. 245.*

In the ſecond, for their *ignorance* in the affairs of *God*, their own Authors examination will bring in a ſufficient evidence. If you will ſort out the chiefeſt names of learned men amongſt them, you will there find the verieſt dunces in this learning. The *Deipnoſophiſts*, the only wits of the time, are yet deſcribed by *Athenæus*, to imploy their ſtudy only how to get good chear a free-coſt, δαῖτας ἀεὶ ἀκάπνους δύομεν, *they fed deliciouſly, and yet were at no charge* for the proviſion; and amongſt them, you ſhall ſcarcely find any knowledge or worſhip of even their Heathen Gods, but only in drinking, where their luxury had this excuſe or pretence of religion, that it was δεῖγμα τῆς δυνάμεως τοῦ Θεοῦ ἀγαθοῦ, *an experiment of the power of that good God, which had provided ſuch a creature* as Wine for them to abuſe; which perhaps a drunken Romiſh Caſuiſt ſtole from them, where he allows of drinking *ſupra modum, ad glorificandum Deum*, &c. *to the glorifying of God, Creator of ſo excellent a creature*, which hath the effect in it of turning men into beaſts. So that it ſeems by the ſtory of them in brief, that the *Deipnoſophiſts*, men of the fineſt, politeſt conceits, as *Ulpianus Tyrius*, *Calliphanes*, and the like in *Athenæus*, in the multitude of the Grecian Gods had but one Deity, and that was their *belly*, which they worſhipped *religioſo luxu*, not ſinging, but eating and drinking praiſes to his name; to this add the *Sophiſtæ*, *Protagoras*, *Hippias*, and the like great boaſters of learning in *Socrates* his time, and much followed by the youth, till he perſwaded them from admiring ſuch unprofitable profeſſors, and theſe are obſerved by *Plutarch*, to be meer huckſters of vain glory; getting great ſtore of money and applauſe from their auditors, ἀργύριον καὶ ὄνομα, *ſilver and popularity*, but had no manner of profitable learning to beſtow upon them, as *Plutarch* dooms them in his *Platonick queſtions*, and *Socrates* in his *Dialogues* in confutation of them; and certainly by their very profeſſion 'tis plain that theſe men had no God to know or worſhip, except their *gain*. But not to inſiſt on theſe or other their Profeſſors of more curious, trim, polite learning, as their Philoſophers, Grammarians, and Rhetoricians, it will be more ſeaſonable to our Text to examine St. *Pauls auditors* here, the great ſpeculators among them: (1.) the deepeſt Philoſophers, and there where you expect the greateſt knowledge, you ſhall find the moſt barbarous ignorance; in the midſt of the πολυθεότης of the *Grecians*, the Philoſophers (ſaith *Clem.* and 'tis plain by their writings) finding out and acknowledging in private this multitude of Gods to be a prodigious vanity, and infinitely below the gravity and wiſdom of their profeſſion, took themſelves off from this unreaſonable worſhip, and almoſt each of them in private worſhipped ſome one God. And here you would think that they jump'd with the Jews of that time, in the acknowledging an unity: but if you mark them you ſhall find that they did not reform the popular Atheiſm, but only varied it into a more rational way. *Thales* would not acknowledge *Neptune*, as the Poets and people did, but yet he deifies the *water*, as *Clem.* obſerves: another ſcorned to be ſo ſenſeleſs as to worſhip *wood* or *ſtone*, and yet he deifies the *earth*, the parent of them both, and as ſenſeleſs as them both; and does at once *calcare terram, & colere*, tread on the earth with his feet, and adore it with his heart. So *Socrates* (who by bringing in *morality*, was a great refiner and pruner of barren Philoſophy) abſolutely denying the *Grecian* Gods, and thence called ἄθεος, is yet brought in by *Ariſtophanes*, worſhipping the clouds, ὦ δέσποτ' ἀήρ, &c. and by a more friendly Hiſtorian deſcribed addreſſing a ſacrifice to *Æſculapius*, being at the point of death. So that in brief, the *Philoſophers* diſliking the vu'gar

In προλεπτ. vid. ch. 15. *In Neφ.* *Plato.*

vulgar ſuperſtition, went to School, ſaith *Clem.* to the *Perſian Magi*, and of them learnt a more Scholaſtick Atheiſm. The worſhip of thoſe venerable *Elements*, which becauſe they were the beginnings, out of which natural bodies were compoſed, were by theſe naturaliſts admired and worſhipped inſtead of the God of nature. From which a man may plainly judge of the beginning and grounds of the general Atheiſm of Philoſophers, that it was a ſuperficial knowledge of Philoſophy, the ſight of ſecond cauſes and dwelling on them, and being unable to go any higher. For men by nature being inclined to acknowledge a Deity, take that to be their God which is the higheſt in their ſphere of knowledge, or the *ſupremum cognitum* which they have attained to; whereas if they had been ſtudious, or able, by the dependence of cauſes, to have proceeded beyond theſe Elements, they might poſſibly, nay certainly would have been reduced to piety and religion, which is εὐσέβεια, θεοσέβεια, *the knowledge and worſhip of God*; but there were many hindrances which kept them groveling on the earth, not able to aſcend this ladder: 1. They wanted that εὐκολία εὐπλοΐα τῆς ψυχῆς, P. 11.
which *Aphrod.* on the *Topicks* ſpeaks of, that kindly, familiar *good temper*, or diſpoſition *of the ſoul*, καθ' ἣν εὐφυΐαν ἀληθῆ καὶ θεῖα ἐστι, *by which the mind is able to find out and judge of truth*; they wanted either that natural harmony, or ſpiritual concord of the powers of the ſoul, by which it is able to reach thoſe things which now in corrupt nature, are only ſpiritually diſcerned. For it is *Clem.* his Chriſtian judgment of them, that the *Gentiles* being but *Baſtards*, not true born ſons of God, but *In προτρεπ.*
Aliens from the Commonwealth of *Iſrael*, were therefore not able to look up toward the *Light*, *A.* 16.
(as 'tis obſerved of the baſtard-brood of *Eagles*) or conſequently to diſcern that inacceſſible light, till they were received into the Covenant, and made τέκνα φωτὸς γνήσια, true proper *Children of light*.
A ſecond hindrance was the *groſſeneſs* and earthineſs of their *fancy*, which was not able to conceive God to be any thing but a corporeous ſubſtance, as *Philoponus* obſerves in *Schol.* on the books *de anima*, ὅταν θέλωμεν, &c. *When we have a mind to betake our ſelves to divine ſpeculation*, our *fancy* comes in, ἡ θορυβὸν κινεῖ, *raiſes ſuch a tempeſt* in us, ſo many earthly meteors to clog, and over-cloud the ſoul, that it cannot but conceive the Deity under ſome bodily ſhape, and this diſorder of the fancy doth perpetually attend the ſoul, even in the faireſt weather, in its greateſt calm and ſerenity of affections, ὅταν σχολὴν, &c. ſaith *Plato*, even when the ſoul is free from its ordinary diſtractions, and hath provided it ſelf moſt accurately for contemplation. *Philoponus* in this place finding this inconvenience, fetches a remedy out of *Plotinus* for this rarifying and purifying of the fancy, and it is the ſtudy of the *Mathematicks*, ἀγέλαστον νέοι &c. *Let young men be brought up in the ſtudy of the Mathematicks*, to ſome acquaintance with an incorporeous nature: but how unprofitable a remedy this ſtudy of the Mathematicks was, to the purpoſe of preparing the ſoul to a right conceit of God, I doubt not but he himſelf afterwards found, when he turned Chriſtian, and ſaw how far their Mathematical and Metaphyſical abſtractions fell below thoſe pureſt Theological conceits, of which only grace could make him capable. So that in brief their underſtanding being fed by their fancies, and both together fatned with corporeous phantaſms, as they encreaſed in natural knowledge, grew more hardned in ſpiritual ignorance, and as *Clem.* ſaith of them, were like birds cram'd in a Coop; *προτρεπ.*
fed in darkneſs, and nouriſhed for death: their groſs conceits groping on in obſcurity, and fur- P. 52.
niſhing them only with ſuch opinions of God, as ſhould encreaſe both their ignorance and damnation. That I be not too large and confuſed in this diſcourſe, let us pitch upon *Ariſtotle* one of the lateſt of the Ancient Philoſophers, not above 340 years before *Chriſt*, who therefore ſeeing the vanities, and making uſe of the helps of all the Grecian learning, may probably be judged to have as much knowledge of God as any Heathen; and indeed the *Colen Divines* had ſuch an opinion of his ſkill and expreſſions that way, that in their tract of *Ariſtotles* Salvation, they define him to be Chriſts *Præcurſor in Naturalibus*, as *John Baptiſt* was *in gratuitis*. But in brief, if we examine him, we ſhall find him much otherwiſe, as ſtupid in the affairs of 1. *God*, 2. the *Soul*, 3. *Happineſs*, as any of his fellow Gentiles. If the book περὶ κόσμου, were his own legitimate work, a man might gueſs that he ſaw ſomething, though he denyed the particular providence of the Deity, and that he acknowledged his omnipotence, though he would not be ſo bo'd with him, as to let him be buſied in the producing of every particular ſublunary effect. The man might ſeem ſomewhat tender of God, as if being but newly come acquainted with him, he were afraid to put him to too much pains, as judging it μήδε καλὸν &c. neither *comely nor befitting the Majeſty of a God, to intereſt him-* *Ariſtot.* περὶ
ſelf in every action upon earth. It might ſeem a reverence and awe which made him provide the ſame κόσμου. *cap.* 9.
courſe for God, which he ſaw uſed in the Courts of *Suſa* and *Ecbatana*, where the King (ſaith he) lived inviſible in his Palace, and yet by his Officers, as through proſpectives and Otacouſticks, ſaw and heard all that was done in his Dominions. But this book being not of the ſame complexion with the reſt of his Philoſophy, is ſhrewdly gueſt to be a ſpurious iſſue of latter times, entitled to *Ariſtotle* and tranſlated by *Apuleius*, but not owned by its brethren, the reſt of his books of Philoſophy; for even in the *Metaphyſicks* (where he is at his wiſeſt) he cenſures *Zenophanes* for a Clown for looking up to Heaven, and affirming that there was one God there, the cauſe of all things, and rather than he will credit him, he commends *Parmenides* for a ſubtle fellow, who ſaid nothing at all, or I am ſure to no purpoſe.

Concerning his knowledge of the *ſoul*, 'tis *Philoponus* his obſervation of him, that he perſwades *Schol. in lib.*
only the more underſtanding, laborious, judicious ſort to be his Auditors in that ſubject, τοὺς δὲ ῥᾳ- *de anima.*
θυμοτέρους ἀποτρέπει, &c. *But deborts men of meaner vulgar parts, leſs intent to their ſtudy, from med-* *c.* 2.
ling at all with this ſcience about the ſoul, for he plainly tells them in his firſt *de anima*, 'tis too
hard for any ordinary capacity, and yet in the firſt of the *Metaph.* he defines the *wiſe man to be one*
who beſides his own accurate knowledge of hard things, as the Cauſes of the ſoul, &c. *is alſo able to teach*
any body elſe, who hath ſuch an habit of knowledge, and ſuch a command over it, that he can make any
Auditor underſtand the abſtruſeſt myſtery in it. So then out of his own words he is convinced to have had no skill, no wiſdom in the buſineſs of the ſoul, becauſe he could not explain nor communicate this knowledge to any but choice Auditors. The truth is, theſe were but ſhifts of pride, and ambitious pretences to cloak a palpable ignorance, under the habit of myſterious, deep ſpeculation; when alas poor man! all that which he knew, or wrote of the ſoul, was ſcarce worth learning,

only enough to confute his fellow ignorant Philoſophers, to puzzle others, to puffe himſelf; but to profit, inſtruct, or edifie none.

In the third place, concerning *happineſs*, he plainly bewrays himſelf to be a coward, not daring to meddle with Divinity. For 1 *Eth. c. 9.* being probably given to underſtand, or rather indeed plainly convinced, that if any thing in the world were, then happineſs muſt likely be θεοδοτον, *the gift of God* beſtowed on men, yet he there ſtaggers at it, ſpeaks ſceptically, and not ſo magiſterially as he is wont, dares not be ſo bold as to define it: and at laſt does not profeſs his ignorance, but takes a more honourable courſe, and puts it off to ſome other place to be diſcuſt. Where *Andronicus Rhodius* his Greek Paraphraſe, tells us he meant his Tract περὶ προνοιας, about Providence: but in all *Laërtius* his Catalogue of the multitude of his writings, we find no ſuch title, and I much ſuſpect by his other carriages, that the man was not ſo valiant as to deal with any ſo unwieldy a ſubject, as the Providence would have proved. Sure I am he might, if he had had a mind to it, have quitted himſelf of his engagements, and ſeaſonably enough have defined the fountain of happineſs there, in *Ethicks*, but in the 10. *c.* it appears that it was no pretermiſſion, but ignorance; not a care of deferring it to a fitter place, but a neceſſary ſilence, where he was not able to ſpeak. For there mentioning happineſs and miſerableneſs after death, (where he might have ſhewed his skill if he had had any) he plainly betrays himſelf an arrant naturaliſt, in defining all the felicity, and miſery, *to be the good or ill proof of their friends and children left behind them*, which are to them being dead, happineſs or miſeries, ἀλλ' οὐκ αἰσθανομένοις, *of which they are not any way ſenſible.* But * of what hath been ſpoken it is plain that the Heathen never looked after God of their own accord, but as they were driven upon him by the neceſſity of their ſtudy, which from the ſecond cauſes, neceſſarily lead them in a chain to ſome view of the firſt mover; and then, ſome of them, either frighted with the light, or deſpairing of their own abilities, were terrified or diſcouraged from any farther ſearch; ſome few others ſought after him, but as *Ariſtotle* ſaith the *Geometer* doth, after a right line only, ὡς θεατὴς τῆς ἀληθείας, as *a contemplator of truth*, but not as the knowledge of it is any way uſeful or conducible to the ordering, or bettering of their lives: they had an itching deſire to know the Deity, but neither to apply it as a rule to their actions, nor to order their *actions* to his glory. For generally whenſoever any action drove them on any ſubject which intrenched on Divinity, you ſhall find them more flat than ordinary, not handling it according to any manner of accuracy or ſharpneſs, but only ἐφ' ὅσον ἰκανὸν τῇ μαθήσει, *only as much uſe or as little as their ſtudy in the ſearch of things conſtrained them to*, and then for moſt part they fly off abruptly, as if they were glad to be quit of ſo cumberſom a ſubject. Whence *Ariſtotle* obſerves, that the whole Tract *de cauſis* was obſcurely and inartificially handled by the Ancients, and if ſometimes they ſpake to the purpoſe, 'twas as unskilful, unexerciſed fencers τύπτουσι καλὰς πληγὰς, *they lay on, and ſometimes* ſtrike a *lucky blow* or two, but more by chance than skill, ſometimes letting fall from their pens thoſe truths which never entred their underſtandings, as *Theophilus ad Autol.* obſerves of *Homer* and *Heſiod*, that being inſpired by their *Muſes*, *i. e.* the devil, ſpake according to that ſpirit, lyes and fables, and exact *Atheiſm*, and yet ſometimes would ſtumble upon a truth of *Divinity*, as men poſſeſt with *Devils*, did ſometimes *confeſs Chriſt*, and the evil ſpirits being adjured by his name, came out and confeſt themſelves to be devils. Thus it is plain out of the Philoſophers and Heathen diſcourſes, 1. Of God, 2. The Soul, 3 Happineſs, that they were alſo ignorant, as ignorance is oppoſed to piety or ſpiritual wiſdom, which was to be proved by way of premiſe, in the ſecond place.

Now in the *third place*, for the *guilt of their ignorance*, that it was a perverſe, groſs, malicious and unexcuſable ignorance, you ſhall briefly judge. *Ariſtotle*, 1 *Met.* 2. being elevated above ordinary in his diſcourſe about wiſdom, confeſſes the *Knowledge* of *God* to be the *beſt* Knowledge and moſt honourable of all, *but of no* manner of *uſe* or neceſſity; ἀναγκαιότερα, &c. No Knowledge is better than this, yet none more unneceſſary, as if the Evidence of truth made him confeſs the nobility of this wiſdom, but his own ſupine, ſtupid, perverſe reſolutions made him contemn it as unneceſſary. But that I may not charge the accuſation too hard upon *Ariſtotle* above others, and take as much pains to *damn* him, as the *Colen Divines* did to *ſave* him, we will deal more at large, as *Ariſtotle* preſcribes his wiſe men, 1. *Met.* and rip up to you the unexecuſableneſs of the heathen ignorance in general: 1. By the authority of *Clement*, who is gueſt to be one of their kindeſt patrons in his προτρεπτ. where having cited many teſtimonies out of them, concerning the unity, he concludes thus, εἰ γὰρ, &c. *Seeing that the Heathen had ſome ſparks of the divine truth*, ſome gleanings out of the written word, and yet make ſo little uſe of it as they do; they do, ſaith he, *ſhew the power of Gods word to have been revealed to them, and accuſe their own weakneſs, that they did not improve it to the end for which it was ſent*; that they encreaſed it not into a ſaving knowledge; where (by the way) the word *weakneſs* is uſed by *Clement* by way of ſoftning, or mercy, as here the *Apoſtle* uſeth *ignorance*, when he might have ſaid *impiety*. For ſure if the accuſation run thus, that the word of God was revealed to them, and yet they made no uſe of it, as it doth here in *Clem.* the ſentence then upon this, muſt needs conclude them, not only ἀσθενεῖς, *weak*, but perverſe contemners of the light of Scripture. Again, the Philoſophers themſelves confeſs that ignorance is the nurſe, nay, mother of all impiety: πάντα ὅσα ποιήσειεν, &c. whatſoever *an ignorant man or fool doth, is unholy* and wicked neceſſarily; ignorance being μανίας εἶδος, *a ſpecies of madneſs*, and no mad-man being capable of any ſober action; ſo that if their ignorance were in the midſt of means of knowledge, then muſt it be perverſe; if it had an impure influence upon all their actions, then was it malicious and full of guilt. 2. Their chief ground that ſuſtained and continued their ignorance, proves it to be not blind but affected, which ground you ſhall find by the Heathen objection in *Clem.* to be a reſolution *not to change the religion of their fathers.* 'Tis an unreaſonable thing, ſay the Heathens, which they never will be brought to, to change the *cuſtoms* bequeathed to them by their anceſtors. From whence the Father ſolidly concludes, that there was not any means in nature, which could make the Chriſtian Religion contemned and hated, but only this peſtilent cuſtom of never altering any cuſtoms or laws, though never ſo unreaſonable: οὐ γὰρ ἐμοιγε, &c. *'tis not poſſible that ever any nation ſhould have and fly from this greateſt bleſſing that ever was beſtowed upon mankind*, to wit, the knowledge and worſhip of God, unleſs

1 *Eth.* 9.

Eth. 1. 10.

* *f.* by.

Eth. l. 1. *c.* 7.

1 *Met.* 4.

l. 2. *p.* 17.

1 *Met.* 2.

c. 2.

προτρεπτ. *p.* 36.

V. Clem. προτρεπτ. *p.* 56.

προτρεπτ. *p.* 42.

ἀσυνζεῖς ἔθος ὡς νόμῳ ἐφυλάχθη.

Wiſd. xiv. 16.

Tert. Apol.

unleſs being carried on by cuſtom, they reſolved to go the old way to Hell, rather than to venture on a new path to Heaven. Hence it is, that *Athenagoras* in his Treaty with *Commodus* for the Chriſtians, wonders much that among ſo many Laws made yearly in *Rome*, there was not one enacted μὴ εἶργειν τὰ πάτρια καὶ γήλοια ἦθη, *that men ſhould forſake the cuſtoms of their fathers, which were any way abſurd.* From whence he falls ſtraight to their abſurd Deities, as if it being made lawful to relinquiſh ridiculous cuſtoms, there would be no plea left for their ridiculous gods. So *Euſebius* *Prep. l.* 2. makes the cauſe of the continuance of ſuperſtition to be, that no man dared to move thoſe things which ancient cuſtom of the Country had authorized; and ſo alſo in his fourth book, where to bring in Chriſtianity was accounted κινεῖν τὰ ἀκίνητα, *to change things that were fixt,* καὶ πολυπραγμονεῖν, &c. *and to be pragmatical,* friends of *innovation*; and ſo 'tis plain they eſteemed St. *Paul*, and hated him in that name, as an Innovator, becauſe he preached unto them *Jeſus and the reſurrection*, Acts 17. 18. So *Acts* the 16. 21. St. *Paul* is ſaid to teach *cuſtoms which were not lawful for them to receive nor obſerve, being Romans*, becauſe, ſaith *Caſaubon* out of *Dio*, 'twas not lawful for the Romans to innovate any thing in religion, for ſaith *Dio, this bringing in of new Gods, will bring in new Laws with it.* So that if (as hath been proved) their not acknowledging of the true God, was grounded upon a perverſe reſolution, not to change any cuſtom of their fathers, either in opinion or practice, though never ſo abſurd; then was the *ignorance* (or as St. *Paul* might have called it, the *idolatry*) of thoſe times impious, affected, not a natural blindneſs, but a pertinacious winking, not a ſimple deafneſs, but a reſolved ſtubbornneſs not to hear the voice of the charmer; which we might further prove by ſhewing you thirdly, how their *learning* or πολυμαθία, which might be proved an excellent *preparative* to *religion*, their Philoſophy, which was to them as the Law to the Jews, by their uſing of it to a perverſe end, grew ordinarily very *pernicious* to them. 4. How that thoſe which *knew moſt*, and were at the top of prophane knowledge, did then fall moſt deſperately headlong into *Atheiſm*; as *Hippocrates* obſerves, that Ἀθληλικὴ ἕξις, and St. *Baſil*, that ἡ ἐν ἀκμῇ ἰσχὺς, *the moſt perfect conſtitution of body*, ſo of the ſoul, is moſt dangerous, if not ſuſtained with good care and wiſdom. 5. How they always *forged lies* to ſcandal the *people of God*, as *Manetho* the famous *Ægyptian* Hiſtorian ſaith, that *Moſes* and the Jews were baniſhed out of *Ægypt*, διὰ λέπραν, *becauſe of an infectious leproſie* that over-ſpread the Jews, as *Theophilus* cites it, and *Juſtine* out of *Trogus*, and alſo *Tacitus*; and the *Primitive Chriſtians* were branded and abomined by them for three ſpecial faults, which they were little likely to be guilty of; 1. *Atheiſm*, 2. *Eating* their *Children*, 3. *Inceſtuous*, common *uſing of women*, as we find them ſet down and confuted by *Athen.* in his Treaty or Apology, and *Theophilus ad Autol.* &c. 6. By their own confeſſion, as of *Plato* to his friend, when he wrote in earneſt, and ſecretly acknowledging the unity which he openly denied, againſt his conſcience and the light of reaſon in him; and *Orpheus* the inventer of the πολυθεΐτας, profeſſing and worſhipping 365. Gods all his life time, at his death left in his will διὰ πάντα θεὸν, *that, however he had perſwaded them all the while, there was indeed but one God.* And *laſtly*, how theſe two affections in them, *admiration* and *gratitude*; admiration of men of extraordinary worth, and gratitude for more than ordinary benefactions done either to particular men or Nations, were the chief promoters of idolatry; making the Heathens worſhip them as Gods, whom they were acquainted with, and knew to be but men, as might be proved variouſly and at large. If I could inſiſt upon any or each of theſe, it would be moſt evident, what I hope now at laſt is proved enough, that the ignorance of thoſe times was not ſimple, *blind ignorance*, but *malign*, perverſe, ſacrilegious, affected, ſtubborn, wilful, I had almoſt ſaid, knowing ignorance in them; which being the thing we firſt promiſed to demonſtrate, we muſt next make up the Propoſition which is yet imperfect, to wit, *that ignorance in theſe Heathen, in Gods juſtice, might have provoked him to have pretermitted the whole world of ſucceeding Gentiles*: which I muſt diſpatch only in a word, becauſe I would fain deſcend to *Application*, which I intended to be the main, but the improvident expence of my time, hath now left only to be the cloſe of my diſcourſe.

πρεσβ. χριστιανῶν. *p.* 1. *B.* *P.* 2. *A.*

P. 47.

P. 78.

Acts xvii. 18.

ἀλλοίωσιν μὴν ποιεῖσθαι.

Aph. 3. *P.* 230.

Ad Autol. l. 3. *P.* 130. *L.* 36.

P. 4.

L 3. *p.* 119.

Theop. ad Autol. l. 3. *p.* 117.

2 *Chryſoſt. Hom.* 1. *p.* 15.

The *ignorance* of thoſe times being of this compoſition, both in reſpect of the *ſuperſtition* of their worſhip, which was *perverſe*, as hath been proved, and the *prophaneneſs* of their lives, being *abominable* even to nature (as might farther be ſhewed) is now no longer to be called ignorance, but prophaneneſs, and a prophaneneſs ſo *Epidemical* over all the *Gentiles*, ſo inbred and naturalized among them, that it was even become their property, radicated in their *mythical* times, and by continual *ſucceſſion* derived down to them by their generations. So that if either a natural man with the eye of reaſon, or a ſpiritual man by obſervation of Gods other acts of juſtice, ſhould look upon the Gentiles in that ſtate which they were in at Chriſts coming, all of them *damnable* ſuperſtitious, or rather idolatrous in *their worſhip*; all of them *damnable* prophane in their *lives*; and which was worſe, all of them peremptorily *reſolved*, and by a law of homage to the *cuſtoms* of their fathers, neceſſarily *ingaged* to continue in the road of *damnation*; he would certainly give the whole ſucceſſion of them over as *deſperate* people, infinitely beyond hopes or probability of ſalvation. And this may appear by St. *Peter* in the 10. of the *Acts*, where this very thing, that the Gentiles ſhould be called, was ſo incredible a myſtery, that he was fain to be caſt into a trance, and to receive a viſion to interpret it to his belief: and a firſt or a ſecond command could not perſwade him *to ariſe, kill, and eat*, verſe 16. that is, to preach to Gentiles; he was ſtill objecting the τὸ κοινὸν καὶ ἀκάθαρτον, *the prophaneneſs and uncleanneſs of them.* And at laſt, when by the aſſurance of the ſpirit, *v.* 15. and the Heathen *Cornelius* his diſcourſe with him, he was plainly convinced, what otherwiſe he never dreamt poſſible, that God had a deſign of mercy on the Gentiles, he breaks out into a phraſe both of acknowledgment and admiration, *Of a truth I perceive*, &c. *verſe* 34. and that you may not judge it was one ſingle *Doctors* opinion, 'tis added, *verſe* 45. *And they of the Circumciſion which believed, were aſtoniſhed, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt.* Nay, in the 3 to the *Epheſians* verſe 10. it is plain, that the calling of the Gentiles was ſo ſtrange a thing, that the *Angels* themſelves knew not of it till it was effected. *For this was the myſtery which from the beginning of the world had been hid in God*, verſe 9. *which was now made known by the Church to principalities and powers*, verſe 10. The brief plain meaning of which hard place is, that by St. *Pauls* preaching to the Gentiles, by this new

Acts x.

Verſe 16.

Verſe 15.

Verſe 34.

Verſe 45.

work done in the Church, to wit, the calling of the Gentiles, the Angels came to underſtand ſomewhat, which was before too obſcure for them, till it was explained by the event, and in *it the manifold wiſdom of God.* And this Propoſition I might prove to you by many *Topicks*: 1. By *ſymptoms*, that their eſtate was deſperate, and their diſeaſe ὀλέθειον κάρτα κακόν, *very, very mortal*; as that *God*, when he would *mend* a people, he puniſheth them with *afflictions*; when he intends to *ſtop* a current of impetuous *ſinners*, he lays *the ax to the root*, in a παμπληθεία or total ſubverſion of them: but when his *puniſhments* are *ſpiritual*, as they were here, when he ſtrikes neither with the rod, nor with the ſword, but makes one ſin the puniſhment of another, as unnatural luſt of *idolatry*, and the like; when he leaves a nation to it ſelf, and the very *judgement* laid upon them, makes them only leſs capable of *mercy*; then is it much to be feared that God hath little mercy intended for that people, their deſertion being a forerunner of judgment without mercy. 2. I might prove it *ab exemplo*, and that exactly with a *nec datur diſſimile* in Scripture, that the nine *Monarchies* which the learned obſerve in Scripture, were each of them deſtroyed for idolatry, in which ſin the *Heathen* now received to mercy, ſurpaſs all the precedent world, and for all their many deſtructions, ſtill uniformly continued in their provocation. Theſe and the like arguments I purpoſely omit, as * concerning St. *Peters* viſion mentioned before out of the 10 of the *Acts*, ſufficiently to clear the point, and therefore judging any farther enlargement of proofs ſuperfluous, I haſten with full ſpeed to *Application*.

* *ſ.* conceiving.

And firſt from the *conſideration* of our eſtate, who being the *off-ſpring* of thoſe *Gentiles*, might in the juſtice of God have been left to Heatheniſm, and in all probability, till St. *Peters* viſion diſcovered the contrary, were likely to have been pretermitted eternally; to make this both the motive and buſineſs of our *humiliation*: for there is ſuch a Chriſtian duty required of us, for which we ought to ſet apart ſome tithe, or other portion of time, in which we are to call our ſelves to an account for all the *general guilts*, for all thoſe more *Catholick engagements* that either our *ſtock*, our *nation*, the ſins of our *progenitors* back to the beginning of the world, nay, the common corruption of our *nature* hath plunged us in. To paſs by that ranker guilt of actual ſins (for which I truſt, every man here, hath daily ſome ſolemn Aſſizes to arraign himſelf) my text will afford us yet ſome farther indictments; if 1700 years ago, our father were then an *Amorite*, and mother an *Hittite*, if we being then in their loyns, were incloſed in the compaſs of their idolatry; and as all in *Adam*, ſo beſides that, we again in the Gentiliſm of our Fathers, were all deeply plunged in a *double common damnation*; how are we to *humble* our ſelves infinitely above meaſure; to ſtretch, and rack, and torture every power of our ſouls to its extent, thereby to enlarge and aggravate the meaſure of this guilt againſt our ſelves, which hitherto perhaps we have not taken notice of? There is not a better μαλακλιμὸν in the world, no more powerful medicine for the ſoftning of the ſoul, and keeping it in a Chriſtian *tenderneſs*, than this lading it with all the *burdens* that its common or private condition can make it capable of; this tiring of it out, and bringing it down into the *duſt*, in the ſenſe of its ſpiritual engagements. For 'tis impoſſible for him, who hath fully valued the weight of his general guilts, each of which hath lead enough to ſink the moſt corky, vain, fluctuating, proud, ſtubborn heart in the world; 'tis impoſſible, I ſay, for him either wilfully to run into any actual ſins, or inſolently to hold up his head in the pride of his integrity. This very one meditation, that we all hear might juſtly have been left in *heatheniſm*, and that the ſins of the Heathens ſhall be imputed to us their children, if we do not *repent*, is enough to *looſen* the toughеſt, ſtrongeſt *ſpirit*, to *melt* the flintieſt heart, to humble the moſt elevated *ſoul*, to habituate it with ſuch a ſenſe of its common miſeries, that it ſhall never have courage or confidence to venter on the danger of particular *Rebellions*.

2. From the view of their *ignorance* or *impiety*, which was of ſo hainous importance, to examine our ſelves by their indictment, 1. For our *learning*; 2. For our *lives*; 3. For the life of *grace* in us. 1. For our *learning*, Whether that be not mixed with a great deal of *Atheiſtical ignorance*, with a delight, and aquieſcence, and contentation in thoſe lower Elements, which have nothing of God in them: whether we have not ſacrificed the livelieſt and ſpritefulleſt part of our age, and ſouls, in theſe Philological and Phyſical *diſquiſitions*, which if they have not a perpetual aſpect and aim at *Divinity*, if they be not ſet upon in that reſpect, and made uſe of to that purpoſe; κάρα βλάπλει, ſaith *Clement*, their beſt friend, they are *very hurtful*, and of dangerous iſſue; Whether out of our circle of *humane* heathen *learning*, whence the Fathers produced precious *antidotes*, we have not ſuckt the *poyſon* of unhallowed vanity, and been fed either to a pride and oſtentation of our ſecular, or a ſatiety or loathing of our Theological learning, as being too coarſe and homely for our quainter palates; Whether our ſtudies have not been guilty of thoſe faults which curſed the Heathen knowledge, as truſting to our ſelves, or wit and good parts, like the Philoſophers in *Athenagoras*, ὑ παρὰ Θεοῦ, &c. *not vouchſafing to be taught by God*, even in matters of religion, but every man conſulting, and believing, and relying on his own reaſon; Again, in making our ſtudy an inſtrument only to ſatisfie our curioſity, ὡς τ' ἀληθῶς θεαταὶ, *only as ſpeculators* of ſome unknown truths, not intending or deſiring thereby either to promote *vertue*, *good works*, or the *Kingdom of God* in our ſelves, or which is the ultimate end (which only commends and bleſſes our ſtudy or knowledge) the *glory of God* in *others*.

Strom. 1. *vid. A.* 17.

Apol. pro Chriſtian. p. 8. *A.*

2. In our *lives*, *to examine* whether there are not alſo many relicks of heatheniſm, altars erected to *Baalim*, to *Ceres*, to *Venus*, and the like; Whether there be not many amongſt us whoſe *God is their belly*, their back, their luſt, their treaſure, or that ἄγνωστος θεὸς, that earthly unknown God (whom we have no one name for, and therefore is called at large) the *God of the world*; Whether we do not with as much zeal, and earneſtneſs, and coſt, ſerve and worſhip many earthy vanities which our own phanſies deifie for us, as ever the Heathen did their multitude and ſhole of gods; And in brief, whether we have not found in our ſelves the ſins, as well as the blood of the Gentiles, and acted over ſome or all the abominations, ſet down to judge our ſelves by, *Rom.* i. from the 21 verſe to the end.

Laſtly, for *the life of grace in us*, Whether many of us are not as arrant heathens, as mere ſtrangers

gers from ſpiritual illumination, and ſo from the myſtical *Commonwealth of Iſrael*, as any of them; *Clem. Strom.* 2. calls the *life of your unregenerate man, a Heathen life*, and the *firſt life we have* by which we live, and move, and grow, and ſee, but underſtand nothing; and 'tis our regeneration by which we raiſe our ſelves ἐξ ἐθνῶν, *from being ſtill mere Gentiles*: and *Tatianus* farther; that without the ſpirit, we differ from beaſts, only καθ' ὑπαθον φωνὴν, *by the articulation of our voice*. So that in fine, neither our reaſon, nor Chriſtian profeſſion, diſtinguiſheth us either from beaſts, or Gentiles; only the ſpirit in the *formalis ratio* by which we excel and differ from the Heathen *ſons of darkneſs*. Wherefore, I ſay, to conclude, we muſt in the cleareſt calm and ſerenity of our ſouls, make a moſt earneſt ſearch and inqueſt on our ſelves, whether we are yet raiſed out of this heatheniſm, this ignorance, this unregeneracy of nature, and elevated any degree in the eſtate of grace; and if we find our ſelves ſtill *Gentiles*, and (which is worſe than that) ſtill *ſenſeleſs* of that our condition, we muſt *ſtrive*, and *work*, and *pray* our ſelves out of it, and not ſuffer the temptations of the *fleſh*, the temptations of our *nature*, the temptations of the *world*, nay, the temptations of our ſecular, proud *learning*, lull us one minute longer in that carnal ſecurity, leſt after a careleſs unregenerate natural life, we die the death of thoſe bold, not vigilant, but ſtupid *Philoſophers*. And for thoſe of us who are yet any way Heatheniſh, either in our learning or lives; which have nothing but the name of *Chriſtians* to exempt us from the judgment of their ignorance; "O Lord, make us in time ſenſible "of this our condition, and whenſoever we ſhall humble our ſelves before thee, and confeſs unto "thee the ſinfulneſs of our nature, the ignorance of our Anceſtors, and every man the plague of his "own heart, and repent and turn, and pray toward thy houſe, then hear thou in Heaven thy "dwelling place, and when thou heareſt forgive; remember not our offences, nor the offences of "our Heathen Fathers, neither take thou vengeance of our ſins, but ſpare us O Lord, ſpare thy peo-"ple whom thy Son hath redeemed, and thy ſpirit ſhall ſanctifie, from the guilt and practice *of their rebellions*.

Clem. Strom. 2. p. 281.

περὶ Ἑλλ. p. 154.

Now to God, who hath elected us, hath, &c.

SER-

Pars Secunda.

SERMON XIII.

ACTS XVII. 30.

And the times of this ignorance God winked at, but now commandeth all men every where to repent.

THey which come from either mean or diſhonoured Progenitors, will deſire to make up their Fathers defect by their own induſtry, φιλοπονώτεροι γίνονται, ſaith *Leo* in his *Tacticks*, *Will be more forward to undertake* any valiant enterprize, to recover that reputation, which their Anceſtors Cowardice and unworthy Carriage forfeited. So doth it nearly concern the Son of a *Bankrupt*, to ſet upon all the courſes of *Thrift*, and ſtratagems of frugality, to get out of that hereditary poverty, in which his Fathers improvidence had ingaged him. Thus is it alſo in the *poverty* and bankrupt eſtate of the *Soul*: they who come from *prodigal Anceſtors*, which have embezled all the riches of Gods mercy, ſpent profuſely all the light of nature, and alſo ſome ſparks out of the Scriptures, and whatſoever knowledge and directions they meet with, either for the ordering of their worſhip, or their Lives, ſpent it all upon Harlots, turned all into the adoring of thoſe Idol-gods, wherein conſiſts the ſpiritual Adultery of the Soul; Thoſe I ſay who are the ſtems of this ignorant, profane, Idolatrous root, ought to endeavour the utmoſt of their powers, and will, in probability, be ſo wiſe and careful as to lay ſome ſtrict obligations on themſelves, to ſtrive to ſome perfection in thoſe particulars which their Anceſtors fail'd in: that if the *Gentiles* were perverſly *blind*, and reſolutely, peremptorily ignorant, then muſt their *Progeny* ſtrive to wipe off the guilt and *avoid* the puniſhment of their *ignorance*. Now this ignorance of theirs being not only by *Clemens* and the Fathers, but by *Triſmegiſtus* in his *Pamander*, defined to be μέθη, καὶ ἀσέβεια, καὶ ὕπνος ἄλογος, *a prophaneneſs*, *an irrational ſleep*, *and drunkenneſs of the ſoul*; in ſumm, an ignorance of themſelves, and of God, and a ſtupid neglect of any duty belonging to either; this ignorance being either in it ſelf or in its fruits κακία καὶ ψυχῆς, *the wickedneſs of the ſoul*, and all manner of tranſgreſſion: The only way for us, the Succeſſors of theſe ignorant Gentiles, to repair thoſe ruins, to renew the Image of God in our ſelves, which their Idolatrous ignorance defaced, muſt be to take the oppoſite courſe to them, and to provide our remedy antiparallel to their Diſeaſe, (*i. e.*) in reſpect of their ſimple *ignorance*, to labour for *knowledge*; in reſpect of the *effects* of their *ignorance*, idolatry, prophaneneſs, and all manner of wickedneſs, to labour for *Piety* and *Repentance*. Briefly, if their ignorance of God was an heinous ſin, and *virtually all kind of ſin*, then to eſteem *repentance* the greateſt knowledge, to approve and ſecond the force and method of S. *Paul*'s argument, to preſcribe our ſelves what ever God commands. For ſo here in this Chapter, having diſcourſt over their ignorance, he makes that a motive of our repentance, and that back't with a ſpecial *Item* from God, *Who now commands every man every where to repent*.

Lib. 2. *p.* 7. 1.

P. 10. *m.*

We have heretofore divided theſe words, and in them handled already the *ignorance* of the ancient *Heathen*, which in the *juſtice of God* might have provoked him to have pretermitted the whole World of ſucceeding Gentiles. We now come to the ſecond part; *the mercy of God*, not imputing their ignorance to our charge, whoſoever every where to the end of the World ſhall repent. And in this you muſt conſider, firſt *Gods Covenant* made with the *Gentiles*, or the receiving them into the Church, deduced out of theſe words, *But now commands*, for all to whom God makes known his commands, are by that very cognizance known to be parts of his Church; and with all theſe he enters Covenant, he promiſeth Salvation, upon performance of the condition required by his Commands, Repentance. Secondly, the *condition it ſelf*, in the laſt words, to *repent*. And then laſtly, the *extent of both*; the latitude of the perſons with whom this Covenant is made, and from whom this condition is exacted, *all men every where*. And firſt of the firſt, the Covenant made with the Gentiles, or the receiving them into the Church, noted in theſe words, *But now commands*, &c.

'Tis obſervable in our common affairs, that we do not uſe to lay our *commands* on any, but thoſe who have ſome *relation* to us: a *King* will not vouchſafe to imploy any in any peculiar ſervice, but thoſe whom he hath entertained, and by Oath admitted into his *Court*. And 'tis the livery by which one is known to belong to ſuch a Family, if he be employed in either common or ſpecial ſervice by the Maſter of it. To expreſs it more generally, they are call'd natural members of a Kingdom, who are tyed to Obedience, to all *laws* or cuſtoms national, who are engaged in the common burthens, as well as priviledges, the ſervices, as well as benefits of a Subject. The Eccleſiaſtical *Canons* are meant and exhibited only to thoſe, who are either in truth, or profeſſion, parts of the Church: the *Turk* or *Infidel* profeſs'd, is not honoured ſo much as to be bound to them. The orders and peculiar

liar Laws of a City or Country, are directed to thoſe, who are either *Cives*, or *Civitate donati*; and our Oaths and obligations to theſe, or theſe local Collegiate ſtatutes, argue us ἐγγεγραμμένους, to be members of this or that foundation. Now to whomſoever theſe *Laws* and commands do *belong*, whoſoever is thus entertained, and admitted into ſervices, is partaker alſo of all *advantages* which belong to a member of a Family; and is by Covenant to receive all emoluments in as ample a manner as any other of his quality. And this briefly is the ſtate of the Gentiles here in the Text, who, in that God *commands* them here to *repent* (which is the law and condition of the New Teſtament) are judged upon theſe grounds to be received into the Covenant of the New Teſtament, and conſequently, made members of the Church. For as once it was an argument, that only *Jury* was Gods people, becauſe they only received his Commands, and the *Heathen had not knowledge of his Laws*; ſo now was it as evident a proof, that the Heathen were received into his Church (*i. e.*) into the number of thoſe whom he had culled out for Salvation, becauſe he made known his Ordinances to them, entertained them in his ſervice, and commanded them *every* one *every where to repent*. *Appian* obſerves in his Proeme to his Hiſtory, that the *Romans* were very coy in taking ſome Nations into their Dominions; they could not be perſwaded by every one, to be their Lords: he ſaw himſelf many Embaſſadors from the *Barbarians*, who came ſolemnly to give themſelves up to the Roman greatneſs, ambitious to be received into the number of their Dominions, ὁ δ' ἐβούλετο βασιλέα, *and the King would not receive ſuch low unprofitable ſervants*. 'Twas eſteemed a preferment, which it ſeems every Nation could not attain to, to be under the Roman Government, and commanded by the Roman Laws: and there were many *reaſons*, if we may judge by the outſide, why the *Gentiles* ſhould not be likely to obtain this *privilege* from God, to be vouchſafed his commands. For firſt they had been * neazled up in ſo many Centuries of *ignorance*, they had been ſo ſtarved with thin hard fare, under the tyranny of a continued *ſuperſtition*, which gave them no ſolid nouriſhment, nothing but Huſks, and Acorns to feed on, that they were now grown horrid and almoſt ghaſtly, being paſt all amiableneſs or beauty, ἐς οὐδὲν χρήσιμοι, *good for nothing* in the World. We ſee in Hiſtories, that perpetual Wars hinder Tillage, and ſuffer them not to beſtow that culture on the ground, which the ſubſiſtence of the Kingdom requires. Thus was it with the Gentiles in the time of their διαμαχία, their hoſtility with God: they generally beſtowed no trimming or culture on the Soul, either to improve or adorn it; and then, receiving no ſpiritual food from God, all paſſages being ſhut up by their Idolatry, they were famiſhed into ſuch a meagerneſs, they were ſo ungainly and Creſt-fala, that all the fat Kine of *Ægypt* according to *Pharaoh*'s Dream, all heathen learning could not mend their looks, they were ſtill for all their Philoſophy, like the lean Kine that had devoured the fat, yet thrived not on it; they were ſtill poor and ill favoured, *ſuch as were not to be ſeen in all the land of Jury for badneſs*, Gen. xli. 19.

* *ſ.* neſtled.

2. They had engaged themſelves in ſuch a courſe, that they could ſcarce ſeem ever *capable* of being received into any favour with God. *Polybius* obſerves it as a policy of thoſe which were delighted in ſtirs and Wars, to put the people upon ſome inhumane, cruel practice, ſome killing of *Embaſſadors*, or the like feat, which was unlawful even amongſt Enemies, that after ſuch an action the Enemy ſhould be incenſed beyond hope of reconciliation. So did *Aſdrubal* in *Appian*, uſe the Captive Romans with all poſſible Cruelty, with all arts of inhumanity, fley'd them, cut off their Fingers, and then hanged them alive; to the end, ſaith he, that thereby he might make the diſſentions of *Carthage* and *Rome* ἀδιάλακτα, not poſſibly *to be compoſed*, but to be proſecuted with a perpetual hoſtility. This was the effect of *Achitophels* counſel to *Abſalom*, that he ſhould ly with his Fathers Concubines; and this alſo was the Devils Plot upon the Gentiles, who as if they were not enough Enemies unto God for the ſpace of 2000. years Idolatry, at laſt reſolved to fill up the meaſure of their Rebellions, to make themſelves, if it were poſſible, ſinful beyond capability of mercy; and to provoke God to an eternal revenge, they muſt needs join in *crucifying Chriſt*, and partake of the ſhedding of that blood, which hath ever ſince ſo died the Souls, and curſed the ſucceſſions of the *Jews*. For it is plain, 1. by the *kind of his death*, which was Roman; 2. by *his Judge*, who was *Cæſaris Rationalis*, by whom *Judæa* was then governed; or as *Tacitus* ſaith in the 15. of his *Annals*, *Cæſars* Procurator; all capital judgments being taken from the *Jews Sanhedrim*, as they confeſs, *Joh.* xviii. 21. it is *not lawful for us to put any one to death*; 3. by the *Prophecy*, Mat. xx. 19. *They ſhall deliver him to the Gentiles*: by theſe I ſay, and many other arguments, 'tis plain that the Gentiles had their part and guilt in the Crucifying of Chriſt, and ſo by ſlaying of the Son, as it is in the Parable, provoked and deſerved the implacable revenge of the Father. And yet for all this, God enters League, and Truce, and Peace with them, thinks them worthy to hear and obey his Laws; nay above the eſtate of Servants, takes them into the liberty and free eſtate of the Goſpel, and by binding them to Ordinances as Citizens, expreſſeth them to be *Civitate donatos cœleſti*, within the *pale of the Church*, and Covenant of Salvation. They which are overcome and taken Captives in War, may by Law be poſſeſt by the Victor for all manner of ſervitude and ſlavery, and therefore ought to eſteem any the hardeſt conditions of peace and liberty, as favours and mercies, ἐν χάριτι καὶ δωρεᾷ λαμβάνειν, ſaith *Marcus* in *Polybius*: they which are *conquered muſt acknowledge themſelves beholding to the Victor, if he will upon any terms allow them quarter*, or truce. Thus was it, above all other Sinners, with the *Gentiles* of that time; after 2000. years *War* with the one *God*, they were now fallen into his hands, ready to receive the ſoreſt ſtrokes, to bear the ſhrewdeſt burdens he could lay on them; had it not been then a favour above hope, to be received even as hired Servants, which was the higheſt of the *Prodigals* ambition? *Luke* xv. 19. Had it not been a very hoſpitable carriage towards the Dogs, as they are called, *Mat.* xv. 26. to *ſuffer them to lick up thoſe crums, which fell from the childrens table?* Yet ſo much are Gods mercies above the pitch of our expectation, or deſerts; above what we are able or confident enough to ask, or hope; that he hath aſſumed and adopted theſe Captives into Sons. And as once by the counſel of God, *Jacob* ſupplanted *Eſau*, and thruſt him out of his Birthright; ſo now by the mercy of God, *Eſau* hath ſupplanted *Jacob*, and taken his room in Gods Church and Favour; and inſtead of that one language of the *Jews*, of which the Church ſo long conſiſted, now is come in the confuſion of the *Gentiles*, *Parthians*, *Medes*, *Elamites*, and the *Babel* of tongues,

Lib. 1. *p.* 29.

Ap. B. p. 54.

Luke xv. 19. Mat. xv. 26.

tongues, *Act.* ii. 9. And as once at the diſperſion of the Gentiles by the miracle of a puniſhment,
Gen xi. 9. they which were all of one tongue, could not underſtand one another, Gen. xi. 9. ſo now at the ga-
V. Leo p. 67. thering of the Gentiles by a miracle of mercy, they which were of ſeveral tongues, underſtood one
Acts ii. 6. another, and every *Nation heard the Apoſtles ſpeak in their own language*, Acts ii. 6. noting thereby, ſaith *Auſtin*, that the Catholick Church *ſhould be diſperſed over all nations, and ſpeak in as many languages as the world hath tongues*. Concerning the buſineſs of receiving the Gentiles into covenant,
De Civit. l. St. *Auſtin* is plentiful in his 18. Book *de Civit. Dei*, where he interprets the ſymbolical writing, and
18. p. 49. c. reads the riddles of the Prophets to this purpoſe, how they are called *the children of Iſrael*, Hoſ. i.
Hoſ. i. 11. 11. as if *Eſau* had robbed *Jacob* of his name, as well as inheritance; that they are declared by the
Eſa. liv. 1. title of *barren and deſolate*, Eſa. liv. 1. whoſe fruitfulneſs ſhould break forth, ſurpaſs the number of the children of the married wife. To this purpoſe doth he enlarge himſelf to expound many other places of the Prophets, and among them, the prophecy of *Obadiah*, from which (*Edom*, by a *pars pro toto*, ſignifying the *Gentiles*) he expreſly concludes their calling, and ſalvation: but how that can hold in that place, ſeeing the whole prophecy is a denunciation of judgements againſt *Edom*, and *ver.* 10. 'tis expreſly read, *For thy violence againſt thy brother Jacob, ſhame ſhall cover thee, and thou ſhalt be cut out for ever*; How, I ſay, from that place, amongſt others, this truth may be deduced, I leave to the *revealers* of *Revelations*, and that undertaking ſort of people, the peremptory expounders of depths, and prophecies. In the mean time we have places enough of plain prediction, beyond the uncertainty of a gueſs, which diſtinctly foretold this bleſſed Catholick Truth, and though *Peter* had not markt or remembred them ſo exactly, as to underſtand that, by them, the Gentiles were to be preach'd to, and no longer to be accounted prophane and unclean, *Act.* x. yet 'tis more than probable, that the *devil*, a great contemplator, and well ſeen in prophecies, obſerv'd ſo much; and therefore knowing Chriſts coming to be the ſeaſon for fulfilling it, about that time drooped, and ſenſibly decayed; loſt much of his courage, and was not ſo active amongſt the Gentiles as he had been; his oracles began to grow ſpeechleſs, and to ſlink away before hand, leſt tarrying ſtill, they ſhould have been turned out with ſhame. Which one thing, the ceaſing of Oracles, though it be by *Plutarch*, and ſome other of the Devils champions, refer'd plauſibly to the change of the *ſoyl*, and failing of Enthuſiaſtical *vapours* and exhalations; yet was it an evident argument, that at Chriſts coming, Satan ſaw the Gentiles were no longer fit for his turn, they were to be received into a more honourable ſervice under the living God, neceſſarily to be impatient of the weight and ſlavery of his ſuperſtitions; and therefore it concern'd him to prevent violence with a voluntary flight, leſt otherwiſe he ſhould with all his train of oracles, have been forced out of their coaſts: for *Lucifer* was to vaniſh like *lightning*, when the *light to lighten the Gentiles* did but begin to appear; and his laws were out-dated, when *God* would once be pleaſed to command. Now that (in a word) we may more clearly ſee, what calling, what entring into covenant with the Gentiles, is here meant by Gods *commanding* them; we are to rank the commands of God into two ſorts; 1. common *Catholick* commands, and theſe extend as far as the *viſible* Church; 2. *peculiar commands*, inward operations of the ſpirit, theſe are both priviledges and characters, and properties of the *inviſible Church* (*i. e.*) the Elect; and in both theſe reſpects doth he vouchſafe his commands to the
Mat. xxiv. 31. Gentiles. In the firſt reſpect God hath his louder *trumpets*, σάλπιγγος φωνῆς μεγάλης, *Matth.* xxiv. 31. which all acknowledge, who are in the noiſe of it, and that is the ſound of the Goſpel, the hearing of which, conſtitutes a viſible Church. And thus at the preaching of the Goſpel, εἰς πάντα ἔθνη, *all the Heathens had knowledge of his Laws*, and ſo were offered the Covenant, if they would ac-
Acts i. 25. cept the condition. For however that place, *Acts* i. 25. be by one of our writers of the Church wreſted, by changing (that I ſay not, by falſifying) the punctuation, to witneſs this truth, I think we need not ſuch ſhifts to prove, that God took ſome courſe by the means of the Miniſtry and Apoſtleſhip, to make known to all Nations under Heaven (*i. e.*) to ſome of all Nations, both his Go-
Rom. x. 18. ſpel and Commands; *the ſound of it went through all the earth*, Rom. x. 18. cited out of the xix. *Pſal.*
Pſal. xix. 4. verſe 4, though with ſome change of a word, their *ſound*, in the *Romans*, for their *line*, in the *Pſalmiſt*, cauſed by the Greek Tranſlators, who either read and rendred קַוָּם for קָוָּם, or elſe laid
ש hold of the *Arabick* notion of the word, the loud noiſe and *clamour* which hunters make in their purſuit and chaſe. So *Mark* xiv. 9. *This Goſpel ſhall be preached throughout the world*; So *Mark* xvi.
Mar. xiv. 9. 15. *To every creature*; Matth. xxiv. 14. *in all the world*, and many the like, as belongs to our laſt
Mar. xvi. 15. particular to demonſtrate. Beſides this, God had in the ſecond reſpect, his *vocem pediſſequam*, which
Matt. xxiv. 14. the Prophet mentions, a voice attending us to tell us of our duty, to ſhew us the way, and accompany us therein. And this, I ſay, ſounds in the *heart*, not in the *ear*, and they only hear and underſtand the voice, who are partakers as well of the effect, as of the news of the Covenant. Thus in theſe two reſpects doth he command, by his word in the Ears of the Gentiles, by giving every man
Juſt. l. 24. every where knowledge of his laws: and ſo in ſome Latine Authors, *mandare* ſignifies to *give notice*, to expreſs ones will, to declare or proclaim. And thus ſecondly, doth he command by his ſpirit in the ſpirits of the elect *Gentiles*, by giving them the benefit of adoption; and in both theſe reſpects he enters a Covenant with the Gentiles (which was the thing to be demonſtrated) with the whole name of them at large, with ſome choice veſſels of them more nearly and peculiarly; and this was the thing which by way of Doctrine we collected out of theſe words, *but now commands.*] Now that we may not let ſuch a precious truth paſs by unreſpected, that ſuch an important ſpeculation may not float only in our brains, we muſt by way of *Application* preſs it down to the heart, and fill our ſpirits with the comfort of that Doctrine, which hath matter for our practice as well as our contemplation. For if we do but lay to our *thoughts*, 1. the *miracle* of the Gentiles calling (as hath been heretofore and now inſiſted on) and 2. mark how nearly the receiving of them into Covenant, *concerns* us their ſucceſſors, we ſhall find real motives to provoke us to a ſtrain and key above ordinary *thanksgiving*. For as *Peter* ſpake of Gods promiſe, ſo it is in the like nature of Gods command (which is alſo virtually a promiſe) *it belonged not to them only, but it is to you and your children, and*
Acts ii. 39. *to all that are afar off, even as many as the Lord our God ſhall call*, Acts ii. 39. From the firſt, the miracle of their calling, our gratitude may take occaſion much to enlarge it ſelf. 'Tis ſtoried of *Bra-*

ſidas

ſidas * in the fourth of *Thucydides*, that imputing the Victory which was ſomewhat miraculous, to ſome more than ordinary humane cauſe, he went preſently to the Temple loaded with Offerings, and would not ſuffer the gods to beſtow ſuch an unexpected favour on him unrewarded: and can we paſs by ſuch a mercy of our God without a ſpiritual Sacrifice, without a daily Anthem of *Magnificats* and *Hallelujah*'s? *Herodotus* obſerves it is as a Proverb of *Greece*, that if God would not ſend them rain, they were to famiſh; for they had, ſaid he, no natural Fountains, or any other help of Waters, ὅτι μὴ ἐκ τοῦ Διὸς μοῦνον, *but what God from above ſent.* So ſaith *Thucydides*, in the fourth of his Hiſtory, there was but one Fountain within a great compaſs, and that none of the biggeſt. So alſo was *Ægypt* another part of the Heathen World, to be watered only by *Nilus*, and that being drawn by the Sun, did often ſuccour them, and fatten the Land, for which all the Neighbours fared the worſe: for when *Nilus* flowed, the Neighbouring Rivers were left dry, ſaith *Herodotus*. You need not the *mythology*; the *Philoſophers*, as well as ſoyl, of *Greece*, had not moiſture enough to ſuſtain them from nature; if God had not ſent them *water* from *Heaven*, they and all we Gentiles had for ever ſuffered a ſpiritual thirſt. *Ægypt* and all the Nations had for ever gaſped for drought, if the Sun-ſhine of the *Goſpel* had not by its beams call'd out of the Well which had no *Bucket*, ὕδωρ ζῶν, *living or enlivening water*, John 4. 6. But by this attraction of the *Sun*, theſe living Waters did ſo break out upon the Gentiles, that all the Waters of *Jury* were left dry, as once the dew was on *Gideons Fleece*, and drought on all the *earth* beſides, *Judg.* vi. 37. And is it reaſonable for us to obſerve this miracle of mercy, and not return even a miracle of thankſgiving? Can we think upon it without ſome rapture of our Souls? Can we inſiſt on it, and not feel a holy tempeſt within us, a ſtorm and diſquiet, till we have ſome way diſburthened and eaſed our ſelves, with a pouring out of thankſgiving? That ſpirit is too calm, (that I ſay not ſtupid) which can bear and be loaded with mercies of this kind, and not take notice of its burthen: for beſides thoſe peculiar favours beſtowed on us in particular, we are, as ſaith *Chryſoſtome*, *Tom.* 4. in our audit of thankſgiving, to reckon up all the τὰ κοινὰ γινόμενα, *all thoſe common benefactions of which others partake with us:* for 'tis, ſaith he, an ordinary negligence in us, to recount Gods mercies as we confeſs our ſins, only in groſs, with an ἁμαρτωλοὶ ἐσμεν, εὐεργέτησε θεὸς, we are great Sinners, and God hath abounded in mercies to us; never calling our ſelves to a ſtrict retail, either of our ſins, or his mercies; and this neglect, ſaith he, doth deprive us of a great deal of *ſpiritual ſtrength*. For 1. the recounting of the multitude of Gods mercies to us formerly, might give us *confidence* of the continuance of them, according to S. *Cyprian*, *donando debet*, God's paſt bleſſings are engagements, and pawns of future. 2. 'Tis, ſaith he, of excellent uſe, πρὸς τὸ οἰκεῖον, *to bring us acquainted* and familiar with God, and infinitely increaſeth our love to him, and deſire of performing ſome manner of recompence. Which one thing made the *Heathen* of old, ſo love and reſpect their *Benefactors*, that they worſhip't them, and would not ſuffer any common real benefaction to be done them, without an ἀναθήνωσι to the Author of it, as might be proved through all ancient Writings; for on theſe grounds was it, that they would needs Sacrifice to *Paul* and *Barnabas*, *Acts* xiv. 13. In the ſecond place, if we conſider how nearly it *concerns* us, that if they had been pretermitted, we to the end of the World, might probably have lived in the ſame darkneſs; that we now hold our right to Heaven, by the Covenant made to them; that thoſe commands belong alſo to us and our Children; then we muſt in ſome reaſon of proportion, thank God liberally, for that calling of the Gentiles, as we cannot chuſe but do for our preſent adoption, and enlarge our thankſgiving not for our own only, but for that firſt juſtification, ſanctification, and ſalvation of the Gentiles. And this effuſion of our Souls in thanks, will prove of good uſe to us, both to confirm our *confidence*, and keep us in a Chriſtian temper of *humility* and cheerful *obedience*. And therefore I thought good to preſent it to you in the firſt place, as a duty of no ordinary moment.

* *Pag.* 198.

Eurip. in *Pag.* 59.

Pag. 130.

Herod. p. 62.

Pag. 81.

Jud. vi. 37.

Pag. 824.

Acts xiv. 13.

2. If God hath *commanded*, and conſequently expects our obedience; if theſe commands concern us, and contain in them all that belongs to our Salvation; if they are, as hath been proved, Gods *Covenant* with the Gentiles; then, not to be wanting to our ſelves, but earneſtly to labour and provide, that no one circumſtance of them may be without its peculiar profit, and advantage to our Souls. *Polybius* from the War betwixt the *Numidians* and *Uticenſes*, obſerves, that if a *Victory* gotten by the *Captain*, be not by the *Souldiers* proſecuted to the utmoſt, it likely proves more dangerous, than if they had never had it: if the *King*, ſaith he, take the City, οἱ δὲ πολλοὶ διὰ περιπέμματα ῥαθυμοῦντες, *and the multitude overjoy'd with the news, begin to grow leſs earneſt in the battle*; a hundred to one, but the conquer'd will take notice and heart from this advantage, and, as the *Uticenſes* did, make their *flight* a *ſtratagem* to get the Victory. Thus is it in thoſe ſpiritual Combats, where God is our Leader, our Commander, our Conquerer againſt the Devils Hoſt; if we of his command, the οἱ πολλοὶ, the many, who expect our part in the profit of the Victory, do not proſecute this conqueſt to the utmoſt, to the utter diſcomfiting and diſarming of our Fugitive Enemy; if we ſhould grow ſecure upon the news, and neither fear nor prevent any farther difficulties; we may be in more danger for that former Conqueſt, and as 'twas ordinary in ſtory, by that time we have ſet up our *Trophy*'s, our ſelves be *overcome*. I might preſcribe you many courſes, which it would concern you to undertake, for the right managing of this Victory, which this our Commander, hath not by his fighting, but by his very commanding, purchaſed us. But becauſe my Text requires haſte, and I go on but ſlowly, I muſt omit them, and only inſiſt on that which is ſpecified in my Text, *Repentance*, which drives to the condition of the Covenant, the matter of the command which comes next to be diſcuſs'd.

Lib. 1. *p.* 38.

The word *Repent*] may in this place be taken in a double ſenſe; 1. *generally* for a *ſorrow* for our ſins, and on that, a disburdening of our ſelves of that load which did formerly preſs down the Soul; for a ſenſe of our former ill courſes, and a deſire to fit our ſelves for Gods ſervice; for an humbling our ſelves before God, and flying to him as our only ſuccour; and ſo it well may be called the condition of Gods Covenant with us, that which God requires at our hands under the Goſpel: for it was the firſt word at the firſt preaching of the Goſpel, by *John* Baptiſt, *Repent, for the Kingdom of God is at hand*, Matth. iii. 2. which, ſaith the Text, was in effect, *Prepare ye the way of the Lord, make his path ſtraight*, Verſe 3. So that briefly, this repent is a ſtraightning and rectifying

Mat. iii. 2.

all crookedneſs, every diſtortion of the Soul, and thereby a preparing of it for the receiving of Chriſt and embracing his Goſpel. 2. In a *nearer relation* to the firſt words of the Verſe, repentance is taken more ſpecially by way of oppoſition, for a *mending* and *forſaking* of that which of old was the fault, and guilt of the Gentiles, a reforming of every thing which was either formally or virtually contain'd in their ignorance; and what that is, you ſhall briefly judge.

'Tis obſerved by Interpreters, that *doing* or *ſuffering*, action or paſſion, are expreſt in Scripture by the word *knowing*; ſo to *know* ſin, is to *commit ſin*, to know a Woman, and the like. So *Peter* to the Maid, *Math.* xxvi. 70. *I know not what thou ſaiſt* (*i. e.*) *I am not guilty* of the doing what thou imputeſt to me. According to which Hebraiſm, to *know God*, and his Laws, is *to worſhip* him, and perform them: and conſequently, to be ignorant of both, is neither to worſhip God, nor practiſe any thing which his Laws command: and ſo, knowledge ſhall contain all piety and godly obedience, or love of Gods Commandments, as God is ſaid to know thoſe whom he loves; and ignorance, all prophaneneſs and neglect, yea and hatred either of God or goodneſs. According to which Expoſition are thoſe two ſayings, the one of *Hermes* in his tenth Book called ὅτι· ἡ πεισταξία τὸ ἀγνωσία τὸν Θεὸν, *the ignorance of God is all manner of ſin*; the other of *Paſtor* in *Clemens*, μετάνοια ἐστὶν μεγάλη, *repentance is a great piece of knowledge* or wiſdom. So that briefly, the recovering of the Soul to the pure knowledge of God and goodneſs, the worſhipping, loving, and obeying of God, is the thing here meant by repentance; which yet we may preſs into a nearer room, into one ſingle duty, the directing all our actions to his glory: for this is in effect to worſhip, to obey, to love God, to worſhip for *obedience* ſake, becauſe he commands it, to obey him for *love*'s ſake, becauſe we deſire he ſhould be glorifyed in our obedience. And this is the excellency and perfection of a Chriſtian, infinitely above the reach of the proudeſt Moraliſts: this is the *repentance* of a *Chriſtian*, whereby he makes up thoſe defects which were moſt eminently notorious in the *Heathen*: this is the impreſſion of that *humbling ſpirit*, which proud Heathen nature was never ſtamp't with, for 'twas not ſo much their *ignorance* in which they offended God, (though that was alſo full of guilt, as hath been proved) as their *miſuſing* of their *knowledge* to ungainly ends, as either *ambition*, *ſuperſtition*, or for ſatisfying their *curioſity*, as partly hath, and for the preſent needs not farther to be demonſtrated. Only for us whom the command doth ſo nearly concern, of repenting for, and reforming their abuſes; how ſhall we be caſt at the Bar, if we ſtill continue in the ſame guilt? The orderly compoſition of the World, ſaith *Athenagoras*, the greatneſs, complexion, figure, and harmony of it, are τοῖς θεοσέβειαν ἐνίσχυσιν ἡμῖν, *engagements to us and pawns to oblige us to a pious worſhip of God.* For what *Philoponus* obſerves of the doctrine of the Soul, is in like manner true of all kind of learning, εἰς ὅλον τὸν βίον τείνει δόγματα ταῦτα, *they extend and have an influence over all our converſation*; and if they be well ſtudied, and to purpoſe, leave their characters and impreſſions in our lives, as well as our underſtandings: and from thence aroſe the *Gentiles* guilt, who did only enrich their *intellectual part* with the knowledge and contemplation of them, no whit better their *lives*, or glorify God which made them. But for us, whoſe knowledge is much elevated above their pitch, who ſtudy and ordinarily attain to the underſtanding of thoſe depths which they never fathom'd, the reading of thoſe Riddles which they never heard of, the expounding of thoſe myſteries which they never dream't of, for us, I ſay, who have ſeen a marvellous light, thereby only to enlighten our Brains and not our hearts, to divert that precious knowledge to ſome poor, low, unworthy ends; to gather nothing out of all our ſtudies, which may advance Gods Kingdom in us; this is infinitely beyond the guilt of Heatheniſm; this will call their ignorance up to judgment againſt our knowledge, and in fine, make us curſe that light, which we have uſed to guide us only to the Chambers of Death. Briefly, there was no one thing lay heavier upon the *Gentiles*, than the not directing that meaſure of knowledge they had, to Gods glory, and a vertuous life: and nothing more nearly concerns us *Chriſtians* to amend and repent of. For the moſt exquiſite knowledge of nature, and more ſpecially, the moſt accurate skill in Theological myſteries, if it float only in the Brain, and ſink not down into the heart, if it end not in reformation of erroneous life, as well as doctrine, and glorifying God in our knowledge of him; it is to be reputed but a glorious, ſpecious Curſe, not an inriching, but a burthening of the Soul, *Aurum Tholoſanum*, an unlucky Merchandiſe, that can never thrive with the Owner, but commonly betrays and deſtroys all other good affections and graces in us. *Socrates* was the firſt that brought Morality into the Schools, *ideoq; ad hominum ſalutem natus eſt*, ſaid an old Philoſopher: and that made the Oracle ſo much admire him for the wiſeſt man in the World. At any piece of ſpeculation, the Devil durſt challenge the proudeſt Philoſopher amongſt them; but for a vertuous life, he deſpaired of ever reaching to it: this ſet him at a gaze, this poſed and made a Dunce of him, and forced him to proclaim the Moraliſt the greateſt Scholar under Heaven, οἴησις ἱερὰ νόσος, ſaith *Heſychius*, *the making uſe of knowledge to ambition, or puffing up, is a dangerous deſperate diſeaſe*, and pray God it be not ἱερὰ alſo in its other ſence, a Diſeaſe that attends our *holieſt ſpeculations*, even our ſtudy of Divinity. For as *Arrian* ſaith of thoſe who read many Books and digeſt none, ſo is it moſt true of thoſe who do not concoct their πολυμαθία, and turn it into ſpiritual nouriſhment of the Soul, ἐμοῦσι, ἢ ἀνατρέπουσι, they *vomit it up again*, and are never the better for it; they are oppreſt with this very learning, as a ſtomach with crudities, and thereby fall many times εἰς σχῆμα καταῤῥοίας, into *vertigoes* and *catarrhes*, the firſt of which diſorders the Brain, and diſables it for all manner of action; or if the more *claſſical* notion of the word take place, it diſaffects the *bowels*, entangles and diſtorts the entrails, and (as St. *Paul* complains on this occaſion) leaves *without natural affection*; and then 2. by the defluxion of the humours on the *breaſt*, clogs, and ſtifles the vital parts, and in fine brings the whole man to a φθίσις, or *corruption* of all its ſpiritual graces. Thus have you at once the *doctrine* and the *uſe* of my ſecond part, the nature of that repentance which is here meant in oppoſition to the Gentiles fault, which we have ſhewed to be, the directing of our knowledge to a ſober pious end; Gods glory and our own edification; together with the danger and ſinfulneſs attending the neglect of theſe ends, both which are ſufficient motives to ſtir you up, to awake and conjure you to the practice of this doctrine. To which you may add but this one more, that even ſome of the *Heathen* were raiſed up by the ſtudy of the *creatures*, to an admiration of Gods excellency, which was a kind of glorifying his power, and thoſe *Philoponus* calls τελείους φυσιολόγους, *perfect exact Naturaliſts*; who from phyſical cauſes aſcend to divine. Witneſs *Galen*, *de*

Mat. xxvi. 70.

P. 4. 2.

Aug. de civ. Dei lib. 8. *cap.* 3. &c. *Procluſ. v. Patricii Plat. exot. p.* 42.

Arrian. in Epict. l. 1. *c.* 26.

Uſu

Usu partium, where from the miraculous ſtructure of the *foot*, he falls off into a meditation and hymn of Gods Providence, δημιουργήσαι & ἡμᾶς ὕμνον ἀληθινὸν, *a Pſalm or holy Elogy of him that hath ſo wonderfully made us.* So *Hermes* in his firſt Book of Piety and Philoſophy, makes the only *uſe of Philoſophy* to return *thanks* to the *Creator*, as to a good Father, and profitable Nurſe, which duty he profeſſes himſelf reſolved never to be wanting in: and after, in the latter end of his fifth Book, he makes good his word, breaking out into a kind of holy *rythme*; σὲ δὲ βλέπων ἐυλογήσω σε, ἄνα, κύριε, ἰσω, &c. The like might be ſhewed in ſome meaſure out of others more Claſſick Heathen Writers, which may briefly ſerve to upbraid our defects, and aggravate our offence; if we with all our natural, and ſpiritual light, go on yet in learning, as *travellers* in peregrination, only either as curious *inquiſitors* of ſome novelties, which they may brag of at their return; or elſe, having no other end of their travel but the *journey* it ſelf, without any care to direct our ſtudies to the advancement either of Gods glory in other, or graces Kingdom in our ſelves. For this is the thing no doubt here aimed at, and the performance of it as ſtrictly required of us Chriſtians, and that not ſome only of us, but as many as the commandment is here given to, *every man every where.* So I come to my laſt particular, the *extent* and latitude of *the perſons* with whom this Covenant is made, and from whom this condition is exacted, *All men every where.*

Galen. de Uſ. part. l. 3. c. 6. Pag. 4.

Now the univerſality of the perſons, reflects either to the preceeding words, *Commands*; or to the ſubſequent, the matter of theſe commands, *Repentance.* From the firſt, the point is, that *Gods Commands* were made *known* by the preaching of the Goſpel *to all men* every where. From the 2. that the *Repentance* here meant, is *neceſſary* to *every man* that will be ſaved. For the firſt, it hath been already proved out of Scripture, that the vocal articulation of Gods commands, the *ſound* and preaching of the Goſpel, *hath gone out into all the World*, and that not *Univerſis*, but *ſingulis*, directed and promulged at leaſt to every Creature, *Mar.* xvi. 15. the whole Gentile World has title to it. Now for the ſpiritual *efficacy* of this Voice, the *demonſtration of the ſpirit and of power*, hath not this alſo waited on the Voice, and in ſome kind or other evidenced it ſelf in the like extenſive latitude? Yes, no doubt; for there being two *effects* of the preaching of the word, either *converting* or *hardening*, either diſſolving the Wax, or ſtiffening the Clay; you ſhall in every man be ſure to meet with one of them.

Mar. xvi. 15. 1 Cor. ii. 4.

For the converſion; what a multitude came in at the firſt noiſe of it, *primo manè*, as ſoon as ever the Sun of righteouſneſs began to dawn. In the ancient *Sea-fights*, they had their λεμβάδια, little light Ships, πρωτόπλοι, ſaith *Zenophon*, πεζοπλοι, ἢ σκόποι, ſay *Thucydides* and *Polybius*, which they ſent out as *ſpies* in the night, or at day break, to bring word how the Seas were cleared; that ſo they might dare to make uſe of the firſt opportunity to go out with their whole Navy. Thus was *Job* and ſome few other *Gentiles* before the Goſpel, and *Cornelius* at the dawning of it, ſent before in a manner, *ut lembi ante claſſem*, to ſpy and bring word whether the Gentiles might enter and be received; and theſe returning to them like *Noahs Dove* in *Gen.* viii. 11. *with an olive leaf in her mouth*, as a token of Peace and Safety to all that would venture, then did the whole Navy and Troop follow, then did the, τὸ πλῆθος ἢ οἱ πολλοὶ, *the many*, the * root, the common people of the World, out of all Nations, and conditions ſome, haſten and run and croud for a part in this Salvation, and *the Glory of the Lord was revealed, and all fleſh ſaw it together*, as it is in the phraſe of the *Prophecy*, *Iſai.* xl. 5. or in the words of the *Story*, *They were daily added to the Church ſuch as ſhould be ſaved.* Look but on the *Doctor* of the *Gentiles*, as he ſits in his Chair in *Tyrannus* his School, *Acts* xix. 10. and you ſhall find that at that one Lecture (which indeed was two years long) all the *leſſer Aſia heard the word of the Lord Jeſus, both Jews and Greeks.* The 3000. *Souls* which *were added to the Church* at St. *Peters* Sermon *Act.* ii. 4. was a ſufficient hours work, and a thing ſo admired by the wiſe men of the Gentiles, that they imputed it *magicis Petri artibus & veneficis carminibus*, ſaith *Auſtin*, to ſome incantations and magical tricks which *Peter* uſed. And they got the dying *oracle* to confirm it with ſome ſuppoſititious Verſes, to the purpoſe forged by them; that the Chriſtian religion was raiſed by *Peters* Witchcraft, and by it ſhould laſt 365. Years, and then be betrayed and vaniſh. But had theſe ſame Gentiles in this humour of malice and prejudice, ſeen a third part of the *Roman World*, all the *Proconſular Aſia* converted by one *Pauls* diſputations, they would certainly have reſolved that all the Sorcery of *Hell* or *Chaldaea*, could never have yielded ſuch miraculous enchantments. And this the Sons of *Sceva* had experience of, *Acts* xix. 14. who with all their Exorciſms, and the name of *Jeſus* added to them, could not yet imitate the *Apoſtles* in any one miracle; but the Devil was too hard for them, *wounded, overcame, prevail'd againſt them.* Briefly 'twas more than the magick either of Men or Devils, which ſo convinced the Artificers of Hell, that they *brought out their Books and burnt them openly*; which beſide the price of their moſt profitable skill, *were rated at* 50000. *pieces of ſilver*, which is computed to be about 6250 *l.* *So mightily grew the word of God and prevailed*, and the firſt effect of it, *converſion*, was miraculouſly manifeſt, though not on all, yet on many of all people every where.

Acts ii. 4. De Civ. l. 18. c. 53. Acts xix. 14. Acts xix. 19.

Now for the *other effect* of it, the *hardning* of obdurate *Atheiſts*, look on *Acts* xix. 9. where it is plain, that for all *Pauls Logick* and *Rhetorick*, *diſputing and perſwading for the ſpace of three months*, many were hardned and believed not. They had within them τὸν ἀντίτυπον, as *Theodoret* calls it, a *heart* that would *reverberate* either precept or inſtruction, and make it rebound againſt the hand that ſent it; πνεῦμα παχυνόμενον, as *Philoponus* phraſes it in his 1. *l. de animâ*, *their ſpirits fatned* and incraſſated within them, ſtall'd up and fed to ſuch a brawneſs, that neither the underſtanding nor the affections were capable of any impreſſion, and ſo their condition proved like that of the Anvil, which by many ſtrokes is ſomewhat ſmoothed, but no whit ſoftned; all they got by one days preaching, was to inable them the better to reſiſt the ſecond. Every *Sermon* of a *Paul* or *Peter* was but an *alarum* to ſet them on their guard of defence, to warn them to caſt up ſome more Trenches and Bulwarks, to fortify themſelves ſtronger againſt any poſſible invaſion of Gods ſpirit; according to that of the *Ægyptian Hermes*, ſpeaking, περὶ δυνάμεως ἱερῶν λόγων, which is in a Chriſtian phraſe the *power of the Scripture*; they have, ſaith he, this property in them, that when they meet with evil men, μᾶλλον παροξύνουσιν εἰς κακίαν, *they do more ſharpen and egg them on to evil.* Thus was the preaching of the

Acts xix. 9. Philop. l. 1. de Anima. P. 5.

word to all men every where attended with some effects or other, according to the materials it met with, never returned unprofitably, but either was the *power of God to salvation unto all that believed*, or the *witness* of God *to condemnation* to those which were *hardned*. Now if this precious receipt administred to all, find not in all the like effect of recovering, yet from hence is neither the Physick to be under-prized, nor the Prescriber; the matter is to be imputed sometimes to the weakness and peevishness of the Patient, ὡς ἀδυνατῶν τὰ προσταττόμενα ὑποφέρειν, *that he cannot or will not perform the prescriptions*; sometimes τὴν δύναμιν ἀνιᾶσθαι τῷ πάθει, *the fault is to be laid on the stubbornness and stoutness of the disease*, which turns every Medicine into its nourishment, and so is not abated but elevated by that which was intended to assuage it, as *Hippocrates* defines it medicinally in his Book περὶ τέχνης. Pag. 2.

So then by way of *use*, If we desire that these commands, this Covenant offered to all men every where, may evidence it self to our particular Souls in its spiritual efficacy, we must with all the industry of our spirits endeavour to *remove those hindrances*, which may any way perturb, or disorder, or weaken it in its working in us; προσαπασπάσθω σοι μαλαγμάτων γένος, &c. saith *Hippocrates*, you must furnish your self before-hand with a Shop of several *softning Plasters*, and take some one of them as a preparative before every Sermon you come to, that coming to Church with a tender, mollified, waxy heart, you may be sure to receive every holy character, and impression, which that days exercise hath provided for thee; lest otherwise, if thou should'st come to Church with an heart of Ice, that Ice be congealed into Crystal, and by an ἀντιτύπωσις, the warmth of Gods word not abate, but increase the coldness of a chill frozen spirit, and finding it hard and stubborn, return it obdurate. O what a horrid thing is it, that the greatest *mercy* under Heaven, should by our unpreparedness be turned into the most exquisite *curse*, that Hell or malice hath in store for us? That the most precious *Balm* of *Gilead*, should by the malignity of some tempers, be turned into poyson; that the leaves which are appointed for the healing of the Nations should meet with some such sores, which prove worse by any remedy; that the most soveraign μαλάκτικον, or *lenitive* in the World, should only work to our *obduration*, and the preaching of the word of *mercy*, adde to the measure of our *condemnation!* This is enough to perswade you by an horror into some kind of sollicitude to prepare your Souls to a capability of this Cure, to keep your selves in a *Christian temper*, that it may be possible for a Sermon to work upon you, that that breath which never returns in vain, may be truly Gospel, happy in its Message, may convert not harden you; to which purpose you must have such tools in store, which the *Physician* speaks of, ὄργανα, ἢ μηχαναὶ, ἢ σίδηρον, *instruments of spiritual surgery*, to cut and prune off all luxuriant cumbersom excrescences, all rankness and dead flesh, which so oppress the Soul, that the vertue of Medicine cannot search to it. And for this purpose there is no one more necessary, of more continual use for *every man every where*, than that which here closeth my Text, *Repentance*. Hippoc. περὶ εὐχημοσύνης. Hippocrat. ibid.

And so I come to the second respect, the *universality* of the persons, as it refers to the matter of the command, repentance, *every man every where to repent*.

And here I should shew you, that *repentance*, both generally taken for a sorrow for sin, containing in it virtually *faith* also, (so the Baptism of repentance is interpreted, *Acts* xix. 4. *John* baptized with the Baptism of Repentance, *saying unto the people, that they should believe*, &c.) and more specially in this place taken for the directing of our knowledge to practice, and both to Gods glory, as hath been shewn; is and always was necessary to every man that will be saved. For according to *Aristotles* rule, κατὰ παντὸς, noting both an *universality of subject* and circumstance, is a degree of necessity; and therefore repentance being here commanded, πᾶσι παντα χοῦ, is to be judged a condition necessary to *every man*, who answers at the command, (*i. e.*) who expects his part in the Covenant of Salvation; this, I say, I might prove at large, and to that purpose *vindicate* the Writings of some of the *Fathers*, especially of *Clemens*, who I am almost confident, is groundlesly cited, for bestowing Salvation on the Heathen, without exacting the condition of Faith and Repentance, which now 'twere superfluous to insist on. 2. Urge it both to your brains and hearts, and by the necessity of the duty, rouse, and enforce, and pursue you to the practice of it. But seeing this Catholick duty is more the inspiration of the *Holy Ghost*, than the acquisition of our labours, seeing this fundamental Cardinal Gift comes from the supreme Donor, seeing nature is no more able spiritually to re-inliven a Soul, than to animate a Carcass, our best endeavour will be our *humiliation*, our most profitable directions will prove our *Prayers*, and what our frailty cannot reach to, our devotions shall obtain. Acts. xix. 4. 1 Post. c. 4.

And let us labour and pray, and be confident, that *God* which hath honoured us with his *commands*, will inable us to a *performance* of them, and having made his Covenant with us, will fulfil in us the condition of it; that the *thundering* of his *word* being accompanied with the *still voice* of his Spirit, may suffer neither repulse nor resistance; that our hearts being first softned, then stamped with the Spirit, may be the Images of that God that made them: that all of us every where endeavouring to glorify God in our *knowledge*, in our *lives*, in our *faith*, in our *repentance*, may for ever be glorified by him, and through him, and with him hereafter.

Now to him that hath elected us, hath created, redeemed, &c.

SER-

SERMON XIV.

ROM. I. 26.

For this cause God gave them up unto vile affections.

IN this most accurate *Epistle*, that ever the Pen of man could lay title to, in which all the counsels, and proceedings, and methods of God in the work of our Salvation, are described, our *Apostle* in his Discourse goes on the same way that God is said to do in his Decree; lays the foundation of it as low and deep as possible, begins with them as it were in *Massa*, and though they were already Romans and *Christians*, yet before he openeth Heaven Gates to them, and either teaches or suffers them to be *Saints*, he stays them a while in the contemplation of their impurity, and damn'd neglected estate of the stock they come from; looks upon them as *polluted or troden down in their own blood*, as the phrase is, *Ezek.* xvi. 6. He plows and harrows, and digs as deep as possible, that the *seed* which he meant to Sow might be firm rooted, that their *Heaven* might be founded in the *Center* of the Earth; and their *faith* being secur'd by the depth of its foundation, might encrease miraculously both in height and fruitfulness. Thus in the latter part of this first *Chapter* doth he shew them the estate and rebellions, and punishment of their *Heathen Ancestors*, that the unregenerate man may in that Glass see his Picture at the length, the regenerate humble himself in a thankful horrour, over-joyed, and wondring to observe himself delivered from such destruction. And that all may be secured from the danger of the like miscarriage, he sets the whole story of them distinctly before their Eyes. 1. How the Law and light of nature was sufficient to have instructed them into the sight and acknowledgment of God; and therefore that they could not pretend want of means to direct them to his worship. 2. That they contemn'd and rejected all the helps and guidances that God and nature had afforded them; and that therefore, 3. God had deserted, and given them up unto the pride, and luxury, and madness of their own hearts, all *vile affections*: for this is the force of the illation, They abused those instructions which God had printed in the Creature to direct them, and therefore he will bestow no more pains on them to so little purpose; their own reason convinced them there was but one God, and yet they could not hold from adoring many, and therefore hee'l not be troubled to rein them in any longer; for all his ordinary restraints, they will needs run riot, *And for this cause God gave them up to vile affections.* So that in the Text you may observe the whole state and *history* of a heathen, natural, unregenerate life, which is a *progress* or travel from one stage of sinning to another, beginning in a contempt of the light of nature, and ending in the brink of Hell, all vile affections. For the discovery of which we shall survey, 1. The *Law* or light of *nature*, what it can do; 2. The *sin* of contemning this law or light, both noted in the first words (*for this cause*) that is, because they did reject that which would have stood them in good stead; 3. The *effect* or punishment of this contempt, sottishness leading them stupidly into all *vile affections*; And lastly, the *inflicter* of this punishment, and manner of inflicting of it, *God gave them up*: and first of the first, *the law and light of nature, what it can do.*

Ezek. xvi. 6.

To suppose a man born at large, left to the infinite liberty of a Creature, without any terms or bounds, or laws to circumscribe him, were to bring a River into a Plain, and bid it stand on end, and yet allow it nothing to sustain it; were to set a Babe of a day old into the World, and bid him shift for a subsistence; were to bestow a being on him, only that he may lose it, and perish, before he can ever be said to live. If an Infant be not bound in, and squeez'd, and swathed, hee'l never thrive in growth or Feature, but as *Hippocrates* saith of the *Scythians*, for want of Girdles, run all out into bredth and ugliness. And therefore it cannot agree either with the mercy or goodness of either God or nature, to create men without laws, or to bestow a being upon any one, without a Guardian to guide and manage it. Thus, lest any Creature for want of this law any one moment, should immediately sin against it's Creation, and no sooner move than be annihilated; the same wisdom hath ordered, that his very *Soul* should be his *Law-giver*, and so the first minute of its essence should suppose it regular. Whence it is, that some *Atheists* in *Theophilus ad Auto.* which said that all things were made by chance, and of their own accord; yet affirm'd, that when they were made, they had a *God* within them to guide them, their own *conscience*, and in sum affirm'd, μόνον εἶναι θεὸν συνείδησιν, *that there was no other God in the World.* *Aristotle* observes, that in the Creatures which have no reason, phantasie supplies its place, and does the *Bee* as much service to perform the business of its kind, as reason doth in the man. Thus farther in them whose birth in an uncivilized Countrey, hath deprived of any laws to govern them, reason supplies their room, λόγος φύσει νόμος, saith *Arius Didymus*, *Reason is naturally a law*, and hath as soveraign dictates with it, pronounceth Sentence every minute from the tribunal within, as authoritatively, as ever the most powerful *Solon* did in the Theatre. There is not a thing in the World purely and absolutely good, but God, and nature within, commends and prescribes to our practice; and would we but obey their counsels, and commands, 'twere a way to innocence, and perfection, that even the *Pelagians* never dreamt of. To speak no farther than will be both profitable and beyond exception, the perfectest Law in the World, is not so perfect a rule for lives, as this ἔμφυτος καὶ φύσεως νόμος, as *Methodius* calls it, this law of nature born with us, is for these things which are subject to its reach. Shall I say, *Scripture* it self is in some respect inferiour to it? I think I shall not prejudice that blessed Volume; for though it be as far

L. 2. p. 82. B.

Euseb. Prep. Ev. l. 15. p. 477.

Photius p. 915.

far from the leaſt ſpot, or ſuſpicion of imperfection, as falſhood; though it be true, *perfect and righteous altogether*; yet doth it not ſo evidence it ſelf to my dull Soul; it ſpeaks not ſo clearly and irrefragably, ſo beyond all contradiction, and demur, to my Atheiſtical underſtanding, as that law which God hath written in my heart. For there is a double certainty, one of *Adherence*, another of *Evidence*, one of Faith, the other of ſence; the former is that grounded on Gods Word, more infallible, becauſe it reſts on divine authority; the latter more clear, becauſe I find it within me by experience. The firſt is given to ſtrengthen the weakneſs of the ſecond, and is therefore called βεβαιότερον λόγον, 2 *Pet.* i. 19. *A more firm ſure word*; the ſecond given within us, to explain the difficulties and obſcurities of the firſt, ἐυόπτοι γενηθέντες, *verſe* 16. *we ſaw it with our Eyes*: ſo that Scriptures being conceived into words, and ſentences, are ſubject either not to be underſtood, or amiſs; and may either be doubted of by the ignorant, or perverted by the malicious. You have learnt ſo many words without Book, and ſay them minutely by heart, and yet not either underſtand, or obſerve what you are about: but this unwritten Law, which no Pen but that of nature hath engraven, is in our underſtandings, not in words, but ſence, and therefore I cannot avoid the intimations; 'tis impoſſible either to deny or doubt of it, it being written as legible in the tables of our hearts, as the print of humanity in our Foreheads. The commands of either *Scripture* or *Emperour*, may be either unknown or out of our heads, when any caſual opportunity ſhall bid us make uſe of them: but this law of the mind is at home for ever, and either by intimation or loud Voice, either whiſpers or proclaims its commands to us; be it never ſo gag'd, 'twill mutter, and will be ſure to be taken notice of, when it ſpeaks ſoftlieſt. To *define* in brief what this *law of nature* is, and what offices it performs in us, you are to know, that at that grand forfeiture of all our inheritance, (goods truly real and perſonal) all thoſe primitive endowments of Soul and Body upon *Adams* Rebellion, *God* afterwards, though he ſhined not on us in his full Image and Beauty, yet caſt ſome rayes and beams of that eternal light upon us; and by an immutable Law of his own counſel hath imprinted on every Soul that comes down to a body, a *ſecret*, *unwritten*, yet indeleble *Law*, by which the Creature may be warn'd what is good or bad, what agreeable, what hurtful to the obtaining of the end of its creation. Now theſe commands or preſcriptions of nature, are either in order to *ſpeculation* or *practice*; to encreaſe our knowledge or direct our lives. The former ſort I omit, as being fitter for the Schools than Pulpit to diſcourſe on, I ſhall meddle only with thoſe that refer to *practice*, and thoſe are either common, which they call firſt *principles*, and ſuch are in every man in the World equally, *& ſecundum rectitudinem, & notitiam*, ſaith *Aquinas*; every one doth both conceive them in his underſtanding, what they mean; and aſſent to them in his will, that they are right and juſt, and neceſſary to be performed; and of this nature are the *Worſhip of* God, and *juſtice* amongſt men: for that *lumen ſuper nos ſignatum*, in *Bonaventures* phraſe, that light which nature hath ſeal'd, and imprinted on our Souls, is able to direct us in the knowledge of thoſe moral principles, without any other help required to perſwade us; or elſe they are particular and proper to this or that buſineſs, which they call *concluſions* drawn out of theſe common principles; as when the common principle commands juſt dealing, the concluſion from thence, commands to *reſtore* what I have *borrowed*, and the like. And theſe alſo if they be naturally and directly deduced, would every man in the World both underſtand, and aſſent to; did not ſome *hindrance* come in, and forbid, or ſuſpend, either his underſtanding or aſſent. Hindrances which keep him from the knowledge or conceiving of them, are that confuſion and *Chaos*, and black darkneſs, I had almoſt ſaid that *Tophet* and Hell of ſenſual *affections*, which ſuffers not the light to ſhew it ſelf, and indeed ſo ſtifles and oppreſſes it, that it becomes only as Hell fire, not to ſhine but burn; not to enlighten us what we ſhould do, but yet by gripes and twinges of the conſcience to torment us for not doing of it. And this hindrance the Apoſtle calls, *ver.* 21. the *vanity of imaginations by which a fooliſh heart is darkned*. *Hindrances* which keep us from *aſſenting* to a concluſion in particular, which we do underſtand, are ſometimes good; as firſt, a ſight of ſome *greater breach* certain to follow the performance of this: So though I underſtand that I muſt reſtore every man his own, yet I will never return a Knife to one that I ſee reſolved to do ſome miſchief with it. And 2. *Divine laws*, as the command of robbing the *Ægyptians*, and the like; for although that in our hearts, forbid robbing, yet God is greater than our hearts, and muſt be obeyed when he preſcribes it. Hindrances in this kind are alſo ſometimes *bad*: ſuch are either habitude of nature, cuſtom of Country, which made the *Lacedemonians* eſteem theft a virtue; or again, the Tyranny of *paſſions*; for every one of theſe hath its ſeveral project upon the reaſonable Soul, its ſeveral deſign of malice either by treachery, or force, to keep it hood-winkt, or caſt it into a Lethargy, when any particular vertuous action requires to be aſſented to by our practice. If I ſhould go ſo far as ſome do, to define this law of nature to be the full will of God written by his hand immediately in every mans heart after the fall, by which we feel our ſelves bound to do every thing that is good, and avoid every thing that is evil; ſome might through ignorance or prejudice, gueſs it to be an elevation of corrupt nature above its pitch, too near to *Adams* integrity; and yet *Zanchy*, who was never gueſt near a *Pelagian*, in his 4. *Tome* 1. *l.* 10. *c.* 8. *Theſis*, would authorize every part of it, and yet not ſeem to make an *Idol* of *nature*, but only extol Gods *mercy*, who hath beſtowed a Soul on every one of us with this character and impreſſion, *Holineſs to the Lord*; which though it be written unequally, in ſome more than others, yet ſaith he, in all in ſome meaſure ſo radicated, that it can never be quite changed, or utterly aboliſhed. However I think we may ſafely reſolve with *Bonaventure* out of *Auſtin* againſt *Pelagius*, *Non eſt parum accepiſſe naturale indicatorium*, 'tis no *ſmall mercy that we have received a natural glaſs*, in which we may ſee and judge of objects before we venture on them, a power of diſtinguiſhing good from evil, which even the malice of ſin and paſſions in the higheſt degree, cannot wholly extinguiſh in us; as may appear by *Cain*, the Voice of whoſe Conſcience ſpake as loud within him, as that of his Brothers blood: as alſo in the very damn'd, whoſe worm of ſence, not penitence for what they have done in their fleſh, ſhall for ever bite, and gripe them hideouſly. This *Light* indeed may either firſt * be *blindneſs*, or ſecondly *delight* in ſinning, or thirdly peremptory *reſolvedneſs* not to ſee, be for the preſent hindred *ſecundum actum*, from doing any good upon us. He that hath but a vail before his Eyes, ſo long cannot judge of colours;

2 Pet. i. 19.

Verſe 16.

Prima ſecunda, qu. 94. *a.* 2. *d.* 39. *ar.* 1. *q.* 2.

Verſe 21.

Which *Damaſcen.* calls, *lucem naturalem intellectus*, as the Schools have it from him. *Wiggerſ p.* 160.

* by

lours; he that runs impetuously, cannot hear any one that calls to ſtop him in his career, and yet all the while the light ſhines, and the voice ſhouts: and therefore when we find in Scripture, ſome men ſtupefied by ſin, others void of reaſon; we muſt not reckon them abſolutely ſo, but only for the preſent beſotted. And again, though they have loſt their reaſon, as it moves *per modum deliberationis*, yet not as *per modum naturæ*, their reaſon which moves them by deliberation and choice to that which is good, is perhaps quite put out, or ſuſpended; but their reaſon which is an inſtinct of nature, a natural motion of the Soul to the end of its creation, remains in them, though it move not, like a Ship at hull and becalmed, is very ſtill and quiet, and though it ſtir not evidently, yet it hath its ſecret heaves and plunges within us.

Now that the moſt ignorant, clouded, unnurtured brain amongſt you, may reap ſome profit from this Diſcourſe, let him but one minute of his life be at ſo much leiſure, as to look into his own heart, and he ſhall certainly find within him, that which we have hitherto talkt of, his own *Soul* ſhall yield him a comment to my *Sermon*; and if he dare but once to open his Eyes, ſhall ſhew him the law and light of nature in himſelf, which before he never dreamt of. Of thoſe of you that ever ſpared one minute from your Worldly affairs to think of your ſpiritual, there is one thought that ſuddenly comes upon you, and makes ſhort work of all that ſpiritual care of your ſelves. You conceive that you are of your ſelves utterly unable to underſtand, or think, or do any thing that is good; and therefore you reſolve it a great pain to no purpoſe, ever to go about ſo impoſſible a project. God muſt work the whole buſineſs in you, you are not able of your ſelves ſo much as either to ſee, or move, and that is the buſineſs which by chance you fell upon, * as ſoon as ſhook off again, and being reſolved you never had any Eyes, you are content to be for ever blind, unleſs, as it was wont to be in the old Tragedies, ſome Θεὸς ἀπὸ μηχανῆς, ſome new ſupernatural power come down, and bore your Foreheads, and thruſt, and force Eyes into your Heads. 'Tis a bleſſed deſire and gracious humility in any one, to invoke God to every thought they venture on, and not to dare to pretend to the leaſt ſufficiency in themſelves, but to acknowledge and deſire to receive all from God: but ſhall we therefore be ſo ungratefully religious, as for ever to be a craving new helps and ſuccours, and never obſerve, or make uſe of what we have already obtained, as 'tis obſerved of covetous men, who are always buſied about their Incomes, are little troubled with diſburſements, ἀνεπαλλήλους λόγους, & Νεύτ. *Arr. in Epict.* *any proportion betwixt their receipts and expences.* Shall we be ſo ſenſeleſs as to hope that the contempt of one bleſſing will be a means to procure as many? I told you that God had written a law in the hearts of every one of you, which once was able, and is not now quite deprived of its power, to furniſh with knowledge of good and evil: and although by original, and actual, and habitual ſin, this inheritance be much impaired, this ſtock of precepts drawn low; yet if you would but obſerve thoſe directions which it would yet afford you, if you would but practiſe whatever that divine light in your Souls ſhould preſent and commend to you, you might with ſome Face Petition God for richer abilities, and with better confidence approach and beg, and expect the grace that ſhould perfect you to all righteouſneſs. In the mean time bethink your ſelves how unreaſonable a thing it is, that God ſhould be perpetually caſting away of Alms on thoſe who are reſolved to be perpetually Bankrupts: how it would be reckoned prodigality of mercies, to purchaſe new lands for him that ſcorns to make uſe of his inheritance. As ever you expect any boon from God, look, I conjure you, what you have already received, call in your Eyes into your Brains, and ſee whether your *natural reaſon there*, will not furniſh you with ſome kind of profitable, though not ſufficient directions, to order your whole lives by; bring your ſelves up to that ſtaidneſs of temper, as never to venture on any thing, till you have askt your own Souls advice whether it be to be done or no; and if you can but obſerve its dictates, and keep your hands to obey your head; if you can be content to abſtain, when the Soul within you bids you hold; you ſhall have no cauſe to complain that God hath ſent you impotent into the World; but rather acknowledge it an unvaluable mercy of his, that hath provided ſuch an Eye within you to direct you, if you will but have patience to ſee; ſuch a curb to reſtrain and prevent you, if thou wilt only take notice of its checks. 'Tis a thing that would infinitely pleaſe the Reader to obſerve, what a price the *Heathens* themſelves ſet upon this light within them, which yet certainly was much more dimmed and obſcured in them by their Idolatry and ſuperſtition, than I hope it can be in any Chriſtian Soul, by the unrulieſt paſſion. Could ever any one ſpeak more plainly and diſtinctly of it, than the *Pythagoreans* and *Stoicks* have done, who repreſent Conſcience not only as a guide and moderator of our actions, but as ἐπιτήρων δαίμονα, *a tutelary ſpirit*, or *Angel*, or *genius*, which never ſleeps or dotes, but is ſtill preſent and employed in our behalf? And this *Arrian* ſpecifies to be the reaſonable Soul, which he therefore accounts of as a part of God ſent out of his own Eſſence, μέρος τῆς ἀποσπασμάτων, a *piece or ſhread*, or as others more according to modeſt truth call it, *L. 1. c. 14.* ἀπαύγασμα, a *ray* or *beam* of that inviſible Sun, by which our dull, unactive, frozen Bodies, after the fall, were warmed and re-inlivened. Now if any one ſhall make a diligent inquiſition in himſelf, ſhall, as the *Philoſopher* in his Cynical humour, light a Candle to no purpoſe, or as the Prophet *Jeremy*, ſeek and make huy and cry after a man through all *Jeruſalem*, and yet not meet with him: if, I ſay, any body ſhall ſearch for this light in himſelf, and find all darkneſs within; then will you ſay, I have all this while poſſeſt you with ſome *phanſies* and *Ideas*, without any real profit to be received from them; you will make that complaint as the Women for our Saviour, *We went to ſeek for him*, and when we went down all was dark, and emptineſs, *They have taken him away, and I know not where* Jo. xx. 13. *they have laid him.* Nay, but the error is in the ſeeker, not in my directions: he that would behold the Sun, muſt ſtay till the Cloud be over; he that would receive from the fire, either light or warmth, muſt take the pains to remove the aſhes. There be ſome encumbrances, which may hinder the moſt active qualities in the World from working, and abate the edge of the keeneſt metal. In ſumm, there is a cloud, and gloom, and vail within thee, like that darkneſs on the face of the deep, when the Earth was תהו ובהו, *without form and void*, Gen. i. 2. or like that at *Lots* Door among the *Sodomites*, or that of *Ægypt*, thick and palpable: and this have we created to our ſelves, a ſky full of tempeſtuous, untamed affections; this cloud of vapours have we exhaled out of the lower part of our Soul, our ſenſitive faculty; and therewith have we ſo fill'd the air within us with ſad, black

* and as ſoon ſhook

meteors,

meteor, that the Sun in its *Zenith*, the height or pride of its ſplendor, would ſcarce be able to pierce through it. So that for to make a ſearch for this light within thee, before thou haſt removed this throng, and croud of paſſions which encompaſs it, and ſtill to complain thou canſt not meet with it; were to bring news that the Sun is gone out, when a tempeſt hath only masked it, or to require a Candle to give thee light through a Mud-wall. Thou muſt provide a courſe to clear the Sky, and then thou ſhalt not need to entreat the Sun to ſhine on thee; eſpecially if this Cloud fall down in a ſhowre, if thou canſt melt ſo thick a viſcous meteor as thoſe corrupt affections are, into a ſoft rain, or dew of penitent tears, thou mayeſt then be confident of a fair bright Sun-ſhine. For I dare promiſe that never humble, tender, weeping Soul, had ever this light quite darkned within it, but could at all times read and ſee the will of God and the law of its Creation, not drawn only, but almoſt engraven and woven into its heart. For theſe *tears* in our Eyes will ſpiritually mend our ſight; as what ever you ſee through *water*, thought it be repreſented ſomewhat dimly, yet ſeems bigger and larger than if there were no water in the way, according to that rule in the *Opticks*, Whatever is ſeen through a thicker *medium*, ſeems bigger than it is. And then by way of *uſe*, ſhall we ſuffer ſo incomparable a mercy to be caſt away upon us? Shall we only ſee and admire, and not make uſe of it? Shall we fence, as it were, and fortify our outward man with Walls and Bulwarks, that the inner man may not ſhine forth upon it? Or ſhall we like ſilly improvident Flies, make no other uſe of this Candle, but only to ſinge, and burn, and conſume our ſelves by its flame; receive only ſo much light from it, as will add to our hell and darkneſs? 'Tis a thing that the flintieſt heart ſhould melt at, to ſee ſuch precious mercies undervalued; ſuch incomparable bleſſings either contemned, or only improved into Curſes. *Arrian* calls thoſe, in whom this light of the Soul is, as I ſhewed you, clouded and obſcured, νεκρὰ & σαρκίδια, *dead trunks and carkaſſes of fleſh*, and to keep ſuch men in order, were humane laws provided, which he therefore calls παλαιπώρους τοὺς ἐπὶ νεκρῶν νόμους, *miſerable hard laws to keep dead men in compaſs*, and again, γῆν καὶ ᾅδεσθον, *Earth and Hell*, the places to which dead bodies are committed. And certainly, if ſo, then by way of contrary, all the *life* that we poſſeſs, is but by obedience to this *law* within us; and 'tis no longer to be called life, but either *ſleep*, or *death*, or *lethargy*, every minute that we move out of the circle of its directions. There is not a ſtep, or moment in our lives, but we have a ſpecial uſe, and need of this law to manage us: every enterprize of our thoughts or actions, will yield ſome difficulty which we muſt hold up, and read, and judge of by this Candle; nay, ſometimes we have need of a Glaſs, or inſtrument to contract the beams and light of it, or elſe 'twould ſcarce be able to get through to our actions; paſſion, and folly, and the Atheiſm of our lives, hath ſo thickned the *medium*. Wherefore in brief, remember that counſel, *Mal.* ii. 15. *Take heed to your ſpirit, and let none deal treacherouſly with the wife of his youth*; the Wife of his youth, *i. e.* ſaith *Jeroms* gloſs, *legem naturalem ſcriptam in corde*, the law of nature written in his heart, which was given him in the Womb as a Wife and help to ſuccour him. Let us ſet a value on this *polar Star* within us, which hath, or ſhould have an influence, at leaſt directions on all our actions; let us encreaſe, and nouriſh, and make much of the ſparks ſtill warm within us. And if *Scholars*, and *Antiquaries* prize nothing ſo high as a fair *Manuſcript* or ancient *Inſcription*, let us not contemn that which Gods own Finger hath written within us, leſt the *ſin* of the contempt make us more miſerable, and the *mercy* profit us only to make us unexcuſable. And ſo I come to my ſecond part, *the ſin of contemning* or rejecting *this law*. *For this cauſe he gave them up*, *i. e.* becauſe the contempt of his law thus provoked him.

L. 1. *c.* 19. *C.* 2. 9. *C.* 13.

Mal. ii. 15.

The guilt ariſing from this contempt ſhall ſufficiently be cleared to you, by obſerving and tracing of it, not through every particular, but in general through all ſorts of men ſince the fall, briefly reducible to theſe three heads, Firſt, The *Heathens*, Secondly, The *Jews*, Thirdly, Preſent *Chriſtians*; and then let every man that deſires a more diſtinct light deſcend and commune with his own heart, and ſo he ſhall make up the obſervation.

The *Heathens* ſin will be much aggravated, if we conſider how they reckon'd of this *law*, as the *ſquare*, and rule, and *canon* of their actions; and therefore they will be inexcuſable, who ſcarce be ever at leiſure to call to it to direct them, when they had uſe of it. The *Stoick* calls it ἐπαγγελίαν ἀνθρώπου, the *promiſe that every man makes*, the obligation that he is bound in to nature at his ſhaping in the Womb, and upon which condition his reaſonable Soul is at his conception demiſed to him; ſo that whoſoever puts off this obedience, doth (as he goes on) renounce and even proclaim his forfeiture of the very Soul he lives by, and by every unnatural, that is, ſinful action, ἀπολύει τ' ἄνθρωπον, *deſtroys the natural man* within him, and by a prodigious regeneration is in a manner *tranſubſtantiate* into a Beaſt of the Field. Which conceit many of them were ſo poſſeſt with, that they thought in earneſt, that 'twas ordinary for *ſouls* to walk from men into *Cocks* and *Aſſes*, and the like, and return again at natures appointment; as if this one contempt of the law of nature, were enough to unman them, and make them without a figure, *comparable*, nay *coeſſential* to the *beaſts that periſh*. 'Twere too long to ſhew you what a ſenſe the wiſeſt of them had of the helps *that* light could afford them: ſo that one of them cryes out confidently, ἐὰν πάντες οἱ νόμοι, &c. *If all other laws were taken out of the world, we Philoſophers would ſtill live as we do; thoſe directions within us, would keep us in as much awe, as the moſt imperious or ſevereſt Law-giver.* And again, how they took notice of the perverſneſs of men in refuſing to make uſe of it: for who, ſaith one, ever came into the knowledge of men, without this ἔμφυτον ἔννοιαν, *this knowledge and diſcretion of good and evil, as old in him as his ſoul?* And yet who makes any uſe of it in his actions? nothing ſo ordinary as to betray, and declare that we have it, by finding fault, and accuſing Vices in other men; by calling this Juſtice, this Tyranny, this Virtue, this Vice in another: whilſt yet we never are patient to obſerve or diſcern ought of it in our ſelves. Τίς ὑμῶν φείδεται, &c. Who *ever ſpares to call injuſtice, which he ſees in another, by its own name*, for his own reaſon tells him 'tis ſo, and he muſt needs give it its title? But when the caſe concerns his own perſon, when his paſſions counſel him againſt the law within him, then is he content not to ſee, though it ſhine never ſo bright about him; and this was one degree of their guilt, that they obſerved the power of it in their ſpeculations, and made uſe of it alſo to cenſure and find fault with others; but ſeldom or never ſtrived to better themſelves, or ſtraighten their own actions

Arr. Ep. l. 2. c. 9.

Heſych. περὶ σοφῶν. in vit. Æſch.

Arr. l. 2. c. 11.

by

by it. Again, to follow our *Apoſtles* Argument, and look more diſtinctly upon them in their particular chief ſins which this contempt produced in them, you ſhall find them in the front to be *Idolatry* and *Superſtition*, in the Verſes next before my Text: *When they knew God, they glorified him not as God,* Verſe 21. *But changed his glory into an Image,* &c. *Verſe* 24. And then we may cry out with *Theodoret* in his Διορθωσις. διοχλουσι παλαι γεγραμμενα σκοτουντες ὁι δυσσεβειας πλανοι, *the errors and vanities of their worſhip, hath raſed out all the characters that God antiently had written in them.* And can any man ſhew a greater contempt to a Book, or Writing, than to tear, and ſcrape, and ſcratch out every Letter in it? The *firſt voice* of *nature* in the Creature, which it uttered even in the Cradle, when it was an infant in the World, and therefore perhaps, as Children are wont, not ſo plainly, and ſyllabically, and diſtinctly, as could have been wiſhed, is the acknowledgement and *worſhip* of one Eternal *God*, Creator of that Soul we breath by, and World we live in; as one ſimple, incorporeal, Everlaſting Eſſence; and thus far (no doubt) could nature proclaim in the heart of every Gentile, though it was by many of them, either ſilenced, or not hearkned to, which if it were doubted of, might be deduced out of the 19. *verſe* of this Chap. *God hath ſhewed unto them,* &c. Now this light ſhining not equally in all Eyes; ſome being more over-ſpread with a film of ignorance, ſtupid conditions and paſſions, and the like; yet certainly had enough to expreſs their contempt of it, *ſo that they are without excuſe, ver.* 20. All that would ever think of it, and were not blind with an habit of ſottiſhneſs, acknowledged a God, yet none would think aright of him. Some would acknowledge him a ſimple Eſſence, and impoſſible to be deſcribed, or worſhip't aright by any Image; as *Varro* an Heathen obſerves, that the City and Religion of old *Rome* continued 170. years without any Images of the gods in it. Yet even they which acknowledged him *ſimple* from all corporeity and compoſition, would not allow him *ſingle* from plurality. *Jupiter* and *Saturn*, and the reſt of their ſhole of Gods, had already got in, and poſſeſt both their Temples, and their hearts. In ſumm, their underſtandings were ſo groſs within them, being fatned and incraſſate with magical phantaſms, that let the truth within them ſay what it would, they could not conceive the Deity without ſome quantity, either Corporeity, or number; and either multiply this God into many, or make that one God corporeous. And then all this while how plainly and peremptorily, and faſtidiouſly they rejected the guidance of nature, which in every reaſonable heart, counſelled, nay proclaimed the contrary; how juſtly they provoked God's diſpleaſure, and deſertion, by their forſaking and provoking him firſt by their fooliſh imaginations, I need not take pains to inſiſt on. *Ariſtotle* obſerves in his *Rhet.* that a man that hath but one Eye, loves that very dearly, ἀγαπητον ᾧ μονον, *and ſets a far higher price on it*, is much more tender over it *than he that hath two*; ſo he that hath but one Son, cannot chuſe but be very fond of him, and the greateſt lamentation that can be expreſt, is but a ſhadow of that *which is for ones only Son*, as may appear, *Amos* viii. 10. *Zach.* 12. 10. when 'tis obſerved that, μονογενὴς and ἀγάπητος the *only begotten*, and *the beloved* are taken in Scripture promiſcuouſly, as ſignifying all one. And then, what a price ſhould the Heathen have ſet upon this Eye of nature, being μονοφθαλμοι, having no other Eye to ſee by? having neither Scripture nor Spirit, thoſe two other glorious Eyes of the World, to enlighten them; and therefore being ſure, by the contemning and depriving themſelves of this light, to turn all into horrible darkneſs. 'Twould ſtrike a man into agony of pity and amazement, to ſee a World of Gentiles for many years thus impriſoned, and buried in a Dungeon, and grave of invincible idolatrous ignorance; and from thence engaged in *inevitable Hell*, as 'tis in the Book of *Wiſdom*; and all this directly by contemning this firſt, and only begotten light in them, which God ſet in the Firmaments of their hearts, to have led and directed them a more comfortable way. And this, or as bad, is every unregenerate mans caſe exactly, if they be not forewarned by their elder Brethren the Heathens Example: as we ſhall anon have more leiſure to inſiſt on.

Verſe 21. Verſe 24. Verſe 19. Verſe 20. *Vid. Origen. cont. Celſum, l. 1. p. 7.* σαφὲς ἐν, &c. *Clem. Strom. l. 1.* *1. 6, 7. 4.* Amos viii. 10. Zach. xii. 10. Gen. ii. 17. Ezra iii. 12.

Secondly, among the *Jews*, under which name I contain all the people of God, from *Adam* to *Chriſt*, 'tis a lamentable contemplation to obſerve, and trace the *law*, and the *contempt* of it, like a *Jacob* at the heels, ſupplanting it in every Soul which it came to inhabit. Thoſe Characters of *verum* and *bonum*, which in *Adam* were written in a ſtatelier Copy and fairer Manuſcript, than our ſlow undervaluing conceits can gueſs at; nay, afterwards explain'd with a particular explication to his particular danger; *Of the tree of knowledge*, &c. *thou ſhalt not eat*, Gen. ii. 17. Yet how were they by one ſlender temptation of the *Serpent*, preſently ſullied and blurr'd? ſo that all the *aqua fortis*, and inſtruments in the World, will never be able to waſh out or eraſe that blot; or ever reſtore that handwriting in our hearts to the integrity and beauty of that Copy in its primitive eſtate. And ſince, when by that ſin darkneſs was in a manner gone over their hearts, and there remained in them only ſome tracks and reliques of the former ſtructure, the glory whereof was like that of the ſecond *Temple*, nothing comparable to the beauty of the firſt; inſtead of weeping with a loud Voice, as many of the *Prieſts* and *Levites* did, *Ezra* iii. 12. or building, or repairing of it with all alacrity, as all *Iſrael* did through that whole Book; their whole endeavour and project was even to deſtroy the ruins, and utterly finiſh the work of deſtruction which *Adam* had begun, as being impatient of that ſhelter which it would yet, if they would but give it leave, afford them. Thus that συντήρησις and συνείδησις, two ſparks of that primitive ſacred flame, which came from Heaven, ſtill alive and warm, though weak in them, intended by God to direct them in his will, and for ever ſet either as their Funeral Pile, or their Ordeal Fire, their puniſhment, or acquittal, either as their Devil, or their God, to accuſe, or elſe excuſe them, were both in their practice neglected, and ſlighted; nay in a manner oppreſt and ſtifled. For any natural power of doing good, (God knows) it was utterly departed; and therefore this thin meaſure of knowledge or judgment betwixt good and evil, that was left them (which my awe to Gods ſincere love of his Creature, makes me hope and truſt he beſtowed on them for ſome other end than only to increaſe their condemnation, to ſtand them in ſome ſtead in their lives, to reſtrain and keep them in from being extreamly ſinful:) This, I ſay, they horribly rejected, and ſtopt their Ears againſt that charmer in their own boſoms, and would not hear that ſoft Voice which God had ſtill placed within them, to upbraid their ways, and reprove their thoughts. What a provocation this was of Gods juſtice, what an incentive of his wrath, may appear by that terrible promulgation of the *ten Commandments* at Mount *Sinai*. They deſpiſed the law in their hearts, where

God and nature whiſper'd it in calmly, inſenſibly, and ſoftly; and therefore now it ſhall be thunder'd in their Ears in words, and thoſe, boiſterous ones, at which the *whole mount quaked greatly*, *Exod.* xix. 18. and the Voice of a *trumpet exceeding loud, ſo that all the people that was in the camp, trembled.* Thus upon their contempt and peeviſhneſs, was this *manuſcript* put in print, this *Privy* Seal turned into a Proclamation, and that a dreadful one, bound and ſubſcribed, with a *Curſed is he that continues not in every tittle of it to perform it.* Mean while the *matter* is not altered, but only the *diſpenſation* of it. That which till then had taught men in their hearts, and had been explain'd from tradition, from Father to Son, *Adam* inſtructing *Seth*, and *Seth Enoch* in all righteouſneſs; is now put into Tables, that they may have Eyes to ſee, that would not have hearts to underſtand, that the perverſe may be convinced, and that he that would not before ſee himſelf bound, may find, and read himſelf accurſed. And after all this, yet is not the old Law within them, either caſt away or cancel'd by the promulgation of the other: for * all the Book is Printed, the old Copy is kept in *archivis*, though, perhaps, as it always was, neglected, ſoil'd, and moth-eaten, and he ſhall be cenſured either for ambition or curioſity, that ſhall ever be ſeen to enquire, or look after it. Still I ſay, throughout all their wayes, and arts, and methods of Rebellions, it twing'd, and prickt within, as Gods *judgments* attended them without, and as often as *ſword*, or *plague* wounded them, made them acknowledge the juſtice of God, that thus rewarded their perverſeneſs. Nay you ſhall ſee it ſometimes break out againſt them, when perhaps the written Law ſpake too ſoftly for them to be underſtood. Thus did *Davids* heart ſmite him, when he had numbred the people; though there was no direct commandment againſt muſtering or enrolment, yet his own Conſcience told him that he had done it either for diſtruſt, or for oſtentation, and that he had ſinned againſt *God* in truſting and glorying in that arm of fleſh, or paid not the tribute appointed by God on that occaſion. To conclude this Diſcourſe of the *Jews*, every Rebellion and Idolatry of theirs was a double breach, of a double Law, the one in Tables, the other in their heart; and could they have been freed from the killing Letter of the one, the wounding ſenſe of the other would ſtill have kept them bound, as may appear in that buſineſs of Crucifying *Chriſt*, where no humane Law-giver or Magiſtrate went about to deter them from ſhedding his blood, or denying his Miracles, yet many of their own hearts apprehended, and violently buffetted, and ſcourged, and tormented them. At one time when they are moſt reſolved againſt him, the whole *Senate* is ſuddenly pricked, and convinced within, and expreſs it with a *Surely this man doth many miracles*, John xi. 48. At another time at the top and complement of the buſineſs, *Pilate* is deterr'd from condemning, and though the fear of the people made him valiant; yet, as if he contemn'd this Voice of his Conſcience againſt his will, with ſome reluctance, he waſhes his hands when he would have been gladder to quench the fire in his heart, which ſtill burnt and vext him. Laſtly, When *Judas* had betray'd and ſold him, and no man made huy and cry after him, his Conſcience was his purſuer, Judge, and Executioner; perſecuted him out of the World, haunted him, would not ſuffer him to live, whom otherwiſe the Law of the Country would have reprieved, till a natural death had called for him.

Laſtly, Even we *Chriſtians* are not likely to clear our ſelves of this Bill; 'tis much to be feared, that if our own hearts are called to witneſs, our Judge will need no farther Indictments. 'Twas an Heathen Speech concerning this rule of our lives and actions, that to ſtudy it hard, to reform and repair all obliquities and defects in it, and then βεβαιῶν, *to ſet it up ſtrong* and firm as a pillar in our hearts, was the *part* and office of a *Philoſopher*; and then afterwards, to make uſe of it in our whole Converſation, this was the part of a *virtuous* man compleat and abſolute. And how then will our contempt be aggravated, if Chriſtianity, which *Clemens* calls *ſpiritual Philoſophy*, and is to be reckoned above all moral perfections, hath yet wrought neither of theſe effects in us? if we have continued ſo far from ſtraightning, or ſetting up, or making uſe of this rule, that we have not ſo much as ever enquired or mark't whether there be any ſuch thing left within us or no? *Theodoret* in his ſecond Θεραπ. is very paſſionate in the expreſſion of this contempt of the τὸ νοερὸν φῶς τῆς ἀληθείας, *the light of truth ſhining in our underſtandings.* There be a ſort of Birds, ſaith he, that fly or move only in the night, called from thence Night-Birds, and Night-Ravens, which are afraid of light, as either an Enemy to ſpy, to aſſault, or betray them; but ſalute, and court, and make love to darkneſs as their only Queen, and Miſtreſs of their actions, ὡς συμβιον, *as a creature ſent on purpoſe to preſerve them:* and theſe, ſaith he, deſerve not to be chid but pitied, for nature at firſt appointed them this condition of life, ἀπαράγραπτον, 'tis their *birthright and inheritance*, and therefore no body will be angry with them for living on it: ἡμεῖς δὲ δυθαιμόνες, &c. But for them who were made Creatures of light, and, had it not been for their wilfulneſs, had ſtill continued light in the Lord, who are altogether encompaſt and environed with light, light of nature, light of reaſon, light of religion, nay, the moſt glorious aſteriſm, or conjunction of lights in the World, the light of the Goſpel to walk in; for theſe men meerly out of perverſeneſs of *wilful* hearts, to hate and abjure, and defy this light, to run out of the World almoſt for fear of it; to be for ever a ſolliciting and worſhipping of darkneſs, as *Socrates* was ſaid to adore the Clouds, this is ſuch a ſottiſhneſs, that the ſtupidſt Element under Heaven would naturally ſcorn to be guilty of: for never was the *earth* ſo peeviſh, as to forbid the *Sun* when it would ſhine on it, or to ſlink away, or ſubduce it ſelf from its rayes. And yet this is our caſe, beloved, who do more amorouſly, and flatteringly court, and woo, and ſollicite darkneſs, than ever the Heathens adored the Sun. Not to wander out of the ſphere my Text hath placed me in, to ſhew how the light of the *Goſpel* and *Chriſtianity* is neglected by us, our guilt will ly heavy enough on us, if we keep us to the light only of natural reaſon within us. How many ſins do we daily commit, which both nature and reaſon abhor and loath? How many times do we not only unman, but even uncreature our ſelves? *Ariſtotle* obſerves, that that by which any thing is known firſt, that which doth diſtinguiſh one thing from another ἀ πρῶτον, ἀρχὴ λέγεται, *is to be called the beginning or cauſe of that thing*; and that the light of reaſon diſtinguiſhing one action from another, being the firſt thing that teaches me that this is good, that otherwiſe may from thence be termed the beginning of every reaſonable action in us, and then where ever this cauſe or beginning is

Ex. xix. 18. Verſe 16.

* *ſ.* albeit

Ex. xxx. 12.

Jo. xi. 48.

Arr. l. 2. *c.* 11.

Theod. Therap. 1, 2.

Ariſtoph. in Nub.

Met. 4.

left

left out, and wanting, there the thing produced is not so called a positive act, or proper effect, but a defect, an abortion, or still-born frustrate issue; and of this condition indeed is every sin in us. Every action where this Law within us is neglected, is not truly an action, but a passion, a suffering, or a torment of the Creature. Thus do we not so much live and walk, which note some action, as ly entranced, asleep, nay, dead in sin; by this perverseness 'tis perpetual night with us, nay, we even *dy daily*; our whole life is but a multiplyed swoon or lethargy, in which we remain stupid, breathless, senseless, till the day of Death or Judgment with a hideous Voice affrights and rouses us, and we find our selves awake in Hell; and so our dark Souls having a long while groped wilfully in the Sun, are at last lead to an Everlasting, inevitable darkness, whither the mercy or rays of the Sun can never pierce; where it will be no small accession to our torment, to remember and tremble at that light which before we scorn'd. Thus, I say, do we in a manner uncreature our selves, and by the contempt of this Law of our Creation, even frustrate and bring to nothing our Creation it self; and this is chiefly by sins of sloth, and stupid, sluggish, unactive Vices, which, as I said, make our whole life a continued passion, never daring, or venturing, or attempting to act or do any thing in Church or Commonwealth, either toward God or our Neighbour; and of such a condition'd man, no body will be so charitable as to guess he hath any Soul, or light of reason in him, because he is so far from making use of it, unless it be such a Soul as *Tully* saith a Swine hath, which serves it only instead of Salt, to keep it from stinking. For 'tis *Aristotles* observation, that every one of the Elements, besides the Earth, was by some *Philosopher* or other defin'd to be the Soul. Some said the Soul was *fire*, some that 'twas *air*, some *water*; but never any man was so mad, as to maintain the *earth* to be it, because 'twas so heavy and unweildy. So then this heavy, motionless, unactive Christian, this clod of Earth, hath, as I said, uncreatured himself, and by contemning this active reason within him, even deprived himself of his Soul. Again, how ordinary a thing is it to unman our selves by this contempt of the directions of reason, by doing things that no man in his right mind, would ever have patience to think of? Beloved, to pass by those which we call unnatural sins, *i. e.* so in the highest degree, as too horrid for our nature, set down in the latter end of this Chapter, for all Christian Ears to glow and tingle at, and I had hoped for all English spirits to abhor and loath: To pass these (I say) our whole life almost affords minutely sins which would not argue us men, but some other Creatures. There be few things we do in our age, which are proper peculiar acts of men; one man gives himself to eating and drinking, and bestows his whole care on that one faculty which they call the *vegetative* growing faculty; and then what difference is there betwixt him and a Tree, whose whole nature it is to feed and grow? Certainly unless he hath some better imployment, he is at best but ζωόφυτον, *a plant-animal*, whose shape would perhaps perswade you that it hath some sense or Soul in it, but its actions betray it to be a mere *plant*, little better than an *Artichoak* or *Cabbage*: another goes a little higher, yet not far; doth all that his *sense* presents to him, suffers all that his sensitive faculties lust and rage to exercise at freedom; is as fierce as the *Tyger*, as lustful as the *Goat*, as ravenous as the *Wolf*, and the like; and all the Beasts of the Field, and Fowls of the air, be but several *Emblemes*, and *Hieroglyphicks* concurring to make up his *character*, carries a Wilderness about him, as many sins as the nature of a sensitive Creature is capable of: and then, who will stick to *compare this man to the beasts that perish?* For 'tis *Theophilus* his note, that the Cattle and Beasts of the Field were created the same day with man, *Gen.* i. 25. to note, θηλα τινων ἀνθρώπων, *the brutish condition of some men*, and that therefore the blessing was not bestowed on them, but reserved for the man which should *have the dominion over them*, Verse 26, 28. In summ, every action which *reason*, or *Scripture*, or *Gods spirit* guides not in us, is to be called the work of some other Creature of one of these three sorts; either *earthly*, the work of a plant, or *sensual*, the work of a Brute, or thirdly, above the condition of both these, *devilish*.

De anim. l. 1. c. 2.

πολλοὶ ἀνθρώπων αἰδήσει μόνον ζῶσιν, &c. *Porphyr. ad. Anth. l. 3. p. 44.*

Ad Auto. l. 2. p. 95.

Gen. i. 25.

Verse 26, 28.

Ζωῶδές τι καὶ βοσκηματῶδες. *Jambl. Protrept. p. 143.*

Thus do you see the sin of the contempt of the light of nature, which although it be dimm'd in us by our corruption, yet shined so bright in the *Heathen*, that they were left without excuse; in the *Jews*, that even their own hearts accused them for their rebellions; and in us *Christians*, that unless we move according to its directions, we are fallen below the condition of men, almost of Creatures. 'Twere now superfluous farther to demonstrate it; our time will be better spent, if we close with some *use* of it; and that will prove manifold, first by way of *caution*, not to deify or exalt too high, or trust in this light of nature. It was once a perfect glorious rule, but is now distorted and defaced; it once was *light in the Lord*, almost an *Angel* of light, it shone as the *Sun* in the Firmament, in majesty and full brightness, but is now only as the *Moon*, pale and dim, scarce able to do us any service, unless it borrows some rays from the *Son* of righteousness. The fall hath done somewhat with it, I know not what to call it, either much impaired it, and diminisht its light in its Essence, or else much incumbred, or oppresst it in its operations, as a Candle under a Vail, or Lanthorn, which, though it burn, and shine as truly as on a Candlestick, yet doth not so much service in enlightning the room: the Soul within us is much changed, either is not in its Essence so perfect, and active, and bright, as once it was; or else being infused in a sufficient perfection, is yet terribly overcast with a gloom and cloud of corruptions, that it can scarce find any passage to get through, and shew it self in our actions; for the *corruptible body presseth down the soul*, &c. Wisd. ix. 15. And from this caution grow many lower branches, whence we may gather some fruit; as in the second place, infinitely to *humble* our selves before God for the first sin of *Adam*, which brought this darkness on our Souls, and account it not the meanest, or slightest of our miseries, that our whole nature is defiled, and bruised, and weakned: to aggravate every circumstance and effect of that sin against thy self, which has so liberally afforded fuel to the flames of lust, of rage, and wild desire, and thereby, without Gods gracious mercy, to the flames of Hell. This is a most profitable point, yet little thought on; and therefore would deserve a whole Sermon to discuss to you. 3. To observe and *acknowledge the necessity* of some brighter light, than this of nature can afford us, and with all the care and vigilancy of our hearts, all the means that Scripture will lend us, and at last with all the importunities and groans, and violence of our Souls, to petition and sollicit, and urge Gods illuminating spirit to break out and shine on us. To undertake to interpret any antient Author, requires,

Wisd. ix. 15.

ſay the *Grammarians*, a man of deep and various knowledge, becauſe there may be ſome paſſage or other in that Book, which will refer to every ſort of learning in the World, whence 'tis obſerved that the old *Scholiaſts* and Ἐξηγηταὶ, were moſt exquiſite Scholars. Thus certainly will not any ordinary skill ſerve turn to interpret and explain many dark ſayings, which were at firſt written in the Book of our hearts, but are now almoſt paſt reading; only that omniſcient *ſpirit*, that hath no ſhadow of ignorance, the Finger that firſt writ, muſt be beſeeched to read and point out the riddle. We muſt make uſe of that rotten *ſtaffe* of nature, as far as its ſtrength will bear, and that very gingerly too, never daring to lean, or lay our whole weight upon it, leſt it either wound with its ſplinter, or elſe break under us: our help and ſtay, and ſubſiſtence, and truſt muſt be in the *Lord*, our Eyes muſt wait on his inlightning ſpirit, and never loſe a ray that falls from it. Fourthly, to clear up as much as we can, *and re-inliven* this light within us. And that firſt,

By *ſtirring up and blowing*, and ſo nouriſhing every ſpark we find within us. The leaſt *particle* of *fire* left in a Coal, may by pains be improved into a flame; 'tis held poſſible to reſtore, or at leaſt preſerve for a time, any thing that is not quite departed. If thou findeſt but a ſpark of Religion in thee, which ſaith, A God is to be worſhip't; care, and ſedulity, and the breath of Prayers, may in time by this inflame the whole man into a bright fire of Zeal towards God. In brief, whatever thou doſt, let not any the leaſt *atome* of that *fire*, which thou once feeleſt within thee, ever go out: quench not the weakeſt motion, or inclination even of reaſon towards God, or goodneſs: how unpoliſh't ſoever this *Diamond* be, yet if it do but gliſten, 'tis too pretious to be caſt away. And then ſecondly,

By *removing all hindrances*, or incumbrances that may any way weaken or oppreſs it; and theſe you have learnt to be corrupt affections. That *democracy*, and croud, and preſs, and common people of the Soul, raiſes a tumult in every ſtreet within us, that no voice of law or reaſon can be heard. If you will but diſgorge, and purge the ſtomach, which hath been thus long oppreſt, if you will but remove this Cloud of crudities, then will the brain be able to ſend ſome rayes down to the heart, which till then are ſure to be caught up by the way, anticipated, and devoured. For the naked ſimplicity of the Soul, the abſence of all diſordered paſſions, is that *In Top. l. 1.* ἀπλῆ ἐνέργεια τῆς ψυχῆς, ſaith *Aphrodiſeus*, that kindly familiar good temper of the Soul, by which it is able to find out and judge of truth. In brief, if thou canſt crop thy luxuriant paſſions, if thou canſt either expel, or tame all the wild Beaſts within thee, which are born to devour any thing which is weak or innocent, then will that *mild voice* within thee, in the *cave*, take heart and ſhew it ſelf. In the mean time this hurry of thy ſenſes drowns that reaſon, and thou canſt not hope to ſee, as long as like old *Tobit*, the dung, and white film doth remain upon thine Eyes. If thou canſt uſe any means to diſſolve this dung of affections, which an habit of ſin hath baked within thee, the ſcales will fall off from thine Eyes, and the blind *Tobit* ſhall be reſtored to his ſight. In brief, do but fortify thy reaſonable Soul againſt all the undermining, and faction, and violence of theſe ſenſual paſſions, do but either depoſe, or put to the Sword that Atheiſtical Tyrant, and Uſurper, as *Jamblichus* calls the affections, do but ſet reaſon in the Chair, and hear, and obſerve his dictates, and thou haſt diſburthened thy ſelf of a great company of weights, and preſſures: thou wilt be able to look more like a man, to hold thy head more couragiouſly, and bend thy thoughts more reſolutely toward Heaven: and I ſhall expect, and hope, and pray, and almoſt be confident, that if thou doſt perform ſincerely what thy own *ſoul* prompts thee to, *Gods ſpirit* is nigh at hand to perfect, and crown, and ſeal thee *up to the day of redemption.*

In the next place, thou maiſt ſee thine own guilts the clearer, call thy ſelf to *an account* even of thoſe things which thou thinkeſt thou art freeſt from; that which the *Apoſtle* in this *chap.* and part of my Diſcourſe hath charged the Heathens with: and if thou lookeſt narrowly, I am afraid thou wilt ſpy thine own *picture* in that *glaſs*, and find thy ſelf in many things as arrant a *Gentile*, as any of them. For any ſincere care of God, or Religion, how few of us are there, that ever entertained ſo unpleaſant a gueſt in their hearts: we go to Church, and ſo did they to their Temples: we pray, and they ſacrificed; they waſhed and bathed themſelves before they durſt approach their deities, and we come in our beſt cloths, and cleaneſt linen; but for any farther real ſervice we mean towards God there, for any inward purity of the heart, for any ſincere worſhip of our Soul, we are as guiltleſs, as free from it, we do as much contemn, and ſcorn it, as ever did any Heathen. Again, what man of us is not in ſome kind guilty even of their higheſt crime, Idolatry? Some of them took the brain to be ſacred, ἐγκέφαλος θεός, ſaith *Athenæus*; and therefore hearing ſome cry *God help*, when one ſneezed, the ignorant ſort worſhipt that noiſe as an expreſſion of a deity in the *brain*: and ſo as ſenſeleſly many of us *deify* our own *brains*, and adore every thing that ever comes out of them. Every conceit of ours muſt be like the birth of *Jupiters* brain, a *Minerva* at leaſt; be we never ſo ignorant or mechanical, every device, every fancy of our own (eſpecially in matters of Religion) is ſtraight of divine authority; and having reſolved our ſelves the Children of God, every crochet we fall upon, muſt be neceſſarily *Theopneuſt*, and inſpired, and others accuſed for irreligious, or ſingular, that will not as ſoon give homage to it. In ſumm, every *imagination* becomes an *Image*, and the *Artificer* Wiſd. xiii. deifies his own handy-work, forgetting that he made it, as 'tis deſcribed in the xiii. of *Wiſd.* toward the end; and this is one kind of *Idolatry*. Again, who is there that hath not ſome *pleaſure* in his heart, which takes place of God there? They had their *Sun* and *Moon*, moſt glorious Creatures, their *Heroes*, whoſe vertues had even deified their memory, and ſilly men they admired, and could not chooſe but worſhip. The *Devil*, and a humour of ſuperſtition cuſtomary in them, fee'd and bribed the law in their hearts to hold its peace, and not recal them. But how baſely have we outgone their vileſt worſhips? How have we outſtript them? Let but one appearance of gain, like that *golden Calf* of the *Iſraelites*; a beautiful Woman, like that *Venus* of the Heathens; nay in brief, what ever *Image*, or repreſentation of delight thy own luſt can propoſe thee, let it but glance, or glide by thee, and *Quis non incurvavit?* Shew me a man that hath not at ſome time or other fain down and worſhipt. In ſumm, all the lower part of the Soul, or carnal affections are but a picture of the City of Acts xvii. 16. *Athens*, *Acts* xvii. 16. *Wholly given to Idolatry*. The baſeſt, unworthieſt pleaſure or content in the World,

World, that which is good for nothing else, the very *refuse* of the refuse, *Wisd.* xiii. 13. is become an *Idol*, and hath its shrines in some heart or other: and we crouch and bow, and sacrifice to it; and all this against the voice of our Soul, and nature within us, if we would suffer it to speak aloud, or but hearken to its whisperings: φύσεως γὰρ τοῦτο, ἐνθυμίαις ἁπλαῖς, saith *Philoponus*, *Nature only bids us feed our selves with sufficient; lust brought in superfluity and pleasure.* But this only by the way, lest you might think that part of my Sermon concerning the Heathens contempt of this law, did belong little to you, and so might have been spared. Wisd. xiii. 13. 4 Ar. de an.

Lastly, Not to lade every part of my former Discourse with its several *use*, or application, take but this one more. If this *Light* shines but dimly within us, then let us so much the more not dare *contemn* it. That *Master* that speaks but seldom, then surely deserves to be obeyed; he that is slow in his reproofs, certainly hath good reason when he falls foul with any body. If *Crœsus* his dumb Son in *Herodotus*, seeing one come to kill his Father, shall by violence break the string of his tongue, that formerly hindred his Speech, and he that never spake before, roar out an ἄνθρωπε μὴ κτεῖνε Κροῖσον, *Sir, Kill not Crœsus*, I wonder not that the *Persian* held his hand: a very *Barbarian* would be amazed, and stopt by such a Prodigy; it must needs be an odious thing, when the Child which can scarce speak, expresses indignation. Wherefore if ever our *bestial sense*, that of our sense, which is now somewhat decrepit, and dim-sighted, shall yet espy and find fault with: if in any enterprize this natural law within us shall give the check, let us suddenly remove our project, and not dare to reject such Fatherly, sage admonishments; if all the means in the World can help to avoid it, let us never fall into the snare. And if at thy *audit* with thy own Soul, and examination of thy self, amongst the root of thy customary ignorant sins, (and O Lord deliver me from my secret faults) if in that heap and Chaos, thy own heart can pick out many of this nature, and present them to thee, which it before forewarned thee of; then let the saltest, most briny tear in thy heart be called out to wash off this guilt: let the saddest mortified thought thou canst strain for, be accounted but a poor unproportionable expiation. Think of this seriously, and if all this will nothing move you, I cannot hope that any farther *Rhetorick*, if I had it to spare, would do any good upon you. Only I will try one suasory more, which being somewhat rough, may chance to frighten you, and that is, the punishment that here expects this contempt, and that a dismal hideous one, all the wild savage devourers in the Wilderness, *Vile affections*, which punishment together with the inflicter, and manner of inflicting it, are the last parts of my Discourse, of which together in a word: *God gave them up to vile affections.* Herod. l. 1.

A punishment indeed; and all the *Fiends* of Hell could not invent, or wish a man a greater: there is not a more certain presage of a παναλεθεία, or *total subversion* of Body and Soul, not a more desperate prognostick in the World. 'Tis observed in *Photius*, as a sure token that *Jerusalem* should be destroyed, because *punishment came upon it in a chain*, every link drew on another, no intermission, or discontinuance of judgments, τῷ γὰρ λιμῷ ὁ λοιμὸς, &c. A single judgment that brings no train after it, is cheaply entertained, and is therefore called not a *calamity*, but a *visitation*: but when one plague shall invade, shall supplant another, when the *pestilence* shall fright out the *famine*, and the *sword* pursue the *pestilence*, that neither may slay all, but each join in the glory of the spoil; then must the beholder acknowledge δεσμωτὰς ἔργον, that *God* is resolved to make them the Scene of his *rage*, not only of his *wrath*. Thus also in the spiritual κάκωσις of the estate of the Soul, some sins may be suffered to invade us, and stick as did the *Amorites*, to goad our sides, not destroy, but humble us. But when sins shall come like *gaol-birds* linked, and chained together; when our corruptions, and insolent tyrannical *passions* shall make us *contemn* the light and law of reason, and nature; when that contempt shall bring forth *Idolatry*, and the like, either worship of Idol-gods, or vain conceits, or imaginary delights, every lust of our baser Soul; then can it not be expected, that God will have so little to do, as to take any more care of us, that he will have so much mercy as even to punish us any longer. The next voice that we can expect, is that horrible mercy of his, *Why should you be smitten any more?* Any restraint either of chastisement, or instruction, would be scarce seen upon us; and therefore 'tis but lost labour to beat the air, or to lay stripes upon the Sea with *Xerxes*. The height of Gods wrath in this World, is but our just reward, and that is desertion, or dereliction, and giving us over, and giving us up, which will suddenly bring us to that which our corrupt nature posts after, all *vile affections*. P. 36. 9. Es. i. 5.

The issue of all is this; that those that contemn Gods ordinary restraints, God ordinarily leaves to themselves, and suffers them to run into most horrible sins. 'Tis justice that they which delight in errour, should be let alone in their course, that they may see and acknowledge the errour of their delight, that they which have contemned Gods Voice, and natures within them, should be forsaken and left without either, ungodly, unnatural; that they which lull'd their reasonable Soul into a Lethargy, for fear it should awake them, or disturb their delights, should not have life enough without it, ever to awake or rouse themselves or it; that they which have maliciously, and contemptuously put out the Sun, should for ever suffer a continued night. 'Tis *Hippocr.* his observation, that the *Africans* are very libidinous: they are neither hardy nor valiant, nor laborious, ἀλλὰ κρατέων τὴν ἡδονὴν, *Lust hath so effeminated them, that they are fit for nothing*, but for softness: and therefore saith he, πολύμορφα γίνεται τὰ ἐν τοῖς θηρίοις, *there be among them beasts of all sorts of strange shapes*, the heat and violence of the same lust, makes the very Beasts unnatural, the confusion of *species* is ordinary among them; and so almost every birth a Monster; nature is almost lost amongst them, and many Beasts may be found in *Africk*, which never had any of their kind in the *Ark*; *Africa semper aliquod apportat novi*, whosoever hath a mind to a strange sight, there he shall have store of them. Thus is it in the Soul, if the upper, the manly part of it be overswell'd with lust, it straight becomes effeminate, and enervate, hath neither strength, nor sinews, nor courage for any undertaking: and then the Beasts of the field, the lower, baser, sensual faculties of the Soul, are not only lusty, but outragious, having no keeper to govern them, they become wild: scorn any limits, or bounds of nature, do every day conceive horrid, unnatural, vile imaginations, and every season grow big, and bring forth *Monsters*, *monstrous* oaths, *monstrous* delights, *monstrous* vanities. Some *De aqu. aer. & locis.*

new

new art or trick of ſinning, that was never heard of before, is invented againſt every ſolemn ſeaſon of our jollity; and this we carry about, and ſhew, and brag of as a new Creature, or ſtrange ſight, and get a great deal of applauſe, and admiration, and perhaps ſome money by the employment. 'Twere too long to point out the ſeveral ſorts of theſe *vile affections*, which contempt of this light, hath produced in every one of us; only let us ſtrive, and ſtrain, and ſtretch the Eyes that are left us, to examine, and obſerve, every degree and *Symptome*, and *prognoſtick* of them in our ſelves, and never leave poring till we have pierced through that carnal ſecurity that blinded us, and fully humble our ſelves in a ſenſe of that deſperate eſtate, and almoſt the Hell that we are faln blindfold into. And if we are ſtill blinded, ſtill unable to ſee, or move, or relieve our ſelves, let us then lay hold of the next Poſt or Pillar we meet with, and there fix and dwell, and weep, and pray, to that Omnipotent *Phyſician* of our Souls, that Reſtorer of reaſonable Creatures, that he will by ſome ſpiritual Eye water, recover us to that ſenſe. 'Tis impoſſible, ſaith *Tobias*, for *any one to reſtore us to the Image of the Father which was once on us*, but *him only who was the eternal Image of the Father*, he only could ἀπαλλάξαι τῆς ἀλογίας, καὶ πρὸς τὸ νοερὸν ἐπαναγαγεῖν ἀξίωμα, *turn out that unreaſonable blind ſoul within us, made up of our ſins which move us, and reduce us to the dignity of reaſonable creatures.* He hath already by his Incarnation, delivered us from one long night, the dark gloom of our Heathen Anceſtors; O that he would be born again ſpiritually in our Souls, to deliver us from other more *Cimmerian* darkneſs, the night, and Hell of habituate ſin, wherein we grope. He once breathed on us the breath of life, to make us *men*; O that he would again but breath on us the τὸ ἅγιον πνεῦμα, *His holy breath*, his hallowing breath, his breath of holineſs, to make us *Saints*. It is he that muſt prevent us with his Spirit, or elſe we run headlong into all *vile affections*.

Photius p. 601.

O That he would but Sanctify us; and then, the moſt plauſible flattering ſin in the World, nay, the moſt boyſterous, impetuous luſt, ſhould not be able to tyrannize over us. In the mean time, let us remain men, till it ſhall pleaſe that free voice to call us into Saints. *Grace* is never placed but in a reaſonable Creature; and is therefore ſaid to be ſent to make reaſon ſee, what by nature only it cannot, never to blemiſh it in what it can comprehend, as the Learned *Biſhop* hath obſerved againſt the *Jeſuit*. Let us make much of all the light that nature and reaſon will afford us, let us not ſuffer one precious ray to be caſt away upon us, but improve it to the extent of its virtue, for the direction of our lives. And whenſoever this light ſhall fail that it cannot guide us, or our Eyes dazle that we cannot follow, let us pray to the Father of lights, and God of Spirits, that he will ſhine ſpiritually in our hearts, and fulfil us with his light of grace here, which may enable us to behold him, and enjoy him, and rejoice with him, and be ſatisfied with that eternal light of his Glory hereafter.

Now to him that hath elected us, hath created, redeemed, &c.

SER-

SERMON XV.

GAL. VI. 15.

But a new Creature.

AMongſt all other encumbrances, and delays in our way to *Heaven*, there is no one that doth ſo clog and traſh, ſo diſadvantage and backward us, and in fine, ſo caſt us behind in our race; as a contentedneſs in a formal worſhip of God, an acquieſcence and reſting ſatisfied in outward performances, when men upon a confidence that they perform all that can be required of a Chriſtian, they look no farther than the outward work, obſerve not what heart is under this outſide, but reſolve their eſtate is ſafe, they have as much intereſt in Heaven as any one. Such men as theſe the *Apoſtle* begins to character and cenſure in the twelfth Verſe of the Chapter, *As many as deſire to make a fair ſhew in the fleſh*, &c. They that ſtand only on a fair ſpecious out-ſide, and think all the ſap and life of Religion lies in the bark, they do this and this, theſe will have you *circumciſed*, and conſtrain you to a many burthenſom Ceremonies; meaſuring out Religion to you by the weight, thus much is required of you to do (as Popiſh Confeſſors ſet their deluded Votaries their task of *Ave Maries* and *Pater noſters* by tale) and thus you may be ſure to be ſaved. In brief, the *Apoſtle* here ſhews the unprofitableneſs of all theſe, and ſets up the inward ſanctity and renewedneſs of heart againſt them all, as the only thing that will ſtand us in ſtead, and appear to be of any weight in the balance of the Sanctuary. If you obſerve all the commands, and ſubmit your ſelves to all the burden of both Law and Goſpel, and bear it upon your ſhoulders never ſo valiantly; if you be content to be circumciſed as Chriſt was; or, becauſe he hath now abrogated that, make uſe of Chriſtian liberty, and remain uncircumciſed, notwithſtanding all inducements to the contrary: In brief, be you outwardly never ſo ſevere a Jew or Chriſtian; all that is nothing worth; there is but one thing moſt peremptorily required of you, and that you have omitted; *For neither circumciſion availeth any thing, neither uncircumciſion, but a new Creature.* Verſe 12.

The particle *but* in the front of my Text, is *excluſive* and *reſtrictive*, it excludes every thing in the World from pretending to avail any thing, from being believed to do us any good. For by circumciſion the Church of the Jews, and by uncircumciſion the whole profeſſion of Chriſtian Religion being underſtood; when he ſaith neither of theſe availeth any thing, he forcibly implies that all other means, all profeſſions, all obſervances, that men think or hope to get Heaven by, are to no purpoſe, and that by conſequence, it exactly reſtrains to the *new creature*; there it is to be had, and no where elſe: thus doth he ſlight and undervalue, and even reprobate all other ways to Heaven, that he may ſet the richer price, and raiſe a greater eſtimation in us of this. The ſubſtance of all the Apoſtles Diſcourſe, and the ground-work of mine ſhall be this one *Aphoriſm*, *Nothing is efficaciouſly available to ſalvation, but a renewed, regenerated heart.* For the opening of which, we will examine by way of *doctrine*, wherein this new Creature conſiſts, and then by way of *uſe*, the neceſſity of that, and unprofitableneſs of all other plauſible pretending means; and firſt of the firſt, *wherein this new creature conſiſts.*

'Tis obſervable, that our ſtate of nature and ſin is in Scripture expreſt ordinarily by *old age*, the natural ſinful man, that is, all our natural affections that are born and grow up with us, are called the *old man*, as if ſince *Adams* fall we were decrepit, and feeble, and aged as ſoon as born, as a Child begotten by a man in a Conſumption, never comes to the ſtrength of a man, is always weak, and crazy, and puling, hath all the imperfections and corporal infirmities of age before he is out of his infancy. And according to this ground the whole Analogy of Scripture runs; all that is oppoſite to the old decrepit ſtate, to the dotage of nature, is phraſed *new*; The *new Covenant*, Mark i. 27. The language of believers, *new tongues*, Mark xvi. 17. A *new Commandment*, John xiii. 34. *A new man*, Epheſ. ii. 15. In ſumm, the ſtate of grace is expreſt by καινὰ πάντα, *all is become new*, 2 *Cor.* v. 17. So that *old* and *new*, as it divides the *Bible*, the whole ſtate of things, the World; ſo it doth that to which all theſe ſerve, *man*; every natural man which hath nothing but nature in him, is an *old man*, be he never ſo young is full of Years, even before he is able to tell them. *Adam* was a perfect man when he was but a minute old, and all his Children are old even in the Cradle, nay, even dead with old age, *Eph.* ii. 5. And then conſequently, every ſpiritual man which hath ſomewhat elſe in him than he received from *Adam*, he that is *born from above*, John iii. 3. γεννηθῆναι ἄνωθεν, (for it may be ſo rendred from the original, as well as *born again*, as our Engliſh read it) he that is by Gods ſpirit quickned from the old death, *Epheſ.* ii. 5. he is contrary to the former, a *new man*, a *new creature*; the old *Eagle* hath caſt his beak and is grown young; the man, when old, has *entred the ſecond time into his mothers Womb, and is born again*, all the gray hairs and wrinkles fall off from him, as the Scales from blind *Tobits* Eyes, and he comes forth a refin'd, glorious, beauteous *new Creature*, you would wonder to ſee the change. So that you find in general, that the Scripture preſumes it, that there is a renovation, a caſting away of the old Coat, a Youth and ſpring again in many men from the old age and weak Bed-rid eſtate of nature. Now that you may conceive wherein it conſiſts, how this new man is brought forth in us, by whom it is conceived, and in what Womb 'tis carried, I will require no more of you, than to obſerve and underſtand with me, what is meant by the ordinary phraſe in our Divines, a new principle, or inward principle of life, and that you ſhall Rom. vi. 6. Col. iii. 9. Eph. iv. 22. Mar. i. 27. Mar. xvi. 17. Joh. xiii. 34. Eph. ii. 15. 2 Cor. v. 17. Eph. ii. 5. John iii. 3. Eph. ii. 5.

do

do briefly thus. A mans Body is naturally a ſluggiſh, unactive, motionleſs, heavy thing, not able to ſtir or move the leaſt animal motion, without a Soul to enliven it; without that, 'tis but a Carcaſs, as you ſee at Death, when the Soul is ſeparated from it, it returns to be but a ſtock or lump of fleſh; the Soul beſtows all life and motion on it, and enables it to perform any work of nature. Again, the Body and Soul together conſidered in relation to ſomewhat above their power and activity, are as impotent and motionleſs, as before the Body without the Soul. Set a man to remove a Mountain, and he will heave perhaps to obey your command, but in event will do no more towards the diſplacing of it, than a ſtone in the ſtreet could do: but now, let an Omnipotent Power be annext to this man, let a ſupernatural ſpirit be joined to this Soul, and then will it be able to overcome the proudeſt, ſtouteſt difficulty in nature. You have heard in the Primitive Church of a grain of Faith removing Mountains, and believe me, all Miracles are not yet out-dated. The work of Regeneration, the beſtowing of a ſpiritual Life on one *dead in treſpaſſes and ſins*, the making of a Carcaſs walk, the natural old man to ſpring again, and move ſpiritually, is as great a miracle as that. Now the Soul, in that it produces life and motion, the exerciſe of life in the body, is called a principle, that is, a Spring or Fountain of Life, becauſe all comes from it; in like manner, that which moves this Soul, and enables it to do that which naturally it could not; that which gives it a new life, which before it lived not; furniſheth it with ſpiritual powers to quell and ſubdue all carnal affections, which were before too hard for it; this, I ſay, is called properly an inward principle; and an inward, becauſe it is inwardly and ſecretly infuſed, doth not only outwardly aſſiſt us as an auxiliary at a dead lift, but is ſown and planted in our hearts, as a Soul to the Soul, to elevate and enable it above it ſelf, hath its ſeat and palace in the regenerate heart, and there exerciſes dominion, executes judgment, and that is commonly either by Priſon or Baniſhment, it either fetters, or elſe expels all inſolent rebellious luſts. Now the new principle, by which not the man, but the *new man*, the Chriſtian lives, is, in a word, the ſpirit of God, which unites it ſelf to the regenerate heart, ſo that now he is ſaid to be a godly man, a ſpiritual man, from the God, from the Spirit, as before a living reaſonable man, from the Soul, from the reaſon, that inform'd and ruled in him; which is noted by that diſtinction in Scripture betwixt the regenerate and unregenerate, expreſt by a natural or animal, and a ſpiritual man. Thoſe Creatures that have no Soul in them, are called naturals, having nothing but nature within to move them; others which have a Soul, animals, or living Creatures; by both which the unregenerate is ſignified indifferently, becauſe the Soul which he hath, ſtands him in little ſtead, his fleſh rules all, and then he is alſo called a carnal man, for all his Soul, he is but a lump of fleſh, and therefore, whether you ſay he hath a Soul, and ſo call him an animal, or hath not a Soul, and ſo call him a mere natural, there is no great difference in it. But now the regenerate man which hath more than a Soul, Gods ſpirit to enliven him, he is of another rank, πνευματικὸς, a ſpiritual man, nay, only he properly a Chriſtian, becauſe he lives by Chriſt, *He lives,*
Gal. ii. 20. *yet not he, but Chriſt liveth in him*, Gal. ii. 20. This being premiſed, that now you know what this new Creature is, he that lives and moves by a new principle, all that is behind will be clearlieſt preſented to you by reſolving theſe four queſtions; firſt, whence it comes; ſecondly, where it lodges; thirdly, when it enters; fourthly, what works it performs there.

Jo. iii. 3. To the firſt, *whence it comes*, the anſwer is clear and punctual, *John* iii. 3. ἄνωθεν, from above,
James i. 17. from whence comes *every good*, and eſpecially *every perfect gift*, *James* i. 17. but this moſt peculiarly by a ſeveral and more excellent way than any thing elſe. Since Chriſts Aſcenſion, the Holy Ghoſt of all the perſons in the Trinity, is moſt frequently employed in the work of deſcending from Hea-
John xv. 26. ven, and that by way of miſſion from the Father and the Son, according to the promiſe of Chriſt, *John* xv. 26. *The comforter whom I will ſend from the Father.* Now this ſpirit being preſent every where in its *eſſence*, is ſaid to come to us by *communication of his gifts*, and ſo to be peculiarly reſident in us, as God is in the Church, from which Analogy our Bodies are called the *Temples of the Holy Ghoſt*
1 Cor. vi. 19. *which is in us*, 1 *Cor.* vi. 19. *God ſends then his ſpirit into our hearts*; and this, I ſaid, by a *peculiar* manner, not by way of *emiſſion*, as an Arrow ſent out of a Bow, which loſes its union which it had with the Bow, and is now faſtned in the Butt or White; nor properly by way of *infuſion*, as the Soul is in the Body, infus'd from God; yet ſo alſo, that it is in a manner put into our hands, and is ſo in the man's poſſeſſion that hath it, that it is neither in any mans elſe, nor yet by any extraordinary tye annext to God from whom it came: but by way of *irradiation*, as a beam ſent from the Sun, that is in the air indeed, and that ſubſtantially, yet ſo as it is not ſeparated from the Sun, nay, conſiſts only in this, that it is united to the Sun; ſo that if it were poſſible for it to be cut off from the Sun, it would deſiſt to be, it would illuminate no longer. So that you muſt conceive theſe beams of Gods ſpirit at the ſame time in the Chriſtians heart and in the ſpirit, and ſo uniting that ſpirit to the heart, as you may conceive by this proportion. I have a Javelin or Spear in my hand, if I would miſchief any thing, or drive it from me, I dart it out of my hand at it, from which Gods judgments are compared to ſhooting and lightning, *He hath bent his bow, he hath ſent forth his arrows, he caſt*
Pſal. xviii. 14. *forth lightnings*, Pſalm xviii. 14. But if I like any thing that I meet with, if I would have it to me, I reach out my Spear and faſten in it, but ſtill hold the Spear in my hand, and having pierc't it, draw it to me. Thus doth God reach forth his graces to us, and as I may ſo ſay, by keeping one end in his hand, and faſtning the other in us, plucks and unites us to himſelf; from which, regeneration is ordinarily called an union with Chriſt, and this union by a ſtrong able band, δεσμὸς μείζων ἢ πνευμάτου δέσμου, in *Euſeb.* his phraſe, which no man can cut aſunder. 'Tis impoſſible to divide or cut a ſpirit; and this Bond is δεσμὸς πνευματικὸς, a ſpiritual one; and that made St. *Paul* ſo confident, *That no crea-*
Rom. viii. 39. *ture ſhould ever ſeparate him*, Rom. viii. 39. And this God does by way of emanation, as a Loadſtone ſending out its *effluvia* or magnetick atomes, draws the Iron to it ſelf, which never ſtays till it be united. Thus do you ſee from whence this principle comes to me, and in what manner, from God's ſpirit by this means uniting me to himſelf.

To the ſecond queſtion, *where it lodges*, my anſwer is, in the heart of man, in the *whole ſoul*; not in the underſtanding, not in the will, (a diſtinction of faculties invented by Philoſophers, to puzzle and perplex Divines, and put them to needleſs ſhifts) but, I ſay, in the whole Soul, ruling and guiding

ding it in all its actions, enabling it to understand and will spiritually; conceived, I say, and born in the Soul, but nursed, and fed, and encreased into a perfect stature by the outward Organs and actions of the body, for by them it begins to express and shew it self in the World, by them the habit is exerted and made perfect, the Seed shot up into an Ear, the Spring improved to Autumn, when the tongue discourses, the hands act, the feet run the way of Gods commandments. So, I say, the Soul is the Mother, and the operations of Soul and Body the Nurse of this Spirit in us; and then, who can hold in his spirit without stifling, from breaking out into that joyful acclamation, *Blessed is the womb that bears this incarnate spirit, and the paps that give him suck!* Now this inward principle, this grace of regeneration, though it be seated in the whole Soul, as it is an habit, yet as it is an operative habit, producing, or rather enabling the man to produce several gracious works, so it is peculiarly in every part, and accordingly receives divers names, according to several exercises of its power in those several parts. As the Soul of man sees in the Eye, hears in the Ear, understands in the Brain, chooses and desires in the heart, and being but one Soul, yet works in every room, every shop of the Body, in a several trade, as it were, and is accordingly called a seeing, a hearing, a willing or understanding Soul: thus doth the habit of grace seated in the whole, express and evidence it self peculiarly in every act of it, and is called by as several names, as the reasonable Soul hath distinct acts, or objects. In the *understanding*, 'tis first, *spiritual wisdom*, and discretion in holy things; opposite to which, is νὸς ἀδόκιμος, *Rom.* i. 28. an *unapproving*, as well as *unapproved* or *reprobate mind*, and frequently in Scripture, spiritual blindness. Then as a branch of this, it is *belief* or assent to the truth of the promises, and the like. In the *practical judgment*, 'tis spiritual *prudence*, in ordering all our holy knowledge to holy practice: In the *will*, 'tis a regular *choice* of whatsoever may prove available to Salvation, a holy love of the end, and embracing of the means with courage and zeal. Lastly, in the *outward man*, 'tis an ordering of all our actions to a blessed *conformity* with a sanctified Soul. In brief, 'tis one principle within us, doth every thing that is holy, believes, repents, hopes, loves, obeys, and what not? And consequently, is effectually in every part of Body and Soul, sanctifying it to work spiritually, as an holy instrument of a divine invisible cause, that is, the Holy Ghost that is in us and throughout us.

Luke xi. 27.

Rom. i. 28.

For the third question, *when this new principle enters*; first, you are to know, that * comes into the heart in a threefold condition; first, as an *harbinger*; secondly, as a private secret *guest*; thirdly, as an *inhabitant*, or Housekeeper. As 'tis an *harbinger*, so it comes to fit and prepare us for it self; trims up, and sweeps, and sweetens the Soul, that it may be readier to entertain him when he comes to reside; and that he doth (as the ancient *gladiators* had their *arma praeludoria*) by skirmishing with our corruptions, before he comes to give them a Pitch-Battel; he brandishes a flaming Sword about our Ears, and as by a flash of lightning, gives us a sense of a dismal hideous state; and so somewhat restrains us from excess and fury; first, by a momentany remorse, then by a more lasting, yet not purifying flame, the *Spirit of bondage*. In summ, every check of Conscience, every sigh for sin, every fear of judgment, every desire of grace, every motion or inclination toward spiritual good, be it never so short-winded, is *praeludium spiritus*, a kind of *John Baptist to Christ*, something that God sent before *to prepare the wayes of the Lord*. And thus the spirit comes very often; in every *affliction*, every *disease*, (which is part of Gods Discipline, to keep us in some order,) in brief, at every *Sermon* that works upon us at the hearing: then I say, the lightning flashes in our Eyes, we have a glimpse of his spirit, but cannot come to a full sight of it: and thus he *appears* to many, whom he will never *dwell* with. Unhappy men, that they cannot lay hold on him, when he comes so near them! and yet somewhat more happy, than they that never came within ken of him; stopt their Ears when he spake to them even at this distance. Every man in the Christian Church, hath frequently in his life, a power to partake of Gods ordinary preparing graces: and 'tis some degree of obedience, though no work of regeneration, to make good use of them; and if he, without the *Inhabitance* of the spirit, cannot make such use as he should, yet to make the best he can: and thus I say, the spirit appears to the unregenerate, almost every day of our lives. 2. When this spirit comes a *guest* to lodge with us, then is he said to enter; but till by actions and frequent obliging works, he makes himself known to his Neighbours, as long as he keeps his Chamber, till he declare himself to be there, so long he remains a private secret guest: and that's called the *introduction of the form*, that makes a man to be truly regenerate, when the Seed is sown in his heart, when the habit is infused, and that is done sometimes discernibly, sometimes not *discernibly*, but seldom, as when *Saul* was called in the midst of his madness, *Acts* ix. he was certainly able to tell a man the very minute of his Change, of his being made a new Creature. Thus they which have long lived in an enormous Antichristian course, do many times find themselves strucken on a sudden, and are able to date their regeneration, and tell you punctually how old they are in the spirit. Yet because there be many *preparations* to this spirit, which are not this spirit; many *presumptions* in our hearts false-grounded, many *tremblings* and jealousies in those that have it, great affinity between Faith *natural* and *spiritual*: seeing 'tis a spirit that thus enters, and not as it did light on the Disciples in a bodily shape, 'tis not an easy matter for any one to define the time of his conversion. Some may guess somewhat nearer than others, as remembring a sensible change in themselves; but in a word, the surest discerning of it, is in its *working*, not at its *entring*. I may know, that now I have the spirit, better than at what time I came to it. *Undiscernibly* Gods supernatural agency interposes sometimes in the Mothers Womb, as in *John* Baptist springing in *Elizabeth* at *Maryes salutation*, *Luke* i. 41. and perhaps in *Jeremy*, *Jer.* i. 5. *Before thou camest out of the womb, I sanctifyed thee*, and in *Isaiah*, *Isa.* xlix. 5. *The Lord that formed me from the womb to be his servant*. But this divine address attends most ordinarily till the time of our *Baptism*, when the spirit accompanying the outward sign, infuses it self into their hearts, and there seats and plants it self, and grows up with the reasonable Soul, keeping even their most luxuriant years within bounds; and as they come to an use of their reason, to a more and more multiplying this *habit* of *grace* into holy spiritual *acts* of *Faith* and *Obedience*: from which 'tis ordinarily said, that *Infants baptized have habitual Faith*, as they may be also said to

* it comes.

Acts ix.

Luke i. 41.

Jer. i. 5.

Isa. xlix. 5.

have *habitual repentance*, and the habits of all other *graces*, becauſe they have the root and ſeed of thoſe beauteous healthful Flowers, which will actually flouriſh then, when they come to years. And this, I ſay, is ſo frequent to be performed at *Baptiſm*, that ordinarily 'tis not wrought without that means, and in thoſe means we may expect it, as our Church doth in our Liturgy, where ſhe preſumes at every Baptiſm that *it hath pleaſed God to regenerate the infant by his holy Spirit*. And this may prove a ſolemn piece of comfort to ſome, who ſuſpect their ſtate more than they need; and think 'tis impoſſible that they ſhould be in a regenerate condition, becauſe they have not as yet found any ſuch notable change in themſelves, as they ſee and obſerve in others. Theſe men may as well be jealous they are not men, becauſe they cannot remember when their Soul came to them: if they can find the effects of ſpiritual life in themſelves, let them call it what they will, a religious Education, or a cuſtom of well doing, or an unacquaintedneſs with ſin; let them comfort themſelves in their eſtate, and be thankful to God who viſited them thus betimes; let it never trouble them that they were not once as bad as other men, but rather acknowledge Gods mercy, who hath prevented ſuch a change, and by uniting them to him in the Cradle, hath educated, and nurſed them up in familiarity with the Spirit.

Laſtly, The ſpirit ſometimes enters into our hearts upon *occaſional emergencies*, the ſenſe of Gods *judgments* on our ſelves or others, the reflexion on his *mercies*, the reading good *books*, falling into virtuous *acquaintance*, but moſt eminently at, and with the *preaching* of the Word: and this, by degrees, as it ſeems to us; but indeed, at ſome one eſpecial ſeaſon or other, which yet perhaps we are not able to diſcern; and here indeed are we ordinarily to expect this gueſt, if we have not yet found him: here doth it love to be cheriſhed, and refreſhed, and warm'd within us, if we have it, Rom. i. 16. *for even it is the power of God unto ſalvation*, Rom. i. 16. The third condition in which this ſpirit comes *Epiſt.* 105. *ad Xyſtum.* into our hearts, is as an *inhabitant*, or Houſe-Keeper. The ſpirit, ſaith *Auſtin*, *firſt is in us, then dwells in us: before it dwells, it helps us to believe: when it dwells, it helps, and perfects, and improves our faith, and accompliſhes it with all other concomitant graces*. So I ſay here, the Spirit is then ſaid to inhabit, and keep Houſe in us, not as ſoon as it is entertained and received; but when it breaks forth into acts, and declares it ſelf before all men, *When men ſee our good works, and glorify our Father*, Mat. v. 16. *Matth.* v. 16. Before, we were ſaid to *live in the ſpirit*, now to *walk*, as you ſhall ſee the phraſes uſed diſtinctly, Gal. v. 25. *Gal.* v. 25. To *walk*, that is to go about conſpicuouſly in the ſight of all men, breaking forth into works, (as the Sun after the diſperſions of a miſt or Cloud) whereby all men Eph. v. 13. ſee and acknowledge his Faith and Obedience, and find their own evil ways reprehended, and made manifeſt by his good, as is noted in 13. *verſe*, *All things that are reproved, are made manifeſt by the* Wiſd. ii. 14. *light*. Semblable to which is that of the *Atheiſts* repining at the godly man, *Wiſd.* ii. 14. *He is made to reprove our thoughts*. Thus is the third Quære reſolved alſo, when this inward principle enters. 1. It comes as an *Harbenger*, in every outward reſtraint by which God keeps us from ſinning. 2. It enters as a *gueſt*, in ſome ſeaſon or other, once for all; In the Womb, at Baptiſm, at ſome Sermon, ſometimes at a notable tempeſt, ſhaking and ſtirring us violently, ordinarily and for the moſt part, not to be diſcerned by us: and laſtly, it comes and *dwells* with us, and ſhews it ſelf in its works; yet that, not at any ſet time after his Entrance, not conſtantly without ever covering his Face, but when and as often as it pleaſes, and the fleſh reſiſteth not.

To the laſt Quære, *What works it performs*, the anſwer ſhall be brief; every thing that may be called *ſpiritual*, Faith, Repentance, Charity, Hope, Self-denial, and the reſt: but theſe not promiſcuouſly, or in an heap altogether, but by a wiſe diſpenſation, in time and by degrees. The Soul being enabled by this inward principle, is equally diſpoſed to the producing of all theſe, and as occaſions do occur, doth actually perform and produce them; ſo that in my conceit, that queſtion concerning the priority of Repentance, or Faith, is not either of ſuch moment, or difficulty, as is by ſome Diſputers pretended. The Seeds of them both are at one time planted in the Soul: and then, there is no Faith in any Subject, but there is Repentance alſo; nor Repentance without Faith. So that where it is ſaid, *Without Faith 'tis impoſſible to pleaſe God* in any thing elſe, 'tis true; but argues no neceſſary precedence of it before other graces: for the habits of them all are of the ſame age in us; and then alſo will it be as true, that without *Repentance*, or without *Love*, *Faith it ſelf cannot pleaſe God*: for if it be truly acceptable Faith, there is both Repentance and Love in the ſame Womb to keep it Company. Thus are we wont to ſay, that *only Faith juſtifieth*, but not Faith *alone*: and the reaſon theſe promiſes in Scripture are made ſometimes to one grace preciſely, ſometimes to another, is, becauſe they are all at once rooted in the man, and in their habits chain'd together inſeparably. *Faith* ſaves every man that hath it; and yet, the believing'ſt man under Heaven, ſhall not be ſaved without *Charity*. *Charity hides a multitude of ſins*; and yet the charitableſt man in the World, ſhall never have his ſcore croſs't, without *Repentance*. A Catalogue of theſe fruits of the Gal. v. 22. ſpirit you may at your leiſure make up to your ſelves for your tryal, out of the fifth to the *Gal.* from 1 Pet. i. 5. the 22. *verſe*, and 1 *Peter* i. 5. All theſe graces together, though ſome belonging to one, ſome to another faculty of the Soul, are yet all at once conceived in it, at once begin their life in the heart, though one be perhaps ſooner ready to walk abroad, and ſhew it ſelf in the World than another. 2 Kings iv. 34. As in the 2 of *Kings* iv. 34. *Eliſha went up on the bed and lay on the child, and put his mouth on his mouth, and eyes upon his eyes, and hands upon his hands, and ſtretched himſelf upon the child, and the fleſh* Ver. 35. *of the child waxed warm*, and *verſe* 35. the *Child ſneezed ſeven times, and opened his eyes*. Thus I ſay, doth the ſpirit apply it ſelf unto the Soul, and meaſure it ſelf out to every part of it; and then the ſpiritual life comes at once into the Soul (as motion beginning in the centre, diffuſes it ſelf equally through the whole ſphere, and affecteth every part of the Circumference) and the fleſh *of the child waxed warm*; where the fleſh indefinitely ſignifieth *every part* of it together, and in the ſpiritual ſenſe the whole Soul; and this is when the inward principle, when the habit enters. Then for acts of life, one perhaps ſhews it ſelf before another, as the Child firſt *ſneezed ſeven times*, a violent diſburthening it ſelf of ſome troubleſome humours that tickle in the head; to which may be anſwerable Heb. xii. 1. our ſpiritual *clearing* and purging our ſelves by *Self-denyal*, *the laying aſide every weight*, Heb. xii. 1.

then

then *opened his eyes*, which in our ſpiritual Creature, is ſpiritual *illumination*; or the eye of *Faith*; theſe I ſay, may firſt ſhew themſelves as acts, and yet ſometimes others before them, yet all alike in the habit, all of one ſtanding, one Conception, one plantation in the heart: though indeed ordinarily, (like *Eſau* and *Jacob*) the *rougher* come out firſt. We begin our ſpiritual life in Repentance and contrition, and with many harſh twinges of the ſpirit; and then comes Faith like *Jacob* at the Heels, *ſmooth* and ſoft, applying all the cordial promiſes to our penitent Souls. In brief, if any judgment be to be made, which of theſe graces is firſt in the regenerate man, and which rules in chief; I conceive *Self-denial* and *Faith* to be there firſt, and moſt eminent, according to that notable place, *Matth.* xvi. 24. where Chriſt ſeems to ſet down the order of graces in true Diſciples. *Let him deny himſelf, and take up his Croſs*, that is, forgo all his carnal delights, and embrace all manner of puniſhments and miſeries, prepare himſelf even to go and be Crucified, and *then follow me*; that is, by a lively Faith believe in Chriſt, and prize him before all the World beſides: and indeed in effect theſe two are but one, though they appear to us in ſeveral ſhapes: for Faith is nothing without Self-denial, it cannot work till our carnal affections be ſubjected to it. Believe, a man may, and have fleſh and fleſhly luſt in him; but unleſs Faith have the pre-eminence, Faith is no Faith. The man may be divided betwixt *the law of his members, and the law of his mind*; ſo many degrees of fleſh, ſo many of ſpirit: but if there be conſtantly but an even balance, or more of fleſh than ſpirit, if three degrees of ſpirit, and five of fleſh, then can there not be ſaid to be any true Self-denyal, and conſequently any Faith, no more than that can be ſaid to be hot, which hath more degrees of cold, than heat in it. In brief, 'tis a good meaſure of Self-denyal that ſets his Faith in his Throne, and when by it Faith hath conquered, though not without continual reſiſtance, when it hath once got the upper hand, then is the man ſaid to be regenerate; whereupon it is, that the regenerate ſtate is called the *life of Faith*. Faith is become a principle of the greateſt power and activity in the Soul. And ſo much for theſe four Queries; from which I conceive every thing that is material, and directly pertinent to inſtruct you, and open the eſtate of a new Creature, may be reſolved. And for other niceties, how far we may prepare our ſelves, how cooperate and join iſſue with the ſpirit, whether it work irreſiſtibly by way of phyſical influence, or moral perſwaſion, whether being once had, it may totally or finally be loſt again, and the like; theſe I ſay, if they are fit for any, I am reſolved are not neceſſary for a Countrey Auditory to be inſtructed in. 'Twill be more for your profit to have your *hearts* raiſed, than your *brains* puft up; to have your ſpirits and *ſouls* inwardly affected to an earneſt *deſire* and *longing after it*, which will perhaps be ſomewhat performed, if we proceed to ſhew you the neceſſity of it, and unavailableneſs of all things elſe, and that by way of *uſe* and *application*.

Math. xvi. 24.

Gal. ii. 20.

And for the neceſſity of *renewedneſs of heart*, to demonſtrate that, I will only crave of you to grant me, that the performance of any one duty towards God is neceſſary, and then it will prove it ſelf; for it is certain no duty to God can be performed without it. For 'tis not a fair outſide, a ſlight performance, a bare work done, that is accepted by God: if it were, *Cain* would deſerve as much thanks for his Sacrifice, as his Brother *Abel*; for in the outſide of them there was no difference, unleſs perhaps on *Cain*'s ſide, that he was *forwardeſt* in the duty, and *offered firſt*, *Gen.* iv. 3. But it is the inſide of the action, the marrow and bowels of it, that God judges by. If a ſumm in groſs, or a bag ſealed up, would paſs for payment in Gods audit; every man would come and make his accounts duly enough with him: and what he wanted in gold for his payment, ſhould be made up in Counters. But God goes more exactly to work, when he comes to call thee to an account of thy Stewardſhip: he is a *God of thoughts*, and a *ſearcher of the hearts and reins*, and 'twill then be a harder buſineſs to be found juſt when he examines, or *clear when he will judge*. The leaſt ſpot and blemiſh in the Face of it, the leaſt maim or imperfection in the Offering, the leaſt negligence or coldneſs in the performance, nay the leaſt corruption in the heart of him that doth it, hath utterly ſpoiled the Sacrifice. Be the bulk and skin of the work never ſo large and beautiful to the Eye, if it come not from a ſanctified, renewed, gracious heart, it will find no acceptance, but that in the Prophet, *Who hath required it at your hands?* This is not it that God is taken with, or ſuch as he commanded, it may paſs for a complement, or a work of courſe, but never be valued as a duty or real ſervice. Reſolve thy ſelf to dwell no where but in the Church, and there (like *Simeon* στυλίτης, in *Euſeb.*) plant thy ſelf continually in a Pillar, with thy Eyes, and words, fixt, and ſhot up perpetually towards Heaven. If there be not a ſpirit within thee, to give light to the Eyes, to adde ſighs and groans to the Voice, all this that thou haſt done is nothing but as a blind mans pretenſions to ſight, and a dumb mans claim to Speech; and ſo in like manner in all our duties which the World and carnal men ſet a price on. And the reaſon is, becauſe every *ſpiritual* ſeeming work done by a natural man, is not truly ſo: 'tis nothing leſs than that which it is ſaid to be; his *Prayers* are not Prayers, Lip-labour perhaps, but not devotion; his *ſerving* of God is *formality*, not obedience; his *hope* of Heaven, not a hope but a *phancy*. If God, or Satan, a Judge, or a Tempter, ſhould come to reaſon with him about it, he would ſoon be worſted, never be able to maintain his title to it.

Gen. iv. 3.

Iſa.

In brief, the faireſt part of a natural man, that which is leſt counterfeit, his *deſire* and good affections to ſpiritual things (which we call favourably *natural deſires* of *ſpiritual obedience*,) theſe I ſay, are but falſe deſires, falſe affections. 1. They have no ſolidity or permanency in the will, only fluid and tranſitory, ſome ſlight ſudden wiſhes, tempeſts and ſtorms of a troubled mind, ſoon blown over: the leaſt temptation will be ſure to do it. They are like thoſe wavering Prayers without any ſtay of Faith, *Jam.* i. 6. *like a wave of the Sea driven by the wind and toſt*. 2. That *being* which they have, is counterfeit, they are not that which they are taken for. We are wont to ſay, that *acts* are diſtinguiſhed by their *objects*, he ſees truly which judges the thing to be that that it is: 'tis true indeed, that another man ſees, he that takes blew for green, but he does not ſee truly: ſo alſo he only willeth a good thing, that wills that in it, which is truly good. Now the *natural* man, when he is ſaid to chuſe ſpiritual things, as Heaven, happineſs, and the like, he deſires not a *ſpiritual* but a *carnal* thing: in deſiring *Heaven*, he deſires ſomewhat that would free him from miſery in

Jam. i. 6.

happineſs, a natural or moral good, that would be acceptable to any Creature under Heaven: and ſo a *Turk* will deſire *Paradiſe*, and that very impatiently, in hope that he ſhall have his fill of luſt there. Generally you may mark, that in ſuch deſires of ſpiritual things, 'tis ſome carnality that moves unregenerate men; ſomewhat it is, that may pleaſe the fleſh; and then, 'tis not the ſpiritual but the carnal part of it, that is their object which they woo, and make love to: which you may judge of by this, that they are frequent and importunate in their wiſhes for glory, ſeldom or never for grace (though that alſo may be wiſhed for carnally, to make us more renowned and better eſteemed in the World.) For the moſt part, I ſay, they deſire glory, for that will make them happy, and out of danger of Worldly misfortunes; remiſſion of ſins, for theſe lie heavy on their Conſciencies, and give them many a twinge that they would fain be eaſed of: but ſeldom petition for grace, as if holineſs without other conveniencies or gains, were not worth the having. And this ariſes from hence, that our *love of Chriſt* grows by *ſending out* and faſtning our affections on him as an object *fitteſt for* our *turns*, that will advantage us moſt; but not by *receiving* in, his *Image* and ſhape into our Souls: this indeed would make us not only love, but imitate him, and having once taſted, long after him: this would ſanctify our Souls, whereas the other doth but only ſatisfy our greedy affections.

By what hath been ſaid, 'tis plain enough (though it might be much more amplified) that *grace* is of abſolute *neceſſity* to performance of any *holy work* acceptable to God: that without it, whatſoever is done in ſpiritual matters, is carnal, not indeed ſpiritual, but *equivocally* and abſurdly ſo called. The natural mans deſires of Heaven, are not deſires of Heaven: his Faith, no Faith: his believing of the Scripture, infidelity; becauſe he doth not apply them particularly to himſelf to obey them. In ſumm, when he prays, hopes, or gives alms, he does ſomewhat indeed, and 'tis well done of him: but he doth not truly either pray, or hope, or give alms, there is ſome carnality in them that hath poiſoned them, and quite altered the complexion, the conſtitution, and inward qualities of the work. And then indeed how impatient ſhould
2 Kings. every Chriſtian be of this *Coloquintida* within him? There's *mors in olla*, as the Prophet once ſpake, that's Death in the pot, that ſo infects and kills every thing that comes out of it. How ſhould we abhor, and loath, and deteſt this old leaven that ſo beſowres all our actions; this Heatheniſm of unregenerate carnal nature, which makes our beſt works ſo Unchriſtian? To inſiſt longer upon this, were but to encreaſe your thirſt, not to ſatisfy it: to make you ſenſible of that *maraſmus* and deſperate drought that hath gone over your Souls, but not to help you to any waters for the cure: that ſhall come next, as the laſt work of this *exerciſe* to be performed, in a word.

Having learnt what this *new creature* is, and how abſolutely *neceſſary* to a *Chriſtian*; O let us not defer one minute longer to *examine* our eſtates, whether we are yet renewed or no, and by the acts which we daily perform, obſerve whether the ſanctifying habit be as yet infuſed into our Souls. If the grounds of our beſt duties, that which moves us in our holieſt actions, be found upon ſearch to be but carnal; if a careful religious Education, cuſtom of the place which we live in, fear of humane Laws, nay perhaps a good ſoft tender diſpoſition, and the like, be the things that make thee love God, and perform holy duties, and not any inward principle of ſanctity within thee: I counſel thee to think better of thine eſtate, and conſider whether the like motives, had it ſo hapned that thou hadſt been born and brought up in *Turky*, might not have made thee worſhip *Mahumet*. I would be ſorry to be rigid; I fear thou wilt find they might: well then, a new courſe muſt be taken, all thy former heathen, carnal, or at beſt good moral life, all thy formal performances, the beſt of thy natural deſires muſt be content to be rank't here with *circumciſion* and *uncircumciſion*, *availing nothing*; there is no truſt, or confidence to be placed on theſe *Ægyptian* ſtaves *of reed*, *Eſ.* xxxvi. 6. And then, if thou wilt not live heartleſs for ever, if ever thou meanſt to move or walk, or do any thing, you muſt to that *Creator* of *Spirits* and *Lover* of *Souls*, and never leave ſolliciting, till he hath *breathed* another *breath* into your noſtrils, another *Soul* into your Soul: you muſt lay your ſelf at his feet, and with all the violence and Rhetorick, and humility, that theſe wants will prompt thee too, [and] woo, and importune the *Holy ſpirit* to overſhadow thee, to conceive all holy graces ſpiritually in thee: and if thou canſt not ſuddenly receive a gracious anſwer, that the Holy Ghoſt will come in unto thee, and lodge with thee this Night; yet learn ſo much patience from thy Beggarly eſtate, as not to challenge him at thy own times, but comfortably to wait his leiſure. There is employment enough for thee in the while, to prepare the room againſt his coming, to make uſe of all his common graces, to cleanſe and reform thy foul corruptions, that when the ſpirit comes, it may find thee *ſwept and garniſh't*. All the outward means which God hath afforded thee, he commands thee to make uſe of, and will require it at thy hands in the beſt meaſure, even *before* thou art *regenerate*; though thou *ſin* in all thy *unregenerate* performances, for want of inward ſanctity, yet 'tis better to have obeyed imperfectly, than not at all: the firſt is *weakneſs*, the other deſperate *preſumption*; the firſt, material partial obedience, the ſecond, total diſobedience. Yet whilſt thou art preparing, give not over praying; they are acts very competible; thou maiſt do them both together. Whilſt thou art a fortifying theſe little Kingdoms within thee, ſend theſe Embaſſadors abroad for help, that thou maiſt be capable of it when it comes. But above all things be *circumſpect*, watch and obſerve the ſpirit, and be perpetually ready to receive its blaſts; let it never have breathed on thee in vain; let thine Ear be for ever open to its whiſperings: if it ſhould paſs by thee either not heard, or not underſtood, 'twere a loſs that all the treaſures upon Earth could not repair, and for the moſt part you know, it comes not in the *thunder*. *Chriſt* ſeldom ſpeaks ſo loud now adays as he did to *Saul*, *Acts* ix. 'tis in a *ſoft ſtill voice*, and I will not promiſe you, that men that dwell in *a mill*, that are perpetually engaged in Worldly loud employments, or that men *aſleep*, ſhall ever come to hear of it. The *ſumm* of all my Exhortation is, after Examination, to cleanſe, and pray, and watch; carefully

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to cleanse thy self, incessantly to pray, and diligently to watch for the Sun of Righteousness, when he shall begin to dawn, and rise, and shine in thy heart by grace. "And do thou, O *Holy Lord*, "work this whole work in us, *prepare* us by thy outward, *perfect* us by thy inward graces; *awaken* "us out of the darkness of death, and *plant* a new Seed of holy light and life in us: *infuse* into our "Heathen hearts a Christian habit of sanctity, that we may perform all spiritual duties of holi- "ness; that we may *glorify* thee here by thy *Spirit*, and be *glorified* with thee by thy *Christ* "hereafter.

Now to him that hath elected us, hath, &c.

SER-

SERMON XVI.

2 PET. III. 3.

Scoffers walking after their own Luſts.

THAT we may take our *riſe* luckily, and ſet out with the beſt advantage, that we may make our *Preface* to clear our paſſage to our future Diſcourſe, and ſo ſpend no part of our precious time unprofitably, we will by way of *introduction* examine what is here meant, 1. By *Scoffers*, 2. By *walking after their own luſts*. And firſt, *Scoffers* here, do not ſignifie thoſe whom confidence join'd to a good natural wit, hath taught to * give and play upon every man they meet with, which in a moderate uſe is called ἐυτραπελία, *facetiouſneſs*, in an immoderate, *ſcurrility*. But Scoffers here, are of a more ſpecial ſtamp, thoſe who deal out their ſcoffs only on *God* and *Religion*. The word in the Original ſignifies to *mock*, to abuſe, and that either in *words*, and then 'tis rendred *ſcoffing*, or in our *actions*, when we promiſe any man to perform a buſineſs, and then deceive his expectation, and then 'tis rendred *deluding*. So *Matth.* ii. 16. when *Herod* ſaw he was *mocked*, ὅτι ἐνεπαίχθη, that he was *deluded by the magicians*. So that in the firſt primitive ſenſe, Scoffers muſt ſignifie thoſe who either laugh at God, or elſe delude him in not performing what he expects, and they by their profeſſion promiſed. In the ſecondary notion, to ſcoff, is by way of argument to oppoſe any truth contumelioufly or bitterly, as *Solomon* begins his Diſcourſe of the *Atheiſts* ſcoffs, *Wiſd.* ii. 1. *The ungodly ſaid reaſoning with themſelves*; and theſe are ſaid to ſet their mouth againſt Heaven, managing *diſputes*, which have both *ſting* and *poyſon* in them; the firſt to wound and *overthrow* the *truth* ſpoken of, the other to *infect* the *Auditors* with a contrary opinion. And theſe rational ſcoffs, for which *Socrates* antiently was very famous, are ordinarily in form of *queſtion*, as in the *Pſalmiſt* often, *Where is now their God? i. e.* Certainly if they had a God, he would be ſeen at time of need, he would now ſhew himſelf in their diſtreſs. In which they do not only laugh at the *Iſraelites*, for being ſuch Fools as to worſhip him that will not relieve them, but implicitely argue, that indeed there is no ſuch God as they pretend to worſhip. And juſt in this manner were the Scoffers in my Text, who did not only laugh, but argue, ſaying, *Where is the promiſe of his coming?* Verſe 4. perſwading themſelves, and labouring to prove to others, that what is ſpoken of Chriſts ſecond coming to Judgment, was but a mere Dream, a μορμολύκειον, a Bugbear, or Fable, to keep men in awe, and therefore laugh at it, as the *Athenians* did at the *reſurrection*, *Acts* xvii. 32. *and when they heard of the reſurrection of the dead, ſome mocked*, &c. *i. e.* diſputed ſarcaſtically and contumelioufly againſt it, that certainly there was no ſuch matter. And thus alſo is the ſame word uſed of thoſe which joined their reaſon and malice to diſprove Chriſts Omnipotence, *Mat.* xxvii. 42. where they reviled and mocked him, ſaying, *He ſaved others, himſelf he cannot ſave.* In which ſpeech the bittereſt part of the ſcoff, was the reaſon there uſed, plauſible enough amongſt ignorant *Jews*, that ſurely if he had any power, he would make uſe of it for himſelf.

Thirdly, To ſcoff is ſometimes without words or actions to ſhew a contempt or neglect of any body. So *Herods* mocking of Chriſt, is ſet as an expreſſion that he did not think him worthy talking with, *Luke* xxiii. 11. *He ſet him at nought, and mocks him, and ſent him back to Pilate*, he would not vouchſafe to take notice of him, nor to be troubled with the Examination of ſo poor contemptible a fellow. And ſo in *Ariſtotle*, not to know a mans name, not to have taken ſo much notice of him, as to remember what to call him, is reckoned the greateſt neglect, the unkindeſt ſcoff in the World, and is ordinarily taken very tenderly by any one who hath deſerved any thing at our hands. So that in brief (to gather up what we have hitherto ſcatter'd) the *Scoffers* here meant, are thoſe, who promiſing themſelves to Gods ſervice, do delude him when he looks to find them amongſt his Servants, *i. e.* remain errand *Atheiſts* under a Chriſtian profeſſion, who by letting looſe either their *wits* to prophane *jeſts*, or their *reaſon* to Heatheniſh conceits and *diſputings*, or their *actions* to all manner of *diſobedience*, demonſtrate that indeed they care not for God, they ſcarce remember his name, *Neither is he in all their thoughts*, Pſalm x. 4.

In the next place, *walking* after their own *luſts*, is giving themſelves liberty to follow all the directions of corrupt polluted nature, in entertaining all conceits and practices which the pride of their *underſtandings* and rankneſs of their *affections* ſhall propoſe to them in oppoſition to God. And this without any reluctancy or twinge of *conſcience*, walking on as ſecurely and confidently, as if it were indeed the right high-way.

So that now you have ſeen the outſide of the Text, and lookt it over in the groſs, 'tis time to ſurvey it more particularly in its parts; and thoſe are two: 1. The ſin of *Atheiſm*, and the ſubjects in which it ſhews it ſelf, *There ſhall come in the laſt days Scoffers.* 2. The *motive* and impellent to this ſin, *a liberty which men give themſelves, to walk after their own luſts.*

And firſt, of Atheiſm, and the ſubjects in whom it ſhews it ſelf, *In the*, &c. Where you may note, that the words being in form of a *prophecy*, do note a ſort of people which were to come in reſpect of St. *Peter*, who writes it. And though in its firſt aſpect it refers to the *period* of the *Jewiſh Nation*, and deſtruction of *Jeruſalem*; takes in the *parallel* ſtate of things under the laſt Age, and dotage,

* gibe.

Wiſd. ii. 1.

Mat. ii. 16.

Verſe 4.

Rhet. 1. 2.

Pſalm x. 4.

dotage, and declination of the World. Accordingly we see at the 24. of St. *Matthew*, the *Prophecy* of both, as it were *interwoven* and twisted into each other; so that what St. *Peter* saith shall be, we may justly suspect is fulfilled amongst us, his *future* being now turned into a *present*, his *prophecy* into a *story*. In the *Apostles* times, when Christianity was in the Cradle, and wanted years and strength to move, and shew it self in the World, there were but very few that would acknowledge it, many Sects of *Philosophers*, who peremptorily resolved themselves against this profession, join'd issue with the Apostles in assiduous disputation, as we may find in the seventeenth of the *Acts*. Amongst those, the *Epicureans* did plainly deny that there was any God that governed the World, and laught at any proof that *Moses* and the *Prophets* could afford for their conviction. And here a man might think that his Prophecy was fulfilled in his own days, and that he needed not to look beyond that present Age for store of Scoffers. Yet so it is, that the infidelity which he foresaw should in those last Ages reign confidently in the World, was represented to him in a larger size and uglier shape, than that of the present *Philosophers*. The *Epicurean unbelief* seem'd nothing to him, being compared to this *Christian Atheism*, where men under the Vizard of Religion, and profession of Piety, are in heart arrant Heathens, and in their fairest Carriages, do indeed but scoff, and delude, and abuse the very God they worship. Whence the *note is*, that the *profession* of *Christianity* is mixed with an infinite deal of *Atheism*, and that in some degree above the Heathenism of the perversest *Philosophers*. There were in St. *Peters* time *Epicureans*, and all Sects of Scoffers at Christianity; and yet the Scoffers indeed, the highest degree of Atheism was but yet a heaving; it would not rise and shew it self till the last days.

'Tis worth observing what variety of *stratagems* the Devil hath always had, to keep us in defiance with God, and to nourish in us that hostility and enmity against Heaven, which is so deep and predominant in himself. He first set them a work to rebel and fortify themselves against God, and make themselves by building of a *Tower*, so impregnable, that God himself could not be able to disperse them. *Gen.* xi. 4. Afterwards, when by the punishment and defeating of that design, the World was sufficiently instructed, that no arm of flesh, no bodily strength could make resistance against Heaven; when the *body* could hold out in rebellion no longer, he then instructs the inward man, the *Soul* to make its approaches, and *challenge Heaven*. Now the Soul of man consisting of two faculties, the *Understanding* and the *Will*, he first deals with the Understanding, and sets that up against God in many monstrous fashions; first, in deluding it to all manner of *Idolatrous worship*, in making it adore the *Sun*, the *Moon*, and the whole Host of Heaven, which was a more generous kind of Idolatry. Afterwards, in making them worship *Dogs* and *Cats*, *Onions* and *Garlick*, for so did the *Egyptians*; and this was a more sottish stupid affection; a man would wonder how the Devil could make them such Fools. Afterward he wrought still upon their understanding, in making them (under pretence of two laudable qualities, *admiration* and *gratitude*, admiration of any kind of vertue, and gratitude for any good turn) to deify and worship as gods, any men which had ever done, either their Nation, or private persons, any important *good* or *favour*: So that every *Heros* or noble, famous man, as soon as he was dead was worshipt. 'Twere long to shew you the variety of shifts in this kind, which the Devil used to bring in the πολυθεότης of the Gentiles, *i. e.* their worshipping of many gods. In brief, this plot lasted thus, till *Christianity* came into the World, and turn'd it out of Doors, and at Christs Resurrection all the gods of the Heathen expired. However, the Devil still stuck close to that faculty of the Soul, which he had been so long acquainted with, I mean the understanding, and seeing through the whole World almost, the Doctrine of Christ had so possest men, that he could not hope to bring in his Heathen gods again, he therefore hath one design more on the understanding: seeing 'tis resolved to believe Christ in spight of Heathenism; he then puzzles it with many doubts about this very Christ it is so possest with. He raises up in the first Ages of the Church, variety of *Heresies* concerning the *union* of his *natures*, *equality* of his *person* with the Father, and the like: and rung as many changes in mens opinions, as the matter of Faith was capable of. There was no truth almost in Christianity, but had its Heretick to contradict and damn it. Now since at last, *reason* and *truth*, and the power of *Scripture* having out-lived in a good degree, fundamental error in opinion, hath almost expuls'd the *Devil* out of the *head*, or upper part of the Soul, the Understanding; his last plot is on the *heel*, *i. e.* the *Will* and *Affections*; and that he hath bruised terribly, according to that Prophecy, *Gen.* iii. 15. He deals mainly on our manners, and Gen. iii. 15. strives to make them, if it be possible, sinful beyond capability of mercy. And this design hath thrived with him wonderfully: he hath wrought more opposition against God, more *heresie* against Christ in our *lives*, than ever he was able to do in our *doctrine*. In a Kingdom, where the custom of the Country and Education hath planted purity of Faith in the Understanding, he there labours to supplant and eradicate Charity and devotion in the will; and crucifies Christ more confidently in our corrupt Heathenish practices, than ever the Jews did in their incredulity. And on this Plot he hath stuck close, and insisted a long while, it being the last and most dangerous stratagem that the policy of Hell can furnish him with, to *corrupt*, and curse, and make abominable a sincere *belief* by an Atheistical *conversation*. And this doth prove in general, that 'tis the Devils aim, and from thence probably the Christians Curse, to have more hostility against God in our Wills, and so to be more horrible Atheists, than ever the Heathens had in their Understandings. Now that we may the more distinctly discover the Christian Atheist, who is very Orthodox in his opinion, very heretical in his practice; we will observe how every part of his Life, every piece of his Conversation doth directly contradict his Doctrine, and pluck down, and deface the very Fabrick of Godliness, expunge those very notions of Piety, which reason and Scripture hath erected in the Soul. And first,

He is in his knowledge sufficiently *Catechiz'd* in the knowledge of *Scripture*, and is confident that all its dictates are to be believ'd, and commands practis'd. But if you look to find this assent confirmed by his practice, and expresst in his carriage, you are much mistaken in the business. Is he such a Fool as to order his life according to the rigour of them? No, no doubt, 'tis not one mans work to believe the Scripture, and obey it. Suppose I should tell you, that there are but a few of you that

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read Scripture to that purpoſe, that obſerve any Edict of Piety or Virtue, only becauſe the Scripture hath commanded it. There be many reſtraints that keep unregenerate men from ſinning, a good *diſpoſition*, religious *education*, common *cuſtom* of the place or times where we live, humane *laws*, and the like; and each or all of theſe may curb our forwardneſs, and keep us in ſome order. But who is there amongſt us, that being tempted with a fair, lovely, amiable Vice, which he may commit without any regret of his good nature, ſcandal to his former Carriages, fear or danger of puniſhment, either future or preſent, or any other inconvenience; Who is there, I ſay, that from the mere awe and reſpect that he bears to Scripture, retires and calls himſelf off from that ſin which he had otherwiſe faln into? If I ſhould ſee all manner of conveniences to *ſin* in one *ſcale*, and the bare authority of the *Scriptures* in the *other*, quite out-weighing all them with its heavineſs, I ſhould then hope that our hearts were Catechiz'd as well as our brains in the acknowledgment of this truth, that Scripture is to be believed and obeyed. But I much fear me, if I ſhould make an enquiry in every one of our hearts here ſingle, the greateſt part of the *Jury* would bring in an evidence of *guilt*, that in any our moſt entire obediences, ſome other reſpect caſts the Scales: and this is one piece of direct Atheiſm, that though our Underſtandings affirm, yet our Will and Affections deny that Scripture is for its own ſake to be obeyed.

Secondly, Our brains are well enough adviſed in the truth of the Doctrine of *Gods Eſſence* and *Attributes*, our Underſtandings have a diſtinct conceit of awe and reverence, to anſwer every notion we have of God; and yet here alſo our converſation hath its poſtures of defiance, its *ſcaffs* and arts of *reviling*, as it were to deface and ſcrape out every of theſe notions out of our Wills, and to per-
* ἐπιτολῆς. ſwade both our ſelves and others, that that knowledge doth only * flote in our brains, but hath no manner of weight to ſink it deep into our hearts. To glance at one or two of theſe: we *believe*, or at leaſt pretend we do ſo, the *immenſity*, *i. e.* the *ubiquity* and *omnipreſence* of God, that he indeed is every where, to fill, to ſee, to ſurvey, to puniſh; and yet our lives do plainly proclaim, that in earneſt we mean no ſuch matter; we ſhut up our hearts againſt God, and either as the *Gadarens* did Chriſt, being weary of his preſence, fairly intreat, or elſe directly baniſh him out of our Coaſts, becauſe he hath been or is like to be the deſtruction of ſome *Swine*, *i. e.* beſtial affections in us. And in ſumm, thoſe *bodies* of ours, which he hath markt out for his *Temples*, we will ſcarce allow him for his *Inne* to lodge with us one night. Again, can we expect to be credited, when we ſay we believe the ubiquity and omnipreſence of God, and yet live and ſin as confidently, as if we were out of his ſight, or reach? Do we behave our ſelves in our *out-rages*, in our *luxury*, nay, even in our graveſt *devotions*, as if God were within ken? Without all doubt, in every minute almoſt of our lives, we demonſtrate that we doubt either of his *omnipreſence* to ſee, or elſe his *juſtice* to puniſh us: for thoſe very things which we dare not to venture on in the ſight of an earthly *magiſtrate* that may puniſh us, nay, of a *ſpy* that may complain of us, nay, of an *enemy* that will upbraid us, nay, of a *friend* that will check and admoniſh us; we never doubt, or demur, or delay to practiſe in private, or the dark, where ſtill God is preſent to overſee and puniſh. And if this be not a ſcoffing, a deluding, a mere contemning of God, to do that without any fear or regret in his ſight, which we never offer to attempt before a man, nay, a Friend, I know not what may be counted *Atheiſm*. In like manner, we acknowledge God to be *αὐτάρκης*, *all-ſufficient*; and if we ſhould be examined in earneſt, we would confeſs that there is no ability in any Creature to beſtow or provide any good thing for us: and yet our will here alſo hath its ways and arguments of contradiction. Our whole life is one continued confutation of this piece of our Faith, our *tremblings*, our *jealouſies*, our *diſtruſts*, our *carefulneſs*, our Worldly *providence*, and importunate *carking*, our methods and ſtratagems of *thrift* and *covetouſneſs*, and the whole buſineſs of our lives in wooing, and ſolliciting, and importuning every power of nature, every trade and art of the World, to ſuccour, to aſſiſt and provide for us, are moſt egregious evidences that we put no truſt or confidence in Gods All-ſufficiency, but wholly depend and rely upon the arm of fleſh, both to raiſe and ſuſtain us. This very one faſhion of ours, in all our diſtreſſes, to fly to and call upon all manner of *ſecond cauſes*, without any raiſing or elevating our Eyes or thoughts toward *God*, from whom cometh our help, plainly ſhews that God ſtill dwells abroad in Tents: we have ſeen or heard of him, but have not yet brought him home into our hearts, there to poſſeſs, and rectify, and inſtruct our wills, as well as our underſtandings.

Thirdly, The whole myſtery of Chriſt articulately ſet down in our *Creed* we as punctually believe, and to make good our names, that we are Chriſtians in earneſt, we will challenge and defie the Fire and Faggot to perſwade us out of it: and theſe are good reſolutions, if our practices did not give our Faith the lye, and utterly renounce at the Church Door whatſoever we profeſt in our Pews. This very one thing, that he which is our *Saviour*, ſhall be our *Judge*, that he which was *crucified*, *dead*, *and buried*, *ſits now at the right hand of God*, *and from thence ſhall come to judge the world*; this main part, yea, ſumm of our belief, we deny and bandy againſt, all our lives long. If the ſtory of *Chriſt*
Mat. xxv. 30. coming to *judgment*, ſet down in the xxv. of *Matthew* after the 30. Verſe, had ever entred through the doors of our Ears to the inward Cloſets of our hearts, 'tis impoſſible but we ſhould obſerve and practiſe that one ſingle duty there required of us. *Chriſt* there as a Judge exacts and calls us to account for nothing in the World, but only *works of mercy*, and according to the ſatisfaction which we are able to give him in that one point, he either entertains or repels us; and therefore our care and negligence in this one buſineſs, will prove us either Chriſtians or Infidels. But alas! 'tis too plain, that in our actions we never dream either of the Judgment or the Arraignment: our ſtupid neglect of this one duty, argues us not only unchriſtian but unnatural. Beſides our *Alms-deeds*, which concern only the *outſide* of our *neighbour*, and are but a kind of worldly mercy, there are many more important, but cheaper works of mercy, as good *counſel*, ſpiritual *inſtructions*, holy *education* of them that are come out of our loyns, or are committed to our care, ſeaſonable *reproof*, according
Lev. xix. 17. to that excellent place, *Lev.* xix. 17. *Thou ſhalt not hate thy brother in thine heart*, *but in any wiſe reprove him*: a care of carrying our ſelves that we may not ſcandal, or injure, or offer violence to the Soul and tender Conſcience of him that is flexible to follow us into any riot: Theſe and many other works of mercy in the higheſt degree, as concerning the welfare of other mens Souls, and the chief

thing required of us at the day of Judgment, are yet ſo out-dated in our thoughts, ſo utterly defaced, and blotted out in the whole courſe of our lives, that it ſeems we never expect that Chriſt in his Majeſty as a Judge, whom we apprehend, and embrace, and hug in his humility as a Saviour. *Beloved*, till by ſome ſevere hand held over our lives, and particularly by the daily ſtudy and exerciſe of ſome *work of mercy* or other, we demonſtrate the ſincerity of our belief; the *Saints* on Earth, and *Angels* in Heaven, will ſhrewdly ſuſpect, that we do only ſay over that part of our *Creed*, that we believe only that which is for our turn, the *ſufferings* and *ſatisfactions* of *Chriſt*, which coſt us nothing, but do not proceed to his office of a Judge, do not either fear his Judgments, or deſire to make our ſelves capable of his mercies. Briefly, whoſoever neglects or takes no notice of this duty of exerciſing *works of mercy*, whatſoever he brags of in his *theory* or ſpeculation, in his heart either *denies* or contemns *Chriſt* as Judge, and ſo deſtroys the ſumm of his Faith; and this is another kind of ſecret Atheiſm.

Fourthly, Our Creed leads us on to a belief and acknowledgment of the *Holy Ghoſt*; and 'tis well we have all conn'd his name there, for otherwiſe I ſhould much fear that it would be ſaid of many nominal Chriſtians, what is reported of the *Epheſian Diſciples*, Acts xix. 2. *They have not ſo much as heard whether there be an Holy Ghoſt or no.* But not to ſuſpect ſo much ignorance in any Chriſtian, we will ſuppoſe indeed men to know whatſoever they profeſs, and enquire only whether our lives ſecond our profeſſions, or whether indeed they are mere Infidels, and Atheiſticat, in this buſineſs concerning the Holy Ghoſt. How many of the ignorant ſort, which have learnt this name in their Catechiſm or Creed, have not yet any further uſe to put it to, but only to make up the number of the *Trinity*, have no ſpecial office to appoint for him, no ſpecial mercy, or gift, or ability to beg of him in the buſineſs of their Salvation, but mention him only for faſhion ſake, not that they ever think of preparing their Bodies or Souls to be *Temples* worthy to entertain him, not that they ever look after the *earneſt of the ſpirit* in their hearts, 2 *Cor.* i. 22. Further yet, how many better learned amongſt us, do not yet in our lives acknowledge him in that *Epithet* annext to his title, the *Holy Ghoſt*, *i. e.* not only eminently in himſelf holy, but *cauſally*, producing the ſame quality in us, from thence called the *ſanctifying* and renewing *ſpirit?* How do we for the moſt part fly from, and abandon, and reſiſt, and ſo violently deny him, when he once appears to us in this *Attribute?* When he comes to ſanctifie us, we are not patient of ſo much ſowreneſs, ſo much humility, ſo much non-conformity with the *world*, as he begins to exact of us; we ſhake off many bleſſed motions of the ſpirit, and keep our ſelves within *garriſon*, as far as we can out of his reach, leſt at any turn he ſhould meet with, and we ſhould be converted. Laſtly, The moſt ordinary morally qualified tame Chriſtians amongſt us, who are not ſo violent as to profeſs open arms againſt this Spirit, how do they yet reject him out of all their thoughts? How ſeldom do many peaceable orderly men amongſt us, ever obſerve their wants, or importune the aſſiſtance of this Spirit? In ſumm, 'twas a ſhrewd Speech of the *Fathers*, which will *caſt* many fair out-ſides at the bar for Atheiſts, *That the life of an unregenerate man is but the life of an Heathen*, and that 'tis our Regeneration only that raiſes us up ἐξ ἐθνῶν, from being ſtill mere *Gentiles*. He that believes in his Creed the Perſon, nay, underſtands in the Schools the Attributes and gifts of the Holy Ghoſt, and yet ſees them only in the *fountain*, neither finds nor ſeeks for any *effects* of them in his own Soul; he that is ſtill unregenerate, and continues ſtill gaping and yawning, ſtupid and ſenſeleſs in this his condition, is ſtill, for all his Creed and Learning, in effect an Atheiſt. And the Lord of Heaven give him to ſee, and endeavours to work, and an heart to pray, and his ſpirit to draw and force him out of this condition.

Act. xix. 2.

2 Cor. 1. 2. 2.

Clem. Al. Strom. p. 281.

Fifthly, Not to cramp in every Article of our Creed into this Diſcourſe, we will only inſiſt on two more. We ſay therefore that we *believe the forgiveneſs of ſins*, and 'tis a bleſſed confidence, that all the treaſures in the World cannot equal. But do our ſelves keep equipage, and hand in hand accompany this profeſſion? Let me Catechize you a while. You believe the forgiveneſs of ſins, but I hope, not *abſolutely*, that the ſufferings of Chriſt ſhall effectually clear every mans ſcore at the day of Judgment: well then, it muſt be meant only of thoſe that by *repentance* and *faith* are grafted into *Chriſt*, and ſhall appear at that great Marriage in a *wedding garment*, which ſhall be acknowledged the livery and colours of the *Lamb*. But do our lives ever ſtand to this explication, and reſtriction of the Article? Do they ever expect this beloved remiſſion by performing the condition of repentance? Do we ever go about to make our ſelves capable of receiving this mercy conditionally offer'd us? Nay, do we not by our wilful ſtupidity, and pertinacious continuing in ſin, nullify, in reſpect of us, all that ſatisfaction of Chriſt, and utterly abandon thoſe means which muſt bring home this remiſſion to us? The truth is, our Faith runs only on general terms, we are willing to lay all our ſins on Chriſts ſhoulders, and perſwade our ſelves ſomewhat ſlightly and coldly, that he will bear them in the root, and in the fruit, in the bullion, and in the coyn, in the groſs, and in the retail, *i. e.* both our *original* and our *actual* tranſgreſſions: but we never take any courſe to reſt ſatisfied, that we in particular ſhall participate of this happineſs. This requires the humiliation of the whole man, the ſpirit of bondage for a while, afterwards a ſecond purity and virginity of the Soul recovered by *repentance*, and then a ſoberly grounded *faith* and confidence, and an expreſſing of it by our own forgiving of others. And till this piece of our Creed be thus explained and interpreted in our converſation, we remain but confident Atheiſts, not able to perſwade any body that hears us, that indeed we believe what we profeſs.

Sixthly and laſtly, *The reſurrection of the body*, and its conſequent, *everlaſting life*, is the cloſe of our Faith, and end, and prop, and encouragement, and conſummation of our hope; and yet we take moſt pains of all, to prove our ſelves Infidels in this: our whole carriage, both in the choice and obſervance of our Religion, ſhew that we do not depend on it, that we put no confidence in the Reſurrection. If we went on this aſſurance, we ſhould contemn any worldly encouragement, and make the ſame thing both the object and end of our ſervice. We ſhould ſcorn to take notice of ſo poor a thing as *profit* or *convenience* is, in a matter of ſo high importance, knowing and expecting that our reward ſhall be great in *Heaven*. This one thought of a Reſurrection, and an infinite reward of any faithful undertaking of ours, would make us diſdain, and almoſt be afraid of any *tem-*

poral recompence for our worſhip of God, for fear it ſhould, by paying us before-hand, deprive us of that *everlaſting* one. We ſhould catch and be ambitious of that expreſſion of *devotion*, which were moſt *painful* and *leaſt profitable* as to worldly advantage: and yet we in the ſtupidity of Atheiſtical hearts, are ſo improvidently covetous, ſo haſty and impatient in our Religion, that unleſs ſome preſent gain allure and draw us, we have no manner of life, or ſpirit, or alacrity to this, as we count it, unprofitable ſervice of God. The leaſt incumbrance in the world will fright us from the greateſt forwardneſs, and nimbleneſs, and activity in Religion: and the leaſt appearance of *promotion*, or other like encouragement, will produce and raiſe in us theſe affections and expreſſions of *zeal*, which the expectation of the *reſurrection* could never work in us. Our *religion* is ſomewhat like that of the *Samaritans*; before *Chriſts* time, either *Jews* or *Heathens*, according as their King *Antiochus* would have them; after *Chriſts* time, were perpetually either *Jews* or *Chriſtians*, according as the *Romans*, their new Lords and Maſters either threatned, or granted *priviledge* to the *Jews*. If there were any thing to be gotten by the profeſſion, they would be as ſolemn Chriſtians as any. So when the *Goths* and *Vandals* over-run *Italy*, and (whether upon good affection or compulſion from God, I know not) ſpared them that fled to the *Baſilica* in *Rome*, the place where the Chriſtians exerciſed: then, I ſay, they which formerly perſecuted the Chriſtians, now bore them Company very friendly to their *Churches*, and to ſave their lives fled to the Temple for a *refuge*, which before they abomin'd; and made uſe of Chriſtianity for their *ſafe-guard*, which they would not own for their *religion*, and hurried to that *Sanctuary* for their lives, which they would not *viſit* for their *Souls*. The condition of our Religion is like that which is upbraided to *Ephraim*, Hoſ. x. 11. *Ephraim is like an Heifer that loveth to tread out the Corn.* 'Twas prohibited by the Law to *muzzle the Ox* or Heifer that *treadeth out the Corn*; 'twas allowed them to feed as long as they did the work; and that made *Ephraim* love the toil ſo well, becauſe that at the very time he performed the labour, he enjoy'd the fruit of it; had, as we ſay, his wages in his hand; had ſome preſent emolument that would ingratiate his work to him; was not left to ſuch a tedious expectation, to ſo long a date as to wait for his reward till the Reſurrection: thoſe were too hard terms for him, he could not endure to be ty'd ſo long up to the empty rack, or feed upon the bit. And thus haſty are we in the exacting of our reward for our ſervice of God: we will never ſet our hands to it, unleſs we may make our conditions: we are reſolved not to be ſuch Fools, as *to ſerve God for nought*, to ſpend the quickeſt of our ſpirits in a ſowre crabbed profeſſion, and expect our thanks at Dooms-day. This plainly demonſtrates, that however our *theory* be poſſeſt, our practice places no truſt, no confidence, no aſſurance in that part of our Creed, the *reſurrection*. Again, 'twas an excellent argument to perſwade doubtful Chriſtians in the youth and non-age of the *Church*, of the certainty of the Reſurrection, that religious men, and thoſe whom undoubtedly God loved, were full of *ſufferings* in this World, and lived and died many of them without any expreſſion of Gods favour to them, which made them certainly to conclude, that no doubt God hath ſome other courſe to exhibit himſelf in the riches of his mercy to them; and ſeeing there was no hope but in another World, *Verily there ſhould be a reward for the righteous, doubtleſs there is a God that judgeth the Earth:* and by this argument we may try our ſelves for the ſincerity of our Faith in this buſineſs. If we can be patient to endure afflictions here, and not complain or grumble for a reſpite and deliverance, but keep all our hopes to be accompliſh't, defer all our happineſs to be performed to us at the Reſurrection, and though God kill us, yet truſt in him, and be able to ſee through Death, in a truſt *That our Redeemer lives, and that with theſe eyes we ſhall behold him*; then may we chear up, and perſwade our ſelves on good grounds, that our hearts and lives do aſſent to the Reſurrection, which our tongues brag of; *Take no heavineſs to heart, but drive it away and remember the end.* But if this conſideration cannot digeſt the leaſt oppreſſion of this life, cannot give us patience for the lighteſt encumbrance, but for all our Creed, we ſtill fly out into all outrages of paſſion and ecſtacies of impatience, we plainly betray our ſelves men of this preſent World, whoſe happineſs or miſery is only that which is temporary, and before our Eyes, are not able by the perſpective of *faith* to behold that which eaſily we might, all our wants relieved, all our injuries revenged, all our wounds bound up, in the day of the Reſurrection: but all our life long we repine and grumble, and are diſcontented *as men without hope*; and whilſt we do thus, what do we but act the part of theſe Atheiſts here in my Text, ſcoffing and ſaying, *Where is the promiſe of his coming*, in the next Verſe to my Text. This very impatience and want of skill in bearing the brunts of this our warfare, is but a piece of cowardly Atheiſm, either a denying or mocking at the Reſurrection. Every *ſigh* is a *ſcoff*, every *groan* a *gibe*, every fear a ſly art of laughing at the ſtupidity of thoſe who depend upon the fulfilling of the promiſe of his coming. Laſtly, ſay we what we will, we *live* as if there were no Reſurrection, as *Sadducees*, if not as *Atheiſts*; all our deſigns look no further than this life, all our contrivances are defeated and fruſtrate in the Grave; we mannage our ſelves with ſo little underſtanding, that any Spectator would judge by our actions, that 'tis no injury to compare us to *the beaſts that periſh* and never return again. Certainly if we had any deſign upon Heaven or another life, we would here make ſome proviſion for it, *Make our ſelves friends of our unrighteous Mammon, that when we fail, they may receive us into everlaſting habitations*, i.e. uſe thoſe good things that God hath given us, with ſome kind of providence, that they may ſtand us in ſtead when we have need of them, *i.e.* not only as *inſtruments* to *ſin* (for that is to get us more Enemies) but as *harbingers* to be ſent before us to *Heaven*. 'Twas a bitter ſarcaſm of the *fool* to the *Abbot* on his Death-Bed, that the *Abbot* deſerved his ſtaff, as being the verier Fool of the two, that being ſtraight to die, to remove his *Tent* to another World, he had ſent none of his *houſhold-ſtuff* before him. The truth is, we live generally as men that would be very angry, much diſpleaſed if any ſhould perſwade us there were a Reſurrection, the very mentioning of it to us, might ſeem to upbraid our ordinary practices, which have nothing but the darkneſs of death, and ſilence of the Grave to countenance them. I may juſtly ſay, that many ignorant *Heathens*, which were confident there was nothing beyond this life, expected certainly with death to be *annihilated*, and turn again into a perpetual nothing; yet either for the awe they bore to *vertue*, or fear of *diſgrace* after death, kept themſelves more regularly, lived more carefully, than many of us Chriſtians. And this is an horrid accuſation, that

Joſ. Ant. Jud. l. 12. c. 7. l. 11. 8.

Hoſ. x. 11.

Eccluſ. xxxviii. 20.

that will lie very heavy upon us, that againſt ſo many illuminated underſtandings, the ignorance of the Gentiles ſhould riſe up in judgment, and the learned Chriſtian be found the moſt deſperate Atheiſt. I have been too large upon ſo rigid a Doctrine as this, and I * love, and pray God I may always have occaſion to come up to this place upon a more merciful ſubject: but I told you even now out of *Lev.* xix. 17. that 'twas no ſmall work of mercy, 'twas the moſt friendly office that could be performed any man, to reprehend, and, as the Text ſaith, *Not to ſuffer ſin upon thy neighbour*, eſpecially ſo ſly a covert lurking ſin as this of Atheiſm, which few can diſcern in themſelves. I ſhall now come to *Application*, which, becauſe the whole Doctrine ſpoke morally to your affections, and ſo in a manner prevented *Uſes*, ſhall be only a recapitulation and brief knitting up of what hitherto hath been ſcattered at large. * hope,

Seeing that the *Devils policy* of deluding, and bewitching, and diſtorting our *Underſtandings*, either with variety of *falſe gods*, or Hereſies raiſed upon the *true*, is now almoſt clearly out-dated, and his skill is all bent to the deforming of the *Will*, and defacing the character of God, and the expreſſion of the ſincerity of our Faith in our lives; we muſt deal with this Enemy at his own Weapon, learn to order our munition according to the aſſault, and fortify that part moſt impregnably, toward which the tempeſt * binds and threatens. There is not now ſo much danger to be feared from the inrode of Hereticks in *opinion*, as in *practice*, not ſo much Atheiſm to be dreaded from the infidelity of our brains, as the Heatheniſm and Gentiliſm of our Luſts, which even in the midſt of a Chriſtian profeſſion, deny God even to his Face. And therefore our chiefeſt *Frontiers* and *Fortifications* muſt be ſet up before that part of the Soul, our moſt careful Watch and Sentinel placed upon our affections, leſt the Devil enter there and depopulate the whole Chriſtian, and plant the Atheiſt in his room. To this purpoſe we muſt examine, what Seeds are already ſown, what treachery is a working within; and no doubt, moſt of us at the firſt caſt of the Eye ſhall find great ſtore, unleſs we be partial to our ſelves, and bring in a verdict of mercy, and conſtrue that *weakneſs*, which indeed ſignifies *Atheiſm*. * bends

When upon *examination* we find our lives undermining our belief, our practices denying the authority of Scripture, and no whit forwarder to any Chriſtian duty upon its commands: When we find *God's Eſſence* and Attributes reviled and ſcoffed at in our *converſation*, his *omnipreſence* contemned by our confidence in *ſinning*, and argued againſt by our baniſhing God out of all our *thoughts*, his *all-ſufficiency* doubted of by our *diſtruſts*, and our ſcorn to depend upon it: When we perceive that our carriages do fall off at this part of our belief in *Chriſt*, that he ſhall come again to be our *Judge*, and by our neglect of thoſe works eſpecially of *mercy*, which he ſhall then require of us, ſhew that indeed we expect him not, or think of him as a Judge, but only as a Saviour: When we obſerve our *Wills* reſiſting the *gifts*, and falſifying the *Attributes*, whilſt our *Creed* confeſſes the *Perſon* of the *Holy Ghoſt*; and ſee how little, how nothing of the *ſanctifying* ſpirit, of the *earneſt* of our Regeneration, is in our hearts, and we ſtill ſtupidly ſenſeleſs of the want: When we believe *forgiveneſs* of ſins, and that only upon condition of *repentance*, and yet abhor ſo much as to hear or think of the performing of it, or to make good that mercy to others which our ſelves challenge of God: Laſtly, When we prove to our ſelves, and all the World beſide, by our requiring of a preſent *reward* for all our goodneſs, and ruling our Religion to our Earthly *profit*, by our *impatience* of any *affliction*, by our Heatheniſh neglect, and ſtupidity, and riot, that we do not in earneſt look for the Reſurrection to Life: When, I ſay, by a juſt, but exact ſurvey and inqueſt we find theſe ſo many degrees of ſecret *Atheiſm* in us; then muſt we ſhrift, and purge, and cleanſe, and rinſe our Souls from theſe dregs of Heatheniſm; then muſt we humble our ſelves below the duſt, and not dare to look the vrieſt *Gentile* in the Face, 'till we have removed this plague from us. " And do thou, *O Lord*, aſſiſt our endea-
" vours, and by the violence of thy *Spirit* force and raviſh us in our lives, as well as belief, to a
" ſincere acknowledgment and expreſſion of every minute part of that Religion which is purely
" Chriſtian, that we may adore thee in our hearts as well as our brains, and being ſanctified through-
" out, from any tincture, or colour, or ſuſpicion of irreligion in either power of our Soul, we may
" glorifie thee here, and be glorified by thee hereafter.

Now to him that hath elected us, hath, &c.

Pars Secunda.

SERMON XVII.

2 PET. III. 3.

Scoffers walking after their own Lusts.

IT is an excellent observation of *Aristotles*, that *rich men are* naturally *most contumelious*, most given to abuse and deride others, which he expresses thus, in the seventh of his *Pol.* Ἅδε ἡ ἀυτυχίας ἀπόλαυσις ἡ τὸ σχολάζειν μετ' ἡδονῆς, ὑβριστὰς ποιῖ μᾶλλον. *The contentment which they enjoy* in the continuance of their worldly *happiness*, the perpetual *rest*, and quiet, and tranquillity, which their plenty bestows on them, *makes them contemn* and despise the estate of any other man in the World. Upon this conceit, saith the same *Aristotle*, (ὅτι ὑπερέχειν φαίνονται,) that their happiness is elevated infinitely above the ordinary pitch; that whatever contentments any other sort of people can glory or delight in, is but some imaginary, slight poor happiness that men are fain to solace themselves withal, to keep them from melancholy, all far enough below the size of their felicity, which all agreeable circumstances have conspired to make exactly complete. Hence is it, that you shall ordinarily observe the rich man, in this confidence of his opinion, that no man is happy but himself, either *contemn* or pity the poverty, and improvidence, and perhaps the sottishness of such Spirits, that can rejoice or boast in the possession of *Wisdom*, *knowledge*, nay even of Gods *graces*; no object is more ridiculous in his Eye, than either a *Scholar*, or a *Christian*, that knows not the value of riches: for saith *Aristotle*, ὁ πλοῦτος ὅιον τιμή τις ἐστὶ τῶν ἀξίας τῶν ἄλλων, διὸ φαίνεται πάντα ὄντα ὧνητα δι' αὐτοῦ. *Money is reckoned the price of all things else*, that which can easily purchase whatever else we can stand in need of; and therefore the rich man, if he could think Learning and Religion worth any thing, having his money by him, (which is in effect every thing,) thinks he can call for them when he pleases. In the mean, he hath more wit than to forsake his pleasures, and go to School to the *Stoick*, to divest himself of his Robes, and put on the sowreness, the rigid, sad behaviour which the profession of *Wisdom* or *Christianity* requires. He is better pleased in his present pomp, than to go and woo that misery and ruggedness, which the severity of Discipline looks for. Let silly *beggars* boast of the contents of *Wisdom*, or hopes of *Heaven*, *at mihi plaudo domi*, his Coffers at home are better Companions than all the melancholy of Books, or sullen solaces of the spirit. He hath learnt by experience, that he ought to pity and contemn these fictions of delight which the Poets fetch from the *fortunate Islands*, to delude, and cozen, and comfort Beggars: his *glory*, and *pride*, and *riches*, are *happiness* indeed, and whatever else the poverty of the World can boast of, are objects not of his *envy* but his *scorn*.

C. 15.

2 *Rhet. c.* 16.

What we have hitherto noted to you concerning the rich man, is applyable on the same grounds to any sort of people which have fixt upon any worldly content, and resolved upon some one object, beside which they will never value or prize any thing. Thus the *Epicure* or voluptuous man, who hath set up his Idol Lust, to whom he owes all his Sacrifice, and from whom he expects all his good Fortune, that hath fixt his *Pillars*, and cast his *Anchor*, and is peremptorily constant in his course, that he is resolved for ever to walk in: This man I say, being possest with an opinion of the happiness which he is placed in, like the Sun in his pride, *rejoices to run his course*, and scorns any contrary motion that he meets or hears of; and only observes the wayes of virtue, and Religion, to hate and laugh at them: and the farther he walks, the deeper he is engaged in this humor of self-content, and contempt of others, of security, and scoffing. For this is the force and implicite argument, covertly contained in the close of these words, *There shall come in the last days, scoffers*, &c. *i. e.* this resolution to walk on in their own Lusts, hath brought them to this pitch of Atheism, to scoff and deride both God and goodness. *There shall*, &c.

We have heretofore divided these words, and in them observed and handled already the sin of *Atheism*, together with the subjects in which it works, Christians of the last times, noted from this prophetick Speech, *There shall come in the last dayes Scoffers.* We now come to the second particular, the motive, or *impellent* to this sin, a *liberty* which men give themselves, and a *content* which *they take, to walk after their own lusts.*

The second Chapter of the *Wisdom* of *Solomon*, is an excellent description of the *Atheist*: and though it be of Apocryphal authority, yet 'tis of most divine Canonical truth. I could find in my heart, nay I can scarce hold from reading, and paraphrasing the whole Chapter to you: 'tis so solid, so strong, so perfect a Discourse upon this theme, it contains so many strains of Atheistical reason in opposition to godliness, and the root, and growth, and maturity of this tree of knowledge, and death; that the clear understanding of that one place, might suffice without any enlargement of proofs or expressions. But for brevity sake, and on promise that you will at your leisure survey it, I will

will omit to inſiſt on it: only in the end of the 21 Verſe. after all the expreſſions of their Atheiſtical counſels, you have the reaſon, or motive, or firſt worker of all, *For their own wickedneſs hath blinded them*; their ſtupid *perſeverance* in thoſe dark wayes, in that black *Tophet* on Earth, habituate cuſtom of ſinning, had ſo thickned their ſight, had drawn ſuch a film over their Eyes, that in the judgment of divine affairs, they were ſtark blind: they could ſee nothing in all the myſtery of godlineſs which was worth embracing; and therefore had no employment, but to walk on after their own Luſts, and to ſcoff at thoſe that were ſo fooliſhly friendly to them, as to call them out of their way: they were well enough acquainted with their own paths, they could walk them blindfold, and therefore had more wit than forſake the road for a nearer by-way. The iſſue of all is this, that a *voluptuous* courſe of *life* is a great *promoter* and advancer of *Atheiſm*: there had never been ſo many Scoffers in the World, had there not been alſo thoſe that were reſolute to walk after their own Luſts.

In the firſt Verſe of the *Pſalms*, there be ſteps, and rounds, and gradations of a Sinner ſpecified, 1. *Walking in the counſel of the ungodly*, 2. *Standing in the way of ſinners*, 3. *Sitting in the ſeat of the ſcorner*: The two firſt being degrees in his motion, ſeveral ſtages of his Journey to this ἀκμὴ, or top pitch of ſinning in the laſt. *Walking in the counſel of the ungodly*, is the firſt entrance to his courſe: and he that hath ſuch a riſe as this, hath a great advantage of all other Sinners; he will perform his race with ſpeed, and come ſuddenly to his goal. This deliberate *walking* in the wayes, and with the Companions and contrivers of ungodlineſs, this partaking and proſecuting of the counſels, the enjoying this familiarity with ſin, proves a ſtrong engagement to continue and perſevere, and delight in its acquaintance. Yet becauſe *walking* is a laborious motion, and will tire the Sinner in time, he is fain to betake himſelf to an eaſier poſture, and that is *ſtanding in the way of ſinners*, continuing in a ſtill, ſober, quiet, ſtupid tranquillity of ſinning, ſtanding like a *Mercury*'s Poſt in the midſt of a rode, never removed or ſtirred an inch, though never ſo juſtled by the Paſſengers. Let all the contrary vertues never ſo thwart and croſs him, he hath fixed his ſtation, and neither force, nor allurements ſhall make him move. Yet becauſe ſtanding alſo is a painful poſture, with which the valianteſt Legs will at laſt be nummed, if not tyred, he hath in the laſt place his Chair of eaſe and ſtate, and here he ſets up his reſt, here he ſins with as much Majeſty as delight. 1. In *cathedrâ*, as a ſeat of greatneſs, lording it, and ſinning *imperiouſly*, commanding every Spectator to follow his example of ſcoffing at God and goodneſs. 2. In *cathedrâ*, as a ſeat of *authority*, ſinning doctorally, and magiſterially, by his practice defining the lawfulneſs of theſe ſcoffs, even ſetting up a School of Atheiſm. And thirdly in *cathedrâ*, as a ſeat of *reſt*, and eaſe, and pleaſure, which he is reſolved never to riſe out of, which he hath repoſed himſelf in, that he may laugh at eaſe, and without any pains or trouble, or charges, blaſpheme God for ever. And for the moſt part indeed he proves as bad as his reſolution, having once given himſelf this licence of laughing at and deriding Religion, he ſeldom ever recovers himſelf to a ſober countenance, like men * whoſe cuſtom of ſcoffing hath made wry-mouthed, he lives and continues, and for the moſt part, dyes ſcoffing. He comes as it were laughing into Hell, and ſeldom forſakes this habit of prophaneneſs, till horror hath put ſmiling out of date. There is not a ſin in the World, that ſits cloſer to him which hath once entertained it; and he that is once a *merry Atheiſt*, ſeldom, if ever proves a ſad *ſober Chriſtian*. He is ſeated in his Chair of ſcorning, and contemns the mercy of that ſpirit, that ſhould take him out of it. Thus you ſee, that *walking* in the ſteps, and *ſtanding* in the way, *i. e.* following the commands of their own luſts, they are ſoon arrived to the pitch of Atheiſts, to the *chair* of *ſcorners*; and then, there is but little preferment more that they are capable of, unleſs they will ſtrive with *Lucifer* for preeminence in Hell, or elſe challenge *Rabſhakeh* to rayl, or *Julian* to blaſpheme. But this is the higheſt degree of Scoffers, and I hope the Devil hath but few ſuch valiant, bold, forward Champions in the World, ſince *Julian* or *Lucian*'s time. And therefore I hope I have prickt no mans Conſcience here, whilſt I have ſpoke of them: but I have formerly proved, that there be ſome lower, tamer, ſecret degrees of Atheiſm, which every man may chance to ſpy in ſome angle or corner of his Soul, ſome implicite artificial ways of ſcoffing, or abaſing God, which moſt of us are guilty of: and 'twill be worthy our pains to ſhew how theſe ſeeds are warmed, and cheriſhed, and animated by a licentious life. *Hippocrates* obſerves of the *Scythians*, that they do not ſwathe themſelves, nor bind in their Loins with any kind of girdle, but go with their bodies very looſe, that they may ride the eaſier, which is the only exerciſe they uſe: and from hence, ſaith he, they grow ſo corpulent and fleſhy, ſo broad and bulky, that they are both ugly and unweildy, an Eye-ſore to others, and cumberſom to themſelves: thoſe acceſſions which in other people extend themſelves proportionably in length, and breadth, in height, as well as bulk, in them grow all into thickneſs: ſo that you ſhall ſee a Pygmy in ſtature, as big as a Gyant in the girt. Thus is it with thoſe whoſe affections are not ruled, and reſtrained in order, and within limits, are not ſwathed and kept in, have not ſome ſet terms of temperance, and other virtues, beyond which they ſuffer not themſelves to fly out. If, I ſay, theſe affections within us, be by the owners left ungirt, to their own freedom; they will never grow upward toward Heaven: they will ſtill be dwarfiſh, of ſmall growth in Religion: but yet like thoſe *Scythians*, they will run into a ſtrange bulk and corpulence, into ſome unweildy mis-ſhapen forms of Atheiſm, or the like. Certainly they will grow into a greater breadth than the reaſonable Soul will be able to manage: unleſs the ſpirit vouchſafe to come down and contract, and call it into bounds, it will encreaſe beyond all proportion, beyond all acknowledgment of God or Religion. We are uſed to ſay in nature, that all *moiſt* things are apt to be contained in *other terms*, but hardly in their own: the *water* is eaſily cooped up in a Glaſs or Bucket, where there are boundaries to keep it in; but being let looſe on a table or a floor, it flies about, and never ſtayes again, till it meet with ſome *Ocean*, or hollow place which may incloſe, and beſtow the conſiſtency on it, which it has not of it ſelf. Thus may you ſee a River whilſt it is kept within the Chanel, go on in its ſtream and courſe very ſoberly and orderly; but when it hath over-ſwelled the Banks which before kept it in, then doth it run about the paſtures, ſcorns to be kept within any compaſs. Thus is it with the *ſoul* of man; if it be ordered within terms and *bounds*, if it have a ſtrict

* whom

ἀεὶ ὑπ. διῳ. ἐν τόπῳ.

ſtrict hand held over it, if it be curb'd and brought to its poſtures, if it have reaſon and grace, and a careful Tutor to order it, you ſhall find it as tame a Creature as you need deal with: it will never ſtraggle or ſtray beyond the confines which the ſpirit hath ſet it; the reaſon is, becauſe though it be in it ſelf fluid, and moiſt, and ready to run about like water, yet *Deus firmavit Aquas*, God hath made a Firmament betwixt the waters, as he did *Gen.* i. 7. *i. e.* he hath eſtabliſht it, and given it a conſiſtency, that it ſhould not flow or pour it ſelf out beyond its place. But if this Soul of man be left to its own nature, to its own fluid, wild, incontinent condition, it preſently runs out into an *Ocean*, never ſtaies, or conſiders, or conſults, but ruſhes head-long into all inordinacy, having neither the reins of reaſon nor God to keep it in, it never thinks of either of them, and unleſs by chance, or by Gods mercy, it fall into their hands, 'tis likely to run riot for ever. Being once let looſe, it ranges, as if there were neither power on Earth to quell, nor in Heaven to puniſh it. Thus do you ſee how fluid, how inconſtant the Soul is of its own accord, how prone it is, how naturally inclined, to run over like a ſtream over the Banks, and if it be not ſwathed, and kept in, if it be left to the licentious condition of it ſelf, how ready is it to contemn both reaſon and God, and run head-long into Atheiſm. Nay we need not ſpeak ſo mercifully of it, this very *licentiouſneſs* is the actual renouncing of Religion, this very *walking after their own luſts*, is not only a motive to this ſin of *ſcoffing*, but the very ſin it ſelf.

Gen. i. 7.

A *falſe Conception* in the Womb, is only a rude, confuſed, ugly *Chaos*, a meer *lump* of fleſh, of no kind of figure or reſemblance, gives only diſappointment, danger, and torment to the *Mother*. 'Tis the *ſoul* at its entrance which defines, and trims, and poliſhes into a *body*, that gives it Eyes, and Ears, and Legs, and Hands, which before it had not diſtinctly and ſeverally, but only rudely altogether with that maſs or lump. Thus is it with the Man, till Religion hath entred into him as a Soul to inform, and faſhion him; as long as he lives thus at large, having no terms, or bounds, or limits to his actions, having no form, or figure, or certain motion defined him, he is a *Mola*, a meer lump of man, an arrant Atheiſt: you cannot diſcern any features or lineaments of a Chriſtian in him; he hath neither Eyes to ſee, nor Ears to hear, nor hands to practice any duty that belongs to his peace. Only 'tis *Religion* muſt take him up, muſt ſmooth and dreſs him over, and according to its Etymon, muſt *religare*, ſwathe and bind up this looſe piece of fleſh, muſt animate and inform him, muſt reduce him to ſome ſet form of Chriſtianity, or elſe he is likely after a long and fruitleſs travel to appear a deformed monſtrous Atheiſt. But not to deal any longer upon ſimile's, leſt we ſeem to confound and perplex a truth by explaining it, I told you the licentious *voluptuous life* was it ſelf perfect *Heatheniſm*. For can you imagine a man to be any but a Gentile, who hath abandoned all love, all awe, all fear, all care of God (any one of which would much contract and draw him into compaſs) who hath utterly put off every garb of a Chriſtian, who hath enjoy'd the reins ſo long, that now he is not ſenſible, or at leaſt contemns the curb or ſnaffle if he be but check't with it, gets it in his teeth and runs away with it more fiercely. The *Heathen* are noted not ſo much that they worſhipt *no God* at all, but that they worſhipped *ſo many*, and none of them the true. Every great *friend* they had, every *delight* and pleaſure, every thing that was worth praying for, ſtraight proved their God, and had its ſpecial *Temple* erected for its *Worſhip*. So that do but imagine one of them every day worſhipping every God whom he acknowledged, in its ſeveral *Oratory*, ſpending his whole life, and that too little too, in running from one Temple to another, and you have deſcribed our licentious man poſting on perpetually to his ſenſual devotions, worſhipping, adoring, and ſacrificing every minute of his life, to ſome Idol-vanity, and beſtowing as much pains and charges in his prophane heatheniſh pleaſures, as ever the *Gentiles* did on their falſe gods, or the moſt ſupererogating *Papiſt* on their true.

Wigg. in Jam. ſecunda queſt. 1. Art. 5. p. 27, 28.

We are wont to ſay in Divinity, and that without an *Hyperbole*, that every commiſſion of *ſin* is a kind of *Idolatry*, an incurvation, and bending down of the Soul to ſome Creature, which ſhould alwayes be erect looking up to Heaven, from whence it was infuſed, like water naturally inclined to climb and aſcend, as high as the Fountain, or Head from whence it ſprang. And then certainly a *licentious* life is a *perpetual Idolatry*, a ſupineneſs, and proneneſs, and incurvation of the Soul to ſomewhat that deſerves to be called an Idol, *i. e.* either in St. *Pauls* acceptation of it, nothing (an *Idol is nothing*, 1 *Cor.* viii. 4.) or elſe in the moſt honourable ſignification, only an *Image*, or ſome rude likeneſs or repreſentation of God. We are the Image of God our ſelves, and whatſoever is below us, is but an imperfect draught of him, containing ſome lineaments, ſome confuſed reſemblances of his power which created them, have no being of their own, but only as ſhadows which the light doth caſt. And therefore every love, every bowe, every cringe which we make to any Creature, is the wooing and worſhipping of an Image at beſt, in plain terms of an Idol, nothing. What degree then of Idolatry have they attained to, who every minute of their lives bowe down and worſhip, make it their trade and calling for ever to be a ſolliciting ſome pleaſure or other? Some exquiſite piece of ſenſuality to bleſs and make them happy, which have no other ſhrines to ſet up, but only to their own luſt, to which they do ſo crouch, and creep, and crawle, that they are never able to ſtand up right again: like thoſe Trees which the *Papiſts* talk of, which by bowing to our *Ladies Houſe*, when in walks by the Wood toward *Loretto*, have ever ſince ſtood ſtooping. Thus do you ſee how the latter part of my Text hath overtook the former: the *walking* after his own *luſts*, becomes a *ſcoffer*, the *licentious* man proceeded *Atheiſt*, and that with eaſe, his very voluptuous life is a kind of Atheiſm; and the reaſons of this are obvious, you need not ſeek or ſearch far for them.

1 Cor. viii. 4.

For *firſt*, this *walking* in their own luſts, notes *an habit* gathered out of many acts: he hath walked there a long while, and therefore now hath the skill of it, walks on confidently, and careleſly, without any rub or thought of ſtopping. And contrary to this, the Worſhip of God, of which Atheiſm is a privation, is an holy, religious habit of Piety and Obedience. Now we know, two contrary habits cannot conſiſt or be together in the ſame ſubject. An *habit*, and its oppoſite, *privation*, are *incompetible*; light, and darkneſs at the ſame time, though they may ſeem to meet ſometimes, as in twilight: but for two oppoſite *poſitive habits*, never any mans conceit was ſo bold or phantaſtical as

to

to join them: you cannot imagine one, but you muſt remove the other. You may ſuppoſe a man diſtempered or *weak*, which is a privation of health, and yet ſuppoſe him pretty *healthy*, as long as his natural ſtrength is able to overcome it; but can you ſuppoſe a man in a violent *feaver* actually upon him, and yet ſtill imagine him in perfect health? Thus is it with a Sinner, who hath given himſelf over to the tyranny, and impotency of his luſts, he hath utterly put off all degrees, all ſparks of any habit of Religion, according to that of our Saviour, *You cannot ſerve God and Mammon*, where *Mammon* ſignifying in a vaſt extent, the god of this World, imports all luſts, all earthly vanities, which any habituate Sinner deifies.

Secondly, Every *habit* notes a *delight*, an acquieſcence, and joy in enjoying of that, which through many actions, perhaps ſome brunts and rubs, he hath at laſt arrived to. Now this delight and contentation, that it may be complete, is impatient of any other incumbrance, which at any time may come in, to interrupt or diſorder it. If any thing ſo happen, 'tis never quiet, till it have removed it. The *Scholar* that hath all his life laboured, and at laſt attained to ſome habit of knowledge, and then reſolves to enjoy the happineſs and fruits of learning, in the quiet and reſt of a perpetual *contemplation*, is impatient if any piece of ignorance croſs or thwart him in his walk, hee'l to his Books again, and never reſt till he hath overcome and turned it out. Thus doth the *ſenſual man*, being come to the *Aſphalt*, and pitch, and enter'd into the *Paradiſe* of his worldly joyes, if he do but meet with any jar, if he feel any pluck or twinge from his Conſcience, any grudge or compunction of the ſpirit within him, any ſpark or heat, or warmth of religious fear in his breaſt, hee'l never reſt till he hath abandoned it, he is impatient of ſuch a qualm of godlineſs, he muſt needs put it over, he is ſick at heart till he hath diſgorged himſelf of this choler, and then returns ſecurely godleſs to his walk, having baniſhed *God out of all his thoughts*. Thus ſhall you ſee the Atheiſt on his humour, for want of ſome compunction at home, grumble at every godly man or action which they ſaw in the ſtreet. In the ſecond of *Wiſdom* at the 14. *He is grievous unto us to behold, he was made to reprove our thoughts*; Wiſd. 2. 14. and they do not return to their content, they are not pleaſed again, till they have gotten him into their *inquiſition*, to examine him with deſpightfulneſs and torture, *ver.* 19. Thus do they abhor and ſtifle, and ſtrangle every godly action in others, or motion in themſelves; becauſe the holineſs of the one, is an Exprobration to their prophaneneſs, and the other was a pang of Conſcience, *made* as it were on purpoſe by God *to reprove their thoughts*.

Thirdly, This *walking* in the Text, though it be with ſome motion, yet it is a ſlow one, a kind of walking in ones *ſleep*, or that of a *Melancholy Man*, that can walk till he be wet through, and not mark that it rained. I ſay, it notes here an heavy, drowſy, unactive habit, expreſt by the Pſalmiſt, by *ſitting* in a *chair*, as we ſhewed you: it notes a kind of churliſh reſoluteneſs, to walk on what ever come in his way; he is grown even a paſſive to his luſts, he doth not ſo much *act* as *ſuffer* them, he walks on ſnorting in his rode, do what you can, you ſhall neither turn nor wake him. Now this ſlow, drowſy, unactive habit, begets a kind of numneſs in him, a ſluggiſh, ſullen ſtupidity over all his faculties, that even a ſpur or goad cannot rouze him; all the pores as it were and paſſages, and entries to the Soul are ſo ſtopped, and bung'd up; all his affections are grown ſo groſs and brawny, ſo hardned and incraſſate, that no air or breath from Heaven can pierce it. He that tells him of *Religion*, or *God*, or *Virtue*, is as he that *waketh* one from a ſound *ſleep*: he that telleth ſuch a Fool a tale of *Wiſdom*, ſpeaketh to one in a *ſlumber*, *and when he hath told his tale, he will ſay, What is the matter? Ecclus.* xxii. 8. Thus do you ſee, 1. The repugnance and inconſiſtence of a voluptuous life, and Religion. 2. The delight. 3. The ſtupidity of this habit. Each of which have made a place for the *Libertine*, and ſet him in the Chair of the ſcorner. And all this while methinks I have but talkt to your *Ears*: Now that your *hearts* and affections may pertake of the ſound, that the ſofter waxy part of you, may receive ſome impreſſion from this Diſcourſe, let us cloſe all with an *Application*.

And firſt, from the *guilt* and dangerous condition of a *licentious life*, to *labour* by all means poſſible to *keep out of it*. He that is once engaged in it, goes on with a great deal of content, and in the midſt of his pleaſures on the one ſide, and carnal ſecurity on the other, his *Underſtanding*, and *Will*, and *Senſes* are lull'd into a *Lethargy*; nay, the very *phancy* in him is aſleep, which in other ſleeps, is moſt active: he never imagines, never dreams of any *fear*, or *danger*, either *God*, or *Devil*. O what a lamentable woful eſtate is it, to be thus ſick beyond a ſenſe of our Diſeaſe, to be ſo near a ſpiritual death, and not ſo much as feel our weakneſs! Oh what an horrid thing it were, to paſs away in ſuch a ſleep, and never obſerve our ſelves near death, till Satan hath arreſted beyond bail; to ſleep on and ſnort, as men without dread or danger, till the torments of Hell ſhould awake us! You cannot imagine how eaſy a thing it is, for an habituate Sinner to fall into the Devils paws, before he thinks of it; as a melancholy man walking in the dark, may be drowned in a Pit, and no man hear him complain that he is faln.

Again, we are wont to ſay, that *cuſtom* is another *nature*, and thoſe things which we have brought our ſelves up to, we can as ill put off, as our *conſtitution*, or diſpoſition. Now thoſe things which ſpring from the nature of any thing, are inſeparable from the ſubject; baniſh them as oft as you will, *uſque recurrent*, they will return again as to their home, they cannot ſubſiſt any where elſe, they dwell there. So *wallowing* in the *mire*, being a condition natural to the *ſwine*, can never be extorted from them: waſh them, rinſe them, purge them with *Hyſſop*; as ſoon as ever they meet with mire again, they will into it. Their Swiniſh nature hath ſuch an influence on them, that all care or art cannot forbid, or hinder this effect of it. So that a cuſtomary Sinner, who hath as it were, made luſt a part of his nature, hath incorporated prophaneneſs, and grafted it into his affections, can as hardly be rid of it, as a ſubject of his property; 'tis poſſible for fear, or want of opportunity ſometime to keep him in, and make him abſtain: the *load-ſtone* may ly quiet, whilſt no *iron* is within ken, or it may be held by *force* in its preſence; but give it materials and leave to work, and it draws incontinently. So for all his temporary *forbearance*, upon ſome either policy or neceſſity, the habituate *ſinner* hath not yet given over his habit. Leave him to himſelf, give him room and opportunity, and he will hold no longer. If he be once advanced to this pitch of ſin, to be walking

walking after his own *lusts*, he may possibly be driven back with a *storm*, or *thunder*: but he will hardly give over his walk, hee'l forward again, as soon as ever the *tempest* is over. Nay farther, even when he wants objects and opportunities, he will yet shew his condition, he will betray the desire and good affection he bears to his old lusts; his discourse or fashions argue him incontinently bent, even when he is at the stancheſt. As *Aristotle* observes of the fearful man, that even when no formidable object is near, he falls into many frights: so the *voluptuous* mans phancy is perpetually possest with the meditation of his own wayes, when some disease or necessity will not let him walk. In brief, unless this *second nature* be quite taken out of him, and another holy spiritual nature created in its room; unless a stronger come and bind this *Devil*, and dispossess him of it; he hath small hopes of getting himself out of his Dominion, and Tyranny: there is a great deal more stir in the converting of one customary Sinner, than of a thousand others; 'tis not to be accomplished without a kind of Death, and Resurrection, without a new Creation of another nature. So that (if we should judge of Gods actions by our own) the spirit should seem to be put to more pains and trouble with this one habituate, than in the ordinary business of converting many a tamer Sinner. This is enough, by the *desperateness* of the *cure*, to move you to study some art, some physick of *prevention*; lest when it is grown upon you, it be too late to enquire for remedies. How should we dare to entertain and naturalize such an evil spirit within us, which if ever he be ravisht out of us again, cannot without tearing, and torturing, and rending even our whole nature in pieces? If we must needs be sinful, yet let us keep within a moderation, let us not so follow the *Devils* works, as to *transsubstantiate* our selves into his *nature*; let us not put off our manhood, with our integrity, and though we cannot be *Saints*, let us keep our selves *men?* 'Tis a degree of innocence, not to be extremely wicked, and a piece of godliness, not to be Atheists. Our lust is an infinite thing, said a *Philosopher*, (ἀπείρου θυμία, *Jambl.*) and he that walks after it, hath an *endless journey:* there is no hope that he that hath so far to go, will ever have leisure to sit still. And therefore I say, if we must needs sin, yet let us not engage our selves to sin for ever: if our being *men*, lays a necessity of sinning on us; let our care to stay whilst it is possible for us, prove that we do not sin like *Devils*, whose sin is their glory, and their resolution peremptory, never to give over sinning; and so may ours seem, and in all likelihood prove to be, if we give our selves liberty to *walk after our own lusts*.

Secondly, If our lusts be such *dangerous* paths to walk in, and this, in that very respect, as they are our *own*, in opposition to *Gods commands*; if they are the straight direct way to Atheism, nay Atheism it self: then, what care and circumspection is required at every setting down of our feet, at every entrance on any action, lest there be a *Serpent* in the way, some piece of prophaneness in every enterprize we enter on of our selves? How ought we to fear, to suspect, and balk any way that is our own? For where it is Atheism to walk, there surely 'tis a sin to tread: and where we have once ventured to tread, we shall be shrewdly tempted to walk; every step we have safely taken, being an encouragement to a second. *Verebar omnia opera mea*, saith *Job*, *I feared all my works*: whatever action I could entitle my self to, methought there was some danger in it; I was afraid it was not right as it should be, I should never be able to justify it. This is an excellent *tryal* of all our serious deliberate *actions*, to mark whether they are our *own* or no, whether we went about them on our own heads, without our warrant or directions from God: if we did, 'tis much to be doubted there is some *poyson*, some guilt in them, some thing that deserves to be feared, and fled from. This very suspecting of our own wayes, will aliene us from our own lusts, will bend us nearer to God, and never suffer us to dare to venture where he hath not secured us; will join us as it were in an Engine to God himself, where the lower Wheels never begin to move without the example and government of the higher. If you can but perswade your self to fear your own wayes, 'twill be a good stop of your progress to Atheism. I am confident the Devil will never get you to *walk in your own lusts*.

Thirdly, If *walking* in our *own lusts* be direct *Atheism*, what shall we think of them who make it a piece of *Religion*, and holy policy to do so? *Beloved*, there be some learned *Catechised Atheists*, who upon confidence of an absolute eternal *predestination* of every man in the World, that shall ever possibly be saved, set up their rest there, and expect what God will do with them. 'Tis to no purpose to hope *God* will alter the *decree*; they are resolved to leave all to God, and if they perish, they perish. Mark with me, is not this a Religious Atheism, to attribute so much to God as to become careless of him; so to depend as never to think on him, and by granting his Decree in our understanding, to deny his Godhead in our conversation? He that lives negligently, on confidence that his care may be spared, that if there be any *salvation* for him, God will *work it out* without his *fear* or *trembling*: he that believes Gods *election* so *absolute*, that himself hath nothing to do in the business; whilst he expects *mercy*, makes himself *uncapable* of it; and though he acknowledge a *resurrection*, lives as though he looked to be *annihilated*. Certainly he that expects, God should send him a fruitful *harvest*, will himself *manure* the ground; he that *hopes*, will *labour*, according to that, 1 *Joh.* iii. 3. *He that hath this hope in him, purifies himself*, &c. So that whosoever relies on God for Salvation, and in the midst of his hopes stands idle, and walks after his own lusts; by his very actions confutes his thoughts, and will not in a manner suffer God to have elected him, by going on in such reprobate courses.

Lastly, If it be this confident *walking* after our own *lusts*, which is here the expression of *Atheism*, then here's a *comfort* for some fearful Sinners, who finding themselves not yet taken up quite from a licentious life, suspect, and would be in danger to despair of themselves, as *Atheists*. 'Tis a blessed tenderness to feel every sin in our selves at the greatest advantage; to aggravate and represent it to our Conscience in the horridst shape; but there is a care also to be had, that we give not our selves over as desperate; *Cain* ly'd when he said, his sin was greater than could be either born or forgiven. When the *Physicians* have given one over, *Philop. 1. de an.* αἱ φύσεις ἐαυτοῖς χάριν, *nature hath its spring and plunge*, and sometimes quits and *overcomes the disease*. If thou art in this dangerous walk, and strivest and heavest, and canst not get out of it, yet sorrow not as one without hope: this very regret and reluctancy, this striving and plunging, is a good symptome. If thou wilt continue with a good courage, and set thy self to it to the purpose, be confident thou shalt overcome the difficulty. If this

this *sin* be a *walking*, then every *stop* is a *cessation*, every check a degree to integrity, every godly thought or desire a pawn from God that he will give thee strength to victory: and if thou do but nourish and cherish every such reluctancy, every such gracious motion in thy self, thou maist with courage expect a gracious calm deliverance out of these storms and tempests. And let us all *labour*, and *endeavour*, and *pray* that we may be *loosed* from these toyls and gins, and engagements of our own *lusts*, and being entred into a more religious severe course here, than the Atheism of our wayes would counsel us to, we may obtain the end, and rest, and consummation, and reward of our Course hereafter.

Now to him which hath elected us, &c.

SERMON XVIII.

1 TIM. I. 15.

Of whom I am the chief.

THE chief *business* of our Apostle S. *Paul* in all his Epistles is, what the main of every Preacher ought to be, *Exhortation*. There is not one doctrinal point, but contains a precept to our understanding to believe it; nor moral Discourse, but effectually implies an admonishment to our Wills to practise it. Now these Exhortations are proposed either vulgarly in the downright garb of Precept, as, *These things command and teach*, &c. or in a more artificial, obscure, enforcing way of Rhetorick, as, *God forbid that I should glory, save in the cross of Christ, whereby the world is crucified to me, and I unto the world*; which though in words it seems a protestation of St. *Pauls* own resolution, yet in effect is a most powerful exhortatory to every succeeding Christian, to glory only in the Cross of Christ, and on it to crucifie both the World and himself. This method of reducing S. *Paul* to Exhortation, I observe to you for the clearing of my Text. For this whole Verse at the first view seems only a mere *Thesis* or point of belief, that Christ came into the World to save Sinners, illustrated and applied by the Speaker as one, and the chief of the number of those Sinners to be saved. But it contains a most Rhetorical powerful *Exhortation* to both *Understanding* and *Will*; to *believe* this faithful saying, *That Christ came*, &c. and to *accept*, lay hold of, and with all our might to embrace and apply to each of our selves this great mercy, toward this great Salvation bestowed on Sinners, who can with humility confess their sins, and with Faith lay hold on the promise. And this is the business of the Verse, and the plain matter of this obscure double Exhortation, to every mans *Understanding*, that he *believe* that Christ, *&c.* to every mans *affections*, that he *humble himself*, and teach his heart, and that, his tongue to *confess*, Of all Sinners, *&c.* This Text shall not be divided into parts (which were to disorder and distract the significancy of a proposition) but into several considerations; for so it is to be conceived either absolutely as a *profession* of S. *Paul* of himself, and there we will enquire, whether, and how *Paul* was the chief of all Sinners. Secondly, *respectively to us*, for whom this form of confessing the state, and applying the Salvation of Sinners to our selves, is set down.

1 Tim. iv. 11. Gal. vi. 14.

And first, whether, and how *Paul* was the chief of all Sinners; where we are to read him in a double estate, *converted* and *unconverted*, expresst to us by his double name, *Paul* and *Saul*, *Paul* an *Apostle* of Jesus Christ, *Saul* a *Persecutor*, mad against the Christians; and that both these estates may be contained in the Text, although penn'd by *Paul* regenerated, may appear, in that the Pronoun ἐγώ, I, signifying the whole complete person of *Paul*, restrains not the speech to his present being only, but considers also what he had been; more especially set down at the thirteenth Verse, *Who was before a blasphemer*, &c. So then, *Paul* in his *Saul-ship* being a Blasphemer, a Persecutor and injurious, and in summ, a most violent, perverse, malicious Unbeliever, was a chief Sinner, rankt in the Front of the Devil's Army; and this needs no further proof or illustration. Yet seeing that that Age of the World had brought forth many other of the same strain of violent Unbelief, nothing inferiour to *Saul*, as may appear by those many that were guilty of Christs Death (as *Saul* in person was not) and those that so madly stoned S. *Stephen*, whilst *Saul* only *kept the witnesses clothes*, and as the Text speaks, *was consenting unto his death*; seeing, I say, that others of that Age equalled, if not exceeded *Sauls* guilt, how can he be said above all other Sinners to be the *chief*. I think we shall not wrest or inlarge the Text beside or beyond the meaning of the Holy Ghost or Apostle, if in answer unto this, we say, that here is intended, not so much the *greatness* of his *sins* above all Sinners in the World, but the greatness of the *miracle* in converting so great a Sinner into so great a Saint and Apostle. So that the words shall run, Of all *Sinners* that Christ came into the World to save, and then prefer to such an eminence, *I am the chief*, or as the word primarily signifies, πρῶτός εἰμι, *I am the first*, *i. e. Paul* was the *chief* of all Converts, and *Paul* was the *first*, that from so great a Persecutor of Christ was changed into so great, so glorious an Apostle. For so it follows in the Verses next after my Text, *For this cause I obtained mercy, that in me first Christ Jesus might shew forth all*

Acts vii. 58.

long ſuffering, &c. The iſſue of all is this, that *Saul* unconverted was a very great Sinner, yet not the greateſt of Sinners abſolutely, but for ought we read in the New Teſtament, the greateſt and firſt that was called from ſuch a degree of infidelity, a Blaſphemer, a Perſecuter, to ſo high a pitch of Salvation, a Saint, an Apoſtle, yea, and greater than an Apoſtle; whence the *obſervation* is, that though *Saul* were, yet every blaſphemous Sinner cannot expect to be called from the depth of ſin to regeneracy and Salvation. Although *Saul* being πρῶτος ἁμαρτωλῶν, *the chief of ſinners*, was called and ſaved; yet *Saul* was alſo in another ſenſe, for ought we read πρῶτος, and perhaps the laſt that from ſo great a riot of ſin obtained ſo great Salvation. Wherefore, O Sinner, be not preſumptuous from *Pauls* Example, but from *Pauls* ſingle Example, begin to ſuſpect thy ſtate, and fear that ſuch a miracle of Salvation ſhall not be afforded thee. There hath been an opinion of late reviv'd, perhaps original among the *Romans*, that the greateſt Sinner is the more likely object of Gods mercy, or ſubject of his grace, than the mere moral man, whom either natural fear, or the like, not ſpiritual reſpects, hath reſtrained from thoſe outrages of ſin. The being of this opinion in the primitive Romans, and the falſeneſs of it, is ſufficiently prov'd by that expoſtulation of St. *Paul*,

Rom. vi. 1. *Shall we continue in ſin, that grace may abound? God forbid.* In anſwer to ſome, who, hearing that *Chriſt came into the world to ſave ſinners*, thought that the excels of *ſin* was the beſt *qualification*, and only motive, to provoke and deſerve a more abundant *grace* and certain *ſalvation*. As if that ſpirit, which once to manifeſt its power, called *Saul* in the midſt of his madneſs, breathing out threatnings and ſlaughters againſt the Church, would not call any but thoſe who had prepared themſelves by the ſame degree of madneſs, but required that men ſhould make themſelves almoſt *Devils*, that they might be called into *Chriſtians*; as if that *God*, which could out of *ſtones*,

John xi. 39. could not alſo out of *men*, raiſe up *Children unto Abraham*; as if that Chriſt which raiſed up *Lazarus*, being dead four dayes, and as they thought ſtinking in his grave, could not as eaſily have heal'd him whilſt he was yet *alive*: whereas we read, that Chriſt dealt more on the *cures* of the impotent, than *reſurrections* of the dead; that is, in a ſpiritual application, heal'd more from the Bed of languiſhment, of their weakneſſes and diſeaſes, than he raiſed out of the graves of treſpaſſes and ſins; though ſome alſo hath he out of death quickned, to exalt the power and miracle of his mercy. Yet hath not this doctrine too, been moſt confidently maintained among ſome of our times? That there is more hope of the *debauch'd* man, that he ſhall be called or ſaved, than of the mere *moral*, *honeſt* man, who yet is in the ſtate of unregeneracy. Have not ſome men, defining this *moral* man by the formal *hypocriſie*, ſet him in the greateſt oppoſition to Heaven? As if that degree of innocence, or rather, not being extremely ſinful, which a moral care of our ways may beſtow on us, were a greater hindrance than promotion toward the ſtate of grace, and the natural man were ſo much the further from *God*, the nearer he were to *goodneſs*, and no man could hope to come to *Heaven*, but he that had knockt at *Hell*-gates. I confeſs indeed, that the *Holy Ghoſt* where he means to inhabit, hath no need of pains to prepare him a room, but can at his firſt knock, open and cleanſe, adorn and beautify the moſt uncouth, ugly, and unſavory heart in the World. That omnipotent convincing *ſpirit* can at the ſame inſtant *ſtrike* the moſt obdurate heart, and ſoften it, and where it once enters, cannot be repuls'd by the moſt ſturdy habituate ſin, or Devil. I confeſs likewiſe, that ſome have been thus rather *ſnatch'd* than call'd, like the *fire-brands* out of the *fire*, and by an ecſtaſy of the ſpirit inwardly in a minute chang'd from incarnate Devils into incarnate Saints. So was *Mary* diſpoſſeſt of ſeven Devils, who was after ſo highly promoted in Chriſts favour, that ſhe had the honour to be the firſt

Mark xvi. 9. *witneſs* of the Reſurrection. So that *Gadarene* who had intrencht and fortified himſelf among the Tombs, and was garriſon'd with an Army of Devils, ſo that he brake Fetters and Chains, and could not be tam'd or kept in any compaſs, yet in a minute at Chriſts word, ſent forth a Legion of Fiends, ſufficient to people and deſtroy a Colony of Swine. And ſo was *Paul* in my Text, in a minute at Chriſts Call, delivered of a multitude of blaſphemous malicious *ſpirits*, and ſtraight became the joy of *Angels*, the *Apoſtle of the Gentiles*. Yet mean time, theſe miraculous, but rarer Examples muſt not preſcribe and ſet up, muſt not become a rule, and encourage any one to *Sauls* madneſs, on confidence of *Pauls Converſion*, to a more impetuous courſe of ſinning, that he may become a more glorious Saint. 'Tis a wrong way to Heaven, to dig into the deep, and a brutiſh arrogance to hope, that God will the more eagerly woo us, the further our ſins have divorc't us from him. If ſome (as hath been ſaid) have been caught or ſtrucken in the height of their Rebellions, or in the fulneſs of the evil ſpirit called to a wane (as Diſeaſes in the ἀκμὴ, or top-pitch, are wont to decay and weaken into health again) if there have been ſome of theſe, as my *Apoſtle*, rais'd from the depth of ſin, as *Lazarus* from the ſtench of the grave, yet theſe in reſpect of others more ſoftly and ordinarily called, are found few in number; and ſuch as were appointed for the Miracles, as well as the objects of Gods mercy. Hence it is, that a ſtrange diſorder hath moſt times accompanied this extraordinary converſion of more violent outragious Sinners. Our *Apoſtle* (to go no farther) was to be caſt into a *trance*, and his regeneration not to be accompliſht without a kind of Death and Reſurrection; whereas others who are better morally qualified, or rather are leſs hardned in the ſins of unregeneracy, do anſwer at the ſofteſt knock or whiſpering'ſt call of the Spirit, and at his becken will come after him. More might be ſaid of this point, how St. *Paul* was moſt notably converted; that he had the alleviation of *ignorance*, for which cauſe (as he ſays himſelf) he *found mercy*; and that others are not probably to expect the like miracle, who have not thoſe inſuperable prepoſſeſſions from *cuſtom* and *religion*; but that this is not the buſineſs of the Text, but a *præcognoſcendum* or paſſage to the clearing of it. Briefly therefore to conclude this note, *Paul* is the chief *example* mentioned in Scripture, and there be not many, though ſome more, that were called from the height of impiety, from the gall of bitterneſs, to this myſtical third Heaven, or ſo high degree of Saint and Apoſtle. The more ordinary courſe of Gods proceeding (if we may poſſibly judge of the Decree by events and examples) is to call ſuch to the ſtate of grace, and ſo conſequently of glory, who have paſſed their unregeneracy moſt innocently, and kept themſelves leaſt polluted from the ſtains of habituate wickedneſs, that is, have lived as much as natural men can do, in the plaineſt, honeſteſt courſe of morality, it being preſuppoſed that among all other moral vertues they have purcheſed

humility,

humility, the beſt (if there be any *preparative*) for the receiving of *grace*. Mean while we are not to be miſtaken, as if we thought *Gods purpoſes* tyed to *mans good behaviour*, or mans moral goodneſs to woo and allure Gods ſpirit, as that the Almighty is not equally able to ſanctify the fouleſt Soul by his converting grace, and the leſs polluted, or that he requires mans preparation: but our *poſition* is, that in ordinary charitable reaſon we ought to judge more comfortably, and hope more confidently of a meer moral man naturally more careful of his ways, that he ſhall be both called and ſaved, that God will with his ſpirit perfect and crown his morally good, though imperfect endeavours, than of another more debauch't Sinner, utterly negligent of the commands of either God or nature. Which *poſition* I have in brief proved, though nothing ſo largely as I might, in confutation of them who do utterly condemn unregenerate *morality*, and deject it below the loweſt degree of *prophaneneſs*, as if they would teach a man his way to Heaven, by boaſting *arrogantly*, what *Paul* converted confeſſes *humbly*, I am the nearer to Chriſts Salvation, becauſe of all *ſinners I am the chief*. The *Uſe* in brief of this *Theſis*, ſhall be for thoſe, who not as yet find the power of the regenerating ſpirit in them (for I am to fear, many of my *auditors* may be in this caſe, and I pray God they feel, and work, and pray themſelves out of it) the Uſe, I ſay, is for thoſe who are not yet full poſſeſſors of the ſpirit, to labour to keep their *unregeneracy* ſpotleſs from the *greater offence*, that if they are not yet called to the preferment of *Converts* and Saints, the ſecond part of Heaven, that Earthly *City of God*; that yet they will live orderly in that lower Regiment, wherein they yet remain, and be ſubject to the *law* of *nature*, till it ſhall pleaſe God to take them into a new Common-wealth, under the *law of grace*; to improve their natural abilities to the height, and bind their hands and hearts from the practice and ſtudy of outragious ſins, by thoſe ordinary reſtraints which nature will afford us; ſuch as are a *good diſpoſition*, *education*, and the like; not to leave and refer all to the miraculous working of God, and to encreaſe our ſins for the magnifying of the vertue in recalling us. *God* requires not this *glory* at our hands, that we ſhould peremptorily over-damn our ſelves, that he may be the more honoured in ſaving us. His mercy is more known to the World, than to need this woful foil to illuſtrate it. God is not wont to rake Hell for Converts, to gather Devils to make Saints of; the *Kingdom of Heaven* would ſuffer great *violence*, if only ſuch ſhould take it. If *Saul* were infinitely ſinful before he proved an Apoſtle, (though by the way, we hear him profeſs, he had lived in all good Conſcience;) yet expect not thou the ſame Miracle, nor think that the exceſs of ſins is the cue that God ordinarily takes to convert us. The *Fathers* in an obedience to the diſcipline and pedagogy of the old Law, poſſeſt their Souls in patience, expecting the propheſied approach of the new, did not by a contempt of *Moſes*, precipitate and haſten the coming of the *Meſſias*. *Cornelius* liv'd a long while devoutly, and gave much alms, till at laſt God call'd him, and put him in a courſe to become a Chriſtian: and do thou, if thou art not yet called, wait the Lords leiſure in a ſober moral converſation, and fright not him from thee with unnatural abominations. God is not likely to be woed by thoſe courſes which nature loaths, or to accept them, whom the World is aſhamed of. In brief, remember *Saul* and *Cornelius*; *Saul*, that he, not many, were called from a profeſt Blaſphemer; *Cornelius*, that before he was called, he prayed to God alway: and do thou endeavour to deſerve the like mercy, and then in thy Prayer confeſs thine undeſerving, and petition *grace*, as grace, that is, not as our *merit*, but as his free-will *favour*, not as the deſert of our morality, but a ſtream from the bounty of his mercy, who (we may hope) will crown his common graces with the fulneſs of his ſpirit. And now, O powerful *God*, on thoſe of us which are yet unregenerate, beſtow thy reſtraining grace, which may curb and ſtop our natural inordinacy, and by a ſober, careful, continent life, prepare us to a better capability of thy ſanctifying ſpirit, wherewith in good time thou ſhalt eſtabliſh and ſeal us up to the day of redemption. And thus much concerning *Saul* unconverted, how of all *Sinners* he was the *chief*, not abſolutely, that he ſurpaſſed the whole World in rankneſs of ſin; but reſpectively to his later ſtate, that few or none are read to have been tranſlated from ſuch a pitch of ſin to Saint-ſhip. Now follows the ſecond conſideration of him being proceeded *Paul*, *i. e.* converted, and then the queſtion is, Whether, and how *Paul* converted, may be ſaid the *chief* of all *Sinners*.

Acts xxiii. 1.

Acts x. 1.

'Twere too ſpeculative a depth for a popular Sermon, to diſcuſs the inherence and condition of ſin in the regenerate; the buſineſs will be brought home more profitably to our practice, if we drive it to this iſſue, That *Paul* in this place intending by his own example to direct others how to believe the truth, and embrace, and faſten on the efficacy of Chriſts Incarnation, hath no better motive to incite himſelf and others toward it, than a recognition of his ſins, that is, a ſurvey of the power of ſin in him before, and a ſenſe of the relicks of ſin in him ſince his Converſion. Whence the note is, That the *greatneſs* of ones *ſins*, makes the *regenerate* man apply himſelf more fiercely to *Chriſt*. This *faithful ſaying* was therefore to *Paul worthy of all acceptation*, becauſe of all *Sinners* he was the *chief*. S. *Paul*, as every *regenerate man*, is to be obſerved in a *treble poſture*, either caſting his Eyes backward, or calling them in upon himſelf, or elſe looking forward and aloof; and accordingly is to be conceived in a treble meditation, either of his *life paſt*, or *preſent ſtate*, or *future hopes*. In the firſt poſture and meditation, you may ſee, firſt *Paul alone*, who was before a Blaſphemer, a Perſecuter and injurious; ſecondly, all the regenerate together: For when we were in the fleſh the motions of ſin did work in our members, *&c.* and many the like. In the ſecond poſture and meditation, you may obſerve him retracting an *error*, *Acts* xxiii. deprecating a *temptation* with earneſt and repeated interceſſions, 2 *Cor.* xii. 7. fighting with and harraſing *himſelf*, *beating down his body, and keeping it in ſubjection*, *leſt while he preacht to others*, *he himſelf might be a caſt-away*, 1 *Cor.* ix. 27, *&c.* In the third poſture we find him, *Rom.* vii. 25. where after a long diſguiſe he cries out, *I thank God through Jeſus Chriſt our Lord.* And again, *Phil.* iii. 13. moſt evidently, *Forgetting thoſe things that are behind*, *and reaching out to thoſe things which are before*, *I preſs toward the mark*, &c. like a racer in the heat of his courſe, whoſe Eyes deſire to anticipate his feet, and enjoy the goal before he reach it. Theſe three carriages of the regenerate man fully prove our obſervation: for if either of the two former ſights could afford him any content; if either his former or preſent ſtate did not ſufficiently terrify him, he would not be ſo eager on the third, it being

Acts xxiii.

2 Cor. xii. 7.

1 Cor. ix. 27.

Phil. iii. 13.

being the folly of humane *pride* and ſelf-love, to contemn any *foreign aid*, as long as it finds either appearance or hope of *domeſtick*. If in the view of his former life he ſhould find any thing either good or not extremely bad and ſinful, he would under-prize the mercy of that Saviour, that redeem'd him from ſo poor a guilt; if he could obſerve in his preſent ſtate any natural firmneſs or ſtability, any inherent purity, any eſſential juſtice, he might poſſibly *ſacrifice to his* own *nets*, and reckoning himſelf in perfect peace with God, neither invoke and ſeek, nor acknowledge a *Mediatour*. But when in his *former life* he ſhall find nothing but the matter and cauſe of *horrour* and amazement, nothing but hideous ghaſtly affrightments, yea, and a body of damnation: when in hope to mend himſelf, and eaſe his fears, he ſhall fly to the comfort of his *preſent* converted *ſtate*, and yet there alſo eſpy many thorns of *temptations*, how can he but be frighted out of himſelf? How can he but fly from the ſcene of thoſe his torments, and ſeek out and importune the mercy of a Saviour, which may deliver him out of all his fears? after the example of our *Apoſtle* in my Text, where he does more peremptorily apprehend Chriſt, and more bodily believe, *That he came into the world to ſave ſinners, becauſe of all ſinners he was chief*, making his own ſinfulneſs (being the object and external motive of Gods mercy) an argument and internal motive of his own Faith and confidence. The

2 Cor. 12. 7.

I. plain meaning of this *Theſis* is, that among men, things are not alway *valued* according to the *merit* of their nature, for then each commodity ſhould be equally prized by all men, and the man in health ſhould beſtow as much charges on phyſick as the diſeaſed: but each thing bears its ſeveral eſtimation by its *uſefulneſs*, and the riches of every merchandize is encreaſed accordingly as men to whom it is proffered, do either uſe or want it. Moreover, this *uſefulneſs* is not to be reckoned of according to *truth*, but *opinion*, not according to mens real wants, but according to the ſenſe which they have of their wants; ſo a man *diſtracted*, becauſe he hath not ſo much reaſon about him as to obſerve his Diſeaſe, will contemn *Hellebore*, or any other the moſt precious *Recipe* for this Cure: and generally, no man will haſten to the *Phyſician*, or juſtly value his art and drugs, but he whom miſery hath taught the uſe of them. So then, unleſs a man have been in ſome ſpiritual danger, and by the converting ſpirit be inſtructed into a ſenſe and apprehenſion of it, he will not ſufficiently obſerve the benefit and uſe of a deliverer: unleſs he feel in himſelf ſome ſtings of the relicks of his ſin, ſome pricks of the remaining *Amorite*, he will not take notice of the want and neceſſity which he hath of *Chriſts* mediation. But when he ſhall with a tenderneſs of memory ſurvey the guilt of his former ſtate, from the *imputation*, not *importunity* whereof, he is now *juſtified*; when he ſhall ſtill feel within him *the buffetings of Satan*, and ſenſibly obſerve himſelf not fully *ſanctified*, then, and not before, will he with a zealous earneſtneſs apprehend the profit, yea, neceſſity of a Saviour, whoſe aſſiſtance ſo

II. nearly concerns him. The *ſecond* ground of this poſition is, That an extraordinary undeſerved *deliverance* is by an afflicted man received with ſome *ſuſpicion*: the conſideration of the *greatneſs* of the benefit, makes him doubt of the *truth* of it, and he will ſcarce believe ſo important an happineſs befaln him, becauſe his miſery could neither expect nor hope it. Hence, upon the firſt notice of it, he deſires to aſcertain it unto his ſenſe, by a ſudden poſſeſſion of it, and not at all to defer the enjoying of that mercy, which his former miſery made infinitely *worthy of all acceptation*. Thus may you ſee a *ſhip-wracke* man, recovered to ſome refuge, cling about, and almoſt *incorporate* himſelf unto it, becauſe the fortune of his life depends on that ſuccour. The new *regenerate* man finding in the Scripture the promiſe of a *Redeemer*, which ſhall free him from thoſe engagements, which his former bankrupt eſtate had plung'd him in, cannot delay ſo great an happineſs, but with a kind of tender

Mat. xx. 4.

fear and filial trembling runs, and ſtrives (as the *Diſciples* to the Sepulchre) to aſſure his neceſſitous Soul of this acceptable *ſalvation*: even ſets upon his *Saviour* with a kind of *violence*, and will ſeem to diſtruſt his promiſe, till his ſeal ſhall authorize and confirm it. Thus did the greatneſs of the work

Joh. xx. 25.

of the unexpected *reſurrection*, beget in *Thomas* a ſuſpicion and incredulity, *I will not believe*, &c. where our charity may conjecture, that he above all the reſt, was not abſolutely reſolved not to believe the Reſurrection, but that he being abſent at the firſt apparition, would not take ſo important a miracle upon truſt, but deſired to have that demonſtrated to his *ſenſe*, which did ſo nearly concern his *faith*; that ſo *by putting his finger into the print of the nails, and thruſting his hand into his ſide*, he might almoſt conſubſtantiate and unite himſelf unto his Saviour, and at once be aſſured of the truth, and partake of the profit of the Reſurrection. Hear but the voice of the *Spouſe*, and any further proofs ſhall be ſuperfluous, where, in violence and jealouſie of love, ſhe importunes the Eternal

Cant. viii. 6.

preſence of the beloved, *Set me as a ſeal upon thy heart, as a ſeal upon thine arm, for love is ſtrong as death, jealouſie as cruel as the grave: the coals thereof are coals of fire which hath a vehement flame.* She had before often loſt her beloved, which made her ſo fiercely faſten on him, for having rouſed him,

Cant. iii. 4.

ruit in amplexus, ſhe ruſht into his embraces, ſhe held him and would not let him go. Thus you ſee the *jealouſie* and eagerneſs of *love* produc'd by either a former *loſs*, or preſent more than ordinary *want* of the object; both which how pertinent they are to the regenerate man, either obſerving his paſt ſins, or inſtant temptations, this Diſcourſe hath already made manifeſt.

I. The *Uſe* of this *Theſis* (to wit, that the greatneſs of ones ſins makes the regenerate man apply himſelf more fiercely to Chriſt) is firſt by way of *caution*, that we miſtake not a *motive* for an *efficient*, an impulſive for a principal cauſe. For where we ſay, *It makes him apply himſelf*, &c.] we mean not that the encreaſe of ſin produces faith *formally*, but only *inciteth* to believe by way of inſtruction, by ſhewing us what diſtreſs we are in, and conſequently, in what a neceſſity of a deliverer. The meditation of our ſinful courſes may *diſcloſe* our miſery, not *redreſs* it; may explore, not mend a Sinner, like a *touchſtone* to try, not any way to alter him. It is the controuling *ſpirit* which muſt effectually renew our ſpirits, and lead us to the Chriſt, which our ſins told us we had need of. The ſenſe of ſin may rouze the Soul, but it is the ſpirit of God that lays the toils; the feeling of our guilt may beat the Waters, but it is the great Fiſher of our Souls which ſpreads the Net, which entraps us as we are in our way to Hell, and leads us *captive* to *ſalvation*. The mere gripings of our *Conſcience* being not produced by any *Pharmacon* of the ſpirit, but by ſome diſtemper ariſing from ſin, what anxiety doth it cauſe within us? What pangs and twinges to the Soul? O Lord, do thou regenerate us, and then, thy holy ſpirit ſhall ſanctifie even our ſins unto our good; and if thy *grace* may

lead

lead us, our *ſins* ſhall purſue and *drive* us unto *Chriſt*. *Secondly*, By way of *character*, how to diſtinguiſh a *true convert* from a *falſe*. A man which from an inveterate deſperate malady ſhall meet with a miraculous unexpected cure, will naturally have ſome art of *expreſſion* above an ordinary joy; you ſhall ſee him in an ecſtaſie of thankſgiving and exultancy, whilſt another, which was never in that diſtreſs, quietly enjoys the ſame health, and gives thanks ſoftly by himſelf to his preſerver. So is it in the diſtreſſes of the Soul, which if they have been exceſſive, and almoſt beyond hope of recovery; as the *miracle* muſt, ſo will the *expreſſion* of this deliverance be ſomewhat extraordinary. The Soul which from a good moral or leſs ſinful natural eſtate, is *magis immutata quam genita*, rather chang'd than regenerate into a ſpiritual, goes through this buſineſs without any great noiſe, the ſpirit entring into it in a ſtill *ſmall voice*, or at a *breathing*: but when a robuſtous obdurate Sinner ſhall be rather apprehended than called, when the Sea ſhall be commanded to give up his ſhip-wrack't, and the Sepulchre to reſtore her dead, the Soul ſurely which thus eſcapeth, ſhall not be content with a mean expreſſion, but will practiſe all the *Hallelujahs* and *Magnificats*, which the triumphant Liturgies of the Saints can afford it. Wherefore, I ſay, if any one out of a full violent courſe of ſinning conceive himſelf converted and regenerated, let him examine what a degree of ſpiritual exultancy he hath attained to, and if he find it but mean, and ſlight, and perfunctory, let him ſomewhat ſuſpect, that he may the more confirm the evidence of his calling. Now this ſpiritual exultancy of the regenerate, conſiſts both in a ſolemn humiliation of himſelf, and a ſpiritual rejoycing in God his Saviour; both expreſt in *Maries Magnificat*, where ſhe ſpecifies in the midſt of her joy the *lowlineſs of his handmaid*, and in S. *Pauls victory-ſong* over Death. So that if the converſion of an inordinate Sinner be not accompanied with unwonted joy and ſorrow, with a godly ſenſe of his paſt *diſtreſs*, and a godly triumph for his *delivery*; if it be not followed with a violent *eagerneſs* to faſten on Chriſt; finally, if there be not ſomewhat above ordinary in the *expreſſion*, then I counſel not to *diſtruſt*, but *fear*, that is, with a ſollicitous, not ſuſpicious trembling, to labour to *make thy calling and election ſure*; to pray to that *Holy Spirit* to ſtrike our hearts with a meaſure of holy joy and holy ſorrow, ſome way proportionable to the ſize of thoſe ſins, which in our unregeneracy reigned in us; and for thoſe of us whom our ſins have ſeparated far from him, but his grace hath called home to him, that he will not ſuffer us to be content with a diſtance, but draw us cloſe unto himſelf, make us *preſs toward the mark*, and faſten our ſelves on that *Saviour*, which hath redeemed us from the *body* and *guilt* of this ſo great *death*. The third *Uſe* is of *comfort* and confirmation to ſome tender Souls who are incorporate into Chriſt, yet finding not in themſelves that exceſſive meaſure of humiliation which they obſerve in others, ſuſpect their own ſtate, and infinitely grieve that they can grieve no more. Whereas this Doctrine being obſerved, will be an allay to their ſorrow, and wipe ſome unneceſſary *tears* from their Eyes. For if the greatneſs of ſin paſt, or the plentiful relicks of ſin remaining, do require ſo great a meaſure of ſorrow, to expiate the one, and ſubdue the other; if it be a deliverance from an habituate ſervitude to all manner of ſin, which provokes this extraordinary pains of expreſſion; then certainly they who have been *brought up* with the *ſpirit*, which were from their *baptiſm* never wholly deprived of it, need not to be bound over to this trade of ſorrow, need not to be ſet apart to that perpetual humiliation, which a more ſtubborn ſin or Devil is wont to be caſt out by. I doubt not but a *ſoul* educated in familiarity with the ſpirit, may at once enjoy her ſelf and it; and ſo, that if it have an humble conceit of it ſelf, and a filial of God, may in Earth poſſeſs God with ſome clearneſs of look, ſome ſerenity of affections, ſome alacrity of heart, and tranquillity of ſpirit. *God* delights not in the *torment* of his *children*, (though ſome are ſo to be humbled) yea, he delights not in ſuch burnt-offerings, as they beſtow upon him, who deſtroy, and conſume, and ſacrifice themſelves; but *the Lords delight is in them that fear him* filially, *and put their truſt*, *i. e.* aſſurance, confidence *in his mercy*; in them that rejoice, that make their ſervice a pleaſure, not an affliction, and thereby poſſeſs Heaven before they come to it. 'Tis obſerved in *husbandry*, that ſoyl, laid on hard, barren, ſtarved ground, doth improve it, and at once deface and enrich it, which yet in ground naturally fruitful, and kept in heart, and good caſe, is eſteemed unneceſſary and burthenſom. You need not the *application*. Again, the *husbandman* can mend a dry, ſtubborn, wayward, fruitleſs earth, by overflowing of it, and on ſuch indeed is his ordinary requiſite diſcipline, to puniſh it for its amendment. But there is a ground otherwiſe well tempered, which they call a weeping ground, whence continually water ſoaks out, and this proves ſeldom fruitful (if our learned Husbandmen obſerve aright) wherefore there is ſometime need of *draining*, as well as *watering*. The *application* is, that your Soul which either hath been naturally dry and barren, or elſe over-wrought in the buſineſs of the World, needs a flood of tears to ſoften and purge it. But the well temper'd Soul which hath never been out of heart, but hath always had ſome inward life, ſome fatneſs of, and nouriſhment from the ſpirit, is rather oppreſt than improved by ſuch an overflow. The Chriſtian is thereby much hindred in his progreſs of good works, and cannot ſerve the Lord with alacrity, that ſo perpetually hangs down his head like a Bulruſh. Wherefore, the Country rule is, that that ground is beſt which is *mellow*, which being cruſht will break, but not crumble, diſſolve, but not exceſſively. Hence, I ſay, the *habituate believer* need not ſuſpect his eſtate, if he find not in himſelf ſuch an extremity of violent grief, and humiliation, as he obſerves in others; knowing, that in him ſuch a meaſure of tears would both ſoil the face of his devotion, and clog the exerciſe of it. His beſt mediocrity will be to be *habitually humbled*, but *actually lively* and alacrious in the ways of godlineſs; not to be too rigid and ſevere a Tyrant over his Soul, but to keep it in a temper of Chriſtian ſoftneſs, tender under the hand of God, and yet man-like and able both in the performance of Gods worſhip and his own calling. And whenſoever we ſhall find our ſelves in either extreme, either too much hardned, or too much melted, too much elevated, or too much dejected; then to pray to that Holy Spirit, ſo to faſhion the temper of our Souls, that we neither fail in humbling our ſelves in ſome meaſure for our ſins, nor yet too cowardly deject and caſt down our ſelves, below the courage, and comfort, and ſpiritual rejoycing *which he hath preſcribed us*. "O Holy Lord, "we are the greateſt of Sinners, and therefore we humble our ſelves before thee; but thou haſt "ſent thy Chriſt into the World to ſave Sinners, and therefore we raiſe up our ſpirits again, and "praiſe,

II. Jo. xx. 22.

III.

" praiſe, and magnifie thy name. And thus much of this point, and in brief, of the firſt conſideration of theſe words, to wit, as they are abſolutely a profeſſion of *Paul* himſelf, to which end we beheld him in his double eſtate, *converted* and *unconverted*. In his *unconverted* ſtate we found, though a very *great* Sinner, yet not abſolutely greater than thoſe times brought forth, and therefore we were to think of him relatively to his future eſtate, and ſo we found him the greateſt Sinner that ever was called in the New Teſtament into ſo glorious a Saint. Whence we obſerve the *rarity* of ſuch *converſions*, that though *Saul* were, yet every blaſphemous Sinner could not expect to be called from the depth of ſin to regeneracy and ſalvation: and this we proved, both againſt the ancient *Romans*, and modern *Cenſors of morality*, and applied it to the care which we ought to have, of keeping our unregeneracy ſpotleſs from any reigning ſin. Afterward we came to *Paul converted*, where we balk't the Diſcourſe of the condition of ſin in the regenerate, and rather *obſerved the effect of it*; and in it, that the greatneſs of his ſin made (as *Paul*, ſo) every regenerate man more eagerly to faſten on Chriſt. Which being proved by a double ground, we applied firſt by way of *caution*, how that propoſition was to be underſtood; 2. By way of *character*, how a great Sinner may judge of his ſincere certain Converſion; 3. By way of *comfort* to others, who find not the effects of humiliation and the like in themſelves, in ſuch meaſure as they ſee in others; and ſo we have paſt through the firſt *conſideration* of theſe words, being conceived abſolutely as St. *Pauls profeſſion* of himſelf, we ſhould come to the other *conſideration*, as they are ſet down to us as a *pattern* or form of confeſſing the eſtate, and applying the Salvation of Sinners to our ſelves, which buſineſs requiring the pains, and being worthy the expence of an entire hour, we muſt defer to a ſecond exerciſe.

Now the God which hath created us, hath elected, redeemed, called, juſtified us, will ſanctifie us in his time, will proſper this his ordinance, will direct us by his grace to his glory; To him be aſcribed due the honour, the praiſe, the glory, the dominion, which through all ages of the world have been given to him that ſitteth on the Throne, to the Holy Spirit, and Lamb for evermore.

Pars

Pars Secunda.

SERMON XIX.

1 TIM. I. 15.

Of whom I am the chief.

IN all *Humane* Writings and *Learning*, there is a kind of poverty and *emptineſs*, which makes them, when they are beheld by a Judicious Reader, look ſtarved and Creſt-faln; their Speeches are rather puft up than fill'd, they have a kind of boaſting and oſtentation in them, and promiſe more ſubſtance and matter to the Ear, than they are able to perform really to the underſtanding: whence it falls out, that we are more affected with them at the firſt hearing, and, if the *Orator* be clear in his expreſſion, we underſtand as much at the firſt recital, as we are able to do at the hundredth repetition. But there is a kind of *Excellency* in the *Scripture*, a kind of ὕψος, or *ſublimity* above all other Writings in the World. The reading of every Section of it, leaves a ſting in the mind, and a perpetual conceit of a ſtill imperfect underſtanding of it. An intelligent man at every view finds in it a freſh myſtery, and ſtill perceives that there is ſomewhat beyond, not yet attain'd to: like men digging in Mines, the deeper he dives he finds the greateſt treaſure, and meets with that under ground, which looking on the outward turf, or ſurface, he never imagined to have been there. This I obſerve unto you, to ſhew you the riches both of all, and eſpecially of this Scripture, whereinto the deeper I dig, the more Ore I find: and having already beſtowed one hour in the diſcuſſing of it; without any violence, or wreſting, or wire-drawing, find plenty of new materials.

We have already handled the Words at large in one *conſideration*, as they are a *profeſſion of Paul himſelf*; I will not repeat you the particular occurrents. We now without any more delay of Preface, come to the *ſecond conſideration* of them, as they are *ſpoken by Paul* reſpectively *to us*, *i. e.* as they are preſcribed us for a form of confeſſing the eſtate, and applying the Salvation of Sinners unto our ſelves, teaching each of us for a cloſe of our Faith and Devotion, to confeſs, *Of all*, &c.

Where firſt, the cadence, or manner how *Paul* falls into theſe words, is worthy to be both obſerved and imitated: the chief and whole buſineſs of this Verſe being the truth, the *acceptable truth* of Chriſts *Incarnation*, with the *end* of it, the *ſaving of ſinners*; He can no ſooner name this word *ſinners*, but his exceeding melting tenderneſs abruptly falls off, and ſubſumes, *Of all ſinners*, &c. If there be any thing that concerns Sinners, I am ſure I have my part in that, for of that number I am the *chief*. The *note* by the way briefly is, that *a tender conſcience never hears of the name of ſinner, but ſtraight applies it to it ſelf*. It is noted by *Ariſtotle*, the Maſter of Humane Learning, that that Rhetorick was very thin and unprofitable, very poor and like to do little good upon mens affections, which inſiſted on general matters, and deſcended not to particulars; as if one ſhould Diſcourſe of ſin in general, and Sinners, without reference to this or that particular ſin or Sinner; and the reaſon of his note was, becauſe men are not moved or ſtirred with this Eloquence. The *intemperate* perſon could hear a declamation againſt Vice, and never be affected with it, unleſs it ſtooped to take notice of his particular enormities; and ſo it is with other Criminals. This reaſon of his, was grounded upon the *obdurateneſs* of mens hearts, which would think that nothing concerned them, but what was framed againſt the individual Offender, all ſuch being as dull and unapt to underſtand any thing, that being applied might move or prick them, as men are to take notice of a common national judgment, which we never duly weigh, till we ſmart under it in particular. This *ſenſeleſſneſs* may alſo ſeem to have been amongſt St. *Paul's Corinthians*, which made him uſe *Ariſtotles* counſel, in driving his Speech home to their private perſons, 1 *Cor.* vi. Where telling them, that neither *Fornicators* nor *Idolaters*, and the like, *ſhall inherit the Kingdom of God*; for fear they ſhould not be ſo tender-conſcienced, as of their own accords to apply theſe ſins to themſelves, and read themſelves guilty in that glaſs; he is fain to ſupply that office, and plainly tell them, what otherwiſe perhaps they would not have conceived, *and ſuch were ſome of you*, *ver.* 11. This ſenſeleſs hard-heartedneſs or backwardneſs in applying the either commands or threatnings of the Law to ones ſelf, is by the *Apoſtle* called, νοῦς ἀδόκιμος, which we ordinarily tranſlate a *reprobate mind*, but may be brought to ſignify a *mind without judgment*, that hath no faculty of diſcerning, that cannot in a general threatning, obſerve ſomething that may concern the danger of his particular ſtate: or as it may be rendred, a *mind without ſenſe*, not apprehenſive of thoſe things which are manifeſtly propoſed to them, like thoſe walking *Idols* deſcribed by the *Pſalmiſt*, *Eyes have they and ſee not*, *Ears and hear not*, *Noſes and ſmell not*, only beautiful Carcaſſes of Chriſtians, which have nothing but their ſhape and motion to perſwade you that they live: unleſs we add this moſt unhappy ſymptom, which indicates a ſtate more wretched far than Death it ſelf, that there is ſtrength and vigour to oppoſe recovery, that amidſt Death there yet ſurvives a hatred, and antipathy to Life. In ſuch a Soul as this, there is a perpetual

τὰ καθόλου

τὰ καθ' ἕκαστα

Ver. 10. 11.

Pſa. cxv.

tual re-action, an impatience of the preſence of any thing which may traſh, incumber, or oppreſs it: a *judgment* or denunciation is but caſt away upon it, it ſhall be ſure to return unprofitably, and neither move nor mend it. This hath been, and much more might be obſerved to you, of the carriage of the *hard*, ſtupid *heart*, toward either *Scripture* or *Preacher*, to the plain opening of this point; for you ſhall more clearly underſtand the *tender heart*, by obſerving the *obdurate*, and learn to be affected aright with Gods Law or puniſhments, by knowing and hating the oppoſite ſtubborn ſenſeleſsneſs. Now in brief, this *tender heart* in the diſcovery of a ſin, or denunciation of a judgment, needs not a particular, *Thou art the man*] to bring it home to his perſon: The more wide, and general the propoſal is, the more directly and effectually is this ſtruken with it. In a common Satyre or Declamation againſt ſin in general, it hath a ſudden art of *Logick*, to anatomize and branch this ſin in general, into all its parts; and then to lay each of them to its own charge; it hath a skill of making every paſſage in the Scripture, a glaſs to eſpy ſome of her deformities in, and cannot ſo much as mention that ordinary name of ſin or Sinner, without an extraordinary affection, and unrequired accuſation of it ſelf. *Of all ſinners*, &c. The plain reaſon of this effect in the tender heart is, firſt, becauſe it is *tender*. The ſoft and accurate parts of a mans body, do ſuffer without re-action, *i. e.* do yield at the appearance of an Enemy, and not any way put forward to repell him. Theſe being fixt on by a *Bee*, or the like, are eaſily penetrated by the ſting, and are ſo far from reſiſting of it, that they do in a manner draw it to them, and by their free reception allure it to enter ſo far, that the owner can ſeldom ever recover it back again. Whereas on a dead Carkaſe, a thick or callous member of the body, a *Bee* may fix and not forfeit her ſting. So doth a *tender heart* never reſiſt or defend it ſelf againſt a ſtroke, but attenuates its ſelf, layes wide open its pores, to facilitate its entrance; ſeems to woo a threatning, to prick, and ſting, and wound it ſharply, as if it rejoyced in, and did even court thoſe torments, which the ſenſe of ſin or judgment thus produced.

Again, a *tender heart* ordinarily meets with more blows, more *oppreſſions* than any other: its very paſſiveneſs provokes every ones malice; the fly and duſt, as if it were by a kind of natural inſtinct, drive directly at the Eye, and no member about you ſhall be oftener rubb'd or diſorder'd, than that which is raw or diſtempered; the reaſon being, becauſe that which is not worthy notice to another part, is an affliction to this, and a *mote* which the *hand* obſerves not, will torment the *eye*. So is it with the *Conſcience*, whoſe tenderneſs doth tempt every piece of Scripture to afflict it, and is more incumbred with the leaſt *atome* of *ſin* or threat, than the more hardned *ſinner* is with a *beam* or *Mountain*.

Thirdly, One that hath any ſolemn *buſineſs* to do, will not paſs by any *opportunity* of means, which may advantage him in it. One that hath a *ſearch* to make, will not ſlip any evidence which may concur to the helping of his *diſcovery*; one that hath any *Treatiſe* to write, will be ready to apply any thing that ever he reads, to his *Theme* or purpoſe. Now the *ſearch*, the *diſcourſe*, the whole *imployment* of a tender heart, is the enquiry after the multitude of its *ſins*, and in ſumm, the aggravation of each particular guilt, in and againſt it ſelf, that ſo having ſufficiently loaded it ſelf, and being tyred with the weight and burthen of its ſins, it may in ſome meaſure perform the condition which *Chriſt* requires of them which come to him, and be prepared to receive that eaſe, which Chriſt hath promiſed to the *weary and heavy laden*. So then if the tender *Conſcience* doth never *repell*, or reverberate any mention of ſin, but doth draw out the ſting of it to its length; if it be much *affected* with the leaſt atome of ſin, and therefore meets with frequent diſorders; if laſtly, it make its *imployment* to gather out of all the Scripture, thoſe places which may advantage her in the ſight and ſenſe of her ſins: then certainly doth ſhe never hear of the *name of ſinner*, but ſtraight ſhe applies it to her ſelf, which was the point we undertook to ſhew.

Mat. xi. 28.

The direct *uſe* of this Propoſition is for a *κρίσις*, or judgment of our eſtate. 'Tis obſerved in the *body*, that the reſt of the *ſenſes* may be diſtempered, and loſt without impairing of it, but only the *touch* cannot, which therefore they call the ſenſe of life, becauſe that part or body which is deprived of feeling, is alſo at Deaths Door, and hath no more life in it, than it hath reliques of this ſenſe. So is it alſo in *ſpiritual* matters: of all other ſymptomes this of *ſenſeleſneſs* is moſt dangerous, and as the Greek *Phyſicians* are wont to ſay of a deſperate Diſeaſe, *ὀλίθριον κάρτα λίαν*, *very very mortal*. This feeling tenderneſs is neceſſary to the life of grace, and is an inſeparable both effect and argument of it. Wherefore I ſay, for the judgment of your ſelves, obſerve how every piece of *Scripture* works upon you. If you can paſs over a *Catalogue* of ſins and judgments, without any regret, or reluctancy, if you can read *Sodom* and *Gomorrha*, *Babylon* and the Harlot *Jeruſalem*, and not be affected with their ſtories, if thou canſt be the Auditor of other mens *faults*, without any ſenſe or griping of thine own, if the name of *ſin* or Sinner be unto thee but as a Jeſt or Fable, not worthy thy ſerious notice; then, fear thy affections want of that temper, which the ſoftning ſpirit is wont to beſtow where it reſts, and accordingly, as thou findeſt this tenderneſs increaſing or waining in thee, either give thanks or pray: either give thanks for the plenty of that ſpirit which thou enjoyeſt, or in the ſenſe of thy wants importune it, that God will give us ſoftned relenting hearts, that the recital of other mens ſins may move us, other mens judgments may ſtrike us, other mens repentance melt us with a ſenſe, with a confeſſion, with a contrition of our own. But above all, *O Holy Spirit*, from hardneſs of heart, from an undiſcerning, reprobate ſpirit, from a contempt, nay neglect, a not obſerving of thy Word, as from the danger of Hell, *Good Lord deliver us*.

And thus much of this point, of this effect of a tender heart, noted to you out of the cadence of the words. I now come to obſerve ſomewhat more real out of the main of the words themſelves, *Of whom*, &c. We find not our Apoſtle here complementing with himſelf, either excuſing or attenuating his guilt, but as it were glorying in the meaſure of his ſins, ſtriving for preeminence above all other Sinners, challenging it as his right, and as eager upon the preferment, as his Fellow-Labourer *Peter* his Succeſſor for a *Primacy* (as he profeſſes) of all Biſhops, yea the whole Church; ſo our Apoſtle here, *Of all ſinners I am the chief*. The *note* briefly is this, *That every one is to aggravate the meaſure and number of his ſins againſt himſelf*, and as near as he can, obſerve how his guilt exceed-

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eth other mens. This was S. *Pauls* practice, and our pattern, not to be gazed on but followed, not to be diſcuſt, but imitated. In the Diſcourſe whereof I ſhall not labour to prove you the neceſſity of this practice, which yet I might do out of *Davids* Example in his penitential Pſalms, eſpecially 51. out of *Nehemiahs* Confeſſion, and the like; but taking this as ſuppoſed, I ſhall rather mix *doctrine*, and *reaſon*, and *uſe*, altogether, in preſcribing ſome forms of aggravating our ſelves to our ſelves; yet not deſcending to a particular diſſection of ſin into all its parts, but dealing only on general heads, equally appliable to all men, briefly reducible to theſe two, 1. *Original ſin*, or the ſin of our nature, of which we are all equally guilty; 2. *Perſonal ſin*, grounded in and terminated to each mans perſon.

For *Original ſin*, it is the *Fathers* complaint, and ought more juſtly to be ours of theſe times, that *there is no reckoning made of it*, 'tis ſeldom thought worthy to ſupply a ſerious place in our humiliation; 'tis mentioned only for faſhions ſake, and as it were to ſtop Gods mouth, and to give him ſatisfaction, or palliate the guilt of our wilful Rebellions; not on any real apprehenſion, that its cure and remedy in Baptiſm is a conſiderable benefit, or the remanent weakneſs (after the killing venome is abated) were more than a trivial diſadvantage. So that we have a kind of need of original clearneſs of underſtanding, to judge of the foulneſs of original ſin, and we cannot ſufficiently conceive our loſs, without ſome recovery of thoſe very faculties we forfeited in it. But that we may not be wilfully blind in a matter that ſo imports us, that we may underſtand ſomewhat of the nature and dangerous condition of this ſin, you muſt conceive *Adam*, who committed this firſt ſin, in a double reſpect, either as *one particular man*, or as containing in his Loyns the whole *nature of man*, all mankind, which ſhould ever come from him. *Adams* particular ſin, *i. e.* his perſonal diſobedience is wonderfully aggravated by the *Fathers*, 1. From his *original juſtice*, which God had beſtowed on him; 2. From the near *familiarity* with *God*, which he injoyed, and then loſt; 3. From the perpetual *bleſt eſtate*, which had it not been for this diſobedience, he might for ever have lived in; 4. From the *purity* and integrity *of his Will*, which was then void of all ſinful deſire; which otherwiſe might have tempted to this diſobedience; 5. From the *eaſineſs of* both remembring and obſerving *the Commandment*, it being a ſhort prohibition, and only to abſtain from one Tree, where there was ſuch plenty beſides; 6. From the nature and *circumſtances of the offence*, by which the Fathers do refer it to all manner of hainous ſins, making it to contain a breach of almoſt each moral Law, all which were then written in the tables of his heart, and therefore concluding it to be an aggregate or mixture of all thoſe ſins which we have ſince ſo reiterated, and ſo many times ſinn'd over. So then this perſonal ſin of *Adam* was of no mean ſize, not to be reckoned of as an every dayes offence, as an ordinary breach, or the meer eating of an *apple*. In the next place, as *Adam* was no private perſon, but the whole humane nature, ſo this *ſin* is to be conſidered either in the *root*, or in the *fruit*, in its ſelf, or in its effects. In its ſelf, ſo all mankind, and every particular man, is, and in that name muſt humble himſelf as concerned in the eating of that fruit, which only *Adams* teeth did faſten on; is to deem himſelf bound to be humbled for that pride, that curioſity, that diſobedience, or whatſoever ſin elſe can be contained in that firſt great tranſgreſſion; and count you this nothing, to have a ſhare in ſuch a ſin, which contains ſuch a multitude of Rebellions? 'Tis not a ſlight, perfunctory humiliation that can expiate, not a ſmall labour that can deſtroy this monſter which is ſo rich in heads, each to be cut off by the work of a ſeveral repentance. Now in the laſt place, as this *ſin* of all mankind in *Adam* is conſidered in its *effects*, ſo it becomes to us *a body of ſin and death*, a natural diſorder of the whole man, an hoſtility and enmity of the fleſh againſt the ſpirit, and the parent of all ſin in us, as may appear *Rom.* vii. and *Jam.* 1. 14. Which that you may have a more compleat underſtanding of, conſider it as it is ordinarily ſet down, conſiſting of three parts, 1. *A natural defect*, 2. *A moral affection*, 3. *A legal guilt*, i. e. a guiltineſs of the breach of the Law; for theſe three (whatſoever you may think of them) are all parts of that ſin of our nature, which is in, and is to be imputed to us, called ordinarily original ſin in us, to diſtinguiſh it from that firſt act committed by *Adam*, of which this is an effect. And firſt, that *natural defect* is a total loſs, and privation of that primitive juſtice, holineſs and obedience, which God had furniſht the Creature withal; a diſorder of all the powers of the Soul, a darkneſs of the underſtanding, a perverſeneſs of the will, a debility, weakneſs, and decay of all the ſenſes, and in ſumm, a poverty and deſtruction, and almoſt a nothingneſs of all the powers of Soul and Body. And how ought we to *lament* this loſs with all the veins of our heart? to labour for ſome new ſtrain of expreſſing our ſorrow, and in fine, to *petition* that rich grace, which may build up all theſe ruines? to *pray* to *God* that his *Chriſt* may purchaſe and beſtow on us new abilities? that the *ſecond Adam* may furniſh us with more durable powers and laſting graces, than we had, but forfeited in the firſt? The following part of this ſin of our nature, *viz.* *A moral* evil *affection*, is word for word mentioned, *Rom.* vii. 5. For there the Greek words, παθήματα ἁμαρτιῶν, ordinarily tranſlated *motions of ſins*, and in the margin the *paſſions of ſins*, are more ſignificantly to be rendred *affections of ſins*, *i. e.* by an uſual figure, ſinful affections. That you may the better obſerve the encumbrances of this branch of this ſin, which doth ſo over ſhadow the whole man, and ſo fence him from the beams and light of the ſpiritual inviſible Sun, I am to tell you that the very *Heathen* that lived without the knowledge of God, had no converſation with, and ſo no inſtruction from the Bible in this matter, that theſe very *Heathens* I ſay, had a ſenſe of this part of original ſin, to wit, of theſe evil moral luſts and affections, which they felt in themſelves, though they knew not whence they ſprang. Hence is it that a Greek *Philoſopher* out of the antients, makes a large Diſcourſe of the unſatiable deſire and luſt which is in every man, and renders his life grievous unto him, where he uſeth the very ſame word, though with a ſignificant Epithet added to it, that S. *James* doth *c.* 1. *ver.* 15. ἀπέγνω ἐπιθυμία, *infinite luſt*, with which, as S. *James* ſaith, a man is drawn away and enticed, ἐξελκόμενος καὶ δελεαζόμενος, ſo ſaith he, that part of the mind in which theſe luſts dwell, is *perſwaded* and *drawn*, or rather fall backward and forward, ἄνω καὶ κάτω μεταπίπτει καὶ ἀναπείθεται, which luſt or evil concupiſcence he at laſt defines to be, ἀκολασία τοῦ τετυμμένου πάθους διὰ τὴν ἀπληστίαν ἀπλησμονή, *an unſatiable intemperance of the appetite, never filled with a deſire*, never ceaſing in the * perſecution of evil; and again he calls it, πλεονεξίαν

Aug. de Civ. 21. 12.

Ib. l. 14. *c.* 12.

Vid. Leon. p. 143.

Rom. vii. 5.

Sub. pro Adjun.

Iambl. Protrept. p. 102. *c.* 17.

Jam. *c.* 1.

* Proſecution. P. 136.

φυσικὴν ἡμῖν ἔξωθεν γένεσιν, *our birth and nativity derived to us by our parents, i. e.* an evil affection hereditary to us, and delivered to us as a Legacy at our Birth and Nativity: all which ſeems a clear expreſſion of that original luſt, whoſe motions they felt, and gueſt at its nature. Hence is it, that it was a *cuſtom* among all of them, I mean the common *Heathen*, to uſe many ways of *purgations*, eſpecially on their *children*, who at the impoſition of their names, were to be *luſtrated* and purified with a great deal of ſuperſtition and ceremony, ſuch like as they uſed to drive away a *plague*, or a cure for an Houſe or City. As if nature by inſtinct had taught them ſo much Religion, as to acknowledge and deſire to cure in every one this hereditary *diſeaſe* of the ſoul, this *plague* of man's heart, as 'tis
1 Kin. viii. 38. called 1 *Kings* viii. 38. And in ſumm, the whole learning of the *Wiſeſt* of them (ſuch were the
Socrates, &c. *Moraliſts*) was directed to the governing and keeping in order of theſe evil affections, which they
Max. Tyrius. called the *unruly citizens* and common people *of the ſoul*, whoſe intemperance and diſorders they plainly obſerved within themſelves, and laboured hard to purge out, or ſubdue to the government of reaſon, and virtue; which two we more fully enjoy, and more Chriſtianly call the power of grace, redeeming our Souls from this Body of ſin. Thus have I briefly ſhewed you the ſenſe that the very Heathen had of this ſecond branch of original ſin, which needs therefore no farther aggravation to you but this, that they who had neither Spirit nor Scripture to inſtruct them, did naturally ſo feel-
Eurip. ingly obſerve and curſe it, that by reaſon of it they eſteemed their whole *life* but a *living death*, τὶς οἶδεν εἰ τὸ ζῆν μὲν ἐστὶ κατθανεῖν, τὸ κατθανεῖν δὲ ζῆν; and their *body* but the *Sepulchre* of the *ſoul*, τὸ σῶμα ἐστὶν ἡμῶν σῆμα, ᾗ γὰρ ἡμεῖς τὸ ὄντι τεθνᾶμεν, both which together are but a periphraſis of that which S. *Paul* calls in brief the *body of death*. And ſhall we who have obtained plenty of light and inſtruction, beſides that which nature beſtowed on us with them, ſhall we, I ſay, let our Eyes be confounded with abundance of day? ſhall we ſee it more clearly, to take leſs notice of it? Shall we feel the ſtings of ſin within us (which though they do but prick the regenerate, prove mortal to the reſt of us) and ſhall we not obſerve them? Shall we not rather weep thoſe Fountains dry, and crop this luxury of our affections with a ſevere, ſharp ſorrow and humiliation? Shall we not ſtarve this rank, fruitful Mother of *Vipers*, by denying it all nouriſhment from without, all advantages of temptations and the like which it is wont to make uſe of, to beget in us all manner of ſin? let us aggravate every circumſtance and inconvenience of it to our ſelves, and then endeavour to baniſh it out of us, and when we find we are not able, importune that ſtrong aſſiſtant the *Holy Spirit*, to curb and ſubdue it, that in the neceſſity of *reſiding*, it yet may not *reign* in our *mortal bodies*; to tame and abate the power of this neceſſary *Amorite*, and free us from the activity and miſchief, and *temptations* of it *here*, and from the *puniſhment* and imputation of it *hereafter*. And ſo I come to the *third part*, or brach of this original ſin, to wit, its *legal guilt*, and this we do contract by ſuch an early *prepoſſeſſion*, that it outruns all other computations of our life. We carry a *body of ſin* about us, before we have one of *fleſh*, have a decrepit, weak *old man* with all his crazy train of affections and luſts, before
Pſa. li. 5. even *infancy* begins. Behold ſaith the *Pſalmiſt*, *Pſal.* li. 5. *I was ſhapen in iniquity, and in ſin did my mother conceive me*; as if *guilt* were the *plaſtick power* that formed us, and *wickedneſs* the *Minera* and *Element* of our being, as if it were that little moving *point*, which the curious enquirers into nature, find to be the rudiment of *animation*, and pants not then for life, but luſt, and endleſs death.
Jam. i 15. So that the ſaying of St. *James* c. i. 15. ſeems a deſcription of our natural birth, *When luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed, bringeth forth death*. Nor does this haſty inmate leave us when grown up: no, it improves its rancour againſt *God* and goodneſs, mixes with *cuſtom*, *paſſion*, and *example*, and whatever thing is apt to lead us unto miſchief, fomenting all the wild deſires of our inferiour brutal part, till it become at laſt an equal and profeſt Enemy, making open hoſtility, ſetting up its Sconces, fortifying it ſelf with munition and defence, as meaning to try the quarrel with God, and pretending right to man, whom God doth but uſurp. Thus ſhall you ſee it encampt, and ſetting up its *banners for tokens*, under that proud name of *another law*, Rom. vii. 23. *I ſee another law in my members, warring againſt the law of my mind*, and as if it had got the better of the day, *bringing me into captivity to the law of ſin, which is in the members, i. e.* unto its ſelf. And ſhall we feel ſuch an Enemy within us, laying ſiege at God and grace in us, and fiercely reſolving, whether by deceit or battery to captivate us unto himſelf, and ſhall we not take notice of him? Shall we not think it worthy our pains and expence, to defeat him, or ſecure our ſelves? Beloved, that will be the beſt ſtratagem for the taking of this Enemy, which is now adays moſt ordinary in Sieges, to block up all paſſages, and hinder all acceſs of freſh proviſion, and ſo, by denying this greedy devourer all nouriſhment from without, to ſtarve and pine him into ſuch a tameneſs, that he may be taken without reſiſtance; which how really you may perform by theſe means of *mortification* and *repentance* preſcribed you in Scripture, you ſhall better learn by your own practice than my diſcourſe.

The fourth *aggravation* of this *guilt* is, that its *minera* and fewel lurks even in a *regenerate* man,
1 Cor. ix. 27. *wretched*, &c. and enforceth *Paul* into a conflict, a War againſt himſelf. And is it poſſible for one otherwiſe happy (as the regenerate man inwardly ſurely is) to ſleep ſecurely, and never to try a Field with the Author of its ſo much miſery, or finding it to be within its ſelf, part of it ſelf, not to think it a ſin worthy repentance, and ſorrow, by which Gods Holy Spirit is ſo reſiſted, ſo affronted, and almoſt quelled and caſt out?

Fifthly and laſtly, the *guilt* of it appears by the *effects* of it, 1. *inclination*, 2. *conſent* to evil: for even every inclination to ſin, without conſent, is an irregularity and kind of ſin, *i. e.* an averſion of ſome of our faculties from God; all which ſhould directly drive amain to him and goodneſs. That ſervant which is commanded with all ſpeed and earneſtneſs, to go about any thing, offends againſt his Maſters Precept, if he any way incline to diſobedience, if he perform his commands with any regret or reluctancy Now ſecondly, *conſent* is ſo natural a conſequent of this evil inclination, that in a man you can ſcarce diſcern, much leſs ſever them. No man hath any inordinate luſt, but doth give ſome kind of conſent to it, the whole will being ſo infected with this luſt, that that can no ſooner bring forth evil motions, but this will be ready at hand with evil deſires: and then, how evident a guilt, how plain a breach of the Law it is, you need not *mine eyes* to teach you. Thus have I

inſiſted

inſiſted ſomewhat largely on the branches of Original ſin, which I have ſpread and ſtretcht the wider, that I might furniſh you with more variety of aggravations on each member of it, which I think may be of important uſe, for this or any other popular Auditory, becauſe this ſin ordinarily is ſo little thought of, even in our ſolemneſt humiliations. When you profeſs that you are about the buſineſs of repentance, you cannot be perſwaded that this common ſin, which *Adam*, as you reckon, only ſinned, hath any effect on you. I am yet afraid that you ſtill hardly believe that you are truly, and in earneſt to be ſorry for it, unleſs the Lord ſtrike our hearts with an exact ſenſe, and profeſt feeling of this ſin of our nature, and corruption of our kind. "And ſuffer us not, O Lord, to nou-"riſh in our ſelves ſuch a torpor, a ſluggiſhneſs and ſecurity, leſt it drive us headlong to all manner "of hard-heartedneſs, to commit actual ſins, and that even with greedineſs.

And ſo I come briefly to a view of each mans *perſonal ſins*, *I am the chief*: where I might rank all manner of ſins into ſome forms or ſeats, and then urge the deformity of each of them ſingle and naked to your view; but I will for the preſent, preſume your underſtandings ſufficiently inſtructed in the heinouſneſs of each ſin forbidden by the Commandments. For others, who will make more or leſs ſins than the Scripture doth, I come not to ſatisfy them, or decide their Caſes of Conſcience. In brief, I will propoſe to your practice only two forms of *confeſſing* your ſins, and humbling your ſelves for them, which I deſire you to aggravate to your ſelves, becauſe I have not now the leiſure to beat them low, or deep to your Conſciences. Beſides original ſin already ſpoken of, you are to lay hard to your own charges, firſt, your particular *chief* ſins, ſecondly, all your *ordinary ſins* in groſs. For the firſt, obſerve but that one admirable place in *Solomons* Prayer at the dedication of the Temple: *If there be in the land famine*, &c. *Whatſoever plague, whatſoever ſickneſs, what prayer or ſupplication ſoever be made by any man, or by all thy people Iſrael, which ſhall know every man the plague of his own heart, and ſpread forth his hand to this houſe; then hear thou in Heaven*, &c. Where the condition of obtaining their requeſts from God is excellently ſet down, if they ſhall *know*, *i. e.* be ſenſible of, be ſorry for, and confeſs to God every man the *plague of his own heart*, that is, in the bulk and heap of their ſins, ſhall pick the faireſt loveliеſt ſin in the pack, the *plague*, *i. e.* the peſtilential, *reigning*, ſweeping *offence*, on which all the lower train of petty faults do wait and depend, do miniſter and ſuppeditate matter to work: If, I ſay, they ſhall take this Captain ſin, and anatomize, and cut up, and diſcover every branch of him without any fraud or concealment before the Lord, and then Sacrifice that dear darling, and with it their whole fleſhy luſt, as an Holocauſt, or whole Burnt-offering before the Lord: then will he *hear from Heaven his dwelling place, and when he heareth, forgive* even their other concealed ſins, becauſe they have diſcloſed ſo entirely, and parted ſo freely from that. For there is in every of us one *maſter ſin* that rules the rabble, one fatling which is fed with the choiceſt of our proviſion, one Captain of the Devils Troop, one *the plague* in every mans heart. This being ſincerely confeſt and diſplaid, and waſhed in a full ſtream of tears, for the lower more ordinary ſort, for the *heap* or bulk, we muſt uſe *Davids* penitential compendious art, *Pſa.* xix. 12. who overcome with the multitude of his ſins to be repeated, folds them all in this Prayer, *Who can tell how oft he offendeth?* &c. "And do thou, O Lord, work in us the ſincere acknowledgment of, "and contrition for both them, and the whole bundle of our unknown every days tranſgreſſions, and "having purged out of us thoſe more forward, known, notorious enormities, cleanſe us alſo from "our ſecret faults. And thus much be ſpoken of this Propoſition, that, and how every man is to aggravate the meaſure and number of his ſins againſt himſelf. The whole *doctrine* is, and in our whole Diſcourſe hath been handled for a ſtore of *uſes*; for in ſetting down how you are to aggravate your ſins, eſpecially your original ſin againſt your ſelves, I have ſpoken all the while to your affections, and will therefore preſume that you have already laid them up in your hearts to that purpoſe. Only take one pertinent *uſe* for a *cloſe*, which hath not been touched in the former diſcourſe. If every one be to aggravate his own ſins, and to reckon *himſelf of all ſinners the chief*; then muſt no man uſurp the priviledge to ſee or *cenſure other* mens ſins through a multiplying glaſs, *i. e.* double to what indeed they are, as moſt men do now adayes. What ſo frequent among thoſe, who are moſt negligent of their own wayes, as to be moſt ſevere inquiſitors of other mens? and to ſpy, and cenſure, and damn a mote or atome in another mans Eye, when their own is in danger to be put out by a Beam? Hence is it, that among *lay-men* the ſins of *clergy* are weighed according to the meaſure of the *Sanctuary*, which was provided for the paying of their *Tithes*, *Lev.* xxvii. 25. *i. e.* double the ordinary balance; and their own, if not under, at moſt according to the common weight of the *Congregation*. In a *Miniſter* every *errour* ſhall become an *hereſy*, every ſlip a crime, and every crime a ſacrilege; whereas, beloved, he that means to take out St. *Pauls* Leſſon, muſt extenuate every mans ſins but his own, or elſe his heart will give his tongue the ly, when it hears him ſay, *Of all*, &c.

1 Tim. i. 15. Pſal. xix. 12. Hooker p. 428.

And ſo much of this Doctrine of aggravating our ſins to our ſelves, which we are to perform in our daily audit betwixt us and our own Conſciences. There is another ſeaſonable *obſervation* behind in a word to be handled; this particle ὧν, *of whom*, hath a double relation, either to Sinners ſimply, and ſo it hath been handled already; or to Sinners as they are here ſet down, to wit, thoſe Sinners which Chriſt came into the World to ſave; and ſo St. *Paul* here is changed from the chief of *Sinners* to the chief of *Saints*, and then the Doctrine is become a *Doctrine of comfort* fit for a Concluſion, that he who can follow *Pauls* Example and Precept, can ſufficiently *humble* himſelf for his ſins, accept that faithful ſaying, and rightly lay hold on Chriſt, may aſſure himſelf that he is become a chief *Saint*, for ſo could *Paul* ſay, *Of all ſinners I am the chief*, and therefore of all thoſe Sinners that *Chriſt* came into the World to *ſave*, πρῶτός εἰμι, *I am the chief too*. I ſhall not diſcuſs this point at large, as being too wide to be comprehended in ſo poor a pittance of time, but ſhew the condition of it briefly. He that by Gods inward effectual working, is come to a clear ſight and accurate feeling of his ſins; that hath not ſpared any one minute [of] circumſtance for the diſcovery of them, not one point of aggravation for the humbling of himſelf, he that being thus prepared for his *journey* to *Chriſt* with his *burthen* on his back, ſhall then take his flight and keep upon the *wing*, till he fix firmly on him, may be as ſure that he ſhall dy the Death, and reign the Life of a Saint, as he is re-

ſolved

solved that God is faithful in his promises: then may he live with this *syllogism* of confidence, not presumption in his mouth, *'Tis a faithful saying, that Christ came into the World* to justify, sanctify, and *save believing humbled sinners*; but I find my self an humble and believing, and consequently, a justified, sanctified Sinner; therefore 'tis as certain a truth, that I shall be saved. And thus you see *Pauls, I am the chief,* interpreted by that assured perswasion, *Rom.* viii. 38. *that neither death nor life, nor any creature shall be able to separate him,* &c. I will not discuss the nature of this *assurance*, whether it be an act of *faith* or *hope*, only thus much, it seems to be derived or bestowed upon hope by Faith, an expectation of the performances of the promises grounded upon a firm Faith in them, and so to be either an eminent degree of Faith, or a confirmed Hope. The *use* of this point is, not to be content with this bare assurance, but to labour to confirm it to us by those effects which do
Heb. iii. 6. ordinarily and naturally spring from it. Such are first *joy*, or glorying, mentioned *Heb.* iii. 6. the
1 Pet. i. 3. 6. confidence and *rejoycing of your hope firm unto the end*; secondly, a *delight* in *God*, mentioned, 1 *Pet.* i. 3. 6. *a lively hope*, &c. wherein ἀγαλλιᾶσθε, *you exult*, you greatly rejoice and are delighted; thirdly *a patient adhering* to God in a firm expectation of this state, even in the midst of all manner of Worldly
Isa. viii. 17. evils, mentioned *Isa.* viii. 17. *I will wait upon the Lord which hideth his face, and I will look for him, i. e.* I will wait his leisure patiently, for I am sure he will uncover his face. And *Job* more plainly
Rom. viii 25. and vehemently, *Though he kill me, yet will I trust in him.* So *verbatim*, *Rom.* viii. 25. then *do we in*
2 Thes. iii 5. *patience wait for it*, and 2 *Thes.* iii. 5. *The patient waiting for Christ*. Fourthly, As an effect of this patience, a *silence and* acquiescence *in the Will of God*, without any desire of hastning or altering any
Ps. xxxvii. 7. effect of it. So *Psa.* xxxvii. 7. *Rest in the Lord*, where the Hebrew hath it, be *silent* to the Lord, דום *and wait patiently for him, i. e.* as the consequents interpret it, quarrel not with God for any thing that happens according to his will, but against thine, as the prosperity of the wicked, and the like.
Heb. vi 17. Fifthly, A confirmation of the mind, as making our *hope the anchor of our soul, sure and stedfast*, *Heb.*
Luk. xxi. 19. vi. 17. that we may thereby in *patience possess our souls*, *Luke* xxi. 19. And lastly, a *desire of sanctifying* our selves, according to that
1 Jo. iii. 3. 1 *Jo.* iii. 3. *Every man that hath this hope in him, purifies himself, even as Christ is pure.* These six effects briefly set down, may be certain marks to you, by which you may judge how just grounds your assurance stands on, and whereby it is to be distinguished from presumption. "O Lord let the fulness of thy Holy Spirit overshadow us, and encrease our weaker Faith "into a richer measure of assurance, and our more fearful hopes into a degree of full perswasion "and certain expectation of those Visions that thou shalt reveal, and that blest estate that thou shalt "bestow upon us; and lest our *confidence* may either be or seem but a *presumption*, work in us those ef- "fects of *patience*, of *silence*, of *joy*, of *delight*, of *confirmation* of mind, and above all, a desire and "ability of *sanctifying* our lives unto thee.

Thus have I with all possible haste made an end of these words; and at this time, out of the *cadence* of them, observed to you the *tenderness* of St. *Paul* and every regenerate man, at the least mention of a sin or Sinner, *illustrated* by the *opposite* hardness of heart, proved of soft, tender parts of our body, and made use of for a *crisis* or judgment of our estate and livelyhood in grace. Secondly, out of the words themselves we observed the *necessity*, and method of aggravating our sins, especially *original sin* against our selves, which we made use of against those that are more quicksighted in other mens estates and guilts than their own. Thirdly, We closed all with that comfortable doctrine of *assurance*, discussed to you in brief with six effects of it, proposed for an Example to your care and imitation.

Now the God which hath created us, redeemed, called, justified us, will sanctifie in his time, will prosper this his ordinance to that end, will direct us by his grace to his glory; To him be ascribed due the honour, the praise, the glory, the dominion, which through all ages of the world have been given to him that sitteth on the Throne, to the Holy Spirit, and to the Lamb for evermore.

DISSER-

DISSERTATIONES QUATUOR,

QUIBUS

EPISCOPATUS JURA

EX

S. Scripturis & Primæva Antiquitate

ADSTRUUNTUR,

Contra Sententiam D. BLONDELLI

ET ALIORUM.

Quibus Præmittitur

Dissertatio Procœmialis,

DE

ANTICHRISTO,

De *Mysterio Iniquitatis*, de *Diotrephe*, & ὁ πρῶτος, de *Gnosticis*, sub Apostolorum ævo se prodentibus.

AUTHORE

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LONDINI:

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EPISTOLA
AD
Virum Integerrimum.

§. 1. QUæris à me, *vir Integerrime*, quid rei ſit, aut quid in excuſationem noſtram apud exteros obtendi poſſit, quâ ratione, aut quibus demum patrociniis propugnanda Gentis exiſtimatio (ſeu potiùs cœli hominúmque invidia amolienda) ſit, quòd, cùm duo inter *Reformatos* magna nomina, *Claudius Salmaſius*, & *David Blondellus*, *Epiſcoporum* ordinem tam ſtrenuè & prolixè invaſerint, univerſa apud nos literatorum natio (quæ ſatis novit, non ſolùm fortunas & famam ſuas, verùm & ipſum corporis *Chriſti* κατάστημα cum dignitate iſtius ordinis conjuncta eſſe) tam profundo interim ſilentio rem omnem permiſerit, ex torpore ſeu veterno ſuo, quo jamdiu ſepulta gens apud proximos eviluit, nullâ hoſtium provocatione aut minis, nullâ calamorum, quaſi arundinum, apparatu, nullo pugnantium celeuſmate, nullis triumphantium vel *Io* canentium ἀλαλαγμοῖς excitanda.

§. 2. Nec certè diſſimulaverim, illud nobis expectandum fuiſſe, ut, qui res noſtras per decennium utrique regimini tam *ſæculari*, quàm *Eccleſiaſtico* adeò improſperè ſuccedentes, (*Benigniſſimo Patre*, ob impietates & *Sacrilegia* noſtra, ſic jubente) vel qui *Genium Populi*, & præcipuè literatorum apud *Anglos* ingenium è longinquo, & non ſuis, ſed aliorum oculis perluſtraverint, hanc nobis dicam impingerent.

§. 3. Verùm, cùm recognoverint viri boni, rerúmque, & exiſtimationum noſtrarum φιλοπόνοι indagatores, quàm non calamis hîc, ſed ſclopetis, non pacatis animorum, ſed ferocibus brachiorum impulſibus, res univerſa geſta fuerit, quàm nobis jamdiu nihil profuerint, imò quàm (miſerandâ ſorte) obfuerint firmiſſimarum rationum momenta, quibus contra populares & contribules noſtros (diſtrictis enſibus omnes controverſiarum nodos diſcindere paratos, nec ſyllogiſmis, ſed tormentis, bellicíſque omne genus machinis, *acropoles* noſtras impetentes) *Epiſcoporum* Jura, non indiligenter, ſed tamen fruſtra, tuebamur: Cùm rurſus meminerint (quemadmodum *inſula* hæc, naturâ contra exteros munita, eorum jamdiu formidinem abjecit, à quibus toto Pelago *diviſa* fuerit, ſic &) *Eccleſiam Anglicanam*, quamvis cum *Univerſâ Primitivâ Eccleſiâ* & cum aliis omnibus, quibus iſta non diſplicuit, concordiam intimam ſedulò colat, διτονομίας tamen jure gaudentem, & (ſub *Monarchâ* primùm, *Fidei Defenſore*, *Chriſtique* in *Regno* ipſius *Vicario*, dein, ſalvis *Regni juribus*, ſub *Primate* ſuo) διπλοκέφαλον, ſuis privilegiis munitam, ſuis columnis innixam, nullique externo tribunali ἀνυπεύθυνον, cauſam ſuam coram *tranſmarinis* actoribus neutiquam dicendam cenſuiſſe, nec quidem anxiè aut ſollicitè curaviſſe, quam de ipſâ (utcunque aſperam) ſententiam diſſentientium unus aut alter, injuſſus pronunciaverit: Cùm denique in mentem revocaverint, quantò magis in evolvendis, quàm ſcribendis libris *Doctores*, & *Profeſſores* noſtri operas & diligentiam ſuam exercuerint, quàm obnixè laboraverint omnigenâ lectione dogmata firmare, antiqua ſtatuminare, illúdque *Nicenorum Patrum* διάταγμα, [τὸ ἀρχαῖα ἔθη κρατεῖτω] *Reformationis Aglicanæ* fundum, pectoribus intimis imbibendum proponere, adeóque omnes, curæ ipſorum commiſſos, ex *Scripturis* & *Patribus* ad omnigenam puritatem, ſimúlque σωφρόνησιν inſtituere, nec tam inimicitias cum aliis, quàm cum ſuis, & *univerſâ* (quatenus per *Dei* verbum licuerit) *Eccleſia Chriſti* pacem cuſtodire; cum hæc, inquam, omnia ſolerti & pacatâ mente recoluerint, deſinent tandem mirari, aut portenti loco habere, quòd quibus nec animus, nec arma, nec calami, nec argumenta ad propulſandum omnem adverſariorum inſultum defuerint, iis tamen quandoque uti non placuerit, aut cum exteris, & curæ noſtræ neutiquam commiſſis, ſupervacaneam & inutilem miſcere diſputationem, cùm aſperioribus telis, & ex *Vulcani*, non *Minervæ* officinâ petitis, domi res tota ageretur.

§. 4. Nobis interim ex adverſo, nec enim diffitemur, cumulatiorem *admirationis* ſimul, ac *querelarum* materiam *D. Blondellus* ſuppeditavit, qui cùm *Reformatæ* in *Galliâ Eccleſiæ* defenſionem à contribulibus ſuis ipſi ſatis honorificè impoſitam in ſe receperit, ſimúlque à doctis hujus ſæculi viris magnæ diligentiæ, plurimæ lectionis famam reportaverit, adeò tamen nullâ aut *Eccleſiæ noſtræ* curâ, aut miſeriarum ſenſu tangebatur, ut è contra *Oppreſſos* acriùs pungendos, afflictos conterendos exiſtimaret, ideóque * *Britannias noſtras*, provinciam ſatis ſqualidam, & non ſuam, ipſius tamen judicio ſubjiciendas, calculo opprimendas cenſeret, & de *Eccleſiâ* noſtrâ (cui ante annos non multos, cùm rebus pacatis & proſperis uteretur, eum non adeò infenſum fuiſſe certis indiciis nobis innotuit) ægrâ jam, & vacillante, & animam quaſi ipſam, inter inteſtinas turbas, & clades, agente, ilico *triumphos* agere moliretur.

* *Univerſis Dei O. M. ſervis occidente toto, maximè vero per Britannias D. Blondellus ſalutem precatur.* Ep. nuncup. inſcript.

§. 5. Quod tamen idem de *Cl. Salmaſio* nolim à nobis dictum putetur, qui *virum eximiæ eruditionis* non modò utroque iſto crimine ἀλλοτριοεπισκοπίας, & ἀπλαγχνίας palàm liberamus (ut qui in prioribus ſcriptis ſuis nullibi, quod ſcimus, in agrum noſtrum falcem ſuam immiſerit, aut in *Eccleſiam Anglicanam* calamum ſtrinxerit) ſed etiam *Epiſcopis* noſtris (quos & *neceſſarios* & *retinendos* diſertè * pronunciavit) multò æquiorem, & ἰσοβαθμίοις *Eccleſiaſticæ propugnatoribus* meritò infenſiorem, ex ipſius poſt *Caroli Regis* πλείωνι * edito ſcripto, agnoſcimus, & gratulamur.

* *Defenſ. Reg. Præf. fol.* 4.

* *Def. Reg. capite præcipue X.* p. 352. 353. 357. 362. 363. 375.

§. 6. Cæterùm, ut ad *D. Blondellum* revertamur, *virum* itidem inter *primos* Collegarum ſuorum *eruditum*, at in hoc, quo nos ferire & opprimere voluit, *argumento*, non à nobis longiùs, & ab *Apoſtolicâ Catholicâ Chriſti Eccleſiâ*, quàm à *Doctiſſimis fratribus* ſuis, ſat ſcio, à *Magno Iſaaco Caſaubono*, & *optimo ſene Petro Molinæo* abeuntem, licebit pauculis interpellare, & notiſſimi facti ſenſum, quo tangimur, etiam palàm exponere.

§. 7. Certè ſi hoc ſit arctiorem cum *Chriſto* noſtro ſuaviſſimo, & leniſſimo ἀρχιατρῷ unionem profiteri, ſi hoc defæcatiorem puritatem factis exprimere, ſi, cùm *Chriſtus* ipſe à ſuis iniquiſſimè habitus, noluerit, ſuorum nimio contemptu provocatus, ἐελζειν vel κεκυλίζειν, *Chriſtianus* interea, & inter *Evangelicos* εὐαγγελικώτατος, univerſum *Ordinem*, à popularibus noſtris tam inclementer habitum, ipſius etiam calamo transfoſſum cupiat; ſi qui ex utroque rivo, *Helicone* & *Jordane*, copioſiùs ebiberit, religionis intaminatæ, & bonarum literarum duplici culturâ emollitus, iſtam erga fratres *contritos*, & *peſſundatos* (nimiam, & inutilem) aſperitatem exercendam exiſtimet; ſi, quod de *Idumæis* querebatur *Deus*, * *Lætatos eſſe ſuper filios Judæ in die perditionis eorum, intraſſe portam populi Dei in die ruinæ eorum, & in exitibus ſtetiſſe, ut interficerent eos qui evaſerant ex eâ*; ſi, quod *iram Dei magnam in opulentas gentes* accendiſſe dicitur, *Zach.* 1. 15. [quòd ſcilicet cùm *Deus iratus fuerit parum, ipſi adjuverint in malum*] id etiam de *Puritatis Evangelicæ Profeſſore*, in die vaſtitatis & anguſtiæ noſtræ dici poſſit; Tunc certè longum valete, *Charitatis* & εἰρηνοποιίας *Evangelicæ* blandiſſima, ſed vana nomina, valete turtures, agníque, nec ab ovili *paſtoris* noſtri, aut de candidis ſanctiſſimi *Spiritus* turribus auſpicatiora, aut mitiora dehinc expectanda ſint, quàm ab immanſuetis quibuſvis deſerti incolis, ab incultiſſimo montium comitatu ſperari poſſent.

* *Obad.* 12. 13. 14.

§. 8. At nec nobis, nec Matri noſtræ dilectiſſimæ, *Eccleſiæ* adhuc (*Deo* procurante) *Anglicanæ*, luctuoſæ quidem, ſed & formoſæ, & ab ipſo pædore & fœditate magis ſpectabili (nobiſque multo chariùs æſtimatæ, ex quo in cruce poſita, *imagini Chriſti* noſtri *conformis* facta eſt) querelis aut μιμψιμοιρίας opus eſt: imò potiùs *gaudendi* & *exultandi* copiam nobis factam eſſe putamus, quòd decennio jam integro, conſtantiam & officium noſtrum fortunarum omnium jacturâ, cuſtodiis diutinis, exiliorum non uno genere, ipſóque demum ſanguine conſignatam, *Deo*, *Angelis hominibus* θεατριζόμενοι, φυσιμαχιζόμενοι (ſolo *agonothetâ* noſtro nobis aſſiſtente, aut opem ferente) fortiter, & pro *athletarum* more comprobavimus.

§. 9. Dabit, uti ſperamus, *Benigniſſimus Pater*, (quem etiamnum aſſiduis precibus δυσωπεῦμεν) dabit reliquis *Univerſæ Eccleſiæ* ſuæ partibus, poſt tot procellarum viciſſitudines, γαλήνην, pacémque feliciſſimam, dabit *Orbi Chriſtiano Halcyonios*, & placidos dies; nobis verò perpeſſiones noſtræ, ſtigmata, & cicatrices, (πνευματικαὶ, inquit Θεοφόρος Martyr, μαρτυρίαι, imò διαδήματα τῶν ἀληθῶς ἐκλελεγμένων, ait *Polycarpus*) nulla blandientis ſæculi mercede, nullo profundæ & illibatæ tranquillitatis pretio à nobis redimendæ (utpote quarum ope, δυνάτῳ χειρὶ συμμορφούμεθα) inter donativa *Imperatoris* noſtri, inter χαίσματα & privilegia numerandæ ſunt.

§. 10. Hinc nos poſteritas æſtimet, quòd de nemine querimur, de omnibus εὐχαριστοῦμεν, *Patrem* quippe noſtrum benigniorem nuſpiam aut præſentiorem experti, quàm, cùm ſic nobis in *Leonis ſpeluncâ*, in *ardenti furno* ſe adjunxerit, ipſiſque fratrum noſtrorum improperiis, & calumniis (inexpectato quidem gratitudinis & ἀντιμαρτίας genere) non ut peſtiferâ tamen, ſed ſalubri, ſuavíque & leniter ſpirante aurâ, triſtiſſimumque illud *væ*, *Lu.* 6. 26. (ſolennem *Pſeudoprophetarum* mercedem) à nobis procul arcente, recreaverit

&

& refocillaverit, sic demum τῆς δωρέμως τῆ χειρῦ ἐφ' ἡμᾶς ἐπισκιώσης, 2 *Cor.* 12. 9. Quibus omnibus *Patris optimi* dignitationibus & privilegiis freti, nihil reliquum habemus, nisi ut tôt εὐεργέτας nostris vicem rependamus, beneficiis acceptis non indignam, ἀγαπῶντες, εὐλογοῦντες, καλῶς ποιοῦντες, & pro illis, qui tanto cum periculo suo sic nobis prodesse voluerint, indies ad misericordiarum *Patrem* preces fundentes, ne, quod nobis faustè, & ad salutem nostram commodissimè, id illis infaustè; ne quod nobis tolerantibus feliciter, illud malorum nostrorum autoribus funestè cedat. Πάτερ ἄφες αὐτοῖς, Κύριε μὴ στήσῃς αὐτοῖς τοῦτο ἁμαρτίαν ταύτην.

§. 11. His ergo (non in vacuum & leviter sparsis, sed) ad cœlum solenniter effusis suspiriis, iisdem etiam finibus continenda esset hæc *Epistolaris* dissertatio, si non alia quædam essent, eáque *Christianæ*, seu pacis, seu veritatis amatoribus neutiquam contemnenda, quæ alias à nobis curas, novámque & prolixiorem operam postularent. Cujus ratio paucis explicanda erit.

§. 12. Prodierunt nuper *Theologicæ theses*, *Præside D. Lodovico Capello*, *de Episcoporum & Presbyterorum discrimine* propositæ; quibus post alia quædam sic præluditur [*De Episcoporum supra Presbyteros prærogativâ hactenus inter ipsos Protestantes ab Anglicanis Episcopis disputatum fuit, sed & ea lis & controversia definita jam videtur à viris longe doctissimis Dno. Salmasio & Blondello, &c. Thes.* 5.] Scilicet *Episcopalem Ordinem* sic à *Claud. Salmasio* & *D. Blondello* devictum, & expugnatum esse, ut ab omnibus planè destertus & derelictus nec fautorem invenerit, nec defensorem; Assurgere tandem omnes, porrigere herbam, nihilque in universo orbe *Hieratico* repertum, quod duobus his Ολυμπονίκαις opponi possit, venerabundos agnoscere.

§. 13. Hac in re ne ἐκκωμία nostra bono viro fraudi sit, quædam brævitèr à principio repetenda sunt, quæ nobis *Anglis* in hac, de *ordine Ecclesiastico*, controversiâ, per annos aliquot obtigerunt.

§. 14. Quibusdam jamdiu concivibus nostris novandi animum, regiménque (ut *Politicum* taceam) saltem *Ecclesiasticum* solicitandi, movendi, & ab ipsis radicibus convellendi lubidinem insedisse, illud demum universo *Orbi* terrarum (re ipsa loquente) magis innotuit, quàm ut testimoniis, aut probationibus indigeat: id primò ciendis odiis personalibus contra *Episcopos*, simúlque universam, quantum fieri potuit, *Episcoporum* prosapiam & familiam, *Prælaticos*, ut in diverbio erat, omnes, Dein, susurris in verba mutatis, tandemque scriptis famosis ipsum *Ordinem* ut *Antichristianum*, & bestiæ *Apocalypticæ* partem non minimam impetentibus, tentabatur.

§. 15. Nec importunum jam, aut minùs necessarium videbatur consilium *Reverendissimi Patris*, *Josephi Halli*, (notissimi pridem, & qui *Dordracenæ synodo* interfuerat, *Theologi*, *Exoniensis* primò, jam *Norwicensis Ecclesiæ Pastoris*) qui *Divinam Episcoporum* in *Ecclesiâ Christi institutionem*, tantâ jam tum maledicentium invidiâ deturpatam, & oppressam, vindicandam sibi assumpsit. Huic luculento *Patris* optimi scripto, non deerant quinque *Presbyteri*, qui junctis viribus responsum unum instruebant, ferràmque, si bene memini, semel reciprocabant, quàm idoneè, aut quàm prosperè, penes æquos Lectores judicium esto.

§. 16. Alii interim nec pauci, nec contemnendi *Theologi* ad tutandam *Episcoporum* ἀποστολίαν operas & *Symbolas* suas contulerunt, singuli singulis & justis voluminibus rem integram exorsi, quibus, ut fas erat, *Reverendissimus Archiepiscopus Armachanus*, *Hiberniæ Primas* (suis de *Origine Episcoporum*, & *Metropolitarum*, & de *Asiâ Proconsulari* eruditissimis *Diatribis*) facem prætulit.

§. 17. His omnibus nihil unquam à *Presbyteranæ* paritatis defensoribus aut reponi opponi potuisse, nolo sic *Præsidi Capello* ἐξομοιοῦσθαι, ut pronunciem. Certè (post primam illam seu *Smectymnuanam*, quæ dicebatur, velitationem) nihil adhuc repositum est; octo integris voluminibus ὑδὲ γρύ, ut dici solet; nec post annos jam plures dividendis *Ecclesiæ* patrimoniis insumptos expectandum est, ut qui gladiis, non stylo, decretoriis, tam ampla spolia ab *Episcopis* reportaverint, causam jam suam pacatis rationum momentis discutiendam permissuri sint.

§. 18. His addi potest, libellum istum, quo *solennis liga*, *fœdúsque* contra *Hierachiam Ecclesiasticam* concepta continebatur, à *Doctis* viris, quindenis, si rectè memini, vicibus, totidem voluminibus refutatum esse, tandémque ab *Universâ Academiâ Oxoniensi* membratim discerptum, multísque non ex trivio petitis argumentis transfossum) & *sexennio* integro *Samaritanum* unicum, qui tam crebra vulnera religaret, *vinique* aut *olei* guttam unicam infunderet, non invenisse.

§. 19. Tædet enumerare concertationes singulares, seu in *Tractatu Uxbrigiensi* inter solos *Theologos* institutas, seu in *Novoportensi* custodiâ inter unicum *Carolum Regem*, & omnes omne genus *Antagonistas*, ubi *Pientissimus Princeps*, tanquam *Angelus Dei*, causam *Ecclesiæ* & *Episcoporum*, ad stuporem omnium propugnavit, idque cùm stricta novacula supra esset, &, ut verbo dicam,

Μῦν Θ ἀνὴρ σύλησεν ὅλον σεσιτὸν, ἐνὶ δέκα μίσφ
Αἱματίοις ἴσχιον ἀτείρεϊ Θ Ἄρεϊ Θ ἴκελον.

§. 20. Quàm

§. 20. Quàm verò ſit hoc unum non ſpeciosè aut magnificè, ſed ſi res ipſa ſpectetur, frigidè & infra rei dignitatem, à me dictum, mallem ex ſcriptis *Sanctiſſimi Athletæ*, c. 14. *De Fœdere*, & 17. *De regimine Eccleſiaſtico*, ſimúlque ab integra cum *Al. Henderſono* per literas habita diſputatione (congreſſu ſatis inæquali, *Conſtantiſſimi* quidem *Eccleſiæ* ὑπερασπίου, verèque, qui dicebatur, *Fidei defenſoris*, at illius in profectione ſeu potiùs fugâ *Novocaſtrenſi*, ſolis *Fœderatis* cincti, omníque, non librorum tantummodo, ſed & famulorum comitatu intercluſi, cum presbytero nominatiſſimo, univerſo contribulium ſuorum agmine ſtipato) mallem, inquam, ex his vivis ſpeciminibus, &, poſt certamen & τελείωσιν *celeberimi* Πανταίνου, adhuc ſpirantibus & loquentibus, quàm ex hoc qualicunque teſtimonio meo conjecturam fieri.

§. 21. Plura non adjiciam, ex iſtis pauculis *Doctiſſimo Præſidi* me perſuaſurum confiſus, *Hierarchiam Eccleſiaſticam* aſſertoribus nondum ſuis planè deſtitutam eſſe, ſed (ſi *Britannias* noſtras reſpexerit) adhuc vivere & valere, calamitoſam, ſed erectam, & nunquam de devictis & exploſis *Aërianis* glorioſiùs, quàm de jam proſperis & victoribus, triumphántem: expertam quippe, & re ipsâ enunciante edoctam, omne illud inimicorum argumentis defuiſſe, quod *Fœderibus*, armiſq; ſupplendum cenſebatur, ipſúmque (quod *Rhetor* monuit) τὸ πλῆξαι, τῷ μηδὲν ἔχειν ἀλόγχευν ὁμολογίαν ἴδῃ, illúdque quodammodo *Ordini ſacro ſancto* obtigiſſe, quod olim de *Regno cœlorum* edixit *Chriſtus*, non *Scribarum*, aut literatorum ratiociniis, ſed βιαστῶν & ἁρπαστῶν impetu rapiendum eſſe. Sic nempe *Callimachi* fatum cauſæ noſtræ obtigiſſe, transfodi, & emori poſſe, cadere non poſſe, & inter ipſas *Florentiſſimæ Matris* ruinas adhuc invictam ſtare, hoſtibúſque (τειχὺς ἀσφυγίστους ἀπείλας) nondum minari deſinere, etiam cùm occumbat.

§. 22. Cùm interim *Cl. Salmaſii*, & *D. Blondelli* aquilas victrices (utut de συμπολίταις noſtris actum ſit) ſibi ſic prolixè gratuletur *Doctiſſimus Præſes*, libet pauculis *diſſertationibus* experiri, ecquid magnificum aut eximium hac in re ab illis præſtitum fuerit, aut quod cauſæ noſtræ jugulum petiiſſe rectè dicatur.

§. 23. Primò igitur ſententia iſta, quam contra *Prælaticos* propugnandam ſuſceperunt duo magna nomina, ex præfatione *Blondelli* p. 5, 6, 7, 8. & *teſtimoniorum Hieronymi explicatione*, p. 3. proponenda eſt.

1. *Epiſcopos, non ex Apoſtolorum inſtitutione,* ſed *ex conſuetudine tantùm Eccleſiæ Presbyteris majores fuiſſe: Pares* quidem & *collegas in eâdem Eccleſiâ ab Apoſtolis creatos fuiſſe, ſic tamen, ut inter pares* πρωτοκαθεδρίαν *ex quodam primogenituræ in Chriſto jure, primâ Cathedrâ (à qua Eccleſiarum cenſus conſignari & ſucceſſiones deduci cœperunt) & delegato præſidendi munere fungeretur, ordine* jam tum, *non merito Epiſcopum creante.*

2. *Iſtam Eccleſiæ conſuetudinem non ſtatim ex quo inter Corinthios auditum fuit* [*ego ſum Pauli &c.*] *ſed poſt Apoſtolorum omnium exceſſum, poſt Clementis Romani ad Corinthios, & Polycarpi ad Philippenſes ſcriptam epiſtolam, paulatim circa annum Chriſti* 140. *invaluiſſe.*

§. 24. Hujus ſententiæ confirmationem ex *Hieronymi* præcipuè teſtimoniis peti voluit *D. Blondellus*, ita tamen, ut & quatuor *Scripturæ* commata, 1 *Tim.* 3. 2, 7. *Act.* 20. 17, 28. *Phil.* 1. 1. *Heb.* 13. 17. ſimúlque *Clementis Romani* ad *Corinthios*, & *Polycarpi* ad *Philippenſes*, dicta quædam, ſuffragium & calculum ſuum dediſſe, tandémque omnium ferè antiquorum ſcriptorum, (ſed præcipuè *Pſeudo-Ambroſii*) prolixa caterva hanc antiquam de *Epiſcopatus* & *Presbyterii identitate* ſententiam agnoviſſe & expreſſiſſe putarentur.

§. 25. Duo præterea ſunt, quibus hanc ſententiam ſuam ab utraque parte claudi; unum, quo ei viam ſterni, alterum, quo eam à tergo muniri cupiebat vir *Doctiſſimus.*

* *Ep. nunc.* p. 3. §. 26. Quod in *anteceſſum* præmitti voluit, illud eſt, * *Importatam ſub ipſis Apoſtolorum oculis Chriſti gregi à turbonibus ſchiſmatum peſtem fuiſſe*, 1 Cor. 11. 18. *effoſſa Judaizantium zelo*, Act. 15. 1. *quæ ſepulta fuerant, ſynagogæ elementa, oppugnatam ab Antichriſtis Dei ſuper omnia regnantis Monarchiam, negatam ab Ebione* ἀναθεώτατον, *abjuratam à Nicolaitis ſanctitatem, nec defuiſſe* τῆς Ἐκκλησίας φιλοπρωτεύοντα *Diotrephen. Et hanc primam (ſive dogmatum, ſive Diſciplinæ corruptelam ſpectemus) mali labem latiùs deinceps ſerpſiſſe nemini mirum videri oportere.*

* *Ep. nunc.* p. 39. §. 27. Quod à *poſteriori* ad tutandam ſententiam ſuam neceſſariò addendum duxit, illud eſt, * *Inquietam ardelionum libidinem ſibi temperare non potuiſſe, quò minus piis fraudibus, ceu idoneo Epiſcopalis apicis tibicine, abuteretur, ementitíſque primorum martyrum nominibus, quicquid in mentem venerit, vulgaret: idque de Epiſtolis ab Euſebio, Hieronymo, Athanaſio laudatis pronuntiandum eſſe, quibus, inquit, antiquior (ſed qui poſt Clementis Alexandrini dormitionem emerſiſſe videtur)* ἀνεπαλδὴς, *Ignatii Martyris nomen appinxit, &c.*

§. 28. Quid verò hîc à nobis expectandum ſit, eâdem brevitate delineatum lectori jam proponendum eſt.

§. 29. Primò

§. 29. Primò igitur de πρωτοκαθεδρία & πρωτοκλισία, quid cenſendum ſit, an primis temporibus (quod *D. Blondellus* fidenter ex *Pſeudo-Ambroſio* contendit) *ordo non meritum Epiſcopum fecerit*, & ἀπαραλλάκτως continuò *primatus* obtigerit, ſic *ut, recedente unò, ſequens ei ſuccederet*, nos breviter tantùm (& ὡς ἐν παρόδῳ, * cùm ex *Clemente Romano* teſtimonia producenda eſſent) diſquirendum putavimus; nec enim hac in re, utcunque ab omni veritatis ſpecie ſatis abeunte, nos *D. Blondello* ἄπαξ intendimus. Si enim, cui *præſidentia* iſta, ſeu ex *primogenituræ*, ſeu ex *meriti* jure competebat, *ſingularis* etiam *authoritas*, & potentia ſuper *Presbyteros*, ex *Apoſtolorum ordinatione*, aut *conſtitutione*, contigiſſe agnoſcatur, nobis ſic demum *Epiſcopus ſingularis* ab *Apoſtolis* inſtitutus videbitur, nec quicquam cauſæ noſtræ oberit ſi, qui primus *Chriſto* nomen dederit, *Apoſtolis*, aut *Spiritu Dei* ſic volentibus, reliquis poſtnatis præponeretur. Hunc verò πρωτῶτα, aut *Præſidentem*, *Presbyteris*, ubi *Presbyteri* erant, nullatenus præfuiſſe, illud eſt, quod illi aſſerere non verentur, nos, ſine quibuſvis ambagibus fidenter pernegamus, & in eo unico omnem inter nos & *Presbyteranos* litem poſitam eſſe contendimus. * Diſſ. v. c. 5.

§. 30. Secundò, λογομαχίας, aut inanes de *vocibus* concertationes ante omnia fugiendas eſſe putamus, nec igitur ab *homonymiâ*, aut *ſynonymiâ* vocum ἐπισκόπου & πρεσβυτέρου, rerum longè diſſitarum identitatem concludendam eſſe, ſed (ut in ambiguis fieri ſolet) diſtinguendas voces eſſe, ſic ut primò omnibus notum fiat, quid in *ſacro* inprimis codice, dein inter alios antiquiſſimos *Scriptores*, *Clementem*, *Ignatium*, *Polycarpum*, ut & *Papiam*, alióſque, per ἐπισκόπους aut πρεσβυτέρους intelligatur; & 2^do^, ex eo dijudicetur, an in *ſingularibus* cujuſque *Eccleſiæ*, & *Provinciæ Præfectis*, qui in alios omnes ἀρίστους & χειροτονίας, *juriſdictionis*, & *ordinationis* poteſtatem exercebant, (quocunque demum ſeu ἐπισκόπου, ſeu πρεσβυτέρου, ſeu ἡγουμένου, ſeu πατρὸς, ſeu πρωτῶτος, ſeu *Sacerdotis*, ſeu *Præfecti* titulo inſignirentur) an in *Collegis*, & *Comparibus*, quibus nemo præficiebatur, in communi *Eccleſiam* gubernantibus, *Apoſtoli* poſt *Chriſtum Eccleſias* in omnibus profectionibus ipſorum fundandas curaverint. Nec igitur in eo controverſiam poni, Quibus demum (vel an iiſdem omni ævo) *nominibus* cogniti fuerint *Eccleſiarum Rectores*, ſed an ad *unum* in *ſingulari Eccleſia*, an ad *plures* poteſtas iſta devenerit.

§. 31. Nos ad *unum ſingularem Præfectum*, quem ex famoſiore *Eccleſiæ* uſu, *Epiſcopum* vulgò dicimus, poteſtatem iſtam in ſingulari cœtu, ex *Chriſti* & *Apoſtolorum* inſtitutione, nunquam non pertinuiſſe affirmamus, ideóque nec *Presbyteris (comparibus*, & ἰσοτίμοις) nec *Presbyterorum conſeſſui* eam competere: Et hanc *Theſim* noſtram ab omnibus contramilitantium argumentis vindicandam & propugnandam ſtatuimus, eo ordine, qui nobis commodiſſimus viſus eſt.

§. 32. *Primò* ſcilicet de *ſchiſmatum*, & *hæreſeon* peſte, ipſis *Apoſtolis ſpectantibus*, *in Eccleſiam importatâ*, aliiſque à *D. Blondello* in anteceſſum memoratis, diſſertationem integram inſtituimus, ut palam fiat, quàm ad nos non pertineat invidia iſta.

§. 33. Secundò *Ignatii ſanctiſſimi Martyris Epiſtolas*, illi tam ſedulò & prolixè abjudicatas, dignitati ſuæ reſtituendas primùm, & tunc demum cum *Hieronymo*, *Blondellianæ* ſententiæ fundo, comparandas curavimus, ſimúlque quid de *Hieronymi* ſententia cenſendum ſit, indicavimus.

§. 34. *Tertiò* omnia *Sacri Codicis* loca, primò, quæ in * *Evangeliis*, dein, quæ in * *Actis* & *Epiſtolis* ad hanc materiam pertinere videntur, præſertim, quæ ad cauſæ ipſius defenſionem à *D. Blondello* adducta ſunt, (iis, quoties opus fuit, ἐξ ἀρχαίας *Eccleſiæ* διδάσεως explicatis, ſimúlque ſingulis primævæ *Eccleſiæ* monumentis, quæ quâvis ratione opponi poſſe putantur, ex hoc lucis fonte illuſtratis) tandemque * *Polycarpi* obiter, at ex inſtituto * *Clementis Romani* teſtimonia, utpote quæ ante annum *Chriſti* 140. (ſolennem illam, ſecundum *D. Blondelli* computum, *Epiſcopatus* naſcentis *æram*) ſcripta fuerint, ad calculos noſtros revocavimus. * Diſſ. 3. * Diſſ. 4. * Diſſ. 4. c. 22. * Diſſ. 5.

§. 35. Illis denique & alia nonnulla, quæ ex *Hermâ*, ex *Pio Papa*, circa ann. D. 148. ex *Eccleſiaſtici regiminis* formâ, *quo tempore Romam advenit Marcion*, tandémque ex *Juſtini Apologiâ Anno Chriſto* 150. conſcriptâ, ut & ex *Papia*, & *Irenæo D. Blondellus* producenda cenſuit, hos etiam, licèt ex abundanti, vel * obiter, vel ex * inſtituto viſenda, & adjicienda putavimus. * Diſſ. 4. c. 17, & 22. * Diſſ. 5. c. 9, 10, 11, 12.

§. 36. Quibus peractis, non putavi me operæ pretium facturum, aut ſi innumeris *Patrum* & *Conciliorum* teſtimoniis, quæ poſt annum *Chriſti* 140. (quo *Epiſcopatum* caput ſuum in *Eccleſia* extuliſſe fatetur *D. Blondellus*) conſcripta ſunt, cauſæque noſtræ ubique ſuffragium ferunt, lectorem fatigarem; aut ſi paucula eorum *tmemata* à corpore, cui ſatis commodè adhærent, divulſa, & ad uſus ſuos à * *D. Blondello* accommodata, ad examen noſtrum revocarem. Quæ inter illa præcipua ſunt (ut & in * *Synodorum decretis*, *&c.*) aut, quæ cuivis fraudem facere poſſe videbantur, obiter in tertiâ *diſſertatione* perluſtravi, ut & quæ ex ipſo *Hieronymo*, in *ſecundâ*; Ab his pauculis indiciis ſatis ſupérque expertus, quo animo antiquorum *ſcripta* diſcerpſerit, quâ fide recitaverit *vir Doctiſſimus*, quantámque demum caliginem eorum oculis offundendam curaverit, qui * Sect. 2. * Sect. 3.

ex

ex teſtimoniis ſingularibus, ab eo prolatis, & obſervationum ipſius ope ad propoſitum ſuum accommodatis, integram & intemeratam *Primitivæ Eccleſiæ* ſententiam concludi poſſe exiſtimant.

§. 37. Si, quæ ex *Clemente Alex. Tertulliano, Origine, Cypriano, Euſebio, Baſilio, Nazianzeno, Chryſoſtomo, Auguſtino*, aliiſque demum ſequioris ævi ſcriptoribus, ab eo laudata ſunt, cuivis mortalium perſuaſerint, aut non placuiſſe *Patribus* iſtis *ſingularem Epiſcopatum Presbyteratu majorem*, aut ante *An. Ch.* 136. aut 140. *Eccleſiæ incognitum* fuiſſe (quod unum niſi effecerint, nihil faciunt) ego hoc unum ab eo exoratum cupio, ut oculis ſuis locum in ipſo authore, è quo *D. Blondellus* teſtimonium ſingulare decerpſerit, integrum perluſtret, aut cum aliis ejuſdem ſcriptoris apertiſſimis dictis componat, ſibique demum, non mihi credat, quid ſit δουλεύειν ὑποθέσει, aut ad partes fovendas teſtimoniorum non *cenſum*, ſed *delectum* facere. In re tantâ illud ſemel monendum fuit; Quod an minus rectè à me, an intemperantiùs, aut aſperiùs factum ſit, æquis ego lectoribus judicandum lubentiſſimus permitto. Vale vir *integerrime*, & *Chriſtianæ* pacis amator unicus, me etiam ὁμόψυχον amare perge.

PRÆ-

PRÆMONITIO AD LECTOREM.

§. 1. NEquis has à nobis operas *aut minùs* necessarias, *aut frustra susceptas putet, & modò* Ecclesiasticus Ordo *quovismodo conservetur*, Censuræ *exerceantur*, Sacerdotes *perpetuò futuri in* Ecclesiâ *ordinentur, seu per unum, seu per plures id fiat, parùm rei* Christianæ *interesse existimet, unum est, quod hîc præfari visum est, illud eorum postulatum multum ab omni ratione, addam & pietate, abhorrere.*

§. 2. *Neminem enim* πρῶτον *hanc (ut nec honorem in familiâ* Christi *quemlibet)* λαμβάνειν, sumere, arripere, *sibi arrogare, nisi qui* θεοπρόκλητος divinitus emissus, *ut* Theophylacti *voce utar, aut, ut* Paulinis, *qui* ὑπὸ τοῦ Θεοῦ καλούμενος, à Deo *aut* mediatè *aut* immediatè vocatus sit; *reliquos enim* ὑπερβαίνειν τὴν πρᾶξιν, assilire ad honorem istum, ἐξ νόμου, *aiunt veteres*, διαφθείρειν, legem corrumpere.

§. 3. *Illud à* Baptistâ, *cùm de* missione *ipsius sermo incidisset, liberè pronunciatum,* Joh. 3. 27. οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ, Nemo quippiam assumere *aut* arripere rectè potest, nisi sit datum ei à cœlo; *ut & ipsius* Christi *dicto stabilitum & firmatum,* Luc. 12. 14. Ἄνθρωπε, τίς με κατέστησε δικαστὴν, &c. Quis, *inquit ipse* Christus, me judicem constituit? *Omnem exindè* juris *dicendi facultatem à se procul avertens, quòd respectu* ἐναθρωπήσεως, *nondum* δικαστὴς *aut* μεριστὴς constitutus *fuerit.*

§. 4. *Sepositâ igitur paulisper controversiâ hac, an* potestas vocandi ministros *in* uno *aut* pluribus *primùm fundata sit, nos illud in hac disceptatione pro concesso positum censebimus,* Neminem rectè dare quod non habet; *eúmque, aut eos, qui hâc potestate induti nunquam fuerint, sine violatione, aut* Sacrilegio *quodam, sibi arrogare aut assumere, aut aliis æquè à* Deo *non vocatis, aut missis communicare neutiquam posse.*

§. 5. *Patet illud ex vulgatâ hypothesi, quâ nec* unus *nec* plures Diaconi *fidelem quemvis in* Diaconum, *multò magis in* Presbyterum ordinare, *aut constituere posse censentur; cujus tamen hæc unica ratio reddi poterit; quòd, licèt* fideles *in* Ecclesiam *per* Baptismum *recipiendi* potestas Diaconis, *per* χειροθεσίαν, *data sit, nulla tamen* Diaconos *aut* Presbyteros ordinandi, mittendi, vocandi *facultas illis indulta sit.*

§. 6. *Quod si de* Presbyteris *æquè verum sit, idem etiam exindè de* Presbyteris *æquè concludendum esse, nemo tam iniquus erit, ut refragetur*; Quod enim ex æquo accipitur, ex æquo dari potest, *ait* * Tertullianus.

* De Bapt. c. 17.

§. 7. *Hîc igitur primò* Hieronymi *illud satis tritum, & decantatum memorasse liceat,* A Presbyteris Episcopum *(si non aliis saltem)* Ordinatione differre. *Cui concinit illud* Chrysostomi, χειροτονίαν ἀναβαίνειν ἀνυπόδητον ὄντα πρεσβύτερον.

§. 8. *Huic & illud secundò adjiciendum est, in* Anglicanâ *nostrâ* Ecclesiâ *illud semper, & ante, & post* Reformationis *nostræ tempora, fixum, & indubitatum esse,* Presbyteros, *quos* secundarios *dicimus, seu singulos, seu universos, nullâ* Diaconos *aut* Presbyteros *ordinandi potestate indutos aut præditos esse, nec enim, cùm quisquam, per* manuum Episcopi impositionem, *ad* Presbyteralem *gradum provehitur, indeterminatam illi, aut indefinitam authoritatem (aut quidem omnem eam quam ad πρεσβύτερον τῆς ἐκκλησίας attinere posse* opinatorum *quispiam affirmaverit) grosso, ut dicitur, modo ab* Ecclesiæ *patribus commissam, aut concreditam esse, sed suis eam finibus liquidò dispunctam, suis cancellis & limitibus distinctam, & dilucidâ* actuum *specialium ad quos admittitur, enumeratione (inter quos* creandi Presbyteros, *aut* Diaconos, *facultatem, neutiquam comparere satis constat) definitam & conclusam.*

§. 9. *Illud etiam ipse* Presbyteranorum *querelæ, & accusationes contra* Prælaticos *sparsæ satis dilucidè profitentur; in eo quippe* Mysterium Iniquitatis, *ipso* Apostolorum *sæculo* ἐνεργούμενον, *se prodidisse affirmantes, quòd* φιλοπρωτεύοντες & κατακυριεύοντες Episcopi, plenam potestatem *in* sacris, Presbyteris *quibusque non concesserint, eam verò* Episcopalis tyrannidis *labem se statim ad omnes* Ecclesias *transfudisse,* Ordinatione *scilicet, &* Censuris Ecclesiasticis *sibi solis reservatis, inferiores tantùm actus* Presbyteris *indulsisse* Episcopos. *Rectè quidem illud, &, si* Ecclesiæ Universæ *annales conspiciantur, verissimè pronunciatum; cui consentaneum est, ut ab omni eos excusatione procul esse concludamus, qui, quas sibi neutiquam concessas conquerantur, potestates, sibi sic sacrilegè arripiant, & quas tantâ cum injuriâ negatas vociferantur, eo ipso negatas agnoscunt.*

§. 10. *Tertiò igitur, unum illud lubens interrogarem, an* Hieronymus, *dum hîc esset, &* Presbyteratu secundario *fungeretur, partiariâ tantum indutus potestate, præsente, sed spreto, & insuper habito* Episcopo, Diaconum *aut* Presbyterum *ordinare (aut* Presbytero *uni aut alteri adjunctus) rectè potuerit ?*

§. 11. *Si affirmetur, dicatur sodès, quâ demùm ratione ab eo dictum sit,* Episcopum solâ ordinatione *(& ergo* ordinatione) *à* Presbytero *disterminatum esse ?*

§. 12. *Sin negetur, quomodo igitur* Presbytero Anglicano, *cui nullam, quæ non* Hieronymo, potestatem *ab* Episcopis *nostris datam scimus,* uni, *aut* pluribus facultas *ritè competat, quæ* Hieronymo, *ipsi* Presbytero, *&* Presbyteranorum ὑπερφυῶν, *nunquam competebat ?*

§. 13. *Quid huic* dilemmati *reponi, aut opponi possit, fateor equidem me non adeo* lynceum *esse, ut perspiciam ; nec igitur opus esse, ut (nec pauca ea, nec contemnenda)* Ecclesiastici *hujus per* Episcopos Regiminis *commoda & utilitates hic fusiùs recensentur, (quatenus ad* unitatem Ecclesiæ *conservandam, ab* Apostolis *institutum, nunquam sine* schismate, *rarò sine* omnigenarum sectarum *insequente colluvie, ex quâcunque particulari* Ecclesiâ *repudiatum & rejectum sit : Illud hic nobis unicum meminisse sufficiet, Unumquemque in* Anglicanâ Ecclesiâ *ab* Episcopis ordinatum Presbyterum, *nullâ* ordinandi *alios* facultate *(aut per se, aut quà quolibet comparium cœtu munitum) præditum esse, nec igitur eam sibi rectiùs arrogare posse, quàm si* Diaconorum, *imò* * Laicorum *unus, aut plures, tali potestate nullatenus induti* ἐκ ἀποστελλόμενοι ἀλλὰ φαινόμενοι καὶ αὐτοχειροτονηθέντες, ait Isid. Pelusiot. l. 3. Ep. 119. *idem ausuri sint.*

* Alioquin enim etiam Laicis jus erit. Tertull. de Bapt. c. 17.

§. 14. *Ex his admissis, quæ (& quàm infeliciter* Ecclesiæ Christi, *ipsisque* Presbyteris *cessura) mala oriunda sint, optarim aliâ quâvis, quàm* experientiâ, Magistrâ, *nos edoctos esse.*

§. 15. *Siquis interim* Fratrum *meorum* ἐν τούτῳ παραπλώμενος περιληφθεὶς, *vel his demum infimi & pullati* vatis *monitis sic parere voluerit, ut ad luctuosissimæ* matris *amplexus, à quibus se abripuit, redire non recuset, me quidem* operæ *hujus satis prolixæ nunquam pœnitebit : nec eam suspicabor viris bonis* inutilem *visam esse, donec destinato omni fructu destitutam esse eventus monstraverit.*

DISSER-

DISSERTATIO Prima,

DE ANTICHRISTO;

De Mysterio Iniquitatis; De Diotrephe;

Sub Apostolorum ævo se prodentibus.

CAP. I.

Mysterium Iniquitatis à Presbyteranis arreptum. Quid hâc in re Al. Hendersonus. Quid D. Blondellus. Innovationum omnium πρῶτος. Mysterium Trinitatis, Censuræ Ecclesiasticæ, sub isto titulo rejectæ.

§. 1. SOlenne illud inter plerosque *Presbyteranæ* paritatis assertores semper fuit, à *Mysterio Iniquitatis*, ipso *Apostolorum* ævo, lacertos movente, exordium sumere; hoc Antidoto seu φυλακτηρίῳ saluti suæ se quadantenus providisse, & contra primorum seculorum ex adverso propositam praxin, quam sibi satis infestam esse agnoscunt, hoc jam scuto obtectos, abundè se causæ suæ consuluisse, censentes.

§. 2. Sic, ut alios taceam, *Al. Hendersonus Scotorum* fœderatorum antesignanus, *Optimo Regi Carolo* τῷ μακαρίτῃ *Episcoporum* πρωτείαν & superioritatem (ut & alia omnia, quæ in *Reformatione Anglicanâ*, ut essentialia, retinebantur) ab *Apostolis* ipsis, & *universali Primitivæ Ecclesiæ praxi* ad nos deductam affirmanti, hoc statim reponendum existimavit, *Diotrephen ipsis Apostolorum temporibus præeminentiam affectasse, mysteriumque iniquitatis jam tum operari cœpisse.*

§. 3. *D. Blondello* tritum illud *Mysterii Iniquitatis* effugium, ut videtur, non placuit. At, quod eodem recidit, prolixiore ἐιρμῷ, *quinque* notissima, sub *Apostolorum* ævo, *Christiani nominis* ἀποστάσματα & ἀνταγράγματα complectente, sic demum *hypothesi* suæ præludere voluit.

§. 4. Nos, ut in posterum isti præjudicio reditum omnem intercludamus, simúlque ne ad hujus unici μεγμολυκέος mentionem perculsi, statim ab omni *Primitivæ Ecclesiæ* (cui, *Deo* providente, ipsum *Scripturarum Canonem* acceptum debemus) *fide, praxique*, tanquam à *Syrtibus* & scopulis, tanquam ab ipsissimo *Antichristi* prodromo, & fœciale, ad *Novatorum* castra transfugiendum putemus, Ne hoc unico stratagemate, universum *Christi depositum* prodi patiamur, Ne denique, quicquid ὁ δυσκέμβολος ex *fidei* aut *disciplinæ Christianæ* matriculâ expunctum aliquando optaturus sit (seu sit illud [a] *sacrosancta Trinitatis doctrina* verè *mystica*, seu [b] *Ecclesiastica censuræ*, seu ipsorum *Ecclesiæ Christi* μυστηρίων, i. e. *sacramentorum* administratio) id sub odioso *mysterii iniquitatis* titulo deturpatum (quoties cuiquam malè feriato *alastori* libuerit) ὡς κίβδηλον, καὶ ἀδόκιμον, statim rejiciatur, statuimus ἐν πρώτῳ rem integram ab exordio petitam ad examen vocare, & quàm nihil aut nostræ causæ officiat, aut ad *Presbyteranam* ἰσονομίαν astruendam conducat, quod ab *Antichristis*, 1 *Joh.* 2. 18. (aut, quod ejusdem monetæ est, à *mysterio iniquitatis*) quod à *schismate Corinthiaco*, quod à *Diotrephis* φιλοπρωτείας, aut singulis, aut universis, concludi possit, paucissimis, quibus res tanta comprehendi potest, verbis monstrare. Illud interim pro confesso sumentes, *effossa umbratica Synagogæ elementa*, Act. 15. 1. *& abjuratam à Nicolaitis* sanctitatem, *aliáque*, magnificè, & ut cumulum augeant, à [c] *D. Blondello* memorata, non magis ad *Episcoporum* πρωτείαν, quàm *Presbyteranorum paritatem* impugnandam, quâvis ratione accommodari posse. Nec igitur opus esse, ut de iis lectori molestiam creemus.

[a] *Hoc à me non sine causâ prædictum fuisse, infœlix eventus nimis, heu, deifficè confirmavit, cum liber Anglicanus (eo ipso, quo hæc à me scripta sunt, tempore) in prælo suadaverit, & sine longâ morâ posthodum prodierit, quo mysterium Trinitatis disertis verbis mysterium iniquitatis nuncupatur: Deus ab afflictissimâ gente hoc omen avertat.* [b] *Sic excommunicationem à Presbyteris Genevensibus in Ecclesiâ suâ retentam, Papatui,* i. e. *Antichristi in terris potestati ancillari Erastus querebatur.* & *post eum non pauci.* Sic *Ecclesiam & disciplinam Scotorum Fœderatorum* per *Presbyteros* administratam, *Independentiæ* nuper *asseriores Antichristianam appellarunt.*

[c] *Ep.* p. 3.

CAP. II.

Dicendorum syllabus. Prædictiones Christi, Mat. 24. *Adventus Christi medius*, v. 3, 27, 37, 39. Joh. 21. 23. Mat. 16. 27, 28. *ejus σημεῖα. Ἡνικὰ quid. Tres πλάνων classes. Prima, Pseudochristi, immediatè post ascensionem Christi, ὅπου τὸ τέλος*, Mat. 24. 6. *Theudas duplex. Ægyptius. Dositheus. Definitio Christi*, Luc. 24. 21. *Ultima. Seductores sub tempora obsidionis Hierosolymitanæ; Recessio Græci Christiani ad Pellam*, Mat. 24. 20, 21. *Media μέσων. Præludia quinque Cladis Hierosolymitanæ. Σκανδαλισμὸς*, Mat. 24. 10. *Pseudoprophetæ tertii generis; Πονηραὶ ἡμέραι, πλῆθος ἀνομίας. Charitas refrigescens.*

§. 1. IMprimis igitur, quod ad *Antichristum*, & ut ait *Johannes*, πολλοὶ νῦν ἀντίχριστοι γεγόνασι, simúlque quod ad *μυστήριον ἀνομίας*, ἤδη (inquit *Apostolus*, 2 *Thess.* 2. 7. ἐνεργούμενον, spectat, nos, prolixius forsan, quàm pro instituti nostri ratione par erat, at sic, ut *Scripturarum* studioso lectori rem non ingratam nos facturos speremus, *Origines* rerum sectabimur; Et primò quid sit illud, quod utroque *Johannis*, & *Pauli* ad *Thessalonicenses* loco describitur: Secundò, quàm nihil ad *Primitivæ Ecclesiæ* authoritatem minuendam, aut ad *Episcoporum πρωτασίαν*, quatenus à nobis asseritur, enervandam pertineat, explicabimus.

§. 2. Quod ut rectè fiat, illud fundamenti loco jaciendum est, *Christum* mox discipulis suis ipsique mundo valedicturum, *Matthæi* 24. (capitè integro) *adventum* suum, v. 3. 27, 37, 39. (non illum ad *judicandos vivos & mortuos* novissimum, sed) *medium*, post annos non adeò multos, brevi futurum, ad ultionem de *στρατιώταις* & *χριστιανοῖς Judæis* sumendam, destinatum (cujus igitur *Mat.* 16. 27, 28. *Joh.* 21. 23. & alibi sæpiùs in *Evangeliis* & *Epistolis* mentio occurrit) solenniter prænuntiâsse, additis insuper *σημείοις*, quibus *adventus* iste, seu, quæ idem sonat, ἡ τῶν αἰώνων συντέλεια, *Judaici*, aut *Mosaici seculi consummatio*, eâ ipsâ *γενεᾷ*, v. 34. sive [a] ea 30. five, quod aliquando fit, 40. annorum spatio definienda sit) i. e. quibusdam qui tunc interfuerunt (& [b] *Joanne* præcipuè) adhuc viventibus *Mat.* 16. 28. obventura, prænosci potuit.

[a] Τριακοσίαι μὲν ἀνδρῶν ἡλικαὶ μοῖρα ἔτεα. *Herod.* l. 2. p. 144. Εἰς τὰ ἑκατὸν ἔτη τρεῖς ἐγκαταλέγονται γενεαί, *Clem. Alex. Strom.* l. 2. p. 334. *Homero, Tullio, ætas, triginta annorum spatium. Cæl. Rodig.* lib. 19. c. 22. vide *Mat.* 1. 17. & *Hesych.* ἡλικὰ ἡ διαστημα τῶν χρόνων τὸ μὴ καθ' αὑτὸ βεβιωκότων. Τῷλ' ἤδη δύο μὲν ἡλικαὶ μερόπων ἀνθρώπων. Τὼ δ' ἡλικὰν ὑφίστανται ἐτῶν οἱ μὲν κ'. οἱδὲ κε'. οἱδὲ λ. *At in Epistolâ Hieremiæ, pro decem annis sumitur, ut & apud medicos pro septem.* [b] *Non dixit illi Jesus, ὅτι οὐκ ἀποθνήσκει, sed si volo eum manere ἕως ἔρχομαι, Joh.* 21. 23.

§. 3. Inter ea, pro tribus certis temporibus, tres *Pseudoprophetarum*, & id genus πλάνων, & ἀπατεώνων, mentiones occurrunt. Prima v. 5. ultima v. 24. media v. 11. Primus locus *Pseudochristis* tribuitur, non multis post ascensionem *Christi* annis, (quibus certissimum est *Judæos Messiam* expectasse, licet *Christum* verum & unicum *Messiam* repudiaverint) se pro *Messiâ* frequenter venditantibus. De quibus verè dictum illud [ὅπου ὅδε τὸ τέλος] per hos nempe non præsignificari *instantem*, aut subitò ingruentem hunc *Christi adventum* adeò *Judæis* exitialem, sed eum aliquot jam annis protelatum iri, ut tandem ferociori & certiori ruinâ universos obrueret. In his erat *Theudas* (non ille *Judâ Gaulonitâ* antiquior, *Act.* 5. 36, 37. sed cujus apud *Josephum*, *Fado Judæam* procurante, sub *Claudii* imperio, mentio est) qui, ut ex [c] *Josepho* [d] *Eusebius* affirmat, πολλοὺς ἀπάτησεν, *seduxit multos.* Quod ipsum hîc *Christus* prædixit, πολλοὺς πλανήσουσιν, inquiens, *multos decepturi sunt.* His itidem *Ægyptius*, apud *Lucam*, *Act.* 21. 38. ut & apud [e] *Eusebium* ex *Josepho*. His *Dositheus Samaritanus* apud [f] *Originem*, (qui se Christum esse suis persuasit) aliique, singuli se *Liberatores Patriæ* futuros spondentes, & sic (ex definitione *Lucæ*, c. 24. 21. qui pro *Christo* [μέλλοντα λυτροῦσθαι τὸν Ἰσραήλ, *eum qui Israëlem liberaturus est*] poni voluit) *Messiæ titulum* sibi vindicantes.

[c] *Ant.* l. 20. c. 5.

[d] *Eccl. hist.* l. 2. c. 12.

[e] *Eccl. hist.* l. 2. c. 11.

[f] *Cont. Celsum*, l. 1. & in Mat. tr. 27. & apud *Hegesippum* apud *Euseb.* l. 4. c. 22'. & apud. Phot. *bibl. cod.* 230.

§. 4 Sic & tertio seu ultimo loco, v. 24. *Pseudochristi* itidem, & *Pseudoprophetæ* ponuntur, non iidem, qui prius memorabantur, sed (ex distincta rerum ὑποστάσει dignoscendi) qui post obsessam v. 15. *Hierosolymam* prodibant, idque sub ipso temporis articulo, quo *Christiani Judæâ* fugam capessebant, v. 16. Cùm scilicet factâ primùm per Sestium Gallum *Hierosolymæ obsidione*, v. 15. statimque (*Deo* sic volente) recedente ad tempus obsessore, *Judæorum fideles* (quotquot fuerunt, & qui *Christo* monenti morem gesserunt) factam sibi evadendi copiam amplecterentur. Quod quidem multis feliciter cessisse nos docet *Josephus*, ut & *Eusebius* l. 3. c. 5. Qui illud τινὰ χρησμὸν τοῖς ἐντεῦθεν δοκίμοις δι' ἀποκαλύψεως ἐκδοθέντα, *secundum oraculum quoddam probatis illic viris per revelationem traditum*, factum esse affirmat: eóque fretos oraculo, πρὸ τοῦ πολέμου μεταναστῆναι τῆς πόλεως, *ante bellum ex urbe migrasse*, & *Pellam* usque superato *Jordane*, confertim transcurrisse. Tunc enim sub isto calamitosissimo temporis articulo, v. 20, 21. (ipsaque opportunitate fugam suadente) non mirum est plurimos se labascentis populi σωτῆρας & statores venditasse, si quis uxorem *Lothi* imitatus, iis aurem præbiturus esset.

§. 5. At quod rem nostram imprimis spectat, illud à *mediâ* temporis ὑποστάσει (v. 11. descriptâ) petendum est. Ibi enim immediatè ante βδέλυγμα ἐρημώσεως ἑστὸς ἐν τῷ τόπῳ ἁγίῳ, *abominationem desolationis stantem in loco sancto*, seu (ut explicatiùs *Lucas*) *Hierosolymam* (*Romanis*) *exercitibus obsessam*, Hæc *quinque* simul prænuntiari videas, singula ab eodem fonte scaturientia: Primò, *Judæos in Christianos rabidè desævituros esse, ipsósque ad στόμα necémque tradituros*, v. 9. Secundò, *Christianos multos servitia persecutionum*, v. 9. *perterritos, scandalizatum iri*, v. 10. i. e. *Christo planè abrenuntiaturos.* Tertiò, *desertores hosce, statim Christianos Christo crucique constantius adhærentes, internecino odio prosecuturos, ipsísque persecutoribus ad supplicium tradituros*, v. 10. Quartò, *surrecturos Pseudoprophetas, multósque secum in perniciem seducturos.* Quintò, *ex hâc ingruentium calamitatum mole* (quam *Apostolus* per πονηρὰς ἡμέρας *dies malos*, *Christus* per πληθυνθῆναι ἀνομίαν, *multiplicationem iniquitatis indigitat*) *futurum esse, ut multorum charitas refrigesceret*, i. e. ut *fidelium*, & satis jamdiu *constantium Christi athletarum*, & *confessorum quammulti*, de *perfectâ* istâ, & *ardenti Christi* (& *veritatis*, 2 *Thess.* 2. 10.) *dilectione multum remitterent.*

CAP.

CAP. III.

Gnostici ante excidium Hierosolymitanum. Γνῶσις, 1 Tim. 6. 20. *Judæi fontes persecutionum*, Mat. 10. 17. Mar. 13. 9. Mat. 23. 35. πᾶν αἷμα δίκαιον, *Zacharias filius Barachi*, ναὸς, συναγωγὴ, ἐκκλησία, Gal. 4. 29, *Barchochebas*. *Quid sit* Σκανδαλίζεσθαι. *Gnosticorum illecebræ duplex*, Apoc. 21. 8. *Nefandæ libidines.* Πλεονεξία *apud Paulum, Barnabam, Polycarpum. Licere temporibus persecutionem, aut Judaismum aut Gentilismum simulare, dogma Gnosticum. Basilidis doctrina à Simone derivata. Helkesaïta, Emendatus, Eusebius, Idolothyta edentes* λέγοντα Ἰησοῦν ἀνάθεμα. *Prodicus, Valentinus. Tertulliani Scorpiacus. Gnosticorum argumenta contra martyrium, Tertulliani argumenta pro martyrio, Cypriani ex eo. Idolothytorum gustatio*, 1 Cor. 8. Γνῶσις ἀγάπῃ *opposita. Testimonium Irenæi & Justini. Christi abnegatio, circumcisionis simulatio*, Gal. 6. 13. *explicatur. Cataphryges intacti à persecutoribus: Sic primi Simonis sectatores*, Jud. 4. παρεγγεγραμμένοι εἰς κρῖμα, Mat. 16. 25. *explicatur. Christi adventus Johanni spectandus*, Gal. 4. 13. *explicatur.* Ἀσθένεια, πειρασμὸς, Σκόλοψ, 2 Cor. 12. 7. Ezech. 28. 24. Ἐχθροὶ σταυροῦ, Phil. 3. 18. *& apud Polycarpum.* Πικρὰς γίζα, Heb. 12. 15. *Fidei abnegatio, Ejus species apud Plinium. Desertio cœtuum & hetæriarum.*

§. 1. HIS quinque mirum est quàm dilucidè, & signanter integram ferè *Gnosticorum* Historiam, à *Paulo*, sub titulo Γνώσεως (at ψευδωνύμου) 1 *Tim.* 6. 20. & alibi non semel designatam, à *Christo* per τὰ βεβήλια τῆς Κενῆς, *Apoc.* 2. 24. (quæ ipsi βαθέα τῆς * γνώσεως appellabant) à *Barnabâ* itidem per universam *Epistolam*, obscurius adumbratam, & postea à *scriptoribus Ecclesiasticis* uberiùs descriptam, *Christus* delineaverit, &, quatenus ea excidio *Hierosolymitano* præluxura erat, *Apostolis* hîc prænunciaverit.

* Ἔγνωσαν τὰ βαθέα, &c. *Apoc.* 11. 24.

§. 2. Quod ad primum, i. e. *Judæorum in Christianos rabiem*, attinet, Post ea quæ *Christus Apostolis* prædixit, *Mat.* 10. 17. & 23. *Mar.* 13. 9. multis opus non erit. Consulatur præ aliis capitis immediatè præcedentis (*Mat.* 23.) *perioche* ultima, ubi (ad *implendam mensuram patrum suorum*, qui sic se *Prophetarum* jamdiu sanguine fœdaverant) prædicit *Christus*, προφήτας, σοφοὺς, γραμματεῖς, à se *mittendos*, ab ipsis statim neci traditum iri, *Sic ut veniat super eos* (istis decessorum suorum vestigiis perditè insistentes) πᾶν αἷμα δίκαιον, *omnis sanguis justus*, vel *justorum, ab Abele ad Zachariam* (*filium Barachiæ*, ait *Matthæus*, *Baruchi* * *Josephus*, sic ut *Ananus Josepho* dictus, *Lucæ Ananias* dicitur) ille enim ἐν μέσῳ τῷ ἱερῷ, *in medio templi*, inquit *Josephus*, *Matthæus* verò, quod idem est, inter ναὸν *Sanctuarium* (οἶκον, *Luc.* 11. 51.) & συσιαστήριον, (*altare* scil. ἐναίμῳ ἐν ὑπαίθρῳ positum) *occidebatur*, idque à *Judæorum zelotis* immediatè ante obsidionem *Hierosolymitanam*, sic ut *Abeli* πρεσβυτέρου dissertè, & ἐκ τοῦ παραλλήλου respondeat novissimus *Zacharias*. De quo [προφθάσαντες] jam tum dixit *Christus*, Ad illud vel *Prophetarum* more, [a] futura per præterita enunciantium, vel fortè *Aoristo* non præterita, sed futura etiam comprehendente, [τὸν προφθάσαντες, [b] *quem futurum est à vobis occisum esse*] (sic enim manifestum est ipsius *Christi*, *Stephani*, *Jacobi Hierosolymitani Episcopi*, nondum peractas ἀθλήσεις, hâc πάντως δικαίου αἵματος mentione continendas esse) sic ut ille (adhuc vivus, videnséque) ante divinam hanc ingruentem vindictam occisus prævideatur. Idem itidem in universum ab *Apostolo* in thesi affirmatur, *Gal.* 4. 29. Ut *tunc secundum carnem genitus* (*Ismael* scilicet, & sub ejus nomine, *Judæi*) *persequebatur eum qui secundum Spiritum genitus est*, i. e. *Isaacum*, & sub eo *Christianos*, ὅπου καὶ νῦν, *nos hoc nunc fieri videmus*. Illud etiam ubiq; & fusè in *Apostolorum Actis*, seu potius *Martyrologio* patet, per modum historiæ. Videatur, sic placet, *Act.* 17. ubi *Paulo* jam primum *Thessalonicæ* fidem *Christi* annunciante in *Judæorum* synagogâ, statim adjicitur, ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, v. 5. καὶ προσλαβόμενοι τοὺς ἀγοραίους τινὰς (ii sunt ἀποσπέρμα, aut *Lictores*, qui in [c] ἀγορᾷ aut *comitiis* civitatis illius [d] τοῖς ἄρχουσι inserviebant) *convocato populo contra eum tumultum ciebant*, statímque eum εἰς τὸν δῆμον, *ad comitia*, adeóque ad supplicium *protrahere cupiebant: Paulóque* non invento, *Jasonem* καὶ τινας ἀδελφοὺς ἕτερους, v. 6. Sic & postea *Beræa* prædicantem οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι insectabantur, σαλεύοντες τοὺς ὄχλους, v. 13. Sic & *Corinthi*, *Act.* 18. 12. κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, *Judæi unanimiter Paulo obsistebant*, statímque eum ἐπὶ τὸ βῆμα *ad tribunal ducebant*, violatæ *Legis Mosaicæ* eum postulantes, v. 13. Sic denique & *Hierosolymis*, (*Act.* 21. 27.) *Judæi* itidem *Asiatici* συνέχεον πάντα τὸν ὄχλον, *eique manus inferebant, clamantes, Hic est ille qui omnes instituit* κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου, v. 28. statímque sequitur, ζητοῦντων αὐτὸν ἀποκτεῖναι, v. 31. Videatur 2 *Cor.* 11. 24. A *Judæis*, inquit, *quinquies 39. plagas sustuli, ter virgis* (*ab iisdem* Judæis) *cæsus sum, semel lapidatus*, v. 25. *sæpius* ὑπὸ γένους, *à contribulibus* illi imminentibus *periculis*, v. 26. (ut & à *Gnosticis* ψευδαδέλφοις sæpius) Hinc itaque rectissimum illud *Tertulliani* contra *Gnost.* c. 10. *Synagogæ Judæorum fontes persecutionum fuisse*, Earum nempe quæ *Christi* discipulis intentabantur; Ut & illud *Justini* de *Barchochebâ*, postea quidem, sub *Adriani* imperio, exorto, sed notissimo *Judæorum Ducìore*, & ἀρχηγέτῃ, Qui, inquit ille, χρῆσθαι μόνους εἰς πίστεως δοκιμὴν, εἰ μὴ ἀρνοῖντο τὸν Χριστὸν, καὶ βλασφημοῖεν, ἐπέλευον ἀγεσθαι, *solos Christianos, ni Christum abjuraturi essent, ad sæva supplicia duci jussit*, *Apol.* 2. Quod & de *Judæis*, in universum, prius pronunciaverat, Ἰουδαῖοι, inquit, ἐχθροὶ ἡμῖν καὶ πολεμίους ἡγοῦνται, ἀναιροῦντες καὶ κολάζοντες, ὁπόταν δύνωνται. *Judæi nos hostes æstimant, punientes & occidentes quandocunque possunt.*

a *Vid. Cyprian. de Valera Hispan. Bib. not. in* Mat. 23. 35.

b *Whom ye shall have slain.*

c *Vid. c.* 16. 19.

d *Ib.*

§. 3. Ad secundum quod attinet, De *Christianis* ad *crucis scandalum* impingentibus, clarissimum fuit, quod in *fementis* parabola *Petrosa* terræ obventurum prædixit *Christus*, *Mar.* 4. ubi de πρόσκαιροις, *radicem non habentibus* sic pronunciat, v. 17. post receptam alacriter, & *cum gaudio fidem*, θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, *quamprimum persecutiones & procella Fidem impetant*, εὐθέως σκανδαλίζονται, *statim scandalizantur*. Quod quidem sic intelligendum putârim, ut qui *Christo* semel credidérint, hoc crucis *scandalo* deterriti, non statim ad priorem ἀναστροφὴν recessuri essent, sed ad aliud aliquod vitæ genus, quod incolumitatem & εὐδίαν, pacata, & prospera, & jucunda omnia ipsis sponderet, lubentes diverterent, eo quidem ipso remedio tristissimum *fidei Christianæ*, cujus potissima pars est *crucis gestatio*, naufragium facientes, statim etiam & alia non pauca malæ mentis retrimenta, *Universa Christianæ* doctrinæ ruinam interminantia, huic fundamento superstructuri. Quod quidem hîc statim factum apparet, cùm, grassante in *Christianos* (à *Judæis* præcipuè invecta) persecutione, eaque non diu ante hunc supremum *Judæis* dilucentem diem, multi *Christianæ fidei* professores, ob mala

Christiano

Christiano nomini intentata, à verâ fide ad *Gnosticorum* dogmata, ipsis pro scutis & antidotis futura, deficerent. Quò, sine dubio illud *Petri* spectat, 1 *Pet.* 2. 8. multos ad *Evangelium Christi impingere*, ἀπειθοῦντας scilicet, qui, inquit *Petrus*, ad illud ἔπεσον; *decernente* quippe *Christo*, ut quod *terræ petrosæ* inseminabatur, incalescente sole exaresceret, ut insinceri *Christianæ fidei* professores, ingruentibus persecutionibus, ad *hæreticorum* & *Apostatarum* castra catervatim transfugerent, seque eo indicio προσκείμενος monstrarent; quod & *Simeon* prædixit, *Luc.* 2. 34. ὅτος κεῖται εἰς πτῶσιν, *ad ruinam* δειλῶν & ἀπίστων *constitutus* est.

§. 4. Illud enim de *Simonis* asseclis, aliisque istius seculi *Gnosticis* ex hoc fonte oriundis, imprimis notandum est. *Duplici* eos illecebrâ, non eâ solum, quâ *libidinibus*, sed & alterâ quâ *incolumitati* & securitâti omnium consulebatur, *carnales* quidem, sed & *timidos*, ad partes suas pellexisse; ideóque simul positos inveniri ex parte unâ δειλοὺς καὶ ἀπίστους, *timidos* & *infideles*, ex alterâ ἐβδελυγμένους καὶ πορνοὺς, *abominandos* & *impuros*, *Apoc.* 21. 8. quibus *Gnosticos* istius seculi designari, reliqua φονέων, φαρμακέων, εἰδωλολατρῶν caterva simul posita, mihi satis persuasum dedit.

§. 5. Quod ad primam attinet, id satis omnibus notum est, hos ψευδωνύμου γνώσεως ἀρχηγὲς (quibus ubique *Clemens* τὸν ἀληθῆ γνωστικὸν, *Pios* & verè dictos *Gnosticos* opponit) multos *Christi* professores (τὸν ὄντως ἀοιμωγόνας τὸν ἐν πλάνῃ, 2 *Pet.* 2. 18.) hâc *voluptatum* carnalium illecebrâ inescasse, & quotquot ad eorum partes accedebant, (seu, ut ait *Eusebius*, εἰς τὸ τέλειον τῆς κατ' αὐτὸν μυσαρωγίας, ἢ καὶ μᾶλλον μυσαρρησίας ἐλθόντα ἔμελλον) iis ἀκρατεστάτα πάντα, *infandam impuritatum omnium licentiam* intulisse, νόμον τὴν ἀκολασίαν τιθεμένους, inquit *Theodoretus*, ut & ἀσελγείας καὶ ἀθεμίτους διδασκάλους, *incontinentiam*, *molliciem* & *nefanda omnia pro legibus discipulis suis proponentes*. Sic & alibi idem *Eusebius*, Οἱ γόητες καὶ ἀπατηλοὶ, καὶ αὐτοὶ μὲν τὸ δόγμα θεοσηπείαν ὑποδύντες τῇ πίστει τὸν πρὸς αὐτοὺς ἁλισκομένους εἰς βυθὸν ἀπωλείας ἄγουσιν, *Hi Magi & deceptores, eandem cum Christianis doctrinæ denominationem induentes, Christianos, quotquot fraudibus eorum capti sunt, in perditionis profunditatem secum trahunt*, I. IV. c. ζ. (quò pertinet illud *Petri* de istis dictum, δελεάζοντες ψυχὰς ἀστηρίκτους, *inescant instabiles animas*, 2 *Pet.* 2. 4.) Simúlque iisdem *technis* τὸν τῆς πίστεως ἀγνῶτας τῆς ἐν τῷ σωτῆρι λόγου παρόδε ἀπολέπουσιν, *alios fidei rudes à salutari viâ, aditúque ad fidem iis patente avertunt.*

* Ἀρρητουργίαν καὶ ἀθέμιτον πεῖραν, ἣν ὑπὲρ ἀνθρώπου ἐπὶ σώματι φιλεῖν, ἤτοι πράττουσι, &c. *Epiphan.*

§. 6. Istas * ἀθεμίτους ἀρρητουργίας, & nefanda piacula recensere non vacabit. Ex quibus interim quam plurima *Epistolarum Apostolicarum* loca, *Rom.* 1. 29. & 13. 13. 1 *Cor.* 5. 10, 11. & 6. 9. 2 *Cor.* 12. 21. *Gal.* 5. 9. *Ephes.* 4. 19. & 5. 3. 1 *Thess.* 4. 6. 1 *Pet.* 4. 3. 2 *Pet.* 2. 14. *Jud.* 4. *Col.* 3. 5. de ἀσελγείαις, πλεονεξίαις (non ut [a] *nummorum amor*, sed ut [b] *masculæ veneris* usus, πλεονεξίας voce notatur) de [c] πορνείαις item, & εἰδωλολατρείαις explicare pronum est.

a *Hebræorum* בֶּצַע quæ *avaritiam* significat, *libidinem* etiam & *concupiscentiam* denotat, & cùm *sæpius* πλεονεξία *reddatur*, *aliquando* etiam μίασμὸς *vertitur*, Ezech. 33. 31. *ubi idem intelligendum videtur quod* v. 29. *per* [*abominationes*] *explicatur.* b *Sic in Annotationibus* Bedæ *in* Mat. 5. 32. *(ubi de unicâ divortii causâ* πορνεία *sermo est)* [*Non, inquit, hic intelligitur tantùm fornicatio in stupro, quod in alienis viris & fœminis committitur, sed omnis concupiscentia, & avaritia, & Idololatria*] *Hæc sine dubio ex Græcis Scholiastis desumpta, qui hac in re* ἐπιθυμίαν, πλεονεξίαν, εἰδωλολατρείαν *reposuerant, hoc ipso sensu, quo singula ad* ἀρρητουργίας *carnales pertinebant. Aliter enim à Christi dicto* [παρεκτὸς λόγου πορνείας] *procul abfutura sunt.* c *Videatur* Maimonides Moreh Neb. l. 3. c. 38. *ubi commixtiones, seu incisiones arboris in aliam speciem, prohibitas ait, ut elongemur à causis Idololatriæ & fornicationum.*

§. 7. Sic in *Epistolâ Barnabæ*, ubi ad τὴν μέλαιναν ὁδὸν *viam tenebrarum* (quam priora ad *Gnosticos* pertinere monstrant [*Peribit homo habens viam veritatis scientiam (γνῶσιν) & se à via tenebrosâ non continens adhuc*]) referuntur εἰδωλολατρεία, μοιχεία, φόνος (alibi φόνος τέκνων ἐν φθορᾷ) ἁρπαγὴ, παρβασις, φαρμακεία, μαγεία, πλεονεξία, & ἀποστασία θεοῦ, quibus viva *Gnosticorum* imago delineatur.

§. 8. Sic & in *Epistolâ Polycarpi*, monitum illud p. 22. [ut *abstineatis ab avaritiâ (*πλεονεξίας sine dubio) *ut sitis casti*] cui statim adjicitur, *si quis non abstinuerit ab avaritiâ* (ἀπὸ πλεονεξίας,) *ab Idololatriâ coinquinabitur.* Multos interim, quibus *crux* non placuit, tam *molli*, & delicato, & impuro dogmate, adeò carni & sanguini gratissimo, irretitos esse, 2 *Pet.* 2. 18. quis mirabitur?

§. 9. *Secundum dogma* (quo præcipuè δειλοῖς *ignavis*, & *timidis*, & à *crucis scandalo* abhorrentibus se conciliabant) his verbis proponebatur, Ἀδιαφορῆν εἰδωλοθύτων ὑπαγομένους, καὶ ἀκοινωνήτους διαφυλάττειν τοὺς τότε, καὶ τὸν τῆς συγχύσεως καιρὸν, *Inter licita & adiaphora ponendum esse, si quis temporibus persecutionum* (si à *Paganis* periculum esset) *Idolothyta gustaret*, (quoties verò à *Judæis* metueret) *ipsam demum fidem abjuraret.* Sic eorum sententiam descripsit [d] *Agrippa Castor* in *Elencho* suo contra *Basilidem*; Sic & [e] *Irenæus*, *si quis, inquiunt, confitetur crucifixum, adhuc servus est, & sub potestate eorum qui corpora fecerunt; Qui autem negaverit, liberatus est.*

Ap. Eus. l. 4. d ζ. e l. 1. c. 23.

§. 10. Illud quidem certum est, *Basilidem* post hæc excidii *Hierosolymitani* tempora, venena sua *Ecclesiæ* propinasse; At & illud constat, ipsum ea antecessoribus suis, & diserte *Simoni* accepta debuisse, Οὐκ ἀπὸ τῆς ἑαυτοῦ ἐννοίας ἐναρξάμενος ἡμῖν τὰ δεινά τε καὶ ὀλέθρια, ἀλλὰ προφάσεις λαβὼν ἐκ τῆς Σατορνίλου καὶ Σίμωνος. *Non ille suopte ingenio periculosa, & exitialia dogmata primus excogitabat, sed à Saturnilo & Simone argumenta eorum mutuatus est*, inquit *Epiphanius hær.* 24. &, ut semel dicam, semina universæ segetis, quâ postea omnes ferè *Ecclesiæ* χωρὶ, tanquam ad θερισμὸν tristem & exitialem ἐλθυκίνοντο, in hac unâ ψευδωνύμου γνώσεως *hæresi* jacta sunt.

§. 11. Quod de *Basilidianis Agrippa*, & *Irenæus*, idem etiam de *Helkesaitis* (ab *Helkai*, *Trajani* tempore, oriundis) *Epiphanius* notavit, *hær.* 19. & 53. ex eorum sententiâ, *Fidem persecutionis tempore abjurari sine peccato posse, modò quis corde eam retinuerit*; Ut & [f] *Eusebius* ex *Origene*, in *Psal.* 82. ὅτι τὸ ἀρνήσασθαι ἀδιάφορόν ἐστι, καὶ ὁ μὲν νοήσας τῷ στόματι ἀρνήσεται ἐν ἀνάγκαις, τῇ δὲ καρδίᾳ ἔχει (non dubitarim legendum esse, ὁμολογήσας τῷ στόματι) i. e. *qui semel ore Christum confessus est, si à confessione ad martyrium vocetur* (illud enim per ἀνάγκας, *necessitates, angustias, extremum scilicet vitæ periculum*, intelligendum est) *illi tunc fidem abnegare licet, modò in corde non fiat.* Quibus concordat illud *Justini* [g] mox producendum, hos nempe qui *Idolothytis* se liberè vesci affirmant, λέγειν Ἰησοῦν ὁμολογεῖν, *se tamen dicere Jesum confiteri*, in *Dial.* cum *Tryph.*

f l. 6. c. λη'. g §. 17.

§. 12. Sic de *Prodico*, & *Valentino* ab eâdem hâc stirpe (ἀπὸ τῆς μεγάλης ταύτης γνωστικῆς ἐπαγγελίας, inquit [h] *Epiphanius*, *ab hâc magnâ Gnosticorum professione*) *prognatis* affirmat *Tertullianus* in *Scorpiaco*, ubi *martyrii bonum* ex instituto demonstrat, illúdque ab his *Martyriorum*, quos vocat, *refragatoribus*, dogma recenset, *Non esse palàm confitendum Christum, nec pro eo subeundum Martyrium.*

h *De Valentin.*

§. 13. Imò

§. 13. Imò & argumentis eos dogma suum fulciendum putasse, c. 1. *Semel nempe Christum pro nobis obiisse, occisum semel, ne nos occideremur, nec ideò à nobis vicem repetendam esse, nisi & ille salutem de nostrâ nece expectat, nec* igitur *hic, aut apud homines confessionem constitutam, sed in cœlo*; c. 10. *nec* enim *Deum sanguinem humanum sitire, nec Christum vicem passionis, quasi ipse de eâ salutem consecuturus esset, reposcere*, cap. 15.

§. 14. Adversus hos, ille *Divinissimus Scriptor* valide & prolixè militat, Primò, à *præceptis* Dei contra *Idololatriam* latis, ducto argumento, c. 2. *ex quibus*, inquit, *tota Martyriorum ratio constabit*, c. 3. dein ex notissimo *Johannis* loco ad hanc materiam accommodatissimo, *In dilectione timorem non esse, timorem scilicet, qui negationis auctor sit; cùm dilectio, quæ eum foràs mittit, sit animatrix confessionis*, c. 12.

§. 15. Longum esset ex isto *Scorpiaco*, seu contra *Gnosticorum Scorpios* parato *alexipharmaco*, omnia recenlere. Quæ ipsa ad verbum frequenter imitatur *Beatus Cyprianus*, *lib.* de *Exhort.* ad *Mart.*

§. 16. Isto imbutos semel, & munitos dogmate, *Christum abnegaturos*, statimque, quotiescunque *Christianis* ἡμέραι πονηραὶ, *dies mali* impenderent, *Fidei* nuntium remissuros, quis sanus dubitaverit? Quod quidem ubique ante excidium *Hierosolymitanum*, hoc ipso, de quo jam loquebatur *Christus*, tempore, solenniter factum est.

§. 17. Si à *Paganis* periculum esset, *Gnostici* illicò *Idolothyta* comedendo se coram illis purgabant, contra *Christianos* interim se tuentes ex eo, quòd *Idolum nihil* sit; & contra hoc dogma disputantem *Paulum* 1 *Cor.* 8. à γνώσεως mentione (γνῶσις quippe γνώσεως) exordium fecisse videas, v. 1. eámque τῇ ἀγάπῃ (*dilectioni* scilicet isti aut *Christi*, aut *veritatis Christianæ* 2 *Thess.* 2. 10. quam hîc *refrigescentem* prævidit *Christus*) opponendam censuisse, v. 2. cujus geminata itidem mentio est, v. 7. & 10. Sic de *Gnosticis Irenæus*; *Idolothyta contemnere, & nihil arbitrari, sed sine aliquâ trepidatione iis uti*, l. 1. c. 23. ut & ante *Irenæum* * *Justinus* in *Dial.* cum *Tryphone*. Cùm enim *Judæus* ille *Justino* objiceret, * P. 198.
πολλοὺς τῶν τὸ Ἰησοῦν λεγόντων ὁμολογεῖν, καὶ λεγομένων χριστιανῶν, εἰδωλόθυτα, καὶ μηδὲν ἐν τούτῳ βλάπτεσθαι λέγειν, *multos eorum qui se Christum confiteri dicerent, idolothyta edere, & se nihil ex eo detrimenti capere affirmare*; Respondet *Justinus*, ex hoc ipso quòd tales essent, *Christianos* in fide confirmatiores reddi, cùm quæ *Christus* futura prædixerit, [*Surrecturos scilicet multos Pseudochristos, &c. multósque decepturos*] sic impleta conspiciant.

§. 18. Si autem à *Judæis* procella oriretur, *Gnostici* itidem statim *fidem abnegare*, se *Judæos* mentiri, & discipulis suis, ut circumciderentur, persuasis, *in carne eorum* ὑποφαίνεσθαι, *Mosaica legis zelum omnem præ se ferre*, *Gal.* 6. 12. καυχᾶσθαι, *coram ipsis gloriari*, v. 13. diligentissimos se ipsorum disciplinæ observatores venditare; Non quòd ad normam istam, vita, morésque eorum quovismodo amussitarentur, non quòd certò affirmari possit, ipsos *circumcisionem* susceptisse, (nec enim necessum est, ut illud v. 13. [οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτὸν νόμον φυλάσσουσι] sic reddatur, ut *circumcisos* illos fuisse, magis quàm legem observasse, exinde concludatur, sed sic, ut [οὐδὲ] integram periodum afficiat [*neque ipsi circumcisi legem servant*] i. e. [*neque ipsi circumciduntur, neque legem observant.*] Quò & illud *Ignatii* spectat, *Ep.* ad *Philadelph. Satius est à circumciso Christianismum*, quàm περὶ ἀκροβυστίᾳ Ἰουδαϊσμὸν, *ab incircumciso (hæretico, aut Gnostico) Judaismum*, i. e. *circumcisionis legem accipere*) sed tantummodo, ἵνα μὴ τῷ σταυρῷ Χριστοῦ διώκωνται, *ut persecutionem à Judæis, Christianis*, quà legis desertoribus, intentatam evitarent.

§. 19. Id illis aliquandiu satis feliciter, & ex animo ipsorum successisse notârunt antiqui, cùm alii omnes *Christiani*, aut à *Judæis*, aut *Paganis* infestarentur, neminem tamen illorum, aut ὑπὸ Ἰουδαίων διωχθέντα, aut ὑπὸ ἐθνῶν ἀποκτανθέντα, aut *molestiam à Judæis*, aut *à Paganis persecutoribus* mortis supplicium passum esse; Sic de ipso *Simone*, & ipsius sectatoribus, *Gentiles* alloquens, *Justinus*, οὐκ ἐδιώχθησαν ὑφ' ὑμῶν, *Apol.* 2. à *vobis persecutionem non sunt passi*, & iterum, εἰ τὰ δύσφημα ἐκεῖνα ἔργα μυθολογούμενα πράττουσιν, &c. ὃ γινώσκομεν, ἀλλ' ὅτι μὴ διώκονται, μηδὲ φονεύονται ὑφ' ὑμῶν, κἂν διὰ τὰ δόγματα, ὅτι σάμεθα, *An infamia illa, & in vulgus sermonibus sparsa facinora in se admittant, nescimus, Persecutione quidem eos non peti, neque occidi à vobis, ob ipsa etiam dogmata, satis novimus.* P. 54.

§. 20. Hinc illud putarim *S. Petri*, 2 *Epist.* 2. 1. de his ipsis temporibus, & *Pseudoprophetis* (introducentibus αἱρέσεις ἀπωλείας, *sectas perditionis*, quas ex * v. 10, 12, 13, 14, 15, 18. *Gnosticorum hæreses* fuisse statim dignosces) verba facientis, ἀρνούμενοι αὐτὸν δεσπότην ἀρνεῖσθαι, *eos Christum ipsum, qui sanguine eos suo redemerat*, cum sanguinis sui periculo *confiteri* nolle, sed ingruente calamitate statim *abnegare*, eos interim, cùm saluti suæ, & incolumitati sic consulant, *vitæ*, quas sic sollicitè *servare* cupiunt, *disperdere*, junctísque cum *Judæis* manibus, in eandem se cum illis πανολεθρίαν præcipitare, (ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν) *subitaneam sibi ruinam accersentes* eam nempe *Judæis* jamdiu appropinquantem, *Mat.* 3. 2. & 10. 7. & 24. 33. *Mar.* 13. 29. *Luc.* 10. 11. & 21. 30, 31, &c. ut & aliam postmodum funestiorem) ex quâ, qui fidei constanter adhæsurus sit, eum ante omnes evasurum *Christus* prædixerat, *Mat.* 10. 22. & 24. 13. & *Mar.* 13. 13. ut & *vitam æternam* in lucro accepturum. Quò respexisse *Sanctum Barnabam* nullus dubito, cùm de *Gnosticis* verba faciens, eósque cum fidelibus *Christi* asseclis componens, [a] Ἐν τῇ βασιλείᾳ, inquit, Χριστοῦ ἔσονται ἡμέραι πονηραὶ καὶ ῥυπαραὶ, ἐν αἷς ἡμεῖς σωθησόμεθα, *In regno Christi, mali, & sordidi*, aut *luctuosi dies erunt, in quibus* (pereuntibus *Gnosticis*) *nos incolumitatem consequemur*, & statim, γνόμφα ἡμῖν ἔσαι φανερὰ, ἐκείνοις δὲ σκοτεινὰ, *nobis quidem lucida, illis tenebricosa obventura sunt.*

* Τὰς διεστώσας σαρκὸς ἐν τῇ ἐπιθυμίᾳ μισοῦμεν πεφθαρμένας, & ἄλογα ζῶα γεγενημένα εἰς ἄλυσιν καὶ φθορὰν, & ἐντρυφῶντες ἐν ταῖς ἀπάταις, & καρδίαν γεγυμνασμένην πλεονεξίαις ἔχοντες, & ἀκολασθησάσης τῇ ὁδῷ τοῦ Βαλαὰμ, & ὑπερηφανίας μαθηταῖς τοῦ φθεγξαμένου δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς, ἐν ἀσελγείαις, &c.

§. 21. Idem de temporibus suis *Judas* edixit, v. 4. παρεισδύσαί τινας, *irrepsisse* tunc in *Ecclesiam nonnullos, gratiam Dei in* ἀσελγείαν *transmutantes, Jesumque solum Dominum suum abnegantes*, quos *Gnosticos* fuisse universa *Epistola* luculenter monstrat; Et de iis disertè dicitur in initio versus, εἰς τοῦτο τὸ κρῖμα προγεγραμμένοι, *ad hoc judicium præscriptos*, i. e. *prædicente Christo*, & *Apostolis* designatos fuisse.

§. 22. Quid sit illud [κρῖμα] ex prius-laudato *Petri* commate liquebit, nempe ταχινὴ ista ἀπώλεια, *repentina perditio* (vel, ut sequitur, τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, v. 3.) que *Gnosticos*, quâ tales, aliósque, ex mente *Gnosticorum*, saluti suæ sollicitè prospicientes, ipsósque, quo se *tutos* sperabant, dogmate se *prodentes*, oppressura erat. Illud [b] *Eusebius* sub *Claudii* imperio factum narrat, *Simon*, inquit, *transfossus*, & ἡ τῆς ἀνδρὸς ἀπάτη καὶ φαρμακεία κατηλέλυτο, διὰ παντὸς, *potentia ejus statim extincta est*, Et [c] iterum, λόγῳ θᾶττον εἰς τὸ παντελὲς ἀποσβήσαν, *dicto citiùs penitus extincti sunt.* Idémque *Christus* præmonstraverat, obscuriùs quidem, cùm τοὺς ὑπομένοντας εἰς τέλος, eos esse peculiariter affirmaret, quibus (τὸ σώζεσθαι) ista ex *Judaicâ* clade *evasio*, seu incolumitas speranda esset; At & luce clarius, *Mat.* 16. 25. Cùm de *crucis* tollendæ disciplinâ illud adderet, eum, qui *animam* suam *salvam facere*

a P. 227.
b L. 2. c. 13.
c L. 3. c. 1.

facere voluerit, perditurum esse, quod de æternâ animæ salute neutiquam dici potuit, cùm eam servandi, aut incolumem præstandi consilium, nullo modo culpabile, aut puniendum fuerit, sed de *vitæ* nimiâ, & cum constantiæ & fidei dispendio conjunctâ, sollicitudine; Idque peculiariter habito respectu ad hunc *Christi* adventum, v. 27. qui, inquit *Christus, quibusdam ibi astantibus (Johanni* proculdubio, priusquam *mortem gustaverit) spectandus erat*, v. 28.

§. 23. Idem & à *Paulo* distinctè (προηγορευμένον) prædictum, seu *præscriptum* fuit, 2 *Thess.* 2. 8. (ut mox dicitur) imò à *Deo* ipso præstitutum, ut πρόσκαιροι omnes sic explorati, *Fidem Christi* planè destituerent, sibíque funestissimam cladem arcesserent.

§. 24. Huc referendum putârim dictum illud *Apostoli* ad *Galatas*, c. 4. 13. Scitis, inquit, quòd δι' ἀσθένειαν τῆς σαρκὸς εὐαγγελισάμην ὑμῖν τὸ πρότερον, καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε, οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς Ἄγγελον Θεοῦ ἐδέξασθέ με, &c. Idem planè hîc ἀσθένεια τῆς σαρκὸς, & πειρασμὸς ἐν τῇ σαρκὶ, ut & σκόλοψ δοθεὶς τῇ σαρκὶ, 2 *Cor.* 12. 7. (ex *Ezech.* 28. 24. ubi afflictiones *Israelitarum* sic appellantur, *pungens vepretum*, & *contristans surculus*) & κολαφίζων ἄγγελος ibidem, quos per ἀσθένειαν, v. 9. per ἀσθενείας, ὕβρεις, ἀνάγκας, διωγμοὺς, στενοχωρίας ὑπὲρ Χριστοῦ, v. 10. per omne genus *persecutiones pro Christo* toleratas, explicari videas. Hæ mihi, inquit *Paulus*, *persecutiones* satis cumulatè obtigerunt, cùm *priùs* vobis *Evangelium* prædicarem, & tunc quidem has ob fidem *Christi* perpessiones meas non adeò *aversabimini*, sed me, licet omnigenis *afflictionibus* undique cinctum, ut *Angelum Dei recipiebatis*, &, ut sequitur, vos ipsos *beatos* censebatis, quòd me *talem Apostolum* vobis *Christus* indulserat, ipsíque, si opus esset, quodlibet pro me passuri eratis, imò charissimos *oculos* vestros ἐξορύξαντες, aut siquid charius, mihi *daturi*. Jam verò, inquit, post hæc ἀπατεῶνες inter vos jacta semina, nulla affectûs hujus indicia, aut reliquias perspicio; Omnia in contrarium mutata, Abdicandus est ille *Apostolus*, ut ἐχθρὸς, v. 16. incolumitati *Galatarum* infensus, qui *Mosaicorum* rituum abrogationem annuntians, *odia* & inimicitias *Judæorum*, tandémque persecutiones discipulis inducit, Illíque soli vos ζηλοῦν, præ omnibus diligere putantur, qui nos *excludi volunt*, *ut soli à vobis diligantur*, v. 17. hi scil. *Judaizantes Gnostici*, c. 3. 1. &c.

§. 25. De hâc *Gnosticorum* praxi & dogmate, *Christum* in *angustiis abnegantium*, *Apostolus* alibi pronuntiat, multos nempe inter *Philippenses* eo tempore fuisse, deploratissimæ & toties conclamatæ *sectæ Christianos*, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, *Phil.* 3. 18. *Crucis Christi inimicos*. Sic & *Polycarpus* in *Epist.* ad eosdem *Philippenses*, eorum mentionem facit, p. 23. & τοὺς μὴ ὁμολογοῦντας τὸ μαρτύριον τοῦ σταυροῦ, *eorum qui martyrium crucis non confitentur*, p. 20. quibus, *Simonis* (πρωτοτόκου τοῦ Σατανᾶ) assecias *Gnosticos* notari, sequentia satis monstrant.

* *De Præscript. c. 46.*

§. 26. Hâc *inimicorum crucis* προφάσει, ait * *Tertullianus*, *Basilidiani*, i. e. *Gnostici* innuuntur, qui ἀδύνατον θεοσέβειαν exercentes, *quicquam pro Christo pati recusarunt*, Quos ut sequentia [ὧν ὁ Θεὸς κοιλία, ἡ δόξα ἐν τῇ αἰσχύνῃ, &c.] *Gnosticos* fuisse monstrant, sic & eorum *finis* ἀπώλεια, v. 19. ut & *Eph.* 5. 6.

§. 27. Sic cùm *Hebræos* suos contra πικρίας ῥίζαν, hujus scilicet *Apostaticæ* sectæ venenum, armari cuperet *Apostolus*, *Heb.* 12. 15. statímque adderet [πόρνος, & βέβηλος, ὡς Ἠσαῦ] ad *Gnosticos* eum respexisse mox patebit, quibus permixti, & irretiti *Hebræi fratres*, i. e. *Christianæ* fidei professores, πρωτοτόκια sua tam vili vendebant, ipsam nimirum, ut momentaneæ incolumitati suæ consulerent, *Christi fidem* abnegantes, c. 3. 12. aut saltem *cœtus Christianorum* destituentes, c. 10. 25.

§. 28. De his intelligendus *Plinius*, sub temporibus *Trajani*, *Epist.* 10. 97. ubi plures *Christianos* se esse *negantium species* annumerat, *Multorum qui negârunt se esse Christianos, aut fuisse, Deos appellârunt, imagini Cæsaris thure ac vino supplicârunt, Christo maledixerunt*; Aliorum qui *se esse Christianos dixerunt, & mox negârunt, fuisse quidem, sed desiisse*; Aliorum denique qui post *edictum Plinii*, quo *hetæriæ* vetabantur, *cœtus*, & *conventus facere desiêrunt*. At de istis plus satis.

CAP. IV.

Gnostici Christianorum infestissimi hostes. Eorum schisma, 1 *Joh.* 2. 1. & 5. 8. *Odium contra fratres. Mordentes*, & κύνες, *Gal.* 5. 15. *Phil.* 3. 2. κατατομὴ, 2 *Tim.* 3. 3. *Gal.* 5. 20. *Apoc.* 9. 21. πλάνη τοῦ Βαλαὰμ (διδαχὴ Βαλαὰμ, *Apoc.* 2. 14.) ἀντιλογία Κορὲ, ὁδὸς τοῦ Κάϊν, *Jud.* 11. 1 *Pet.* 4. 17. Κρίμα ἀπὸ οἴκου τοῦ Θεοῦ λυκοὶ βαρεῖς.

§. 1. AD illud transeamus, quod tertiò addendum putavit *Christus*, *desertores hosce*, *reliquos statim Christianos internecino odio prosecuturos* fuisse, ipsísque persecutoribus ad supplicium tradituros. Id enim de *Gnosticis* itidem certissimum est.

§. 2. Orthodoxos omnes, & puros *Christianæ* fidei professores primò deserebant, *unionémque Ecclesiæ* hoc *schismate* disrumpebant, ἐξ ἡμῶν ἐξῆλθον, inquit *Johannes* 1 *Epist.* 2. 1. ex *nobis exiverunt*, in *Apostolicæ Ecclesiæ* gremio diutiùs non mansuri) dein disruptâ *unitate*, *Charitatem* omnem erga fratres, i. e. *Christianos* exuebant, 1 *Joh.* 4. 8. (ex quo concludit *Apostolus* [οὐκ ἔγνω τὸν Θεὸν] æquivocè tantùm *Gnosticos* dici posse) imò *odio* eos habebant, c. 2. 9. (quod de his ipsis *Gnosticis* dictum esse, ex eo quod præcesserat, *criterio*, [ὁ λέγων ἔγνωκα αὐτὸν, &c.] aliísque quamplurimis in *Epistolâ* istâ sparsis, abundè liquet) tandémque ἀλλήλους ἔδακνον καὶ κατήσθιον, *Christianos mordebant & devorabant*, *Gal.* 5. 15. ideóque κύνες *canes* appellantur, *Phil.* 3. 2. (ut & κύνες λυττῶντες, *canes rabidi Ignatio*, *Epist.* ad *Eph.*) simulque κατατομὴ *concisio*, quòd cum se *Judæos*, i. e. *circumcises*, & *Mosaicæ* περιτομῆς *zelotas* mentirentur, minimè tamen legem observarent, sed hâc tantùm προφάσει *Ecclesiam Christi* lacerarent.

§. 3. Hinc ἄσπιλοι, διάβολοι, ἄνημεροι, ἀφιλάγαθοι, tandémque προδόται, *proditores* dicti sunt, 2 *Tim.* 3. 3. Hinc inter carnalia eorum opera, non solùm ἀκροσοφίαν, & ejusmodi nefanda nomina, sed & (post φαρμακείαν, alium istum ψεύδων seu *magorum* horum *characterem*) ἔχθρας, ζηλείας, διχοστασίας, αἱρέσεις, φθόνους, φόνους τε, ipsas demum *cædes*, & *homicidia* posita videmus, *Gal.* 5. 20, 21. Quorum item mentio, *Apoc.* 9. 21. cum φαρμακείαις, & πορνείαις conjuncta, eosdem respicere videtur. Ut & in *Epistolâ Barnabæ*, διακτικὴ τῆς ἀγαθῶν, &c.

§. 4. Exhinc

§. 4. Exhinc itidem constabit, quare non solùm τῷ πλάνῳ τῆ Βαλαὰμ (διδαχῷ dixit *Johannes Apoc.* 2. 14. *doctrinam*) *errorem Balsami*, fœdissimam nempe *Moabiticarum* fœminarum constuprationem cum *Idololatriâ* conjunctam, (ad quam, [a] *mercede* conductus *Balaam*, alliciendos & inescandos *Israelitas* [b] monuit, pari modo quo purioris *Fidei* professores ad impuritates suas trahebant *Gnostici*) ut & τῷ ἀντιλογίαν τῆ Κορὲ, (ob *Apostolorum*, & ἡγουμένων omnium authoritatem naùci habitam) sed & τῷ ὁδῷ τῆ Κάϊν, *viam Caini*, *fratrem* suum ideo tantùm, quòd *opera ipsius mala*, fratris autem *bona* essent, jugulantis, his ipsis objici videamus, *Jud.* 11.

[a] Μισθοῦ, *Jud.* 11.

[b] Ἐξέδυσαν τὸν Βαλαὰμ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. *Apoc.* 2. 14.

§. 5. Quò itidem respexisse *Petrum* palam est, cùm 1 *Epist.* 4. 17. *tempus*, aut opportunitatem τῆ ἄρξασθαι τὸ κρῖμα ἀπὸ τῆ οἴκυ τῆ Θεῆ, quo scilicet puriores *Christiani*, à *Judæis*, & *Gnosticis* mala quæque passuri erant, imminere affirmavit, aliam mox ὀψὲ ποτὲ futuram prædicens (fatalem istam *Judæis* impendentem diem, v. 7.) quâ *Evangelio* Dei ἀπειθοῦντες omnes, *Judæi* unâ, *Gnosticique*, miserandum in modum plectendi erant, v. 18.

§. 6. His adjungendum illud *Justini* * *Quæst.* & *Respons.* ad *Orthod.* ubi cùm quæratur, quomodo iniquum non sit, *hæreticos*, qui assequi veritatem non possunt, *pœnis subdere?* Ex *hæreticorum*, qui ante ejus tempora in *Ecclesiâ Primitivâ* exorti fuerant, consideratione sic respondet, *Hæreticis solenne esse contrasentientes condemnare*, ideóque *Hæresiarchas ab Apostolo*, λύκυς βαρεῖς *lupos* (ovili *Christi*, i. e. *Orthodoxis* omnibus) *graves* nuncupari.

* *Quæst.* 4.

CAP. V.

Gnostici ψευδοπροφῆται *dicti*, 2 *Cor.* 11. 13. 2 *Pet.* 2. 1. 1 *Tim.* 4. 1. διδασκαλίαι δαιμονίων, ἑτεροδιδασκαλοῦντες, 1 *Tim.* 6. 3. *Pessimum Gnosticorum dogma*, πορισμὸν τῆ εὐσεβείαν. φιλαργυρίας *malum*, v. 10. *Clemens Alex. de Gnosticis. Justini Testimonium. Christiani à Gnosticis irretiti.*

§. 1. AD quartum à *Christo* pronuntiatum expediendum, paucissimis opus erit. Hos enim è *Simonis* familiâ per *Menandrum*, & *Carpocratem*, aliósque institutos *Gnosticos*, *Pseudoprophetas*; *Pseudodoctores* ubique vocant *Apostoli*. *Pseudapostoli*, inquit *Paulus*, 2 *Cor.* 11. 13. μετασχηματιζόμενοι εἰς ἀποστόλυς Χρις῀ῦ, eodem modo, quo *Satanas* in *Angelum* lucis sese transmutat, ψευδαδιδάσκαλοι, 2 *Pet.* 2. 1. ψευδολόγοι (& πνεύματα πλάνα) 1 *Tim.* 4. 1. διδασκαλίας δαιμονίων, *doctrinas* planè *diabolicas*, de *nuptiis non contrahendis*, sed *putidissimis* ἀσελγείαις earum vice *usurpandis*, (non, quod viro magno placuit, sequioris ævi dogmata de *mortuis adorandis*, *nuptisque Clero* interdicendis) in *Ecclesiam* invehentes: de quibus videatur *Clemens Alex. Strom.* l. 3.

§. 2. Sic & ἑτεροδιδασκαλοῦντες, 1 *Tim.* 6. 3. (à quibus, ut ab *Hæreticis*, abstinendum jubet *Paulus*, v. 5.) multis indiciis se *Gnosticos* esse produnt, eo præcipuè quod πορισμὸν τῆ τῷ εὐσέβειαν putarent. Eo enim ipsissimo dogmate continebantur omnia de *Christianis* à *Dominorum* jugo liberandis, v. 1. & *crucis aversatione* toties *Gnosticis* imputatâ, dogmata, (quos ideo τῆς ψευδωνύμυ γνώσεως, v. 20. ut & τῆ μηδὲν θιγεῖν μεμιασμένων, πεπλυμένων ἢ titulo insignitos videas, v. 4.) ut & φιλαργυρίας malum, *malorum omnium radix*, v. 10. & τὸ βούλεσθαι πλουτεῖν, v. 9. Quod & *Gnosticis* imprimis objici videas insigni apud *Clementem Al. in Strom.* loco, quem hîc integrum apponi abs re non erit. Περὶ τῦ ἀληθῶς γνωστικῦ, de *pio* & *propriè dicto Gnostico*, vero & genuino mysteriorum indagatore, quatenus ille ψευδωνύμως sic dicto opponitur, sic loquitur, Οἶδεν, inquit, δείλὸς ἢ τῆς νηστείας τὰ αἰνίγματα, τῆ ἡμερῶν τέτων, τῆς τετράδ☉ ἢ τῆς παρασκευῆς λέγω. Ἐπιφημίζονται γὰρ, ἡ μὲν Ἑρμεῖ, ἡδὲ Ἀφροδίτης. Ἀνύπνα νηστεύει καὶ ὁ βίον φιλαργυρίας τε ὁμῦ, ἢ φιληδονίας, ἐξ ὧν αἱ πᾶσαι ἀκφύονται κακίαι. *Novit ille jejunii ænigmata, dierum scilicet quartæ & sextæ. Ea enim Mercurii, hæc Veneris dies dicitur, Ideóque jejunat & abstinet ille ab amore pecuniæ & voluptatis, ex quibus omnia mala nascuntur.*

§. 3. Pòst *Paulum* videatur *Justinus*, loco illustri, & prius laudato, in *Dial.* ad *Tryph.* ubi factâ *Gnosticorum* mentione, sub titulo λεγομένων Χριστιανῶν, qui *Idolothytis vescendi libertatem* sibi *vendicabant*, concludit *Justinus*, in his istam *Christi prophetiam* impletam esse, quâ *Pseudochristos*, & *Pseudoapostolos* orituros prænuntiat, πολλὺς τῆ πίστιν πλανήσοντας, *qui fidelium multos decepturi erant*. Sic & alibi, *Christum* prænoviisse, quæ post *resurrectionem*, & *ascensionem* ejus futura essent, *Pseudprophetas* nempè & *Pseudochristos* multos in nomine ejus (sub *Christianæ* professionis larvâ) venturos, ὅθεν, inquit, ἢ πολλοὶ πολλοὶ γὰρ ἄθεα καὶ βλάσφημα, καὶ ἄδικα ἐν ὀνόματι αὐτῦ ἐτόλμησαν, ἐδίδαξαν, καὶ τὰ ὑπὸ διαβόλ☉ πνεύματ☉ διαβόλυ ἐμβαλλόμενα ἢ διανοίαις αὐτῶν, καὶ διδάσκυσι μέχρι νῦν. *Quod quidem impletum est; Multa enim impia & blasphema & injusta sub nomine ejus falsò cuderunt, & quæ mentibus eorum ab impuro spiritu* (ne eum de *Gnosticis* locutum non esse dubitemus) *diabolo sunt injecta, docuerunt, & etiamnum nunc tradunt.*

P. 195, 196.

P. 241.

§. 4. Quod verò & *Christus*, & ex *Evangelio Justinus* adjicit, hos *Pseudoprophetas* multos fidelium, ipsiúsque *Christi* gregis partem non minimam, eo ipso (statim post ascensionem *Christi*) tempore secum abrepturos, illud in *Gnosticis* eventum suum sortiebatur. *Christianos* enim per speciosum fidei nomen illectos undique ad eorum castra defeciisse, καὶ πάσας σχεδὸν λαμβάνες, inquit *Justinus Apol.* 2. *pro Christ. universam fere Samariam* (*Apostolicæ* prædicationis *primitias*, Act. 8. 14.) & ὀλίγυς δὲ καὶ ἐν ἄλλοις ἔθνεσιν, *aliarum regionum aliquos iisdem erroribus irretitos esse.*

CAP. VI.

Charitatis refrigescentia, *Apoc.* 2. 4. *Laodicenus tepor*, *Apoc.* 3. 16. *Gnostici in Asiâ*, 1 *Joh.* 4. 17, 18. *explicata*, 1 *Pet.* 2. 11, 16, 19, 21. 2 *Tim.* 3. 4. *Paulina* ἀγάπης *elogia*, 1 *Cor.* 13. 7. & 16. 22. *explicata*, *Eph.* 5. 2. & 6. 24.

§. 1. QUintò igitur quod prædixit *Christus* fore, ut *Mosaica* disciplinæ *Zelotis*, *Gnosticisque Pseudoprophetis*, in *Christianorum* perniciem conspirantibus, & sic in suspendam molem *auctâ* persecutionum iniquitate, *refrigesceret multorum erga Christum* & *veritatem Christianam ardentior charitas*, id etiam ubique sub istis temporibus factum constat.

§. 2. Sic *Ephesina Ecclesia* πρωτὴν ἀγάπην ἀφῆκε, *primam*, vel quæ primò ab ipsis exercebatur, *charitatem amiserat*, vel *remiserat*, *Apoc.* 2. 4. à pristinæ erga *Christum* dilectionis ardore multùm declinaverat, cùm priùs in eâdem & ἔργα, & κόπον, & ὑπομονὴν (eam quam, si *ad finem duraverit*, *Mat.* 24. 13. coronandam pollicetur) *Christus* deprædicaverat, v. 2.

§. 3. Eundem *Ecclesia Laodicena teporem* imitabatur, *Apoc.* 3. 18. calamitates *Christianæ* professioni undique impendentes ægrè perpessa, *Christóque* igitur monitore indigebat, ut *aurum ex igne* πεπυρωμένον ab *eo emeret*, i. e. dilectionem erga *Christum*, & constantiam quibusvis perpessionibus redimerat.

§. 4. Quamplurima tepidæ hujus, & impurissimæ sectæ semina, in istis *Asiaticis Ecclesiis* sparsa fuisse, non solùm *Epistola* ista ad septem *Ecclesias*, *Apoc.* 2. & 3. conscripta monstrat, sed & idem etiam *Catholica* prima ejusdem *Johannis Epistola* satis manifestè indicat, quâ *Asiaticos*, peculiarem *Joannis* provinciam (τὰς ἀντὸθι διέπων ἐκκλησίας, *Ecclesias quæ illic erant*, *administravit*, inquit *Eusebius* l. 3. c. κγ'. *Ephesique*, quæ est harum *Ecclesiarum Metropolis*, diem obiit, ait * *Polycrates* ejusdem *Episcopus*) ut *alexipharmaco*, aut φυλακτηρίῳ sacro muniri voluit, ideóque *charitatis* hujus *perfectæ*, & *Christum*, etiam cùm pericula extrema imminerent, *confessuræ* necessitatem ubique inculcavit. *Perfectus*, inquit, *Christi amor*, *charitásque*, *metum* ἔξω βάλλει, procul à se arcendum curat, *inter rejectanea*, & *viro Christiano* planè indigna, *æstimat*, 1 *Joh.* 4. 18. *In hoc*, inquit, *perficitur charitas* μεθ' ἡμῶν, aut ea quæ inter verè *Christianos* reperitur, aut si cuivis magis placeat, ipsius *Dei* erga nos *charitas*, quæ in eo imprimis consistit, ut nos *Dilectissimo filio* suo conformes reddat, (τοῦτο χάρις παρὰ Θεῷ, 1 *Pet.* 2. 19, 20.) ἵνα παῤῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, *ut fidenter Christum confiteamur*, sic παῤῥησία significat, *Heb.* 10. 35.) *in die judicii*, i. e. cùm pro tribunali à *Judæis* sistamur, & à tyrannis ad mortem condemnemur, ὅτι καθὼς ἐκεῖνός ἐστι, κἀ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ, Qui enim sic facit, *Christum* ipsum (hîc coram *Procuratoris Pilati tribunali* καλὴν μαρτυρίσαντα ὁμολογίαν, *pulchram testificantem confessionem*, 1 *Tim.* 6. 13.) disertè imitatur.

* *Apud Eusebium*, l. 3. c. λα'.

* 1 *Pet.* 4. 7.

§. 5. Quod & à *Petro*, sub isto * ἤγγικεν δὲ τὸ τέλος πάντων, *appropinquantis omnium finis*, i. e. *excidii*, seu πανολεθρίας *Judaicæ* tempore, factum cernimus, qui primâ ad easdem *Asiaticas Ecclesias* destinatâ *Epistolâ*, à Ζαρκικῶν ἐπιθυμιῶν, 2. 11. & *libertatis*, quâ *Secta* ista κακίαν omnigenam velabat, mentione, v. 16. simúlque de obedientiâ *Magistratibus* præstandâ, non paucis contra eosdem *Gnosticos* (vide 2 *Pet.* 2. 10. *Jude* 8.) adjectis, pergit ad perpessionum *Christianarum* doctrinam, v. 19. & 21. ut & c. 3. 14, 17. & c. 4. 16, 19.

§. 6. Hinc de *Gnosticis* dictum illud, 2 *Tim.* 3. 4. φιλήδονοι μᾶλλον ἢ φιλόθεοι, *voluptatum magis quàm Dei*, aut *Christi amatores esse*; nec *Christo Jesu Domino nostro*, *sed ventri* aut gulæ suæ *servire*, *Rom.* 16. 18. Hinc & frequentia ista apud *Sanctum Paulum* τῆς ἀγάπης *charitatis*, aut *dilectionis*, in amplitudine suâ, tam *Dei*, quam *fratrum* dilectionem complectentis Elogia, 1 *Cor.* 13. (supra omnium *mysteriorum cognitionem*, καὶ πᾶσαν τὴν γνῶσιν, *mysticam* nempe istam scripturarum intelligentiam, v. 2.) ut omnia στέγουσης, & ὑπομένουσης, v. 7. quascunque *calamitates* pro *Christi* nomine constanter toleraturæ, & c. 8. 1. ut *Christianum* hominem οἰκοδομούσης (ita ut vivum *Ecclesiæ*, i. e. *Corporis Christi*, membrum, adeóque cum reliquo fidelium cœtu καταρτισμένον æstimetur) & πάσῃ τῇ γνώσει, huic omni, quam sibi *Gnostici* arrogabant) *mysteriorum cognitioni* è diametro oppositæ, v. 2. &c.

§. 7. Hinc *censurarum* indictio, 1 *Cor.* 16. 22. in eos omnes, qui *Dominum Jesum Christum non dilexerint*, qui scilicet eum *persecutionum* tempore destituerint, sic ut ἀγαπᾶν & ἀντέχεσθαι, *diligere*, & *constanter adhærere*, pro eodem ponuntur, *Mat.* 6. 24. Nec enim de interno amore, *Apostoli* dictum explicari debet, *cùm interni* affectus, utcunque vitiosi, sub *censuram*, aut *anathema Ecclesiasticum* non cadant.

§. 8. Hinc adhortationes crebræ, *Eph.* 5. 2. περιπατεῖτε ἐν ἀγάπῃ καθὼς καὶ ὁ Χριστὸς, *ambulate in charitate*, eâ nempe, quæ ad exemplum, & ὑπογραμμὸν *Christi*, (1 *Pet.* 2. 21. & 1 *Joh.* 4. 17.) qui se pro nobis morti tradidit, exigebatur, eâque iterum, quæ *Gnosticorum* ἀναρχητῇ, versu tertio delineatæ, opponebatur. Et c. 6. 24. *Gratia cum omnibus qui diligunt Dominum nostrum Jesum Christum* ἐν ἀφθαρσίᾳ, eâ quippe *dilectione*, quæ *fide* sanâ, & ὑπομονῇ ex utroque latere munitur, *Tit.* 2. 2. quæ *Rom.* 12. 9. ἀγάπη ἀνυπόκριτος dicitur (cùm è contra *hypocritæ iniquitatem potiùs*, quam *afflictionem eligere dicatur*, *Job* 36. 21.) & πρόσωπον τὸ πονηρὸν, *impiorum* hujus *sectæ* dogmatum & facinorum *aversationi* præludit, quam denique nulla *Gnosticorum* stratagemata illis ereptura, aut * *corruptura* essent.

* Ἀφθαρσία *ab* α, & φθείρω, *unde* φθορὰ quæ *Gnosticorum impurissimis* doctrinis, factisque *ubique attribuitur*.

CAP. VII.

Ἐπισυναγωγὴ ἐγκαταλεπόντες, Heb. 10. 33. *Ἔφθασεν*, v. 33. *Ἡμέρα ἐγγίζουσα, Rom.* 13. 11. *σωτηρία. Barnabæ Epistola Mysticis Gnosticorum Scripturæ explicationibus opposita. Γνώσεως duplex genus.*

§. 1. DE hâc *Christianorum*, sub ingruente *ἀνομίας πλημμυρούσης* flumine, *refrigescente Charitate*, quædam ulteriùs ἐν *παρέργῳ* adjici possunt; Exhinc factum esse, ut fidelium aliqui in *confessione Christi* vacillantes, *τὴν ἐπισυναγωγὴν ἑαυτῶν derelinquerent, Heb.* 10. 25. *cœtus* nempe *Ecclesiasticos*, ut incolumitati & securitati suæ consulerent, *paulatim deserentes*, quod *ὑποστέλλεσθαι* dicitur, v. 38. eodem modo quo *Petro* objicitur, quod *ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος*, &c. *subtraxit, & separavit se præ timore Judæorum*, Gal. 2. 12. Quâ de re *divinus author Hebræos* suos monendos duxit, eóque potissimum amuleto muniendos, quòd *τὴν ἡμέραν ἐγγίζουσαν, diem* nempe visitationis, eâdem clade geminos *Christianorum* hostes, *Judæos* & *Gnosticos* æquaturum, jam statim *adfuturum* prævideret. Quo quidem, spei, vel fidei *Christianæ* professores animandi, & persuadendi erant, ne in ultimo jam virtutis stadio deficerent, & post *πολλὴν παθημάτων ἄθλησιν, diutinum perpessionum certamen*, v. 32. *τὴν παῤῥησίαν*, pristinam *confidentiam*, & *constantiam* abjicerent, v. 35. cum, ut inquit *Apostolus*, *ἔτι μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονιεῖ*, v. 37. ille suorum *ultor* v. 30. qui jamdiu *venturus* prædicebatur, statim *sine omni morâ adventum* suum maturaturus esset.

§. 2. Quo quidem argumento, ad ingenerandam fessis constantiam accommodatissimo, ad expurgandum *Romanis* suis *Gnosticorum* fermentum, usus est *Sanctus Paulus, Rom.* 13. 11. *Et hoc*, inquit, *cùm sciatis καιρὸν, opportunitatem*, (ipsum scilicet punctulum aut articulum temporis, in quo eos alloquebatur) *νῦν γὰρ ἐγγύτερον ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν, Nunc enim dies ille*, v. 12. quo persecutoribus *Judæis*, seductoribus etiam *Gnosticis* perditio, fidelibus autem, & puris *Christi* confessoribus *evasio*, & incolumitas sic sonat [a] aliquoties *σωτηρία*) obventura est, *multò propinquior est, quàm cùm susceptâ imprimis fide Christo nomina dedissent.*

[a] *Ecclus.* 46. 1. *σωτηρία ἐκλεκτῶν, à Josua præstita, liberatio electorum ejus*, & *σωτηρία ἑτοίμη ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ*, 1 *Pet.* 1. 5. & *ἀσφαλὴς σωτηρία*, 2 *Pet.* 3. 15. & *κοινὴ σώτηρία, Jud.* 3. *evasio fidelibus omnibus* (*ut Israelitis ex Ægypto*, v. 5. *Loto ex Sodomâ*, 2 *Pet.* 2. 7.) *obventura, ut & ἐπλούτησεν, Luc.* 21. 28.

§. 3. Ex hâc *δεῦτε* videre est, quàm non pauca sint hujus *Instrumenti* (*Epistolarum* præcipuè *Apostolicarum*) commata, quæ à *Gnosticorum* doctrinis, factísque lucem plurimam acceptura sunt.

§. 4. Et, ut id obiter dicam, *Apostoli Barnabæ*, quæ non ita pridem prodiit, *Epistola*, ex hoc uno *Gnosticorum* charactere, commodè explicari poterit, aliàs (ut complicatum, & prolixum ænigma) certissimam lectoribus *crucem* factura. Isti quippe *Simonis* asseclæ, *γνῶσιν*, i. e. *Scripturæ sacræ mysticè* interpretandæ facultatem sibi arrogantes, multa *veteris Testamenti mysteria* ad impuros usus suos accommodabant. Sic de illis Polycarpus *Ep.* ad *Phil.* p. 20. *ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, περιτόμιός ἐστι τοῦ Σατανᾶ*, & fusè *Epiphanius* in *hær. Gnosticorum.*

§. 5. Hinc *Barnabas* hâc ferè universâ *Epistolâ* suâ, *veteris Instrumenti* loca quamplurima *mysticè* etiam, & *cabalisticè* expositа, (quale illud quòd [b] modò ex *Clemente* obiter protulimus) *Gnosticorum* doctrinis opponit, primò ut *Christum* verè *natum*, passúmque probaret, quod à *Gnosticis* negatum, *τί λέγει*, inquit, *ἡ γνῶσις, μάθετε, ἐλπίσατε ἐπὶ τὴν ἐν Σαρκὶ μέλλοντα φανερῶσθαι ὑμῖν Ἰησοῦν, Discite, quid Scientia dicit, Spem scilicet omnem in Jesu in carne manifestando ponendam esse*, & istiusmodi multa. Secundò ut *circumcisionem*, & ritus *Mosaicos* abolitos concluderet, *Deum* enim *comparasse* populum *dilecto* suo, qui in *simplicitate esset crediturus*, & *ostendisse omnibus, ut non incurrant tanquam proselyti ad illorum legem, quam Gnostici Judaizantes* observandam contenderunt. Tertiò denique, ut *τερατείαν, παιδοφθορίαν, ἀκρασίαν* omnigenam, à *Leporis, hyænæ, mustelaque* inderdictione *Mosaicâ*, fugiendas suaderet, (sic ut *incisionem* arboris in aliam speciem, *prohibitam Judæis* affirmat [c] *Maimonides, ut elongemur à causis Idololatriæ, & fornicationum*) Quibus ubique *γνώσεως* mentionem immiscet, ejúsque *duplex genus* proponit, *Unum ὁδὸν τοῦ φωτὸς, viam lucis* (eandem quæ *ὁδὸς ἀληθείας* à *Petro* dicitur, 2 *Pet.* 2. 2. & *Gnosticis* planè opponitur) & *γνῶσιν πορεύεσθαι ἐν αὐτῇ, scientiam ambulandi in illâ*, & postea *γνῶσιν δικαιωμάτων Θεοῦ ἐν ὑπομονῇ, scientiam judiciorum Dei in patientia*, per omnia his putidis *Gnosticis* oppositam, Alterum itidem à *sectatoribus* ipsius *γνῶσιν* dictum, sed eorum qui à *viâ tenebrosâ adhuc non continent*, item *τὴν τοῦ μέλανος ὁδὸν, Scholiæ, & καπρὸς μεσῶν, Nigri, seu tenebrarum viam, obliquam & execrationis plenam*, ad quam, inquit, reducenda *εἰδωλολατρία, ἀγνωσία, ὕβρις, διωγμὸς, ὑπόκρισις, ἀπιστία, μοιχεία, φόνος, ἁρπαγὴ, ὑπερηφανία, παράβασις, δόλος, κακία, αὐθάδεια, φαρμακία, μαγεία, πλεονεξία, ἀφροσύνη Θεοῦ, ἀποστροφὴ τῶν ἀγαθῶν, μισοῦντες δικαιοσύνην, Idololatria, confidentia, sublimitas, potentiæ simulatio* (sic *Simon* dixit se *τινα μέγαν εἶναι*, *Act.* 8. 9.) *deceptio, fornicatio, cædes, rapina, superbia, transgressio* (legum omnigenarum) *dolus, malitia, audacia, magia, intempestiva cupiditas, Dei nulla reverentia, bonorum persecutio, veritatis odium*, tandémque (ut ad hos *Pseudognosticos* omnia pertinere dignoscamus) *οὐ γινώσκοντες μισθὸν δικαιοσύνης*, (quicquid demum *sciant*, at) *justitiæ mercedem non scientes, Balaamiticis* potiùs (ut *Petrus* censuit) accensendi, qui *μισθὸν ἀδικίας ἠγάπησαν, injustitiæ mercedem dilexerunt.*

[b] C. 51

[c] *Moreh Nevoch.* l. 3. c. 38.

CAP. VIII.

Evangelium Gentibus annuntiandum immediatè ante cladem Hierosolymitanam, Luc. 10. 11. *Apostolorum à Judæis abscessio, ansa à Gnosticis arrepta ad Christianos opprimendos.*

§. 1. HÆc omnia à nobis adeò fusè proposita, quomodo ad *Mysterium iniquitatis*, & *Antichristos* (quorum occasione me huc divertisse nondum pœnitet) accommodanda sint, indicaturi jam statim sumus, postquam illud unicum adjunxerimus, quod quinque istis subjungendum *Christo* videbatur, v. 14. *de Evangelio* nempe priùs *Gentibus* omnibus annunciando; καὶ τότε, inquit, ἥξει τὸ τέλος, tunc statim funesta ista & exitialis *Periodus adventura est.*

§. 2. Id enim semel notandum est, *Evangelium* imprimis à *Christo*, dein (ex ejus inenarrabili erga hostes, & συγγνώστας clementiâ, & μακροθυμίᾳ) ab *Apostolis*, post *Christi* ἀναβατήριον, *Judæis* primo loco annuntiandum fuisse; ἀρξάμενον ἀπὸ Ἱερουσαλὴμ, initio ab *Hierosolymis* facto, *Luc.* 24. 47. ὑμῖν πρῶτον, vobis primùm, inquit *Petrus*, *Act.* 3. 26. & ch. 13. 46. Tandem verò, cùm obstinati & impœnitentes *Judæi*, fidem *Christi*, nuntio solenniter remisso, repudiarent, *Ecce*, inquit *Paulus*, *ad Gentes convertimur*, *Act.* 13. 46. Sic & *Act.* 18. 6. Cùm *Judæi obsisterent, & blasphemarent, excutiens vestimenta, iis dixit, Sanguis vester super caput vestrum, Purus ego; Exhinc ad Gentes profecturus sum.* In quibus proculdubio ad *Christi* dictum, *Luc.* 10. 11. respexit *Paulus*, quo, cùm *Judæi* eos non reciperent, *pulverem civitatis vestimentis ipsorum adhærentem excutere jubentur discipuli*, id tantum adjecturi, *sciendum* iis esse, *quòd Regnum Dei* ἐφ' ὑμᾶς ἤγγικεν, *ipsis jam statim instaret*, hoc nempe ad judicandum hostes (nulla longanimitate emolliendos, aut ad fidem *Christi* perducendos) erigendum *tribunal*; Hanc quippe finalem *Judæorum* obdurationem, eique consectaneam *Apostolorum* ad *Ethnicos* migrationem, huic fatali & cruento diei prælusuras esse.

§. 3. Quod verò ad *Gnosticos* spectat, quorum descriptioni hanc annuntiati *Gentibus Evangelii* περίστασιν addendam curavit *Christus*, Illud itidem sciendum est, *Gnosticos* hos à purioribus & *Orthodoxis Christianis* jam aliquandiu divisos, & inter *Judæos* (ut incolumitati suæ prospicerent) *Judæos* se esse *simulantes*, nondum tamen apertâ fronte *Christianos* opprimendi occasionem nactos esse (*canésque*, sed adhuc λαθροδηκτεῖς *latenter mordentes* fuisse) donec *Apostoli* solenniter hunc *Judæis* nuntium remisissent; Tunc enim velo omni deposito, ad exscindendos *Christianos*, *Judæis* operas adjunxerunt, & ex professo *Simonem* ἀρχηγὸν, & ductorem suum, *Christo* (ut mox patebit) præferentes, clades, quas potuerunt maximas, *Christiano* nomini intentarunt, (Quod ipsissimum illud erat, quod versibus ex *Mat.* c. 24. tam prolixè à nobis explicatis, prænuntiabatur) & cùm hæc ita se habuerint, τότε, inquit *Servator*, tunc (*illo ipso* temporis articulo) ἥξει τὸ τέλος, *Judæorum*, & cum illis *Gnosticorum pariter clades* expectanda erit.

CAP. IX.

2 *Thess.* 2. 1, 2, 3, 4, 5, 6, 7, 8, 9. explicatur, ἀποσυναγωγὴ. Ἡμέρα Χριστοῦ. Ἀποστασία *ante ejus adventum futura*, Ἀποστασία *quid significat*, *Act.* 21. 21. & 19. 9. *Simon adoratus, ut Deus. Simonis doctrina. Heleua*, *Act.* 8. 23. πικρίας χολὴ, ΨΝΤ, Ῥίζα πικρίας, *Heb.* 12. 15. ἐν χολῇ, non ἐνοχλῇ. Βέβηλος ὡς Ἡσαὺ, Τὸ κατέχον. *Justinus*, *Irenæus de Simone. P. Ciaconii Semo Sancus.* Μυστήριον ἀνομίας. Ἐνεργεῖσθαι. Μυστήριον. Ἀνομία. Μυστήριον, *Ap.* 17. 5. *Mysteria*, πελετὰί. *Eleusinia sacra.*

§. 1. ISta hactenus præfati, ad rem propositam descendamus, & primò ad *Mysterium Iniquitatis*, 2 *Thess.* 2. 7. ubi res omnis dilucidior futura est, si integer locus brevi *Paraphrasi* illustretur.

§. 2. 1. Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν,

Nunc autem, *Fratres*, quod ad notabilem istum *Christi adventum* attinet, eum quidem tam frequenter in *Scripturis* prænuntiatum, quo exscindendam *Gentem Judaicam*, (*Mat.* 24. 3.) miserisque & persecutionibus vestris (à *Judæis* potissimùm vobis illatis) figendum terminum præstolamini (videatur *Jac.* 5. 7, 8. ubi παρουσία Κυρίου ἐγγίζουσα, per [ὁ κριτὴς πρὸ τῆς θυρῶν ἕστηκεν] explicatur v. 9.) & quem illicò secutura est copiosior ad fidem *Christi* discipulorum *aggregatio* (quæ per [τῶν ἡμῶν εἰς Χριστὸν ἐπισυναγωγῶν] intelligi potest) simúlque major cogendorum cœtuum *Ecclesiasticorum* libertas (quam etiam phrasi istâ notatam videmus, 2 *Mac.* 2. 8. & *Heb.* 10. 25.) quàm adhuc, sub persecutionum & dispersionum jugo, frui licuit. (Id quod revera sub *Vespasiano* & *Tito Imperatoribus* post *Judæorum cladem Christianis* obtigisse constat, & *Apoc.* 5. 10. & 7. 15. innui alibi monstramus) Quod, inquam, ad hanc materiam attinet (id enim voce [ὑπὲρ] eodem sensu quo περὶ non rarò usurpatâ, intelligi debet) *obsecro* vos

§. 3. 2. Εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς, μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ,

Ne leviter à prius agnitâ (quamque à *Christo* & *Apostolis* accepistis) veritate abripiamini, neque aut a simulatâ quâcunque inspiratione, seu revelatione à quocunque obtentâ, aut à nuntio quovis, tanquam à nobis (seu ore tenus seu per tabellas in *Epistolâ*) vobis allato, turbari, aut dimoveri vos permittatis, aut exinde vobis persuaderi, hoc esse temporis momentum, quo diem *Christi* ad ultionem de *Judæis* sumendam jam subitò instare putandum est.

§. 4. 3. Μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον, ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας,

Ne quis hanc vobis fraudem, quæ vobis, fideíque vestræ pessimè cessura est, quibusvis technis faciat; Postquam enim hoc semel animis præsumpseritis, & ut *Apostolicæ*

Scholicæ doctrinæ articulum imbiberitis, simúlque juxta spem vestram id vobis non obtingere experti fueritis, futurum est ut de veritate *Evangelii* nostri ancipites vobis curæ, & dubitationes exorituræ sint; simúlque ut malis istis, quæ ubique *Judæi* vobis interminantur, victi tandem, fessique labascatis. Sed hoc certissimum habeatis velim, Juxta methodum, & propositæ à *Christo* œconomiæ ordinem, priùs expectandum esse, ut veniat ἀποστασία quædam notabilis.

§. 5. Quid per Ἀποστασίαν hic significetur, non libet fidentiùs affirmare; Eâ notari fidelium *Judæorum* à *Mosaicis* observationibus *abscessum*, *circumcisione* & cæteris *Judaicis* ritibus insuper habitis, vir doctissimus putavit; Sic certè *Act.* 21. 21. de *Paulo* dicitur, famam esse, ὅτι διδάσκεις ἀποστασίαν ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ ὀφείλειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. *Apostasiam* nempe aut *abscessum à Mose fecisse*. Erat & alia, sensu non dissimili, ipsorum *Apostolorum* ἀποστασία, huic affinis. Illorum scilicet à *Judæis* ipsis ad *Gentiles abscessus*, cùm post prædicatum per urbes singulas *Evangelium*, pertinaces & incredulos *Judæos* res suas sibi habere juberent, *pulverem* de pedibus suis contra eos excuterent, statímque ad *Gentes*, iis ex professo *Evangelium* annuntiaturi, transirent. Sic *Lucas* vocabulo [ἀποστὰς] usus est, *Act.* 19. 9. Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν, ἀφώρισε τοὺς μαθητάς. De *Paulo* dictum, cùm *Judæorum* quidam (non pauci) obdurarentur, & *Evangelio* ab eo annuntiato *resisterent*, *coram populo viam (Domini) convitiis excipientes*. Ab iis, inquit, *abscedens* vel ἀποστὰς, *discipulos separavit*, i. e. ad *Gentiles Asiaticos* se recepit, obstinatis *Judeis* remisso nuntio, & ab eorum cœtu se planè, suósque separavit, & abstinuit. Quod ut antea à *Paulo* & *Barnabâ*, *Act.* 13. 46. sic & plenius postea factum legimus, cùm *Judæis* solenniter vale longum dicens, ad *Gentes* se converteret, *Act.* 28. 28.

§. 6. Si hoc modo intelligi ἀποστασίαν, nimis alienum, aut absonum non videatur, reliqua omnia satis liberè & feliciter fluent. Ex hoc nempe *Apostolorum* facto (cum non tantùm legis *Mosaicæ* abrogationem docuerint *Apostoli*, sed & ipsi à *Judæis* recesserint, & alios ab eorum consortio separandos curaverint, *Heb.* 13. 13.) consentaneum fuisse, ut *Gnostici* hâc opportunitate arreptâ, *Judæorum* contra *Christianos* rabiem, zelúmque palam excitarent, qualibet inimicitiarum scintillâ in flammam accensâ.

§. 7. At si sic de Ἀποστασίας acceptione, non adeò tritâ, contra frequentiorem nominis usum pronunciare, duriusculum cuivis videatur, Restat ut vox ea (interpretatione ex trivio desumptâ) insignem & notabilem aliquam *Christianorum* ad *Gnosticorum* castra factam *defectionem* * quam *Spiritus* (*Christi* scil. *Mat.* 24.) ῥητῶς λέγει ἐν ὑστέροις καιροῖς eventuram, designare dicatur, quæ quidem illud ipsum est, quod prædixerat *Christus* [*multos scandalizatum* iri] multos persecutiones, crucémque, simul ac fidem *Christi* refugituros, & πλανωδέσιν ἀνομίαις, *augescentibus* periculis, & angustiis, quæ *Christiano* nomini jamdiu impenderant, fore ut *dilectio multorum refrigesceret*, & (quod divinus ad *Hebræos* author cavendum monuit) ut non pauci reperirentur, in quibus καρδία πονηρὰ ἀπιστίας sese prodaret, ἐν τῷ ἀποστῆναι ἀπὸ τοῦ Θεοῦ ζῶντος, c. 3. 12. quos ὑποστολῆς ἐσμὲν (i. e. ἀποστασίαν facere) idque εἰς ἀπώλειαν alibi dixit, c. 10. 39. Quò & illud spectare videtur, 2 *Tim.* 1. 15. de *Asiaticis* universis edicente *Paulo*, οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες, *omnes*, *uti nosti*, *aversabantur me*, *præcipuè Phygellus & Hermogenes*.

* Ἀποστήσονταί τινες τῆς πίστεως προσέχοντες πνεύμασι πλάνοις, &c. 1 *Tim.* 4. 1.

§. 8. Ut verò hoc adhuc clariùs elucescat, consulatur, si placet, primarium istud *Sancti Petri* de *Simone Mago* effatum, *Act.* 8. 23. Εἰς χολὴν πικρίας, καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. Quid hæc πικρία χολὴ significat, ex *Deut.* 29. 18. petendum erit; *Ibi Apostasia à Deo Israëlis* facienda sic describitur, ut sit *radix ferens fel & amaritudinem*, ῥίζα φύουσα ἐν χολῇ καὶ πικρίᾳ, reddunt *Septuaginta*; ubi *Heb.* רֹאשׁ, quod χολὴ reddi solet, *herbam venenatam* significat, quæ cum sit eadem πικρὰ, *acerba*, *Apostatæ* cujusvis statum disertè enuntiat, aliis *perniciosum*, quos exemplo & illecebris ad ruinam secum trahit, sibi verò tandem *acerbum* futurum, *Deóque* in præsenti ingratissimum. Hoc utique illud ipsum est, quod de *Simone* pronuntiat *Petrus*, talem illum *Apostatam* esse, qualis à *Mose* describebatur, qui alios secum in perniciem tracturus erat, (ideóque forsan σύνδεσμὸν ἀδικίας *iniquissimæ conjurationis*, aut *confœderationis* mentio hîc sequitur) & ut χολὴ seu *herba venenata*, cum summâ *amaritudine* conjuncta, multis virus suum infusurus; Quod statim evenisse nemo ignorat, *Samariâ* universâ à fide *Christi*, quam à *Philippo* receperant, statim deficiente.

§. 9. Hinc & illud (*Heb.* 12. 15.) *Apostoli*, contra *Simonis* & *Gnosticorum* venena *Hebræos* suos munientis antidotum, μή τις ῥίζα πικρίας ἄνω φύουσα ἐν χολῇ, ut in *Deuteronomio* legebatur, (non ut codices legunt ἐνοχλῇ, per unius literæ *Metathesin*) *ne qua sit inter vos* (subintellecto verbo [*sit*,] ut in priore versus parte [μή τις ὑστερῶν] necessariò fieri debet) *amaritudinis radix*, *sursum germinans* in herbam istam venenatam, per quam futurum, inquit, est, ut μιανθῶσι πολλοὶ, *multi polluantur*, aut, quod veneni est, *inficiantur* potius. Quibus immediatè additur, μή τις πόρνος, v. 16. *nequis fornicator*, *aut profanus*, *sicut Esau*, qui διὰ βρώσεως μιᾶς πρωτοτόκια ἀπέδοτο, ut *vitæ* suæ consuleret, ut eam quoquo modo prorogaret, *primogenitura*, & inter ea *sacerdotii* prærogativas abdicavit. Quibus verbis duo notissima *Gnosticorum* κεφάλαια proponuntur, primum, quo *impuritates* omnimodæ; Secundum, quo, cùm persecutio ingruat, *fidei abnegatio* notatur.

§. 10. Post hanc demum defectionem (seu ἀποστασίαν, & καρδίαν πονηρὰν ἀπιστίας, *Heb.* 3. 12. seu ὑποστολὴν, *Heb.* 10. 39.) id etiam consequens erit, ut *Simon Magus*, execrandus ille impostor, hac Sectatorum suorum catervâ stipatus, depositò jam velamento se palam prodat, & postquam aliquantisper se pro *Christi* discipulo venditaverit, & inimicitias contra fidem conceptas prudenter dissimulaverit, Tunc demum

§. 11. 4. Ὁ ἀντικείμενος, καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν, ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστι Θεός.

Se apertâ facie patioribus fidei professoribus opponat, imò divinos honores ipse usurpet, & (se [a] ut *Deum Patrem in monte Sinai* apparentem, ut *Christum Jesum* inter *Judæos* versantem, ipsúmque promissum *Spiritum Sanctum* adfirmans) se omni, qui inter *Judæos* aut *Christianos* agnoscitur, aut colitur, *Deo* opponat, & attollat, (illud est ἀντικείσθαι & ὑπεραίρεσθαι ἐπί, non ἐπὶ πάντα, &c. eo sensu quo ἐπὶ cum *quarto* casu, καὶ [b] *adversus* significat) adeò ut vero & *æterno Patre* sede suâ dimoto, *Simon* ipse inter sectatores ipsius locum ejus occupet, imò, ex plenissima & uberrima verborum significatione, ὑπεραιρόμενος ἐπὶ πάντα, *in omnem super-attollens se*, i. e. non *adæquans* tantùm sed

a *Vide Cyrill. Hierosol.* περὶ Ἁγίου.

b Βασιλεία ἐφ' ἑαυτὴν *adversus seipsum* διαμερισθεῖσα, *Luc.* 11. 17.

sed & de ὑπερογκῇ contendens, *æqualem* aut *comparem* non ferens, à *Samaritanis* ad unum omnibus (οὗτος ἐστὶν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη) aliisque pluribus, non tantùm ut δύναμις θεοῦ μεγάλη, *potentia Dei magna*, (quod in tyrocinio deceptoris hujus illi accidisse dicitur, *Act.* 8. 10.) agnoscatur, sed & tandem, post acceptam, & conculcatam *fidem Christi*, v. 23. ut *Summus Deus*, συμπάσης, καὶ ὑπάτης καὶ ἀνωτάτης, (simul cum putidissimâ *Helena*, πρώτῃ hujus *primi & Supremi Dei*, ut loqui amabat, ἐννοίᾳ) colatur & adoretur. De *Simone Mago* illud primò occurrit, ante *Philippi* adventum, *Samariâ* nondum prædicatione ejus illustratâ, de eo palàm dictum esse, οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ μεγάλη, vel, ut Codex MS. Regius celeberrimus, simúlque *Bezæ* venerandus Græco-Latinus legendum suadent, ἡ δύναμις θεοῦ ἡ καλουμένη μεγάλη, *Act.* 7. 10. Divina scilicet Potentia vel Majestas ista quæ sub variis aut *Jehovæ*, aut Διὸς, aut *Jovis* nominibus à diversis Nationibus agnoscebatur, ab omnibus verò ut Magnum, aut Maximum, Summum, aut Supremum Numen colebatur. Sic ob claudum sanatum *S. Barnabas Jovis* statim titulo salutatur, *Act.* 14. 12. Nec igitur mirum videri debere, si post annos aliquot, ab iis saltem, quos ἱκανῷ χρόνῳ μαγείαις ἐξέστηκε, veneficiis suis fascinasset, *Act.* 8. 11. pro supremo Deo agnosceretur.

§. 12. Consulatur *Justinus Apol.* 2. pro *Christ.* Post *Christi*, inquit, *ad cœlum ascensionem*, ἀναβάλλοντο οἱ δαίμονες ἀνδρώπους τινὰς λέγοντας ἑαυτοὺς εἶναι θεούς, *Dæmones mortales aliquos in medium produxerunt, qui se Deos affirmarunt*, & hi, inquit, à vobis *Gentilibus* οὐ μόνον οὐκ ἐδιώχθησαν, ἀλλὰ καὶ πρὸς κατηξιώθησαν, *non solùm nullam persecutionem passi sunt, sed & pluribus honoribus digni æstimati.* Quod de *Simone & Helenâ, & sectatoribus* ejus late prosequitur. Sic & post *Justinum Irenæus* l. 1. c. 20. *Simon Magus*, inquit ille, *à Claudio Cæsare honoratus esse dicitur, A multis quasi Deus glorificatus est, Docuit semet ipsum esse, qui inter Judæos* * *quasi Filius apparuerit, in Samariâ autem, quasi Pater descenderit, & in reliquis Gentibus quasi Spiritus Sanctus adventaverit. Esse autem se sublimissimam virtutem*, hoc est, *eum qui sit super omnia Pater*, (ὑπερεχόμενον τῶν πάντα λεγόμενον θεὸν) *& sustinere vocari se, quodcunque eum* (*Patrem* æternum) *vocant homines*; Dein *Helenam, primam ejus ἔννοιαν generare Angelos, & Potestates, à quibus & mundum hunc factum dixit*; *Secundum gratiam ejus salvari homines, Judæorum Deum unum ex Angelis esse* (à *Simone creatis*) c. 22. *Ipsum verò Simonem unum Patrem esse, qui fecit Angelos, Archangelos, Virtutes, Potestates*; *Imaginem ejus factam ad figuram Jovis, & Selenæ* (*Helenæ* sine dubio) *in figuram Minervæ, hásque adorari*, c. 21. Sic & *Tertullianus de Animâ, Simonem Patrem summum à sectatoribus suis vocari.*

* Sic *Origenes* in *Matt.* tr. 27. inter eos qui Apostolorum tempore se *Christos* esse dixerunt, *Simonem* numerat de quo referunt *Acta Apostolorum.*

§. 13. Taceo notissimam de *ædiculâ*, aut statuâ, *Romæ* in *Tiberi inter duos pontes* constructâ, & *Simoni Deo Sancto* consecratâ, & inscriptâ, historiam, [a] *Justini* quidem, ut & aliorum ferè omnium (*Tertulliani* imprimis & *Irenæi*) antiquissimorum *Patrum* testimoniis abundè firmatam. Quam tamen [b] *Petrus Ciaconius*, fretus marmoreâ cujusdam statuæ basi, Anno 1574. in *Insulâ Tiberinâ Romæ* refossâ, & *Semoni Sanco Deo Fidio* sacratâ, convellendam putavit; Quasi *Justinus, homo externus*, & *Latinæ*, inquit, *linguæ non admodum peritus*, sic sibi imponi passus fuerit, & caligantibus oculis *Simonem* pro *Semone, Deum Sanctum*, pro *Sanco Deo Fidio, Imperatori* etiam *Romano* obtruserit, qui sine dubio compertissimi mendacii eum ilico arguisset, nec eundem denuò errorem, *Tertulliano, homini* quidem nec *externo*, nec aut civitatis, aut *linguæ Latinæ imperito*, ut & aliis *Romanæ Ecclesiæ* Scriptoribus errandum porrexisset. Multa ad Ciaconii conjecturam vellicandam dici possent, si istis vacaremus.

a *Apol.* 2. *ad Ant. Imperat. Rom.*

b *In Opusc. ante explic. columnæ Rostratæ*: *vid. Cerdam in Tertull. Apol.*

§. 14. Ut ut illud sit, de affectatis, & assumptis divinis honoribus, nullus dubitandi locus est, nec igitur ab *Historiâ*, reíque gestæ veritate procul abesse putabitur, quòd hîc de *Simonis Apostasiâ* dicatur, *eum se supra attollere contra omnem qui Deus dicitur.*

§. 15. 5. Οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν;

Et hoc quidem, si bene memìnistis, vobis non jam primùm à me dicitur; Sed, cùm apud vos Evangelium prædicarem, jamdudum prænuntiatum est.

§. 16. 6. Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

Videtis igitur ex prædictis, v. 3. quid illud sit, quod *Simonem* impedit, seu detinet, quò minùs adhuc, depositâ, quam diu induerat, personâ, se *Christianorum* acerrimum hostem palam ostendat; *Legis* nempe *Mosaicæ observatio*, à *Christianis* nondum in universum abdicata, cùm adhuc *cautè ambularent Christiani*, ἐξαγοραζόμενοι καιρὸν, *Ephes.* 5. 15. ab omni *Judæorum* irritatione temperantes. Nondum enim facta est, ut videtur, ista *Apostolorum* solennis à *Judæis* ad *Gentes* discessio, quam ὁ πλάνος ille, ut opportunitatem, & horam consiliis suis commodissimam, jam brevi futuram præstolatur. Exinde enim implacabilia *Judæorum* in *Christianos* odia, & internecinæ ob contemptam legem *Mosaicam* (quæ omne cum *Gentilibus* commercium disertè prohibet) inimicitiæ orituræ erant. Exinde discrimen inter *Judæos* & *Christianos* manifestius futurum, cùm fideles, præcipiente *Apostolo*, *Heb.* 13. 13. se ex professo extra *Judæorum* castra, ad fidei purioris professionem, nullis *Judaicis mixturis* jugulatam, nullis *Mosaicorum rituum* sarcinis oppressam, proriperent; Exinde etiam *hypocrisis Gnosticorum* (qui quamdiu *Christiani Judæis* se accommodabant, inter *Judæos* abnegare fidem, inter *Christianos* simulare didicerant) aliquando tandem necessariò deponenda erat, & aut cum *Christianis* tolerandæ afflictiones, aut cum *Judæis* inferendæ.

§. 17. 7. Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.

Quamvis igitur hoc hominum ἀνόμων genus, non tantùm subterraneos & clandestinos cuniculos agat, sed & palam in *Sectam* ab *Orthodoxis* divisam concurrat, *Simone*, aliisque ducibus suis fretum, *hactenus* tamen *secretiùs*, & cautiùs hæc omnia moliuntur, nondum *Christo* in universum abrenuntiare, aut *Judæis* se palam contra *Christianos* adjungere, opportunum censentes; Nec enim adhuc ipsis suppetebat accusationum materia, quibus *Judæos* παροξύνειν, bilémque eorum omnem in *Christianos* evomendam excitare possint.

§. 18. Quamprimùm verò illud, quod adhuc *Gnosticorum* rabiem comprimit, aut coercet, *è medio sublatum* fuerit (priùs neutraliter dictum, τὸ κατέχον, hîc verò ὁ κατέχων, seu sit ὁ νόμος, *Lex ipsa*, seu *Mosaicorum rituum observatio*, inter quos primarius censebatur, *Judæos* ἀλλοφύλοις μὴ συγχεῖσθαι, *Joh.* 4. 9. ne *Judæi* ad *Gentium consortium* diverterent) postquam derelictis planè & conclamatis *Judæis*, *Apostoli* ad *Gentes* transierint, & ceremoniis *Legis* insuper habitis, discipulos suos à *Judæis* separandos curaverint, *Act.* 19. 9. *Heb.* 13. 10, 13. *Gal.* ch. 2. & 3. & 4. & 5.

8. Καὶ

8. Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ.

Tunc continuò *Gnostici*, exuta *Christiani* nominis larvâ, se palàm ostentaturi sunt, *Christianis* gravissimas persecutiones (quas per πλανοδιδασκάλους ἀνομίας prædixit *Christus*) illaturi, eósque ut *Judæis* imprimis exosos reddant, contemptæ universæ *Legis Mosaïcæ* incusaturi, *Christianos* etiam quamplurimos, Primò, *Magicis* περιεργίαις; Secundò, variarum libidinum carni blandientium *illecebris*; Tertiò, *libertationis* à quolibet jugo sectatoribus suis promissæ privilegio; Quartò, denique, propulsandarum persecutionum spe, omnibus, qui se circumcidi patiebantur, factâ, quasi tot efcarum generibus, ad inquinatissimæ sectæ participationem allecturi. Quos, cùm sic se primùm revelaverint, statim futurum est, ut *Deus*, fidelium benignissimus *Pater*, improborum ultor sævissimus, *spiritu oris*, i. e. potentiâ verbi sui, tandémque *fulgore præsentiæ*, aut *adventûs* sui, i. e. illustri istâ in *Judæos* festinante ultione, v. 1. oppressurus sit, *Petro primùm Apostola* de *Simone Mago* solenniter triumphante, statímque *Romanis Aquilis*, *Mat.* 24. 28. ad *Judæorum* simul & * *Gnosticorum* excidium convolantibus, eâdem utrosque strage adæquaturis, 2 *Pet.* 2. 9. *Vide* c. 3. §. 22.

§. 19. 9. Οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ, ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους,

10. Καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, ἐν τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο, εἰς τὸ σωθῆναι αὐτούς, &c.

Quis verò sit hic ἄνομος, & μυστήριον ἀνομίας, quæ *secta* ista *hypocritica*, consilia sua tantâ caligine obtegens, si cui incertum adhuc sit, Id illi statim manifestum erit, cùm dignoverit *sectæ* ἀρχηγὸν, *Satanæ* quidem operâ, stupenda prodigia (& quibus ad se multos seducat, mendaciisque suis fidem faciat) ostentantem, simúlque libidinum escas subministrantem, aliáque quamplurima, quæ perditis quibusque impositura sunt; Ut sic justa *Dei* judicia in *Pseudochristianos*, falsorum dogmatum sectatores, fideíque simul ac constantiæ, & παρρησίας *Christianæ* desertores infligantur, *Deo* sic permittente, ut eorum, quæ in terrâ petrosâ aut spinosâ seminata fuerant (licet statim καταπίπτοντα) alterum quidem *exorto sole*, i. e. ingruentium *persecutionum* tempore exureretur, & *eò quòd radicem non haberet*, *exareſceret*, alterum item à *sollicitudinibus mundi* hujus, *deceptione divitiarum*, & περὶ τὰ λοιπὰ ἐπιθυμίαις suffocaretur.

§. 20. Ex hâc hujus ἄνόμε, & μυστηρίε ἀνομίας, per prodigia ficta, & impuritates omnigenas sectatoribus suis indultas, descriptione, abundè liquet, de quibus demum hæc omnia intelligi voluerit *Apostolus*; de *Simone* proculdubio, & *Gnosticis*, hâc potissimum mixturâ φαρμακειῶν & ἀσελγειῶν (ubique in *novo Instrumento*, & *Scriptoribus Ecclesiasticis*) dignoscendis.

§. 21. Duo interim quæ ad voculas [μυστήριον & ἐνεργεῖται] attinent, superaddi adhuc possunt, 1. vocem [ἐνεργεῖται] non in *activo*, sed *passivo* sensu, in aliis quibusque hujus *Instrumenti* locis, positam esse, (Quod alibi fusiùs à nobis monstratur) ideóque eodem passivo sensu reddendam esse, [*agitur*] inquit *Castellio*, κατασκευάζεται, inquit *Hesychius*; Hæc scilicet adhuc μυστικὴ ἀνομία, secreto suo gaudens (ὕδη) *jamjam* in promptu est, ut se posito velo detegat, post unicum è medio sublatum obicem, id illicò factura.

§. 22. Secundò, vocem μυστήριον (quicquid eâ apud *Authores* notetur) in hoc *Instrumento*, rem obtectam quovismodo, & velatam ubique significare. In meliorem plerunque sensum, pro eo, quod à *Deo* ipso velatur, & aut *parabolis*, aut *prophetiis* obscurè & velut per transennam aspiciendum proponitur, *Mat.* 13. 11. & alibi non semel; verùm & in *pejorem* quandoque, pro eo, quod homines impii velandum curant, (præsertim cùm ei vox [ἀνομίας] adjungatur, quâ ex *Hebræorum* more τὸ ἄνομον notari pronum est, quâque non levis aliqua à *Lege* aberratio, sed perditissima quæque, ipsâque *pestilentiæ Cathedra* notari in sacris solet) nefando scilicet pessimorum hominum secreto, & (ut 1 *Tim.* 4. 2. iidem *Gnostici* describuntur) ὑποκρίσει ψευδολόγων, *deceptorum* & *impostorum hypocrisi*, quæ sub *Christiani* nominis larvâ, *Rom.* 16. 18. ut & *Cabalisticis* quibusque, i. e. *mysticis scripturarum* interpretationibus, & involucris, πανουργίαις denique & δόλῳ, 2 *Cor.* 4. 2. plurimis imponens, fœdissima quæque velanda, & abscondenda curabat.

§. 23. Hanc certè *Gnosticorum* putidissimam sectam, in Ecclesia Christi hâc ipsâ μυστηρίε appellatione indigitari posse (ut & *Eusebio* μυσταγωγίαν vel potiùs μυσαρωτάτην) hîc pluribus monstrasse non vacat. Illud certè nemini incognitum est, *fœdissima* quæque *Gentilium* sacra (quæ illi κατ' ἐνφημίαν, τελετὰς ἐπουδείας, & *epoptica sacra*, *Apostolus* verius ἀθεμίτους εἰδωλολατρείας, *nefandas*, & *abominandas Idololatrias*, ἀῤῥητουργίαις omnigenis conspurcatas, appellandas putavit) Μυστήρια *Græcis Latinisque* solenniter nuncupata esse, adeóque istis *Gnosticorum* ἀσελγείαις & μυσαρωτάτοις (τοῖς κρυφῇ ὑπ' αὐτῶν γινομένοις, *Eph.* 5. 12.) eandem sine injuriâ appellationem accommodari potuisse, sic ut post βδελυγμάτων & ἐκδεχῆς πτερνίας αὐτῆς mentionem, quibus *plenum poculum* gestare *coccinea mulier* dicitur, statim subnectatur, καὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, Μυστήριον, &c. At de istis plus satis.

CAP. X.

Antichristi, 1 *Joh.* 2. 18, 19, 20, 21, 22. *Ignatii testimonium de Gnosticis Antichristis, ut & Polycarpi. Nominis notatio.*

§. 1. His positis, pancioribus nunc explicanda restant *Johannis* de *Antichristis* commata, 1 *Joh.* 2. & 4. ad eandem sine dubio materiam pertinentia. Et primùm de 1 *Joh.* 2. ubi post obscuras non paucas *Gnosticorum* mentiones, phrasésque quibus eos circumloquitur, v. 3. & 4. (ut ὁ λέγων ἔγνωκα αὐτὸν, v. 4. ὁ λέγων ἐν αὐτῷ μένειν, v. 6. ὁ λέγων ἐν τῷ φωτὶ εἶναι, & tamen ἐν τῷ σκότει μένων, v. 9.) tandémque post notissimam *triada*, quæ apud *carnales* istos congerrones utramque paginam implebat, *cupiditatem carnis*, *cupiditatem oculorum*, & *superbiam vitæ*, v. 16. statim addit,

18. Παιδία,

18. Παιδία, ἐσχάτη ὥρα ἐστί, καὶ καθὼς ἠκούσατε, ὅτι ὁ Ἀντίχριστος ἔρχεται, καὶ νῦν Ἀντίχριστοι πολλοὶ γεγόνασιν, ὅθεν γινώσκομεν, ὅτι ἐσχάτη ὥρα ἐστίν.

Ex hâc deceptorum & πλάνων frequentiâ, *Ecclesias* ubique infestante, satis, fratres mei, manifestum est, istum *Christi*, ad ultionem de *Judæis* capiendam, venturi diem jam planè instare. Cùm enim ipse prædixisset *Christus*, *Mat.* 24. fore, ut ante obsidionem *Hierosolymæ*, v. 15. multi *Pseudoprophetæ* exurgerent, v. 11. se *Christos* simulantes, simúlque veræ & genuinæ, quam *Christus* edocuerat, *puritati*, & constantiæ pro virili suâ adversantes, tandémque *Christianis* ipsis pessima quæque intentantes, adeò ut *Antichristi* κατ' ἐξοχὴν, i. e. *mendacissimi* deceptoris, simul & infestissimi *Christo* hostis titulus, isti hominum generi apprimè competat. Illud nunc abundè impletum videmus; Multos quippe ubique *Pseudoprophetas* esse, *Christum* in carne ἐληλυθότα *negantes*, & sic univocè & propriè *Antichristos* appellandos, *Simonis* nempe *Sectatores*, eum, ut *Christum*, inter *Judæos* apparuisse, οὐκ ἐν σαρκὶ ἀλλὰ δοκήσει affirmantes (videatur *Cyrillus Hieros.* περὶ Αἱρέσ.) ex quibus *diem istum* funestum propediem *adfuturum* dignoscimus.

§. 2. 19. Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν, εἰ γὰρ ἦσαν ἐξ ἡμῶν μεμενήκεισαν ἂν μεθ' ἡμῶν, ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν,

Hi *Pseudoprophetæ* ita de *Simone*, & de *Christo* pronuntiantes (quales ex ejus famulitio, *Cerinthus*, *Menander*, & *Gnostici*) inter nos aliquando versati sunt, *Christo* nomina dedêrunt, sed nunc separatione à nobis factâ, plus satis monstrant, se sinceros *Christianæ* fidei professores non fuisse, sed quamdiu inter nos fuêrunt, *hypocritas*, & *Pseudochristianos*; Si enim ad familiam *Christi* genuinam pertinuissent, nos, sine dubio, qui in fide *Christi* inconcussi persistimus, neutiquam deseruissent; ut verò hæc eorum hypocrisis omnibus innotescat, & amoto pii nominis velamento, ipsorum impietas palam fiat, Hoc illis ritè accidisse videtur, ut *Simonem Christo* nostro opponant, & se nobis infestissimos profiteantur. Εἰ γὰρ ἦσαν τῆ πίστει κλάδοι, οὐκ ἂν ἦσαν ἔχθροὶ τῷ σταυρῷ τῷ Χριστῷ. *Si genuini Patris rami*, aut *propagines fuissent*, *inimici crucis Christi non fuissent*, ait de his ipsis *Simonis* asseclis *Ignatius*, ad *Trallenses*.

§. 3. Hæc omnia de *Simonis Sectatoribus* interpretanda esse siquis dubitet, adeat *Clementem Alex. Strom.* l. 3. * qui *Gnosticis* hunc ipsum versum applicandum affirmat, καὶ νῦν Ἀντίχριστοι πολλοὶ γεγόνασιν, &c. Adeat & *Cyrillum Hierosol. Cat.* 6. p. 134. ubi de *Simone* verba faciens, *De eo*, inquit, *scriptum est*, ἐξ ἡμῶν ἐξῆλθεν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν, quibus addit *Barocianus Codex Manuscriptus*, εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν, Sic ut versus hic, adeóque locus integer ad *Simonem*, & *Gnosticos*, hujus itidem satis antiqui, & non contemnendi *Authoris* judicio, referendus sit.

* Τοῖς αὐτοῖς ἂν ἐγκρατέσι ἀσεβέσιν, εἰς τε τὸν κτίσιν καὶ τὸν ἅγιον δημιουργὸν, τὸ παντοκράτορα μόνον θεὸν, καὶ διδάσκουσι μὴ δεῖν προσδέχεσθαι γάμον καὶ παιδοποιΐαν, μήθ' ὑπακούειν τῷ κόσμῳ διισχυρίσασθαι ἑτέρως μηδὲ ὑπομένειν τῷ θανάτῳ τροπὴν, ἐκείνοις λεκτέον, &c.

§. 4. 20. Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.

Isti se *Gnosticos* vocant, & præ aliis perfectissimos *Dei cognitores* gloriantur. At testimonium illud illustre, quod per *Spiritum* è cœlo loquentem *Christo* ejúsque *Evangelio* datum est, *Mat.* 3. *Act.* 2. & per nos, qui vidimus & audivimus, vobis communicatum est, eam certè veritatis cognitionem & certitudinem animis vestris ingeneravit, ut ipsi veriùs *Gnostici* dici possitis, qui fidem vestram, ipsorum ψευδοδιδασκαλίαις satis contrariam, ipso *Dei* testimonio confirmatam habetis.

§. 5. 21. Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι.

Ad vos igitur ego hæc jam scripsi, non quòd *scientiâ* ex eorum officinis petendâ vobis opus sit, sed quòd diviniori planè γνώσει muniti, me tantùm *Monitore* indigeatis, ut mendaciis eorum unicam *Evangelii* doctrinam objiciatis.

§. 6. 22. Τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος, ὅτι ὁ Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ Ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

Ille autem ante omnes *Pseudoprophetas*, ψευδοδιδάσκαλος, aut πλάνος habendus est, ipsiúsque τῆς (κατ' ἐξοχὴν) Ἀντιχρίστου nomine (qui 2 *Joh.* 7. per πλάνον effertur) insigniendus, qui *Messiam* tandiu omnibus expectatissimum, *Jesum* esse negat, vel qui *non confitetur Jesum Christum* ἐν σαρκὶ venisse, 2 *Joh.* 7. Quod de *Simone* verissimè hîc dicitur, cùm ille, ut se *Christum* simularet, οὐκ ἐν σαρκὶ (vel ut *Cyrilli* codex *MS. Barocianus* legit ἐνσώμως) sed solùm δοκήσει *Christum* hîc in terris fuisse pronuntiaverit.

§. 7. Sic in *Epistolis Ignatii* ubique mentio est *Christi*, ἀληθῶς υἱοῦ καὶ σώματα, *verè existentis secundum carnem*, ὄντα. γεγεννημένου ἀληθῶς, καθημαγμένου ἀληθῶς ἐν σαρκὶ, & ἀληθῶς ἔπαθεν, ἀληθῶς ἀνέστησεν, οὐχ ὥσπερ ἄπιστοί τινες λέγουσιν, τὸ δοκεῖν αὐτὸν πεπονθέναι, Et εἰ γὰρ τὸ δοκεῖν αὐτὸν πέπονθε, &c. Et ὃν τινες ἀγνοοῦντες ἀρνοῦνται, Et Κύριον βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν σαρκοφόρον, ὅστε τοῦτο μὲν λέγων, τελείως αὐτὸν ἀπηρνήσατο, *Dominum blasphemat*, *cùm non confiteatur eum carnem gestare*, *Qui verò hoc negat*, *perfectè eum abnegavit*. Hæc omnia simul poni videas in unicâ ad *Smyrnenses* (istam *Asiæ* notissimæ *Johannis* provinciæ *Ecclesiam* primariam) conscriptâ *Epistolâ*; Aliáque ejusdem characteris, in plerisque Θεοφόρου *Martyris* scriptis, adversus hujus *sectæ* virus, antidota ubique sparguntur.

§. 8. Quisquis igitur venenis istis imbutus, talia de *Christo* docet, ille quidem *Deum* ipsum, qui *Christo* de cœlo testimonium præbuit, *negâsse* censendus est. Quòd & à *Simone* abundè factum, qui πρῶτος ἐτόλμησεν (ait *Cyrillus*) primus ausus est jactare se eum esse, qui in monte *Sinai* sub specie *Patris* apparuit.

§. 9. Nihil sanè manifestius dici potuit; Hunc scilicet *Gnosticorum* gregem (mendacissimos *seductores*, qui à *Christo*, cui primùm nomina dedissent, deficientes, *Simonemque* ductorem suum pro *Christo* venditantes, se universæ jam fidei *Christianæ* opponebant, idque immediatè ante *Judaici* excidii tempus) pro *Pseudodoctoribus*, & *Antichristis*, à *Christo* prænuntiatis, habendos esse; Imò ipsum illum celeberrimum *Antichristum*, per aliquot annos in *Ecclesiâ* expectatum, in *Simone*, & hac *Gnosticorum* colluvie reperiendum esse.

§. 10. Sic

§. 10. Si cùm *Polycarpus* in *Ep. ad Philip.* p. 20. *Antichristum*, juxta hanc *Johannis* definitionem, descripsisset, [Πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, Ἀντίχριστός ἐστι, καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ διαβόλου ἐστί, *Quisquis Christum in carne venisse negat, quisquis testimonium crucis non confitetur, is pro Antichristo, & Diaboli filio censendus est*] statim addit, Καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς ἰδίας ἐπιθυμίας, καὶ λέγῃ μήτε ἀνάστασιν, μήτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ, *Et qui Eloquia Domini ad suas cupiditates convertit* (ut *gratiam Dei in dissolutam* μετατιθέντες, *Judæ* 4.) *Et dicet nec resurrectionem, nec judicium esse, ille primogenitus Satanæ est.* Quo titulo *Simonem Magum*, & *Gnosticos*, ab antiquis *Patribus* insignitos esse, omnes nôrunt.

§. 11. Quod verò ad ipsum nomen attinet, satis apparet *Antichristum* dici, qui se *Christum* simulat, Ψευδόχριστον (qualis directè *Simon*, se ὃν Ἰουδαῖοι ὡς Χριστὸν Ἰησοῦν φαίνεται affirmans) ideóque *Hæreticis* his, τῷ πλάνῳ simul, & τῷ Ἀντιχρίστῳ titulum affigi, 2 *Epb. Joh.* 7. Ex quo adhuc manifestius erit (quod jamdiu contendimus) eos, quos sub titulo *Pseudoprophetarum*, *Mat.* 24. 11. præsignificavit *Christus*, hîc in prophetiæ istius completione per *Antichristum*, aut *Antichristos* designari, eôsque pari modo *Christo* opponi, quo μυστήριον ἀνομίας apud *Paulum*, modò explicatum, vel μυστήριον ἀσεβείας apud *Epiphanium* (clandestini contra *Christum*, & *pietatem*, at præcipuè *puritatem* omnem *cuniculi*, & insidiæ, *fadissimis*, sed & *mysticis*, quæ dicuntur, *sacræ Scripturæ* interpretationibus innixi) τῷ μεγάλῳ τῆς θεοσεβείας μυστηρίῳ adversabantur.

CAP. XI.

1 *Joh.* 4. 1, 2, 3. *Explicata.*

§. 1. FEstinamus ad quartum caput.

1. Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν, ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.

Multi sunt, Dilecti, sibíque satis contrarii *Spiritus*, quibus freti homines, se pro Prophetis, aut doctoribus jactitant, non omnes quidem à *Deo* profecti, ideóque singuli à vobis, habito examine, explorandi, an à *Deo* sint; Id enim à *Christo* prædictum, quod hodie accidisse experimur, sub hâc tempestate multos *Pseudoprophetas*, *Christo* palàm adversantes, sèque pro *Christo* venditantes, in mundum exituros esse.

§. 2. 2. Ἐν τούτῳ γινώσκετε τὸ πνεῦμα Θεοῦ, πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστί.

Et in hoc prophetarum aut *Doctorum* explorandorum negotio, illud inprimis disquirendum est, an qui se afflatos prædicant, *Christum* nostrum *verè* in carne venisse, & *verè* crucifixum esse confessûri sint, idque cùm *confessio* fidei nostræ tantis undequaque persecutionibus impetatur, Qui enim *fidem Christianam* inter tot pericula à *Judæis* ei impendentia propugnaturus est, & non corde tantùm crediturus, sed & ore confessurus est, is proculdubio, ut verus *Dei* propheta recipiendus erit.

§. 3. 3. Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι, καὶ τοῦτό ἐστι τὸ τοῦ Ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

Quisquis autem *Jesum Christum* non agnoscit in *carne* verè venisse, sed, ut *Simon*, δοκήσει solùm, is se statim monstrat à *Deo* missum non esse; nec igitur vel ut *nuntius Dei*, vel ut *propheta* recipiendus est. Tali autem *Spiritu Antichristum* illum actum scimus, quem *Christus* ante cladem *Hierosolymitanam* venturum prædixit, *Sepedonas* scilicet, & carcinomenta ista notissima, impurissimam *Gnosticorum* sectam, de quibus c. 2. verba facta sunt, & à quibus hodie *Ecclesiam Christi* tam inclementer tractatam, & infestatam experimur.

CAP. XII.

Hæc omnia ut Presbyteranis non faveant. Omnia completa ante excidium Hierosolymitanum. Mysterium ἀνομίας revelatum. Ἀντίχριστος ἤδη νῦν, *Johannis ævo. Episcopatus Gnosticis nihil debuit, 2 Pet. 2. 10.* Δόξας βλασφημεῖν. Ἀλαζονία Κορὲ, Ισσπμίας arrogatio. *Apostolos in ordinem redigere volunt Gnostici,* ἀνυπότακτοι, *Tit. 1. 10. se Episcopis præferentes. Ratio cur Ignatius tam magnificè de Episcopis locutus sit. Marci sectatores se Apostolis præferentes. Paraus de Thebuthi. D. Blondellus de impugnata* Θεοῦ μόναρχία. *Antichristus non sic. Gnostici multa à Paganis, multa à Judæis deprompsêre. Blasphema quæque de Simone dixêre. Iidem Antichristi 1 Joh. 2. & Antichristi c. 4. Ebionitæ. D. Blondelli conclusio infirmissima.*

§. 1. HÆc cum ita sint, mirari satis nequeo, quâ tandem ratione tria hæc *Scripturæ* commata à *Presbyteralis* paritatis assertoribus ad rem suam accommodari potuerint.

§. 2. Hoc enim inprimis certissimum est, istam χειρὶ ὑμέρᾳ *Paulo*, ἐγγὺς ἤδη *Johanni* solenniter nuncupatam (*excidium* nempe *Hierosolymitanum* sub *Vespasiano*, & *Tito Imperatoribus*) ante *Johannem* denatum, hoc est, ævo *Apostolico*, obtigisse.

§. 3. Illud dein æque indubitatum est, hoc, quicquid fuerit ἀνομίας μυστήριον, aliquandiu *mysterium* fuisse, clam aliquandiu delitescens, idque ἤδη, inquit *Paulus*, cùm ea scriberet, postea verò *revelatum* esse, utrumque autem (*Christo* prænuntiante) ante fatalis hujus diei adventum; imò *Antichristum*, ἤδη,

& (ne semel tantùm dicatur) ἤδη νῦν ἐν κόσμῳ ἐστίν, *jam nunc in mundo esse*, cùm ea *Johannes* scriberet.

§. 4. Ex quibus oculato cuivis manifestum erit, 1. *Episcopatum*, si is in *Ecclesiâ Antichristo* præluserit, & *operante*, (ut vulgò redditur) *Mysterio iniquitatis* in *Ecclesiam* irrepserit, sine dubio sub *Apostolicis* temporibus extitisse, Quo uno extra dubium posito, universa *D. Blondelli* machina statim concidit, qui sub *Apostolis* tam principalibus, quam adlectis, *Presbyteras* compares *Ecclesiam* quamlibet gubernasse, tandémque sub fine *secundi* à *Christo* nato seculi, *Episcopatum* (*Presbyteratu* superiorem) πρωτοκλισίαν τάξιν fuisse statuit, & ad id monstrandum omnem operam suam impendit.

§. 5. Verùm & illud secundò adjiciendum est, quòd, cùm hæc omnia ab *Apostolis* de *Mysterio* ἀνομίας, & *Antichristo* enuntiata, in *Gnosticorum* sectâ eventum suum sortita fuisse demonstratum sit, nihil tamen inter omnia patrum scripta (quibus *hæresis* ista satis *graphicè* depingitur) reperiri possit, quod *Episcoporum* ordinem *Gnosticis* placuisse, aut ab eorum *hæresi* augmentum quovismodo, nedum originem, sumpsisse arguat; Imò è contra *Sanctus Petrus*, & *Judas*, hos τολμητὰς, & αὐθάδεις, *audaces*, *sibique placentes* hæreticos, δόξας blasphemâsse pronuntiant, nec solum κυριότητα omnem ἀθετοῦντας, & βλασφημοῦντας, sed & τῇ ἀντιλογίᾳ Κορὲ insistentes, perditionem suam maturâsse.

§. 6. Quid sit δόξας βλασφημεῖν (quatenus *Gnosticis* tribuitur, 2 *Pet.* 2. 10. & *Jud.* 8. si non sit *Apostolis*, & *Ecclesiarum* ἡγουμένοις tunc viventibus se sic ex diametro opponere, ut per ἀντιλογίαν Κορὲ explicatiùs reddi possit, Ego me fateor conjecturâ assequi non posse: Quid vero *Core* (& ipsi quidem *Levitæ*) sociisque suis vitio verteretur, manifestum erit, si rei gestæ historia, *Num.* 16. consulatur.

§. 7. Cùm *stetissent contra Mosem* & *Aaronem*, (non *Mosem* tantùm, sed & *Aaronem*, ut hîc non κυριότητα tantùm ἀθετοῦσι, sed & βλασφημοῦσι δόξας) *dixêrunt*, *sufficiat vobis* (vel, nimium est) quod vobis *usurpandum* putatis, *cùm tota congregatio sancta sit, unusquisque eorum*, & *in ipsis sit Dominus, cur elevamini super populum Domini?* Sic nempe opinante *Core*, φιλοπρωτείαν *Mosi* in *cœtu*, *Aaroni* in *tabernaculo* vitio vertendam esse. Cùm sine dubio sanctior fuerit *Mosis* sententia de his opinatoribus pronuntiata, v. 7. *Multum erigimini, filii Levi, Num parùm est vobis, quòd separavit vos Deus Israël ab omni populo, & junxit sibi, &c. quin vobis etiam Sacerdotium vendicetis?* v. 10.

§. 8. Hæc ἀρχιερωσύνης arrogatio (vel ἰσοτιμίας *inter omnes filios Levi vendicatio*) fuit, ut *Mosi*, &, ex eo, *Judæ* videtur, ἀντιλογία Κορὲ, Et hanc quidem dicam, non solùm à *Judâ*, sed & ab aliis *Apostolis*, *Gnosticis* impingi videas; utpote ipsos ubique *Apostolos* (aliis in *Ecclesiâ* omnibus à *Christo* prælatos) in ordinem redigi volentibus. Hinc est quòd dignitatem suam tam strenuè tueatur *Paulus*, 1 *Cor.* 9. *Apostolatûs* privilegia sibi vendicans, v. 1. & id, postquam cum *Gnosticis* rem habuisset, integro c. 8. Quod & ad *Galatas* facit, c. 1. unde etiam cùm de his μανιολόγοις, & φρενοπλήκτοις *Titum* monendum censeret *Apostolus*, *Tit.* 1. 10. eos in initio versûs ἀνυποτάκτους nuncupat, statímque τὰς ἐν ἀσεπτομῆς, & v. 11. ὅλους οἴκους ἀνατρέποντας, & διδάσκοντας ἃ μὴ δεῖ, tot *characterismis Gnosticorum* illuviem indigitans.

§. 9. Quò & illud *Ignatii* pertinere nullus dubito, *Epistolâ* ad *Polycarpum*, Εἴτις, inquit, γνωσθῆ πλέον τῆ ἐπισκόπῳ, ἔφθαρται, *si quis Episcopo plus cogneverit*, i. e. *siquis sibi* γνῶσιν arrogans, *Episcopum* ut minus scientem *contempserit*, *is sine dubio corruptus est*; Ideóque, cùm *Ep. ad Trallesios*, de istis *seductorum*, & πλάνην eos indies sollicitantium, venenis cavendis eos moneri voluerit, *hoc*, inquit, *fiet, si nec inani fastu inflemini*, (cujus rei, affirmante *Apostolo*, à *scientiâ*, seu γνόσει summum periculum erat) & ut à *Deo*, sic & ab *Episcopo*, & *Apostolorum constitutionibus* ἀχώριστοι, inseparabiles istis, statímque addit, *quicunque sine Episcopo, &c. quicquam facit*, hic ὁ καθαρὸς δὲ τῇ συνειδήσει, *conscientiam intaminatam non habet*. Ex quibus, ut id semel dicam, ratio reddi potest, quare *Pientissimus Martyr* in singulis ferè *Epistolis* suis, tot, & talia de *Episcopis audiendis*, de nullâ ab iis *separatione* faciendâ, de summo quidlibet sine illis faciendi piaculo (ἑνωσέως quidem, at nunquam (pace magnorum *Censorum* licebit dixisse) ἀχωρίστου) inculcanda censuerit, quia scilicet *serpenti* tunc latiùs *Gnosticorum Gangrænæ*, 1 *Tim.* 2. 17. ex separatione & contemptu *Episcoporum*, vires quotidiè adaugerentur, quæ non alio remedio, aut *Pharmaco* minuendæ erant, quàm si suus *Episcopis* honos, & reverentia, incolumis & integra custodiretur.

§. 10. Hoc de *Marci sectatoribus* (notissimâ istâ *Gnosticorum* propagine) affirmavit *Irenæus*, l. 1. c. 9. & ex eo *Epiphanius*, l. 1. *hær.* 14, & 34. Eò *insolentiæ elatos fuisse*, ut *ipsos etiam Apostolos præ se contemnerent*. *Et cùm*, inquit, *ad eam traditionem quæ est ab Apostolis, quæ per successionem Presbyterorum* (i. e. *Episcoporum*) *in Ecclesiis custoditur, provocemus eos adversantur traditioni, dicentes, se non solùm Presbyteris, sed etiam Apostolis existentes sapientiores, sinceram invenisse veritatem*, Iren. l. 3. c. 2.

§. 11. Adeò ab omni veritatis specie alienum est, quod contra *Episcopos* singulares, à *Mysterii Iniquitatis*, aut *Antichristi* in *Scripturis* mentione deduci solet argumentum, Adeò promptum & proclive, ut in ipsos authores retorqueatur, si istis talionibus vacaremus.

§. 12. Nec quidem illud, licet παρέργως, notatu indignum erit, eâdem seu ἀσελγείᾳ, seu (ne quid pejus dicam) infelicitate peccasse *Paræum*, cùm *Thebutbis* apud * *Hegesippum* mentionem, qui *virginalem* & puram *Apostolicorum temporum Ecclesiam* corrupisse dicitur, ad propositum suum pertinere censuerit; Cùm apertissimum sit, integrum *Hegesippi* locum ad notissimam istam *Ecclesiæ* pestem, *Gnosticorum* hæresin à *Judæis* oriundam, pertinere, simúlque ipsum *Thebutbim* διὰ τὸ μὴ ἠνέσθαι αὐτὸν ἐπίσκοπον, *ideo quòd in petitione Episcopatus repulsam tulerat*, *Ecclesiæ* pacem, & puritatem impiè sollicitasse.

* *Euseb. Eccl. Hist.* l. 4. c. xβ'.

§. 13. Priusquam verò istis valedixero, Duo fateor à *D. Blondello* hîc poni quæ me satis excercuêrunt, & adhuc animi incertum relinquunt. Primò, Quinam ii fuerint *Antichristi*, 1 *Joh.* 2. 18. à *quibus*, *Paganismi ruentis æmulis*, *Dei super omnia regnantis Monarchiam palam oppugnatam fuisse asserit.* [*Oppugnare Monarchiam Dei*, & *Paganismi ruentis æmulos esse*] est sine dubio πολυθεότητα *Paganorum*, contra *unitatis* aut μονάδος assertores, propugnare; Et sic quidem ex adverso, *Cyrillus*, *Catechesi* 6. Περὶ Θεοῦ μοναρχίας inscriptâ, *unitatem Dei*, primum istum fidei articulum, contra multiplicem *Paganorum* πανηγύριν, *Feles*, *Canes*, *Lupos*, *Leones*, *Capas*, *Bacchum*, *Cererimque* ἀντὶ Θεοῦ adorantium, tuetur. Quod si de *Apollonio Tyanæo*, aliisque puris putis *Paganis*, & πολυθεότητος assertoribus à *D. Blondello* affirmatum sit, id quidem in se verissimum erit, sed quod *Antichristo*, de quo istic sermo est, ritè accommodari non poterit, cùm is ex cœtu *Christianorum* exiisse dicatur, v. 19. i. e. *Christo* aliquando nomen dedisse, quod *Apollonio* & meris *Paganis* non competit, & cùm illud tantùm de hoc *Antichristo*

hîc

hìc dicatur, negare eum, ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς, *Jesum esse Christum*, v. 22. Quod non est *mendacio adversari*. Imò nec illa Paganicæ πολυθεΐας assertio iſtis temporibus res adeò nova, aut inſolens cenſeri debet, ut dari *Eccleſiæ* τὸ ὑπερῷον poſſit, quo *Jesu* ἐν τῷ ὑπερῴῳ ἀνῳ, *bonam ultimam* (quicquid ea demum ſignificare *D. Blondello* videatur) *adeſſe* certò dignoſcant.

§. 14. Fateor quidem *Gnoſticos* (quos inſtantis exitii *Judaici* prodromos prædixit *Chriſtus*) à *Paganis*, & ſeu ab *Heſiodeâ*, ſeu ab *Orphiacâ Theologiâ*, multa in uſus ſuos deprompſiſſe (ideóque *Cyrillum* prænominatum, *Catechesi* ſextæ tractatum περὶ διϊσόνων, de *Simonis* præcipuè & *Gnoſticorum hæreſi*, adjeciſſe). At hoc non eſt *recentis Paganiſmi annulos eſſe*, & eo demum conſilio *Monarchiam Dei palàm oppugnare*, quum iidem eo tempore *Gnoſtici*, ex *Judaiſmo* etiam multa, æquè ac è *Gentiliſmo* hauſerint, &, ut monuit *Hegeſippus* apud *Euſeb. Eccl. Hiſt.* l. 4. c. κ'. ex ſeptem notiſſimis apud *Judæos* hæreſibus originem ſuam traxerint, ſeque coram *Judæis Moſaicæ diſciplinæ* ſectatores profiterentur, imò & è *veteris Teſtamenti Scriptis* multa, à *Chriſto* nonnulla, in miſcellaneam hanc παντοδαπὰς fatraginem conjicienda deprompſerint.

§. 15. Certum eſt hos illud quidem conatos eſſe, ut *Simoni Deo* ſuo σεμνοτέρα deferrentur, *Chriſto*que authoritatem abrogaſſe, multâque de *Deo* in *Scripturis* affirmata ad *Simonem* traduxiſſe; imò, *Simonem* ipſum ſe in monte *Sinai* ὡς πατέρα φανέντα, Inter *Judæos* ut *Jeſum Chriſtum*, non in *carne*, ἀλλὰ δοκήσει φανέντα, denique ut *Spiritum ſanctum* à *Chriſto* promiſſum Παράκλητον venditaſſe; At non eſt illud *Paganiſmi* πολυθεΐας *propugnatores eſſe*, ſed ſolùm *ſceleſtiſſimæ ſectæ* tutandæ, & propagandæ operam ſedulò impendiſſe.

§. 16. Secundò, quâ demum ratione ſibi perſuaſerit vir *Doctiſſimus*, *quartum Epiſtolæ* primæ *Johannis* caput, ſic à *ſecundo* dividendum eſſe, ut per *Antichriſtos* c. 2. 18. *Dei ſuper omnia regnantis oppugnatores*, per *Spiritum Antichriſti*, c. 4. 3. *negatam præſtatle ab Ebione*, & congerronibus, *æterni Verbi* ἐναυθρώπου intelligi putet.

§. 17. Certè ſi *Antichriſti* characteres duobus capitibus comprehenſi, inter ſe conferantur, eos in unum recidere palam erit; Secundi quippe capitis *Antichriſtos* negare, ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς, v. 22. negare, ſeu non *confiteri Filium*, v. 23. ideóque (ut argumento à relativis concludit *Apoſtolus*) οὐδὲ τὸν Πατέρα ἔχειν, *nec Deum Patrem, qui Filio* ſuo teſtimonium præbuit, agnoſcere; Pariſque modo *Antichriſtos* IVti capitis, μὴ ὁμολογεῖν τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, *Jeſum Chriſtum in carne venientem non confiteri*, vel (ut ſequentia explicant) μὴ ὁμολογεῖν ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ, v. 15. *non confiteri quòd Jeſus ſit Dei filius*. Hæc planè eadem ſunt, & cum *Gnoſticis* directè quadrant, nec ad *Ebionitarum*, ψιλοῦς καὶ πατεινοὺς, ut antiqui dixêrunt, *de Chriſto* dogmatizantium ſententiam (quâ primum *Chriſtum* λιτὸν καὶ κοινὸν ἄνθρωπον, ex *Joſepho* & *Mariâ* natum, μόνον κατὰ προκοπὴν ἠθικὴν δεδικαιωμένον affirmabant, poſtea verò ex *virgine* & *Spiritu Sancto* natum confitentes, eum tamen αὐτὸν προϋπάρχειν Θεὸν, aut λόγον καὶ σοφίαν ἄνευ negabant) reſtringenda ſunt.

§. 18. Verùm (iſtis omiſſis) quomodo ad *Epiſcopos* ſupra *Presbyteros* ſe extollentes, *negata* ſeu *Dei Monarchiâ*, ſeu *Chriſti* ἐναυθρώπου, pertineat, fateor ego me divinando aſſequi non poſſe, ni hæc unica *Hierarchicorum* doctrina adeò totum *Antichriſtum* ebibiſſe cenſeatur, ut in hoc unum errorum pelagus alia omnia *Acherontis* oſtia ſe effudiſſe, aut quicquid in iſtius ſeculi *Eccleſiâ* peccatum ab *hæreticis* fuit, illud ſtatim in *Epiſcopis* hujus ævi puniendum videatur.

§. 19. Aliud eſt ſine dubio, *ſchiſmata*, & διϊστάσεις *Apoſtolici* ævi *Eccleſiam* infeſtâſſe, quæ ab *Apoſtolis* & *Orthodoxis* omnibus anathemate, diriſque perculſa ſunt; Aliud, à *ſchiſmaticis* illis *Epiſcopalem* inæqualitatem, nolente *Eccleſiâ*, in *Eccleſiam* invectam eſſe; Nec quicquam hoc ἰσχυρῷ concluſiſſe *D. Blondellus* cuivis æquo æſtimatori videbitur, donec *Epiſcopalem* dignitatem, ſeu ut *hæreticam*, ſeu ut *ſchiſmaticam*, ſeu demum ut *Paganicam*, ab *Eccleſiâ* rejectam eſſe, aut ſacro, aut aliquo demum (præter *Arium*) authore, affirmaturus ſit.

CAP. XIII.

Diotrephis φιλοπρωτεία. *Quid de eâ Walo. Diotrephes Johanni Apoſtolo ſe præponens. At Epiſcopi non ſic.* Πρωτοκαθεδρία *licita, licet culpanda* φιλοπρωτεία. *Phariſæi* φιλοῦντες πρωτοκαθεδρίας, *Matt.* 23. 6. Συναγωγαὶ *quid ſignificent.* Πρωτοκαθεδρία *in ſacris, & in civilibus.* Ἀρχισυνάγωγος. *Conſiſtorium, Concilia Chriſtiani icon, Apoc.* 4. Ἐπισκόπου ὄρος, *apud authorem Conſtitutionum.* Στέφανος φαιόχυτος *apud Ignatium.* Θυσιαστήριον *quid. Altare cingere. Epiſcopus in medio ſedens. Non Omne Epiſcopatûs deſiderium malum. Zebedæi uxor.*

§. 1. ULtimò igitur ad *Diotrephis* φιλοπρωτείαν deveniamus, & primò meminiſſe liceat, quid in hâc re * *Walo* aliquando cenſuerit; Apponam verba; *Quia*, inquit, *ille* (l. c. *Diotrephes*) *nollet agnoſcere ſuperiorem aliquem in Presbyteros habentem poteſtatem; Apoſtoli autem quaſi primi Presbyterorum, qui & eos inſtituebant, jure ipſo præeminere ipſis debebant, ideò non admiſtebat Johannem, qui in Eccleſiâ major jure ſuo futurus erat omnibus eſus Epiſcopis ſive Presbyteris.* Hæc ille inter alia dicenda cenſuit, A quo me non diſcenſurum conſiderem, ſi ex his concluderem *Diotrephem Presbyterana* ἀντιμετάσεως aſſertorem fuiſſe, adeóque rem gnaviter geſſiſſe, ut *Johanni* ipſi omnem ſuperioritatem abrogandam voluerit; Nec igitur nos, ſed adverſarios noſtros hoc peſſimo *Diotrephis* exemplo ulterius premi poſſe.

* *Wal. Mor.* P. 241

§. 2. At respondetur 2^do, *Locum* ipse si consulatur, 3 *Joh.* 9. statim manifestum fore, *Diotrephen* non solùm comparibus suis, sed & ipsi *Johanni Apostolo* præponi voluisse, Dignitatémque ambiisse, non quæ *Presbyterorum* collegio, sed quæ *sanctissimo Apostolo* debebatur. Scripsi, inquit *Johannes*, *Ecclesiæ*, sed ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς. *Primatus inter eos cupidus Diotrephes nos non recipit, Epistolámque nostram ad Ecclesiam missam respuit.* Quid ergo hoc ad *Primatum Episcoporum*, *Apostolis* libenter ipsorum πρωτεῖα sarta tecta, authoritatem, & dignitatem incolumes relinquentium, nec ipsos *Patres* è familiâ suâ pellentium, sed tantùm ex prærogativâ δικαίας τιμῆς (ipsis ut primogenitis, ab *Apostolis*, i. e. *Patribus* concessæ) junioribus quibusque fratribus in familiâ *præsidentium*, claviúmque à *Christo* datarum potestatem, non quò sibi, aut commodo suo quicquam accedat, sed quò alios sub se omnes in unitate fidei conservent, exercentium?

§. 3. In *Ecclesiâ* nimirum *Asiaticâ*, *Johannis* curæ immediatè subjectâ, nullo modo ad *Diotrephen* primatus pertinebat, nulla ab *Apostolis* missio, aut χειροτονία obtendebatur, suo solius calculo & suffragio, non tantùm non jubente, sed, ut apparet, palam renitente *Apostolo*, ad πρωτεῖα ascendere voluit, αὐθάδης & πλάνης, (quales *Gnosticorum* schola innumeros produxit) At quid hoc ad *Episcopos*, jubentibus, & per impositionem manuum benedicentibus *Apostolis*, non ex ambitione, aut φιλοπρωτείᾳ suâ, sed ex missione, & providentiâ *Dei*, ad illud culmen (aliquando etiam postquam recusaverint) provectos?

§. 4. Libet igitur *adversariorum* hoc se contra *Hieraticos* scuto obtegentium *armaturam*, virésque uno *dilemmate* experiri. Aut *Episcopatu singulari* (super *Presbyterorum* paritatem ascendente) fungebatur *Diotrephes*, aut non; Si fungebatur, cur non affectatæ illius super *pares* dignitatis ab *Apostolo* incusabatur? Cur ideò tantùm ei, quia ἡμᾶς, i. e. *Johannem* ipsum, seu *literas Johannis Apostolicas*, non retiperet, dies dicebatur? Aut cur demum, quod *Diotrephi* impune cessit, ab *Apostolo* vivente & vidente neutiquam notatum, id in *Episcopis* nostris adeo immaniter plectendum, aut à nobis jam seris nepotibus iis vitio vertendum erat? At si (ex alterâ *dilemmatis* parte) *Episcopus* non erat, tunc statim illud in confesso est, nihil planè ad *Hieraticos* nostros, nihil ad *Episcoporum* ordinem *Diotrephis* exemplum spectare, ideóque quæ hic ad augendam invidiam à *Diotrephe* trahuntur omnia ἐκτὸς εἶναι τοῦ Διοτρεφους.

§. 5. Tertio igitur respondetur, φιλοπρωτείαν *Diotrephis* illi vitio verti potuisse, salvo tamen suo *Episcopis primatu*; nec enim πρωτεῖα, aut *superioritatem* omnem *Ecclesiasticam* in *Diotrephe* improbâsse *Apostolum*, ut nec in *Simone Act.* 8. communicandi (per χειροθεσίαν) *Spiritus Sancti* ἐξουσίαν; Sed in hoc, indignum acquirendi modum (quòd, ut ait *Cyrillus Hierosol.* τῶν ἀφορισμῶν τῆς πνεύματος χάριν *argento sibi coemendam* expectaret, v. 20.) In illo, φιλοτιμίαν, φιλοπρωτείαν, *ambitionem*, aut immoderatam eminentiæ illius affectationem censurâ suâ mulctâsse.

§. 6. Exemplo res clarior fiet: De *Pharisæis* dictum est, *Mat.* 23. eos φιλοῦν πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, *primam in Synagogis cathedram amare*, v. 6. Quid hîc [Συναγωγαὶ] significet, non est adeò manifestum, ut quicquam fidenter afferam. Potest ad *Ecclesiasticos Judæorum* cœtus restringi; At & potest ad *Consistoria* applicari, ut ejusdem capitis v. 34. & c. 10. 17. & *Ja.* 2. 2. & alibi non semel. Si ad *cœtus sacros* respexerit *Christus*, tunc sine dubio, cùm in *Cathedris* docerent *Doctores*, & inter ipsos ordo aliquis observaretur, necesse erat, ut *primam Cathedram* aliquis occuparet, Ideóque hunc sedendi ordinem neutiquam reprehensurus erat *Christus*, sed tantummodo τὸ φιλότιμον, *ambitiosorum*, & fastuosorum hypocritarum κακοήθειαν notâsse credendus est. Sic etiam, si ad *Consistoria* respexerit, (quod tamen isto in loco feciisse non putarim) Erat enim inter *Judæos* ראש הקהל *Caput Consistorii*, ἀρχισυνάγωγος κατ' ἐξοχήν, cujus manuum impositione alii omnes *Presbyteri*, quibus in *Consistorio* locus erat, in *Senatum* recipiebantur; Et huic sedem præ aliis eminentem conveniisse nemo dubitat. Ad ejus certè imaginem (sub ipsò *Apostolorum* ævo) *Concilia Episcoporum* componebantur, sub suo quæque *Patriarchâ*, aut *Metropolitano*. Horum *Iconem* videmus à *Johanne* in visione depictam, *Apoc.* 4. *Thronum* quippe, aut *Cathedram Principalem*, in medio positum, v. 2. & (κυκλόθεν τοῦ θρόνου) ex utrâque throni parte, ad modum *Coronæ*, vel *Semicirculi*, *thronos* 24. quibus totidem Πρεσβύτεροι, (*Judæa*, ut * mox dicetur, *Episcopi*) insidebant, ad sinistram, & ad dextram throni sic depositos, ut omnes versus populum facies verterent.

* *Dis.* 4. c. 20.

§. 7. Ad hunc certè modum, & *Episcopum*, *Presbyteris* suis (postquam *Presbyteri secundarii* instituti sunt) stipatum, iis omnibus præsedisse in *Ecclesiâ suâ*, nemini novum videbitur, qui in antiquis *Ecclesiæ* scriptis versatus est. Videantur *Constitutiones Apost.* 2. 58. Κεῖσθω μέσος ὁ ἐπίσκοπος θρόνος, καθ' ἑκάτερα δὲ αὐτοῦ καθιζέσθω τὸ πρεσβυτέριον, οἱ δὲ διάκονοι παριστάσθωσαν. Videatur *Epistola* ἱερομάρτυρος *Ignatii* ad *Magnesios*, ubi post mentionem ἀξιοπρεπεστάτου ἐπισκόπου, additur πνευματικὸς στέφανος τοῦ πρεσβυτερίου, *Corona* (quâ iste sedentium ἐν ἡμικύκλῳ situs describitur) *Presbyterii* vestri, *Episcopalem Cathedram* ex utrâque parte cingentis. Sic & ἐκκλησίας στέφανος, *Const. Apost.* 2. 28.

§. 8. Hinc illud antiqui *Authoris De Eccl. Hierar.* c. 3. ὁ μὲν ἱεράρχης ἐν μέσῳ τῷ θείῳ θυσιαστηρίῳ καθέζεται, ubi quid per θυσιαστήριον notetur, ex *Græco Nazianzeni Scholiaste* colligi' a'. satis patebit. Ἐπειδὴ, inquit, ἐν τίθησι σημαίνει τὸ ἱερὸν ὅλον, ὅθεν καὶ θυσιαστήριον, ἐν ᾧ ἡμῖν ἡ θεία καὶ μυστικὴ ἀνίκειται τράπεζα, *Altarium nempe*, *locum*, *aut spatium illud integrum*, *ubi sacra mensa nobis proponitur.* Ex quo ritè intelligi poterit, quid sit illud περικυκλοῦν θυσιαστήριον, *altare cingere*, in antiquorum *ritualibus*, ex *Psalmistâ* depromptum; ut & illud in *Greg. Nazianzeni* somnio, de seipso, ut *Episcopo* in medio sedente, (ut olim *Christus* in medio *Doctorum*, *Luc.* 2. 46.) & *Presbyterorum Cathedris* ex utrâque manu thronum ejus cingentibus. At illud non est quod hîc contendimus; Hoc tantummodo hîc monuisse contenti, quàm nihil ex istâ πρωτοκαθεδρίας *Pharisaicâ*, & à *Christo* notatâ affectatione, ut nec à *Diotrephis* φιλοπρωτείᾳ, contra ipsam cathedræ præeminentiam seu *Judaicam*, seu *Christianam* concludi possit.

§. 9. Quartò

§. 9. Quartò denique respondetur, non omne quidem ἐπιθυμητὸν *desiderium*, (sive per τὸ ὀφθῆναι, sive per τὸ ἐπιθυμῆσαι ab *Apostolo* significatum, 1 *Tim.* 3. 1.) culpandum esse, Cùm, qui *Episcopatum desiderat, bonum opus desiderare* dicatur, sed tantùm *inane* illud, & solius *eminentiæ*, aut prioritatis præcisè & abstractè sumptæ, (nullo ad *officium* aut ἔργον respectu habito) impotens *dignitatis* & προτιμιότητος *desiderium*. Loquatur pro aliis *Theodoretus* in 1 *Tim.* 3. 1. οὐκ ἀπλῶς τῆς ἐπισκοπῆς, ἀλλὰ τῆς φιλαρχίας κατηγορῶν, ἣ διδάσκων μὴ τιμῆς ἁπλῶς ἐφίεσθαι, μὴ τοῦ ἀξίου πόθον, ἀλλὰ τῆς ἀξίας τὸ ἔργον ἐπιζητεῖν, *Non simpliciter desiderium Episcopatûs, sed primatûs amorem incusans, docetque non honorem sed virtutem, non dignitatem sed opus appetendum esse.*

§. 10. Sic cùm *Zebedæi uxor*, *Matt.* 20. dignitatem istam à *Christo* filiis suis impertiendam postularet, ut *unus* illi à *dextrâ*, *alter* à *sinistrâ in regno ejus sederet*, tale à *Christo* responsum tulit, ut sciamus eam φιλοπρωτείαν eam esse, *Oneribus* quippe & *afflictionibus*, quæ προτείοις istis adhæsura erant, insuper habitis, soli dignitati inhiâsse.

§. 11. Quod igitur *Christus* discipulis reliquis eam matris aut fratrum ambitionem indignè ferentibus, adjiciendum censuit, τὸν ἐν αὐτοῖς μείζονα, 26. πρῶτον, 27. vel, ut *Lucas* 22. 26. τὸν ἐν αὐτοῖς μείζονα, ἢ τὸν ἡγούμενον, *principem*, aut *præcipuum* inter eos, διάκονον ἢ δοῦλον εἶναι, aliis omnibus, quibus præest, *ministrare* & *servire* debere, id etiam *Diotrephi* reponi potuit; non tamen exinde probari, neminem in *Ecclesiâ* πρῶτον, aut μείζονα, aut ἡγούμενον censendum esse, sed tales (è contra) ἐν ὑμῖν, *inter Christianos* futuros esse. Id posthæc fusiùs monstrabitur, & ex ipsâ φιλοπρωτείᾳ *Diotrephis* non obscurè concludi posset, si minutiis istis probationum nobis opus esset. Adeò sine omni rationis specie nobis* alibi imponi voluit *D. Blondellus*, qui hoc potissimum argumento *Johannem Episcopis* adversari concludit, quòd *Diotrephi* φιλοπρωτείαν vitio verterit. * *Apol.* p. 13.

CAP. XIV.

Episcopalis dignitatis semina sub Apostolorum ævo. Dilemma contra Blondelli sententiam intortum. Schismatum pestis, 1 Cor. 11. 18. ἴδιον δεῖπνον, Nihil ad Episcopalem dignitatem. Schisma, 1 Cor. 3. Wall notatus. Episcopalis Ordo ad aliorum immodestiam coercendam, ex aliorum malis moribus originem traxit. Antiquitas discriminis inter Episcopos & Presbyteros. Argumentum secundum contra Presbyteranorum sententiam ex ipsorum concessis. Anglicanæ Reformationis fundus, ut Prima Scripturis, Secunda Priorum seculorum Scriptoribus deferrentur. Rex Carolus adversus Hendersonum.

§. 1. QUandoquidem verò *D. Blondellus* his omnibus de *Antichristis*, de *Diotrephe*, &c. à se propositis addendum putaverit, *hanc primam mali labem latiùs deinceps serpsisse*, hoc est, (si ad præsentem litem quovismodo pertineat) *Episcopalis* super *Presbyteros dignitatis* semina (utut pro *Zizaniis* à *D. Blondello* habita) *Apostolorum ævo* in *Ecclesiâ* sata, postea uberiùs succrevisse, Ego quidem hâc opportunitate usus, bonâ ejus cum venià, libenter interrogarem, quomodo causam suam vir instructissimus, contra *dilemmatis* hujus vim tueri possit.

§. 2. Si *Episcopalis dignitatis semina Apostolorum ætate* in *Ecclesiâ* sata reperiantur, Tunc aut ab *Apostolis* rejiciebantur, aut non; Si rejiciebantur, tunc illud aut scriptis ipsorum, aut ἀγράφως factum; Si scriptis, monstrentur in *Epistolis Apostolorum* verba, aut in *Actis Decreta*, quibus illud factum est: Si ἀγράφως rejecta & reprobata ab *Apostolis* fuerint, nullâ ἀγραφῳ censurâ ad manus nostras derivatâ, indicentur demum capsulæ, quibus hæc ἄγραφα aut *non scripta* damnatæ *Episcopalis* authoritatis *dogmata* reposita & custodita, incolumis ad nos pervenerit, Aut si *capsulæ* non compareant, monstretur saltem *Ægeria nova*, quæ hæc ab *Apostolis* accepta, nobis tandem seris nepotibus in aurem (remotis arbitris) nuper suggesserit: Hæc si monstrari itidem nequeant, quo quæso, præjudicio accidit, ut sine *teste* omni damnaretur innocentissimus *Ordo*, & ex *Ecclesiâ*, nemine jubente, aut suffragante, exularet?

§. 3. Sin verò hæc tam alto mane sparsa semina, nullâ unquam aut *scriptâ*, aut *non scriptâ Apostolorum censurâ* feriebantur, quis, quæso, nos judices constituit, ut post universalem per tot secula in *Ecclesiâ* hujus *Ordinis* receptionem, nobis tandem jubentibus damnetur?

§. 4. Ad hoc *dilemma* nihil à *Presbyteranis* adhuc prolatum videtur, præter solas illas *Mysterii ἀνομίας*, *Antichristorum*, *Diotrephis* φιλοπρωτεύοντος, & importatæ, inquit *D. Blondellus*, *sub ipsis Apostolorum oculis schismatum pestis*, 1 *Cor.* 11. 18. singulares mentiones.

§. 5. Horum tribus prioribus, *Episcopalem Ordinem* nullatenus premi aut urgeri, sitis prolixè, ni fallor, indicatum est.

§. 6. Ad ultimum igitur accedo, de *schismatum* peste in *Ecclesiam* illatâ, 1. *Cor.* 11. Palam est, *schisma* illud in *sacris epulis præripiendis* consistere, dum unusquisque τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, v. 21. *Divitibus*, qui liberaliùs obtulissent, liberaliùs etiam *edentibus*, & bibentibus, & pauperibus ad micas, quas ipsi attulerant, damnatis, sic ut *esuriat unus*, cùm *alter* μεθύει. Nihil igitur *Episcopali dignitati* cum hoc *schismate* commune fuit.

§. 7. Imò si (quod *D. Blondellus* non facit) ad aliud inter eosdem *Corinthios schisma*, ζῆλον nempe istum, ἔριδος, ἢ διχοστασίας, c. 3. (dum unus diceret, *Ego sum Pauli*, &c.) recurratur; Nec illud quidem

dem *Presbyteranæ* causæ favere deprehendetur. Cùm ad hæc ipsa evitanda *Schismata*, plurimùm contulerit, ut ad *unum curâ* omnis *deferretur*, & in causâ, si non hâc, saltem pari (ipso *Hieronymo*, *Blondelliana* causæ fundo, asserente) *toto orbe decretum fuerit, ut unus de Presbyteris electus, cæteris superponeretur.*

§. 8. Manet igitur immotum, *Hanc*, quam appellat *D. Blondellus mali labem*, i. e. (si ad rem nostram quoviſmodo pertineat) *Episcopalis dignitatis* sub *Apostolorum* ævo jacta semina, talia non fuisse, ut ab iis *Apostoli* quoviſmodo abhorruerint; Nec igitur ab eò, quod tam clementer & sedatè tractârunt *Apostoli*, post *universæ Ecclesiæ* adeò intimas, & tot sæculorum consuetudine contractas familiaritates, nobis jam metuendum esse.

§. 9. Unicum est quod hîc interponi posse video; Nulla scilicet, sub *Apostolorum* tempore, singularis hujus *Episcoporum* super *Presbyteros* fastigii, (aut inter *Orthodoxos*, aut inter hæreticos) seu *semina*, seu vestigia reperiri, nec igitur quicquam ex utrâvis parte hoc *dilemmate* concludi posse.

§. 10. Quod si affirmaverint *Presbyterani*, Interrogandi primò sunt, Quare igitur isto *Mysterii iniquitatis*, aut *Antichristi*, aut *Diotrephis* terriculamento, nobis πλανοῖς (& quibus ἀγραία nostra fraudi esse neutiquam debuit) adeò solerter, & sedulò imponi jamdiu cupiverint?

Secundò, Quo demum sæculo lacertos suos movere cœperit *singularis Episcopatus*, aut hoc inter *Episcopos*, & *Presbyteros* discrimen? "Agnoscit * *Walo* rem esse antiquissimam, ut duo hi Ordines in "Ecclesiâ fuerint distincti, si excipiantur Apostolica tempora, quorum ævo, inquit, ut eorum scrip- "ta testantur, nullum constat eorum ordinum fuisse discrimen. Ex quibus me (ex sententiâ tanti viri) rectè concluſurum puto, immediatè post *Apostolorum* tempora, hoc in *Ecclesiâ* discrimen fuisse. Id enim est [*antiquissimam rem esse, si excipiantur Apostolicæ tempora.*] Quod & clariùs effatur, p. 253. *Circa initium, aut medium secundi sæculi, Primus singularis Episcopatus supra Presbyteratum introductus fuit.* Nec certè multùm abscedit *D. Blondellus*, qui anno *Christi* 135. i. e. anno à *Johannis* dormitione, 35. mutationem hanc factam esse affirmat. Hoc igitur dato, & ex parte *Presbyteranorum* liberaliter concesso, (hoc, inquam, quodcùnque sit, posito, sic ut in eo pedem figere liceat) *Argumentum*, quod quidem nobis neutiquam contemnendum videtur, sic conficimus.

* *Wal. Mess.* p. 7.

§. 11. Si *Presbyterana* ἵσταμία, seu à *Christo*, seu ab *Apostolis* in *Ecclesiâ* stabilita, sic *Apostolorum* ævo, per totam ubique *Ecclesiam* propagata sit, ut *Episcopalis* apex toto hoc centum annorum spatio contrà mutire aut hiscere ausus non sit, Tunc certè fieri non potuit, ut quæ ab *Apostolis* aut *Christo* ipso *Ecclesiæ* ad omnem ætatem gubernandæ constituta est forma, ab * *Universâ* proximè succedentis sæculi *Ecclesiâ*, in aliam diversam, & planè adversam, seu contrariam immutaretur, & nullâ interea aut *Synodo*, aut concilio, aut conventu interveniente, (cujus ope tot per orbem terrarum dissitæ *Ecclesiæ* in idem *sacrilegium* conspirare possent) nullis *Epistolis Canonicis* (quibus consilia sua sibi invicem communicarent) tantæ mutationi obstetricantibus, à *Christianâ* in *Antichristianam*, à genuinâ in meritriciam, à *divinâ* demum in *Diabolicam* formam degeneraret.

* *In toto orbe decretum est, ut unus cæteris anteponeretur. Hieron. Comm. ad Titum.*

§. 12. Unicum addo, si de *universâ Christi* familiâ (œconomis fidelissimis vix dum è foribus egressis) sic pronuntiandum sit, si de *utriusque Testamenti* διαθήκαις, à quibus (præter alias παραδόσεις) *sacrum Scripturæ Canonem* stabilitum & conservatum nos accepisse agnoscimus, hæc & talia censenda sint, Habebunt adversarii nostri, unde de *Hierarchiâ* simul & *Christianis* triumphare possint, unde de disciplinâ, fidéque integrâ, unâ mensurandis strage, eodem busto componendis, sibi affatim gratulentur. Quid enim de *Scripturarum Canone*, inter *Protestantes*, ipsósque, qui se *Evangelicos* nuncupant, recepto, de *Dei Dominicæ* observatione, aut è scripturâ, aut ex universo antiquitatis penu adversus ἀντιλέγοντας dici potest, quod non multò auctiùs, & cumulatiùs pro *Episcopali dignitate* contra paritatis *Presbyteranæ* assertores dici poterit? Quod nos alibi locupletiùs explicavimus, nec opus est ut hîc repetamus.

§. 13. Certè ab hoc *Novatorum* scopulo, sibi diligenter cautum esse voluit *Dilectissima Mater* nostra (afflicta, sed ἐκ ἀπλακήματα) *Ecclesia Anglicana*, Hoc se universo *Christianorum* orbi Charactere dignoscendam, hoc æquæ posteritati æstimandam propones, quòd in *Controversiis* fidei, aut πράξεως decernendis, illud firmum ratúmque semper habuerit (& huic basi *Reformationem Britannicam* niti voluerit) ut *Scripturis Primæ*, dein primorum sæculorum *Episcopis*, *Martyribus*, *Scriptoribus Ecclesiasticis Secundæ* deferrentur; Ideóque quicquid à *Scripturis* affirmatum in *Fide*, quicquid de *Regimine Ecclesiastico*, ab universâ post *Apostolos* ubique dissêminatâ Ecclesiâ, constitutum dignoverit, illud pro fixo & stabilito, inter *Articulos Religionis* ponendum curavit, nemini filiorum suorum, quod sic positum fuerit, novandum aut movendum permissura.

§. 14. Fatetur pientissima *Matrona*, nullis se νεωτερικαῖς ἐπιθυμίαις, *cupiditatibus*, quæ in *juniores* cadere solent, nullis *Novatorum* illecebris inescatam esse, nullis rationum momentis persuasam, nullis (quibus prolixiùs immorari sumus) *Antichristi*, &c. (addo, & *Bestiæ Apocalypticæ*) terriculamentis adeò perculsam, ut aut universam *Apostolicæ* plantationis, aut ejus, quæ eam proximè insequebatur, ætatis (cui ipse *D. Blond.* eam imputandam censuit) *Ecclesiam*, ad sacrilegam & planè *Antichristianam* regiminis formam transfugisse suspicetur; Sed, ut quod è *Scripturis* clarè propositum est, illud totâ mente amplectendum, sic & quod in *Scripturis* obscurè prolatum, à primorum autem sæculorum consensu explicatum, & ex unâ parte definitum fuerit, illud filiis suis, aut ex fide credendum, aut inter piè credibilia collocandum, neminique nostrûm, post tot sæcula, recudendum statuere.

§. 15. Sic cum *Optimus Carolus*, ὁ μάκαρ, hanc de *Episcopis* disceptationem sic exordiretur, ut in interpretandis scripturis (cùm in iis quicquam obscuriùs dictum sit) ad universalem *Primitivæ Ecclesiæ* praxin, simúlque *Patrum* consensum recurrendum esset, ejúsque arbitrio, litigantibus πλεονεξίας impone-

imponeretur: *Responsumque à Presbytero Alex. Hendersono* esset, "eos qui Scripturam pro solâ fidei "regulâ, antiquorum autem consensum, pro *Scripturæ* authoritativo interprete proposuerint, peri- "culosiùs errare, quàm qui duas fidei regulas proposuerint, *Scripturas Canonicas*, & *Catholicas Tradi- "tiones* (cùm æqualem Illi traditionibus, & Scripturis authoritatem largiantur, Illi verbo divino au- "thoritatem Patrum præferant,) *Constantissimus Princeps* sic breviter reposuit, "*Scripturam* quidem "se omni veneratione prosequi, at, cùm Scripturæ sensus sit ipsum αὐτόθεον, & interpretandæ Scri- "pturæ aliqua demum Methodus aut norma accommodanda sit, sibi quidem nullam hoc primitivæ "Ecclesiæ suffragio magis idoneam videri; obnixè, sed quidem frustra petens, ut si hæc illi non pla- "ceret, alia quævis ejus loco substituenda aut surroganda ab eo proferretur. Quod sibi nunquam fa- ctum esse, aut à *Presbyterana* causæ advocatis fieri potuisse, *Pientissimi Principis*, & *Constantissimi Ultoris Manes*, luctuosâ, at sonorâ, & ingratissimæ *Genti*, ni *Deus* avertat, pessimè ominante voce procla- mant. Et

Hæc quidem iis quæ in *antecessum* nobis prælibavit *D. Blondellus*, prolixè quidem, sed quàm pos tui brevissimè, dicta sunto.

DISSER.

DISSERTATIO SECUNDA.

De IGNATIO, ejusque Testimoniis cum HIERONYMI Sententiâ collatis.

CAP. I.

Ignatii Epistolæ Episcopis imprimis favent. Inde Walo & Blondellus illis infensi. Dicendorum syllabus.

§. 1. AD illud jam proximo loco procedendum est, quod ad sententiam suam *à posteriori* tutandam necessariò addendum duxit *D. Blondellus*, *Ardelliones nempe* (quos ita pro arbitrio suo appellat) *piis fraudibus, ceu idoneo Episcopalis apicis tibicine abusos esse, & ementitis primorum Martyrum nominibus, quicquid in mentem venerat, vulgâsse: Idque de septem Epistolis Eusebio, Athanasio, Hieronymo,* &c. *laudatis dicendum esse, quibus,* inquit, *antiquior* ἀνωνύμως *Ignatii Martyris nomen appinxit,* &c.

§. 2. Hæc, & talia, ad minuendam & tollendam *Sanctissimi Martyris* authoritatem, à *D. Blondello*, & *Walone Messalino* necessariò dicenda erant. Cùm ex Illo *Antiochenæ* (ubi primò Χειστιανοὶ ἐχρημάτισαν) *Ecclesiæ Episcopo*, totiúsque *Syriæ Primate*, *Apostolorum* συγχέτῳ, & primorum temporum oculatissimo teste, tam frequentia, & tam præclara & lucida testimonia produci ab *Hierarchicis* dignoscerent, ut ex eo uno, post *Scripturas*, *Apostolicæ* & primævæ praxeωs interprete, controversia omnis statim decideretur, nec quicquam in tantâ luce *Presbyteranis* supereesset, quod contrà mutire, aut hiscere possent.

§. 3. Illud satis apertè confitetur *D. Blondellus*, cùm ab *Epistolarum* harum Scriptore *singularem Episcopatum* ἑνικῶς ἀρχῆς (iisdem verbis quibus *Walo* in eâdem materiâ usus est) *inculcatum esse, & sic ut ei (ceu saxo suo Prometheus) affixus videri possit*, disertè agnoscit, *præf.* p. 43.

§. 4. Verùm ista, non sannis, & contumeliis, sed rationibus, & argumentis peragenda erant; Ego quidem in his omnibus *D. Blondelli* & *Walonis* vestigia à me premenda esse decrevi: γνωσόμεθα τὸν λόγον οὐχ τοιαῦτα ὑπόντων, ἀλλὰ πῶ ἔχωμεν, idque hoc ordine,

§. 5. *Primò*, quicquid hâc ex parte ad has *Ignatio* abjudicandas *Epistolas* dictùm sit, solenniter ad examen vocaturus.

Secundò, Quædam additurus, quæ *septem Epistolarum* à *S. Polycarpo collectarum*, & ad *Philippenses* suos transmissarum authoritatem stabiliant.

Tertiò, (Post has tam luculento & præclaro nomini depulsas invidiæ tenebras) *Testimonia* quædam ex istis *septem genuinis Epistolis* productus, à quibus *Apostolici* ævi praxin æstimari fas erit.

Quartò, Inter *Sanctum Ignatium, Episcopum & Martyrem primævum*, ex una parte, & *Sanctum Hieronymum, Presbyterum*, ex alterâ, simúlque inter utriusque *testimonia, Ignatii* à me, *Hieronymi* à *D. Blondello* producta, institutâ comparatione, rem omnem ad hanc libram aut trutinam examinandam proponsiturus.

CAP.

CAP. II.

Quid de his Epistolis Wala. Bis ab eo sub Ignatii nomine laudantur. A Blondello semel. Stephanus minister à Walone dictus. Negativum argumentum à testimonio. Clemens diaconus primò, postea Episcopus. Quid de integro volumine statuerit Welo & Blondellus. Interpolatio & suppositio differunt. De suppositione omnium. Post Vedelianam Vossiana Ignatii Editio. Ejus cum testimoniis ab antiquissimis patribus ex Ignatio laudatis concordia à Blondello agnita, Ut & cum Archiepiscopi Armachani Latino Exemplari. Ex hoc purgandum Epistolarum volumen.

§. 1. PRimò igitur videndum est, quid ad universum illud *Epistolarum* volumen *Ignatio* abjudicandum aut à *Walone*, aut à *D. Blondello* excogitatum sit, & inprimis quid à *Walone*.

§. 2. Ille quidem, *Auctorem Epistolarum ad Trallenses & ad Philadelphenses*, nonnihil, quod proposito suo faviſſe videbatur, dicentem, ſine omni metu aut hæſitantiâ, *Ignatium* appellat; *Anacletum*, inquit, *& Clementem Petri ministros facit Ignatius, ut Timotheum & Linum Pauli, in Epistolâ ad Trallenses*, τοὺς διακόνους αὐτοῦ ὑμνεῖ καὶ ἀγγελικῶν δυνάμεων, λειτουργοῦντας αὐτῷ λειτουργίαν τοιάνδε, καὶ ὅμοιον, ὡς Στέφανον ὁ ἁγιος Ἰακώβῳ τῷ μακαρίῳ, καὶ Τιμόθεον καὶ Λῖνον Παύλῳ, καὶ Ἀνάκλητον καὶ Κλήμεντα Πέτρῳ, *Idem in Epistolâ ad Philadelphenses, in eodem loco & ordine numerat Evodium & Clementem, hunc Romæ, illum Antiochiæ primos Episcopos habitos, quo Titum & Timotheum*, Ὀναίμην υἱὸς ὁ ὀνομαθεὶς ὑπ' Ἠλίᾳ, ὡς Ἰησοῦ τῷ Ναυῆ, καὶ Μελχισεδὲκ, ὡς Ἐλισαίῳ, ὡς Ἰερεμίᾳ, ὡς τῷ Βαπτιστῇ Ἰωάννῃ, ἀτρόμῳ ἀγωνισθέντα μαρτυρῆ, ὡς Τιμοθέῳ ὡς Τίτῳ, ὡς Εὐοδίῳ, ὡς Κλήμεντος; Ἦ ὃν ἀγγέλοι ἐξελέξαντο ἅγιον, *Vtinam mihi contingat vestrâ sanctitate ut Eliæ*, &c. Utroque loco *Ignatii* verba satis fusè laudata, ut hoc tantùm ejus testimonio confirmatum putaretur, *Clementem* & *Evodium*, &c. ab eo *urbium Episcopos non vocari*.

§. 3. Hîc certè, ut id obiter dicam, mihi ratio non constat, quare διακόνους (inter quos hic *Sanctus Stephanus* numeratur) *Walo* [*ministros*] reddere maluerit, qui ab omni ævo *Diaconorum* nomine solenniter noti sunt; Nec magis quidem augurari possum, quâ ratione, ex *negativo*, quod dicitur, *à testimonio* ducto *argumento* (quia, inquit, *bi non vocantur ab eo Episcopi urbium*) quicquam rectè concludi posse arbitraretur, statímque fidenter adjiceret, *Nec sanè fuêre*; Ego pari arguendi ratione, nec *Eliam*, nec *Elizeum* prophetas fuisse pronuntiare possum, eâdem *Ignatii* authoritate fretus, qui singulorum nomina eodem loco recenset, nullâ *prophetici*, quo fungebantur, muneris additâ mentione. Verùm sciat *Walo*, *Clementem*, & qui in posteriori testimonio *sanctitatis & purtatis* exempla proponebantur, in priori *Diaconorum* titulis insigniti, verè quidem & *Sanctos & Diaconos* fuisse, at & postmodum, quod amplius est, *Episcopos* creatos; *Ignatium* verò, qui in his *Epistolis annales* non scripsit, promotionis istius historiam non adjecisse, nec quidem, cùm *Diaconos* alloqueretur, *Episcoporum* mentione commodè uti potuisse, sed *Diaconorum* exemplum *Diaconis* proposuisse; Ita tamen ut *Jacobi* etiam hoc loco *Hierosolymitani* Episcopi, cujus *Sephanus Diaconus* fuit, diserte meminerit. At istis criminationibus jam non vacat. Habendæ sunt potiùs gratiæ doctissimo viro, quòd, cùm sine incommodo ejus fieri potuit, *Ignatius* ipsi non displicuerit, ipsæque, quas nos *Sanctissimo Martyri* imputamus, *Epistolæ*, ab eo sub *Ignatii* nomine (sine omni suspicionis aut abjudicationis notâ) recitatæ fuerint; (quod & à *D. Blondello* factum, *Ap.* p. 108. & 219.) verùm cùm mens illi tam subitò mutata fuerit, & post non longum (26. paginarum) intervallum, ex arbitrio ejus * universæ exciderint, querelis potius quàm gratulationibus opus est.

§. 4. Pergit igitur, † tandémque post paginas quatuor cùm pertinaciter recusaret *Ignatius* eorum numero accenseri, qui *Ecclesiam sui temporis, per Presbyteros, eosdémque Episcopos ἀνωνύμως, & ὁμοεδθμως administratam* adsererent, séque palam profiteretur *Episcopatum* unius agnoscere, opportunum *Waloni* visum est, sententiam de universis *Epistolis* decretoriam planè, & cruentam pronuntiare, omnémque hanc contrà militantium testimoniorum aciem, unico styli ictu transfodere.

§. 5. At nec adhuc ex ipsius verbis certò dignosci potest, in quâ demum classe disponendas has *Epistolas* censuerit, an *supposititias* planè omnes, an tantummodo *interpolatas* pronuntiaverit; Sic enim Ille, *Permirum mihi videretur, nisi apud me constaret omnes illas Ignatii Epistolas suppositicias esse, vel certè multis locis interpolatas*, Sic & * *D. Blondellus* (nescio an *oblitus* quid in *præfatione* affirmanter dixerat, an adhuc *incertus*, qualiter de *Epistolis* his statuendum esset) *ascriptarum Ignatio Epistolarum sive suppositorem sive interpolatorem laudat*. Certè inter istas criminationes differentiam satis amplam positam esse nemo non videt, nec enim illi *constare* potuit, eas *omnes suppositicias* esse, qui eodem momento *multis eas locis interpolatas esse* affirmaverat.

§. 6. Nulla quidem nobis necessitas incumbit, ut in tantâ exemplarium & editionum varietate & inconstantiâ, nihi uspiam *Ignatio interpolatum* aut assûtum adfirmemus? Si id unicum nobis largiatur *Walo*, non *omnes suppositicias* esse, si aliquas saltem *genuinos Ignatii* fœtus fuisse agnoscat, nulla, uti spero, de cætero nobiscum lis erit.

§. 7. Supponamus enim eas *interpolatas* quandoque fuisse, & cum *Walo* in lucem prodierit, (quamvis ex *Vedelianâ* seu *Genevensi* fornace, *Hierarchicis* sine dubio non adeò favente, jamdudum exierint) non tamen ex omni parte depurgatas esse. Non est tamen cur animos despondeamus, aut cur qui de vulnere querimur, desperemus de remedio; Excutiantur *Archiva*, consulantur venerandissimæ antiquitatis *Exemplaria*, tandémque post exquisitissimam explorationem fiat delectus, non abnuimus ipsius quidem *Walonis* judicio, si his indiciis uti sustinuerit, rem totam deferre; Aut, si illud sine molestiâ ejus fieri nequeat, sit penes *Isaacum Vossium*, virum integerrimum, neminíque, quod inaudiverim, *Reformatorum*, aut partium studio aut injuriâ notum, qui ex *Mediceæ Bibliothecæ Archivis* (post excusum *Walonem Mess.*) volumen jampridem edidit, interpolationibus, & *Epistolis* suspectis satis liberatum, & de quo *Cl. Salmasius* magnifica quæque in *Apparat.* ad *L. de Primat.* sibi spondebat, nec minora *D. Blondellus*, quamdiu causæ suæ quicquam exinde accrescere potuisse videbatur.

§. 8. Videatur *D. Blondellus pref.* p. 40. qui *Mediceo* hoc exemplari, *ovidè binato, manu propria exscripto, & cum citatis à veteribus locis collato*, (& quinam sunt isti veteres? Certè *Polycarpus Ignatii* ἀγχεστῶς,

Wal. Mess. p. 222.

* *Auctorem earum Epistolarum ad Trallens. Smyrn. Magnes. Philad. Ephes. Roman. non esse Ignatium constat. Wal. Mess.* p. 248.

† *Wal. Mess.* p. 252.

* *Apol.* §. 34. p. 256.

ἀγχιστος, *Polycarpi discipulus Irenæus, Irenæum excipiens Origines*, post illos, illorum vestigiis inhærens *Eusebius*, *Athanasius*, *Hieronymus*, *Chrysostomus*, aliique non pauca, aut contemnenda nomina) ingenuè fatetur se *gratulatum seculo nostro, quòd illud ipsum exemplar, quo ante* 1300 *annos usus erat Eusebius, novam ipsi propediem affulsuram lucem, sponderet.*

§. 9. Taceo lubens, quid in hâc re *Reverendissimus Primas Armachanus* præstiterit, & quàm fœliciter ille (nec sine peculiari *Dei* providentiâ sic disponente) *Latinum*, licet *barbaram*, versionem, *Vossiano Græco* exemplari per omnia respondentem, eodem ferè tempore (ipsóque sanguinarii seculi, *Episcopis* adeò infensi, articulo) ex vetustissimis *Angliæ* codicibus erutam, *Oxonia* lucem videre jusserit.

§ 10. Certè si *Ignatius* unquam *Epistolas* scripserit, (nec enim post tot seculorum intervalla, sine quâdam vecordiæ mixturâ, Falsi postulabitur *Antiquitas* omnis, quæ scripsisse adfirmat) si *Epistolarum* ejus à *Polycarpo* ipso facta *Sylloge*, non sit inter impias & * *impudentes Patrum illusiones* ponenda, si exemplaria antiquissima *Medicea*, & *Anglicana*, locorum quidem intervallis satis dissita, omnem tamen inter se mutuò, simul & cum iis, quibus majores nostri usi sunt, concordiam foventia, aliquam apud nos auctoritatem nacta fuerint, si, cùm nihil ex omni retrò *scriptorum* thesauro contrà nitatur, *Ignatius* tot & talibus indiciis vindicatus, ab *Interpolatorum mixturis* satis purgatus credi possit, non est quod ulteriùs litigemus.

* *Bonæ Patrum fidei impudenter illusum dolui. Bion. præf.* p. 40.

§. 11. Istum *Isaaci Vossii* codicem, additamentis quàm plurimis liberatum, *Epistolis* etiam integris non paucis multatum, & ad *Polycarpianæ Syllogen* (ab *Eusebio* agnitæ) *Septenarium* numerum redactum, nos quidem pronis ulnis amplectimur; Et licet alias omnes, istam præsertim ad *Heronem Dioconum* (cui benè se velle profitetur * *Walo*) *Sanctissimo Martyri* adjudicandas esse, neutiquam contendamus, statuimus tamen has tantummodo *septem*, ut ex *Mediceo*, & *Anglicano* codice prodierunt, à nobis in hâc causâ defendendas proponere,) ut *Codicem*, si leviuscula quædam demas, satis purgatum, & cui nihil objici possit, quod non eâdem facilitate rejiciatur. Et, si sibi constare voluerit *vir doctissimus*, nec omnes ceu pro certo *suppositicias*, unâ clade æquare, sed tantùm ut *interpolatas* multis locis, ad *Lapidem Lydium* vocare, non verebor dicere, commodiorem purgandi, aut explorandi *Ignatii* rationem, à nemine excogitatam esse, (nec à *D. Blondello*, aut *Walone* excogitari posse) quàm quæ illi jamdudum, duorum præcipuorum virorum, *Archiepiscopi Armachani*, & *Isaaci Vossii* diligentiâ, & operâ, contigerit.

* *Wal. Mess.* p. 258.

CAP. III.

Ad sex Argumenta Walonis contra Epistolas Ignatii responsio. Stylorum varietas, Novæ compositionum formæ à Blondello productæ ad confirmandam sententiam ejus, nihil valent. Ignatius Θεοφόρος *appellatus. Voces Latinæ in Græcas versæ, isti sæculo familiares; Plurima in S. Scripturis, ut & phrases barbaræ. Romana lingua per Judæam jam se diffuderat cum imperio.*

* *Wal. Mess.* p. 252.

§. 1. QUædam hîc breviter à * *Walone* recensentur, quæ *satis*, inquit ille, *evincunt, non posse illud opus Authori, quem ementitur, adscribi.*

1. *Stylus, qui nimis*, inquit, *rhetoricatur.* 2. Κυειακῆς *observanda traditio.* 3. Ἀρχιερεὺς & ἱερεῖον *de Episcopis, & Presbyteris appellatio.* 4. *Altarium mentio pro mensis.* 5. *Laicorum & Clericorum distinctio.* 6. *Judæorum odium, (quos*, inquit, *non adeò tunc aversabatur Ecclesia Christiana.)*

§. 2. Hæc, quid aut singula, aut universa, æquo lectori persuasura sint, paucis experiamur, à *stylo* ejus exorsi.

§. 3. Scribendi, & *Rhetoricandi* formulas, pro cujusvis genio varias cuique, & inæquales esse siquis nescit, *Cl. Salmasii*, & *D. Blondelli* scripta satis monstrabunt, hæc *hyperbatis* asperiùs assurgentia, illa uberiùs & æqualiùs fluentia, quæ tamen eodem sæculo producta esse nobis expertis credendum est. At quid sit *nimis rhetoricari*, vix mihi expedire poterit vir *Doctissimus*, aut certis terminis, aut limitibus (*ultra quos, citráque, rectum consistere* nequeat) definire; Laudat in *Oratore* suo *Cicero* copiam, & ubertatem istam, *cui aliquid amputari possit*, At, si cui alteri, certè id pientissimo *Athletæ*, animóque *Martyrii* desiderio flagranti, indulgeri potuit, ut supra *antiquorum simplicitatem* quandoque, æque ac ψυχεῖον nostram incalesceret.

§. 4. Quid hîc præcipue ab *Hiero-Martyre* nostro peccatum sit, tacere quàm eloqui maluit *Walo*. At non sic *D. Blondellus*, qui *dictionis genus affectatum, putríque Epithetorum ad pompam compositorum fermento turgens*, ei prolixè imputat.

§. 5. Optârim quidem, viro *Doctissimo* tantam asperitatem non placuisse, optârim leniùs, aut saltem modestiùs pronuntiâsse (certè *fermentum putre* in ore *Theologi* non benè olet) præsertim cùm præter 1. *Novas compositionum quarundam formulas* (quales multis bonis viris placuêrunt) & 2. *Voces Latinas* pauculas in *Græcas* transmigrantes, *Scripturis* ipsis satis cognitas, nihil produxerit, quod tantâ cum severitate vindicandum esset. Primi generis Catalogum satis prolixum nobis proponit *D. Blondellus*. Θεοφόρος, Χειροφόρος, παραφόρος, & id genus reliqua, quæ licet ad numerum 17. excrescunt, in idem plane recidere dicenda sunt, cùm ab eâdem componendi formâ, ex vocibus φέρω, & ἄξιος, & θεὸς, eodem planè modo exurgant; reliqua autem πολυαγαπητος, ἀνδρομήμερος, ἀνυπέρθετος, πολυπληθία, συνδιδασκαλίτης, ἀκαιρογοία, ἀντίψυχος, διάδεσμος, περιπάθεια, ἀναπόρθητος, nihil grande aut horrendum sonent, siquis *Episcopis* infensior ea usurpasset. Annon enim *Ignatio Syrogræco* æquè licuit ἀνδρομήμερον dixisse, ac *Lucæ* πολυπίσχος, ἐκδιδικοῦντες, *Johanni* πατροφόνοις & φιλοπρωτεύων, *Petro* ἀγκυροβολεῖσθαι, *Paulóque* ἀνδροπρεπῶς, ὀφθαλμοδουλία, ἐθνεσιάρχαι, διάκτοι, &c. Taceo ἐλαχίστιον, vocem quidem ex summâ *Apostolicæ* mentis humilitate effictam, at non ex usu linguæ *Græcæ*, aut quovis idoneo Scriptore derivatam.

§. 6. Ego verò me ex *putidissimis* istis, & quæ maximè *D. Blondello* turgere videbantur vocibus, adeò non moveri agnosco, ut ex adverso, argumentum satis validum, & quod mihi *Epistolas* has *Ignatii* sæculo, ipsique ἱεροδιάκονος adjudicandas esse, satis persuadeat, necti posse confidam.

§. 7. Notissi-

§. 7. Notissimum est, & ab antiquissimis rerum *gestarum Scriptoribus* satis agnitum, *Ignatium* diu ante exitum ejus, Θεοφόρου cognomine insignitum fuisse, Et cùm à *Trajano Cacodæmon* nuncuparetur, hoc statim *Imperatori* dedisse responsum; *Nemo Theophorum Cacodæmonem vocat.* Consulantur, si placet, *Acta Ignatiana*; Certè ejusdem monetæ sunt Χειροφόρος, Ναοφόρος, & id genus reliqua; Nec igitur ea aut à genio sæculi istius, aut ab auribus abhorruisse censeri possunt, quibus Θεοφόρος placuit.

§. 8. Pudet immorari istis. At nec majoris, aut ponderis, aut momenti æstimanda erit, quam à quatuor *barbaris* (i. e. *Latinis*) vocibus, *Διοικησις, Διοικειν, Διοικητης, Αθεμιτοποιειν*, ab *Authore* harum *Epistolarum* usurpatis, desumi placuit criminatio; Nihil certè in istis novum putabitur, ni illud forsan, quòd in tot *Epistolis*, plura ejusdem farinæ non reperiantur. Mirari interim satis nequeo, quæ *D. Blondello* aut *Αμυναιω*, aut siquid pejus, obtigerit, quòd, cùm in aliis istius sæculi *Authoribus Latinissimos* aucuparetur, ex omnibus *Evangeliis, Novique Fœderis* libris, unicam *Συναξεις* voculam memorandam duxerit, & ex *Hegesippo* solo addendam alteram *Συναγωγιον*, simúlque 20. *annorum Romæ insumptorum moram* in causâ fuisse adfirmaverit, quòd tam *stupendum* vocabulum usurpare ausus sit.

§. 9. Sat scio, diligentissimum *Scripturarum* lectorem, *μιλτον, ἀσπιδιον, κλιῶν, καθεδρικα, σωδάριον, ξεστὸν, σημικινθιον, λίνεον, πτηλὸν, παζηνὸν, φόρον, σπόριον, Λεζιφίνες, Ιεδὲς* (vel, ut alii Codices, *Apoc.* 18. 13. legunt, *βαυδὲς*) *λιχνᾶνα, ερμιτώριον, κινσελίαν, σπυκλάτορες, κορνικλάριοι, φενγίλλιον, Ἰωσὴν, κολωνίαν, μάκελλον, μαζονόμον*, non fugisse aut latuisse; ut nec phrases æquè *barbaras*, & *Latinas*, *ἐκεῖνον πιεῖν, ἔχειν σπερμάτινον, λαβεῖν τὸ ἐγκον, οὐ ἔνδει, δὲς ἐργασίαν*, &c id genus alia. Nec illi in memoriam revocandus *κωμῆτης*, in antiquissimâ *Ecclesiæ Smyrnæus* Epistolâ de *Polycarpo*, & alia ejus censûs non pauca, apud illius sæculi *Scriptores*. Nec certè opus erat, ut vel *Ignatius*, vel *Hegesippus*, *Romam* profecti, prolixiorum unius, multo minus 20. *annorum* moram facerent, quo quatuor unus, alter unico *Latino* vocabulo uteretur, cùm lingua (æquè ac *Imperium*) *Romana*, hoc *Ignatii* sæculo, angustioribus *Italiæ* pomœriis concludi nescia, per omnes *Syriæ*, ubi *Ignatius* degebat, æquè ac *Judææ* regiones se longè latèque diffudisset.

CAP. IV.

Dominica Diei observanda traditio. Sabbatum in Primitivâ Ecclesiâ.

§. 1. POst *stylum*, ad *ritus* deveniendum, & primò de *κυριακῆς observandæ traditione*, quid sibi velit *Walo*, nihil à me certi statuendum. Certè si illi *Dominicus dies* ab *Apostolis* observatus non putetur, si ut *Episcoporum supra Presbyteros*, sic & *κυριακῆς supra alios Septimanæ dies* fastigium, sequioris ævi *traditio* fuisse statuatur, habebit forsan quod harum *Epistolarum Author* objiciendum censeat.

§. 2. At sine dubio, *κυριακῆς* seu annuæ, seu hebdomadariæ mentio à *Johanne* facta est, *Apoc.* 1. 10. ut & *Lucæ μιᾶς τῶν σαββάτων*, quâ, cum *panis fractione*, *Cœtus* cogebantur, *Act.* 20. 7. quâque *collecta* ad usum egenorum seponi à *Paulo* jubebantur, 1 *Cor.* 16. 1. Nec repugnare quicquam censendum est, quòd *Sabbatum* unà cum *κυριακῇ* observatum aliquandiu in *Ecclesiâ* fuerit, ideòque à nonnullis *ἐξιουδαΐσαι δόλον, exæquâri in integrum* dicantur, quòd à *Gregorio Nysseno* καλὰ συμφωνεῖ τῇ σαββάτῳ, καὶ τῆς κυριακῆς, ab * *Authore* Διαπλάσεων, τὸ μὲν δημιουργίας ἀνάμνημα, ἡδὲ ἀναστάσεως, *illa creationis, altera resurrectionis memoria* * L. 7. c. 141 *dicata*, utraque *festivo* more celebranda proponatur. Nihil enim in contrarium *ἰσχυρισμῶν* noster. Imò vix scio an inter *septem* illas *Polycarpianæ Sylloges Epistolas*, quævis *κυριακῆς ἀυλογες*, vel levissima, vestigia reperiantur. Nulla certè ejus *observandæ traditio*, quæ maculam aut notam aliquam (quovis *Aristarcho* judice) scriptori huic inurere possit; Quicquid illud est, ex *Epistolâ* ad *Magnesios* peti debet, ibi *Laurentianus Codex* hæc tantùm nobis verba largitur, Μηκὲτι σαββατίζοντες Ἰουδαϊκῶς, ἀργοῖαις χαίροντες, &c. ἀλλ' ἔκαστος ὑμῶν σαββατιζέτω πνευματικῶς, μελέτην νόμου χαίρων, ἢ σωματικὸν ἀνέσει, δημιουργὸν Θεοῦ δυνάμζων, ὃν ἔκτισε διὰ Ἰησοῦ Χριστοῦ, καὶ τῆς ζωῆς αὐτοῦ καὶ τοῦ θανάτου, καὶ τῆς ἀναστάσεως τῆς μιᾶς τῶν σαββάτων, καὶ τῆς ἁγίας πάντων τῶν ἁγίων, καὶ μὴ τὸ σαββατίσου, ἑορτάζετω πᾶς ὁ φιλόχριστος τῷ κυριακῷ, τῇ ἀναστάσιμον, τῇ βασιλίδι πασῶν, καὶ ὑπερτάτῃ οὔσῃ τῶν ἡμερῶν, &c. Nec hîc quicquam quòd non sæculo *Ignatiano* applicari possit; Quo sine dubio, ut *Judaicæ* quietis, *Sabbathique Mosaici* observatio abrogata ritè credi debuit, Sic & *Spiritualis Sabbatizandi* ratio, *meditatio legis*, *creationis* grata cogitatio, diei *Septimo* satis consentanea opera visa sunt, ut & *diei Dominicæ* (aliis omnibus, imò ipsi *Sabbato* præferendæ) *festiva celebratio*, *resurrectionis Christi commemoratio*, nec tristis, nec ingrata.

CAP. V.

Ἀρχιερεὺς de Christo dictus.

§. 1. PErgamus ad *ἀρχιερέων & ἱερέων*, *de Episcopis & Presbyteris appellationem.* Nec diu moremur, Quid enim obstat, quò minùs *Pontifici*, & *Sacerdotibus Judæorum*, *Christianorum Episcopi*, & *Presbyteri*, ἐκ ἀντιθέσεως respondentes, notissimis inter *Judæos* simul, & *Proselytos*, titulis [ἀρχιερεῖς & ἱερεῖς] distinguerentur, præcipuè cùm in *Instrumento Novo*, *Christus Dominus* Ἀρχιερεὺς, seu *Pontifex* noster disertè dicatur, cùmque *Episcopis*, ut *Christo* (quippe à *Christo* per *Apostolos* missis, ejúsque jam in cœlo regnantis vicem in *Ecclesiâ* gerentibus) *obedientiam* debeti ubique *Ignatius* pronunciet.

§. 2. Verùm & in *Epistolis* jam purgatis, nec tale quippiam occurrit; Ἱερέων quidem semel, & Ἀρχιερέως mentio est, *Ep. ad Philadelphenses.* At *Christus* ipse, non *Episcopis*, istò *Pontificis* nomine intelligendus est. Καλεῖ, inquit, γὰρ οἱ ἱερεῖς, χριστὸν γὰρ ὁ Ἀρχιερεὺς, & quis est ille? sequitur ὁ πεπιστευμένος τὰ ἅγια τῶν ἁγίων, &c. ἀνοῖξαι δὲ δύναται τὴν πυλὴν, ὃν οἱ ἱερεῖς τηρήσουσι Ἀδὰμ, &c. Omnia sine dubio *Christo* unico accommodanda, nec quicquam *Ignatius* peccâsse existimabitur, nisi eâdem insuper accusatione ipse ad *Hebræos* author opprimendus sit.

CAP. VI.

Θυσιαστήριον. *Altare ligneum*, Ezech. 41. 22. *Mal.* 1. 7. *mensa panisque propositionis.* Θυσιαστήριον *mensa sacra apud Cyprianum, Athanasium, Nyssenum, Can. Apost. Mat.* 5. 23. Θυσία *Christiana, Phil.* 4. 18. Λειτουργία, 1 *Cor.* 16. 2. *Heb.* 13. 16. *Act.* 24. 17. Προσφορά *apud Clementem Romanum.* Λατρεία *in Liturgiâ Alexandrinâ, & Clementis.* Θυσία *apud Justinum, Irenæum, Originem, Cyprianum, & Augustinum. Canon Missæ. Abelis Sacrificium. Melchizedeci* προσφορά, *Oblatio, Abrahamo, non Deo facta. Dei dona.* Προσφορά, προσκομιδή, *Sacrarium, Secretarium, Gazophylacium.* Θυσίαι ἀναίμακτοι. Θυσιαστήριον, *Heb.* 13. 10, 11. Φαγεῖν ἐκ θυσιαστηρίου. ΕΥΧΗ Θυσιαστήρια ἱερά. *Variæ acceptiones. Unitatis origo à Sanctuario. Clerus. Laici nomen apud Clementem Romanum. Odium Judæorum cum amore conjunctum, nec tamen Judæorum, sed Gnosticorum.*

§. 1. SEquitur *Altarium mentio pro Mensis*, quam rectè harum *Epistolarum Scriptori* objiciendâ, quivis judicet. Primò enim *Altare* inter *Judæos*, à *Deo* ipsò diserte *mensa* vocatur, *Ezech.* 41. 22. *Altare ligneum trium cubitorum*, &c. *& dixit mihi, Hæc est mensa quæ est coram Domino*; In eo quippe omne inter *Altare*, & *mensam* discrimen consistit, quòd *mensa* frequenter pro quâlibet *communi mensâ* sumatur, *altaris* nomen ad usus *sacros* ἰδίως accommodetur, ideòque non hîc *mensæ* κοιναῖς sumptæ, sed *mensæ quæ est coram Domino*, τραπέζῃ ἁγίᾳ, aut ἱερᾷ, *sanctæ*, seu ad *sacros* usus paratæ *mensæ* æquipolleat. Sic & *Mal.* 1. 7. *Obtulistis profanum panem super Altari meo, & dicitis, In quo profanavimus te? In eo quod dicatis, Mensa Domini vilis est*, aut ἐξουθενωμένη. Hîc utrobique quod in initio versûs est מִזְבַּח *altare*, in fine est שֻׁלְחָן, *mensa*, sed *mensa Domini*, aut *coram Domino*, *Mensa* scilicet, super quam *panis propositionis* ponebatur, *Exod.* 25. 30. ubique τράπεζα dicta, & τράπεζα ἡ πρὸ προσώπου Κυρίου, quæ, ante omnia, *Mensam*, quam hodiè *Domini* dicimus, in quâ *Sacramentalis*, aut *Mysticus panis*, μετ' εὐχαριστίας, aut εὐλογίας, *Deo* offertur, adumbrâsse dicenda est.

§. 2. Sic certè *Cyprianus mensam*, cujus in *Prov.* mentio est, per *Altare Christi*, tanquam per notius, & sæculo suo accommodatius, explicandam censuit, *Ep.* 63. *ad Cæcilium*, *Sed & per Solomonem Spiritus sanctus typum Dominici sacrificii ante præmonstrat, immolatæ hostiæ, & panis, & vini, sed & Altaris, & Apostolorum faciens mentionem, Sapientia*, inquit, *ædificavit sibi domum*, &c. *& paravit mensam suam*, &c. *Prov.* 9. 1. Sic & *adverss. Jud.* l. 2. c. 2. *Quod Sapientia Dei Christus, & de sacramento incarnationis ejus, & passionis, & Calicis, & Altaris, & Apostolorum*, &c. *apud Solomonem in Parœmiis, Sapientia ædificavit sibi domum*, &c. *paravit suam mensam*, &c. Nec ab eo longè abit * *Magnus Athanasius* τράπεζαν, τυπίκῶς, τὸ ἅγιον Θυσιαστήριον, ἢ ἐν αὐτῷ ἄρτον ἐφάνιον, &c. ut & † *Nysseno* idem est τράπεζα ἁγία & θυσιαστήριον ἄχραντον.

* *Disput. cont. Arr. in Conc. Nic.* p. 30.

† *Serm. de Bapt.*

§. 3. Imò quid istis moremur? cùm non tantùm in *Canone Apostolico* II^do (semper inter genuinos habito) *Mensa Domini* Θυσιαστήριον clarè dicatur, sed & ab ipso *Christo* in concione, non coram promiscuâ *Judæorum* multitudine, sed solis *discipulis* suis eum cingentibus, habitâ, *Mat.* 5. 24. talis Συμφωνεῖν mentio fiat, ut ab eâ vocem hanc *Ecclesia Christi* accepisse meritò putetur, æquè ac duos insignes ritus, *Diaconi* [μίαν καὶ πάντων] clamantis formulam, & *donorum*, i. e. *panis & vini* ad *mensam Domini oblationem* (quam ideò ipsissimis *Christi* verbis ἅγιων (ἁγίων) προσφορὰν *antiqui Patres* nuncupârunt) desumpsisse manifestum est.

§. 4. Quibus sic positis, quidni etiam *Ignatio* hæc ipsa *mensa* Θυσιαστήριον dici posset, quo מִזְבֵּחַ ab interpretibus, quibus *Ignatius* usus est, constanter reddebatur, imò quo *Christus* ipse (aut verborum *Christi* enarrator *Evangelista*) uti non recusabat, cùm quid in suâ ad omne ævum *Ecclesiâ* observari voluit, (nec enim ad *Judaicam* λατρείαν dictum illud pertinuisse, multis indiciis constat) præciperet.

§. 5. At, inquies, Inter *Christianos* jam scribente *Ignatio*, θυσίαι, *sacrificia* offerri desierunt; *Secundò* igitur dicendum, non omnes, sed solùm ἐναίμους θυσίας *cum odore & sanguine* offerri consuetas, *Christianis* abolitas esse. Alia autem sine *sanguine sacrificia*, *Gentibus*, i. e. *Christianis* offerenda adhuc esse. *Omnia loco*, inquit *Malachias* 1. 11. *offeretur in Gentibus incensum nomini meo, & munus purum.* De *Christianis* sine dubio prædictum. Imò ipse *Apostolus Paulus* non semel *sacrificii* mentionem fecit, θυσίας ζωσῆς, *Phil.* 4. 18. *Eleemosynarum* nempe, seu *collectæ* ad hanc *mensam*, aut *Altare Domini* oblatæ, λαμπάδας τῆς εἰς τοὺς ἁγίους, Qualem ipse fieri omni *Dominico* die *Corinthiis*, & *Galatis* (quidni & *Philippensibus?*) præceperat, 1 *Cor.* 16. 1. qualem item *Hebræis* nequaquam negligendam putavit, *Heb.* 13. 16. Τῆς εὐποιΐας, inquit, καὶ κοινωνίας μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται. Hîc *Christiana liberalitas*, & *communicatio*, pro *sacrificiis* reputantur *Deo gratissimis*, Quæ ideò *Eucharistiæ*, seu θυσία αἰνέσεως, v. 15. (θυσία πνευματικὴ, 1 *Pet.* 2. 5.) perpetuò adjungenda curavit.

§. 6. Eadem denique ab ipso memorari sub appellatione *Eleemosynarum* & προσφορῶν videas, *Act.* 24. 17. Sic apud *Clementem Romanum*, virum verè *Apostolicum*, jubentur *Christiani* καὶ καιρὸς τεταγμένους τὰς τε προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι, *præstitutis temporibus oblationes*, &c. *obire*, & statim, *Qui præfinitis temporibus oblationes suas faciunt, accepti & beati sunt.* Sic *Apostolicus Canon tertius. Si quis præter ordinationem Domini alia quædam in sacrificio offerat super altare*, &c. Et ad *Malachiæ* mentem accommodatiùs, *Liturgia Alexandrina sub Marci nomine*, εὐχαριστοῦντες λογικὴν καὶ ἀναίμακτον λατρείαν προσφέρομεν, &c. *Gratias agentes, rationalem & incruentam hanc oblationem offerimus, quam offerunt tibi Domine omnes Gentes*, &c. Et in *Clementis Liturgiâ* προσφέρομέν σοι ἄρτον τοῦτον, καὶ ποτήριον τοῦτο. Sic & *Justinus Martyr*, *Dial. cum Tryph.* Τῶν ἐν παντὶ τόπῳ ὑφ' ἡμῶν ἡμῖν γινομένων προσφερομένων αὐτῷ θυσιῶν, τυπίκῶς, τῆ ἄρτου τῆς εὐχαριστίας, καὶ τῆ ποτηρίου, *Sacrificia in omni loco à nobis Gentibus illi oblata*, i. e. *Panis & Calix Eucharistiæ.* Ea *Præfecto* offerri à *fratribus* prædixerat, *Apol.* 2. *Finitis*, inquit, *precibus* προσφέρεται τῷ προεστῶτι ἄρτος καὶ ποτήριον.

§. 7. Sic *Irenæus* de *Judaicis* & *Christianis sacrificiis* verba faciens, *Non*, inquit, *genus oblationum reprobatum est. Oblationes enim & illic, oblationes & hîc, sacrificia in populo (sc. Judaico) sacrificia & in Ecclesiâ, sed species immutata est tantùm.* Sic & alibi, *Ecclesiæ oblatio purum sacrificium reputatum est apud Deum*; Et iterum, *cum Ecclesia justè offert munus ejus, purum sacrificium apud Deum deputatur*, laudato *Pauli ad Philippenses* loco, ubi receptæ per *Epaphroditum Eleemosynæ*, θυσία (*sacrificium* vel hostia) nuncupantur.

nuncupantur. Quale verò fuerit illud *sacrificium Ecclesiæ*, statim definit, *Primitias*, inquit, *earum, quæ sunt ejus creaturarum offerentes*, l. 4. c. 23. & *primitias suorum munerum*, c. 32. & *hanc oblationem Ecclesia solà purum offert*, &c. & c. 34. *Hæreticorum Synagogæ non offerunt Eucharisticam Oblationem, quam Dominus offerri docuit.* Quibus accedit, quod *Julianus* ὁ Ἀποστάτης *Christianos* sui temporis inculaverit, ὅτι μὰ ζωοθύτους τὸ δεῖον γεραίρουσι, *quod non animalibus cæsis numen honorarent*, (videatur *Photius* Epist. 218) unde non temerè concludi potest *incruentorum sacrificiorum* usum apud *Christianos* satis cognitum fuisse.

§. 8. Sic *Origenes* l. 8. *Contra Celsum*, καὶ σύμβολόν ἐσμεν τῆς πρὸς Θεὸν εὐχαριστίας, ἄρτος εὐχαριστία καλούμενος, *Symbolum habemus gratitudinis erga Deum, Panem qui dicitur Eucharistia.* Sic *Cyprianus* de *Oper. & Eleemos. Dominicum celebrare se credit, qui in Dominicum sine sacrificio venit?* &c. Et *Augustinus, Oblationes quæ in Altario consecrentur, offerte.*

§. 9. Hæc & talia, ubique & fusè apud *Patres* sparsa, omnibus nota sunt. Nec sanè dubitandum est, quin quæ *Pontificii*, de externâ *Christi*, in *Missâ* per Sacerdotem faciendâ, *oblatione*, ex antiquis *Liturgiis* deprompserint, aut ex patribus produxerint, omnia ad has *Christianorum* oblationes, offertorium populi, θυσίαν seu προσφορὰν ἀλλοῦν pertineant. Perpendatur *Missæ Canon*, ubi eam planè Orationem *Sacerdos* in *offerendo Christo* usurpat, quam palam est, in relatione ad *dona*, & *oblationes* populi, institutam fuisse.

§. 10. Illud *Abelis sacrificii*, & *Melchizedeciana oblationis* mentiones satis monstrant, cùm ille *Deo fruges terræ*, hic *panem & vinum* (non *Deo* sed * *Abrahamo*) obtulisse dicantur; Et ad eorum exemplar *Christiani*, *Deo* per *Christum eadem offerant.* His directè respondent προσφοραὶ & καρποφορίαι in *Concilio Laodiceno*, & *Gangrensi*; illæ ad instruendam fidelibus mensam, hæ ad usum pauperum reservatæ: Istis paratum, ubi reponerentur, *Sacrarium*, *Concil. Carthag.* 4. *Canon* 39. (*Secretarium*, inquit † *Possidonius*) unde *Altari* necessaria inferebantur, his *Gazophylacium*, seu *Thesaurus*, seu *Corban* apud *Cyprianum.*

* Vid. Gen. 14. 18. *Melchizedecus eduxit panem & vinum, nempe ut Abrahamum ejusq; exercitum comiter exciperet,*

ἐκπέμπουσιν ὁ Μελχιζεδὲκ τῷ Ἀβραὰμ σιτηρὰ ξένια καὶ πολλὴν ἀφθονίαν τῆς ἐπιτηδείου παρέχει, ἣ δεῖ τὸν ἐσομένον αὐτῷ τὰ ἀναγκαῖα ἔχειν, καὶ τὸν Θεὸν εὐλογεῖν, ὑπηκόους αὐτῷ ποιοῦντα τοὺς ἐχθρούς, *Josep. Ant.* l. 1. c. 18. Sic & *Cyrillus Alex.* Ἐξήνεγκεν αὐτῷ ἄρτον καὶ οἶνον, *Eduxit Abrahamo panem & vinum*, l. 1. *Galyb.* & *Philo*, Ἀμελὰχ &c. *Amalechus quidem Israëli obviam non venit cum pane & aquâ, Melchizedecus verò Abrahamo cum pane & vino obviam venit*, l. 2. de *Sac. Leg. alleg. Videatur Aug. quæs. ex utroque Test. Tom.* 4. p. 109. & p. 807, 817. Et cùm *Quæst.* 83. *Tom.* 4. p. 565. *sic vulgariter legatur, ut illud quod Melchizedecus obtulit Deo, jam per totum orbem terrarum in Christi Ecclesiâ videamus offerri, sic legendum prudenter monuit* P. *Picherellus, ut vox* [*Deo*] *posteriori, non priori periodi membro connectatur, ut illud quod Melchizedecus obtulit, Deo jam, &c. videamus offerri.* † *In vitâ Augustini.*

§. 11. Illud & orationis forma extra dubium ponit. [*Offerimus præclaræ Majestati tuæ de tuis donis ac datis hostiam puram*, &c.] Quænam hæc *Dei dona* sunt? Certè *creaturæ* ejus, fructus terræ, *panis* & *vinum*, &c. *Hæc dona visibilia*, inquit *Ivo Carnotensis*; τὰ σὰ ἐκ τῶν σῶν, *tua ex tuis*, dixit *Liturgia S. Basilii.* Sic itidem cùm addatur, [*Per quem* (i. e. *Christum*) *hæc omnia semper bona creas*] quæ sine dubio ad *fruges* terræ, non ad *Christi corpus* pertinent, illud enim in *Altari Christiano* quotidiè à *Sacerdote creari*, confici, aut sacrificari non putamus, *Oblationis* interim, aut θυσίας semel in cruce præstitæ ἀνάμνησιν hîc celebrari, cum *Chrysostomo* non ambigimus. Nec igitur à *Walone* rationem reddi posse, cur non *mensa* illa, in quâ *panis*, *vinumque*, & *Eleemosyna*, (*Sancto Paulo* θυσία & προσφορὰ dicta) & in quâ sacerrimæ, & non iterandæ *Corporis Christi* oblationis, aut *sacrificii* ἀνάμνησις (ipsa *Divino Scriptori* θυσία ἀναίμακτος nuncupata) verè & realiter *Deo* offeruntur, θυσιαστήριον ab *Ignatio*, aut alio quovis *Apostolico* viro satis commodè dici posset.

§. 12. Verùm & illud ulterius addi potest, *Tropicè* tantùm, non *propriè*, θυσιαστήριον ab harum *Epistolarum* scriptore ubique usurpari, nec quicquam illi, quod non item *Scriptori* ad *Hebræos*, hâc in re imputari posse. Θυσιαστήριον ἔχομεν *Altare habemus*, inquit ille, *Heb.* 13. 10. Quid illud sit, versuum brevi paraphrasi, clarius reddetur.

§. 13. 10. Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

Siquis *Mosaica* legis pertinacem observationem (quam *Gnostici*, ut *Judæis* gratum faciant, & ut purioribus Christianis invidiam creent, profitentur) sibi nihil nocituram credat, siquis *Christum* sibi prodesse posse putet, cùm interim ipse circumcidatur, aut alios circumcidendos curet, (secus quam *Paulus* edixerat, *Gal.* 5. 2.) is se toto cœlo errare sciat; *Christus* enim unicum illud *Altare* nostrum, ad quod, & in quo *Oblationes* omnes nostræ *Deo* offerendæ sunt, & cujus nos omnes *Christiani* κοινωνοὶ sumus, (μετέχομεν *participamus*, ut de *Altari* sacrificantes, 1 *Cor.* 10. 18.) i. e. plurima, & pretiosa beneficia ab eo fluentia haurimus, ista sine dubio beneficia, iis qui *Mosaicæ* legi confidunt, & adhærent, communicaturus non est. Ideóque jus illi, aut potestatem de isto nostro *Altari* participandi non habent.

§. 14. 11. Ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ Ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς,

Hujus rei veritatem, ex notissimo inter *Judæos* ipsos ritu, dignoscere potestis, In *sacrificio* nempe *expiationis*, de quo *Sacerdos* nunquam gustare debuit; Sanguinem quidem ille in *Sanctuarium* secum duxit, Corpus verò integrum *extra castra* exurendum erat. Hoc verò sacrificii genere liquidò præsignificatus *Messias*, aut *Christus*; Quod ab iis *Judæis* agnoscitur, & ex ipsius, extra *castra* seu portam civitatis, crucifixione patet. Exhinc *Judæorum* principales viri, ipsi demum *Sacerdotes* (qui de sacrificio isto gustare non permittebantur) colligere facilè potuerunt; ad eos qui *Mosaicos* ritus observant, qui *Judaico* tabernaculo pertinaciter adhærent, omnémque cultum suum exhibent, v. 10. beneficia *Christi* nostri non pertinere.

§. 15. Ex istis patet, quid sit φαγεῖν ἐκ θυσιαστηρίου, *edere de Altari*, in hôc *Apostoli* loco, nimirum de beneficiis *Christi* participare, quatenus ille jàm *Pontifex* noster populum sanguine suo sanctificans, v. 12. & (ut *Judæorum Pontifex sanguinem Taurorum*, & *hircorum* secum in *sanctuarium* ferebat, v. 11.) statim in cœlum profectus, preces ibi pro nobis, pro quibus sanguinem fudit, *Deo* patri continuò effusurus est.

§. 16. His

§. 16. His positis, singula *Ignatii* loca, in quibus θυσιαστήριον mentio est, breviter perpendantur. In *Ep. ad Ephes.* Ἐὰν μήτε ᾖ τις τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ, εἰ γὰρ ἑνὸς καὶ δευτέρου προσευχὴ τοσοῦτον ἴσχυν ἔχει, πόσῳ μᾶλλον ὅση τοῦ ἐπισκόπου καὶ πάσης ἐκκλησίας; Palam est ex præcedentibus, & ex integro contextu, de unitarum *Ecclesiæ* precum beneficio, quod ad singulos in unitate *Ecclesiæ* existentes (οἱ ἀμέμπτως ἐντὸς ὄντες) perventurum est, sermonem instituí. Hanc, inquit, *unitatem* in eo consistere, ut omnes *Episcopo* iis præposito morem gerant, ὑποτάσσωσι τῷ τοῦ ἐπισκόπου γνώμῃ, *cum sententiâ Episcopi concurrant*, simúlque singuli inter se concordes vivant, χόρῳ γινόμενοι, καὶ σύμφωνοι ὄντες ἐν ὁμονοίᾳ; quod si faciant, exhinc fore ἵνα καὶ Θεοῦ πάντοτε μετέχητε, *ut Dei semper participes fiant*, i. e. ut eos *Deus* tanquam μέλη ὄντας τοῦ υἱοῦ αὐτοῦ *membra filii sui existentes*, ἀκούσῃ, *in omnibus precibus exaudiat. Uniendos* igitur eos, & quasi * *immiscendos Episcopo* monet, *ut Christo Ecclesiæ, & Patri Christus*, ἵνα πάντα ἐν ἑνότητι σύμφωνα ᾖ, *ut omnia in unitate concordiam foveant.* His sic prælibatis, superstruitur comma istud [μηδεὶς πλανάσθω] *nequis seducatur (seductores* nempe *Gnosticos* in *Ecclesiâ Ephesinâ*, ut unitatem fidei, sic & cœtuum frequentiam turbasse, ex *Pauli*, & ipsius *Christi* in *Apocalypsi* ad eos *Epistolis* prædiximus) Ἐάν μήτις, &c. *Siquis non sit intra Altare*, i. e. siquis cum *Episcopo* unitatem non alat, *privatur pane Dei, si enim unius aut alterius oratio tantum virtutem habet, quantò magis ista Episcopi & totius Ecclesiæ?* Hic igitur [ἐντὸς θυσιαστηρίου ἦν] significat *unitatis* illius potissimam partem, τὸ συνηρτῆσθαι τῇ ἐπισκόπῳ γνώμῃ, *Episcopo, & consessui Ecclesiastico morigeros esse*, ἐγκεκεντρίσθαι ἦν ἐπισκόπῳ, *sic illi* ut capiti *concorporari*, ut precum *Ecclesiasticarum* particeps fiat; cui hîc opponitur ὑστερεῖσθαι τοῦ ἄρτου τοῦ Θεοῦ, *ab isto singulorum Christianorum* officio, quod in eo ponitur, ut omnes *unus panis*, *unum corpus* simus, deficere.

* Ἐγκατακεντρίσει.

* *Dissert.* §. 8. §. 17. Θυσιαστήριον nempe, ut ex *Nazianzeni scholiaste* * notavimus, est ναὸς, in quo *sacra mensa* proponitur (non ipsa *mensa*, nec enim congruum esset ἐντὸς τιθέναι ἦν, sed) *sacrarium*, *altarium*, seu, ut *Philoxenus*, ἡρῷον; Cùm enim in *Judæorum Templo* duplex *altare* esset, θυμιάματος, & *holocausti*, in *sanctuario* illud, hoc in *atrio subdiali* positum, vox θυσιαστηρίου non tantùm de *holocaustis*, seu θυσίαις, sed & de *thymiamate* usurpata, *Luc.* 1. 11. *Apoc.* 8. 3. & alibi non semel, frequenter etiam *locis* integris, in quibus utrumvis *altare* ponitur, accommodatur. Sic θυσιαστήριον, *atriam Judæorum* denotat, in quo *altare holocausti* ponebatur, *Apoc.* 14. 18. ut enim v. 17. ἐκ τοῦ ναοῦ *ex sanctuario exierat* unus *Angelus*, sic ἐκ θυσιαστηρίου alius, (sic & 16. 7. ἐκ θυσιαστηρίου, tanquam *è loco* procedit *Angelus*) quod de ipso *altari* dici nequit. Et c. 11. 1. ut à *sanctuario* disterminatur θυσιαστήριον, ideóque ad θυμιατήριον non pertinet, sic & in hoc ἐκτὸς ναοῦ dicuntur, ideóque ad *atrium integrum* referri debet, non ad ipsum *altare*, sic ut τῇ αὐλῇ τῇ ἔξωθεν τοῦ ναοῦ, *exteriori templi atrio*, i. e. *atrio Gentilium* contra-distinguatur. Alibi verò exempla non desunt, quibus *sanctuarium* etiam integrum, in quo *altare* θυμιάματος erat, ita vocatur, si jam istis vacaremus. Adeóque in hoc sensu vox ista ad *Christianorum* etiam *sanctuarium* devenit. Ut igitur inter *Judæos sanctuarium* solis sacerdotibus accessum præbuit, sic in *Sanctuario* seu ναῷ *Christiano*, *Episcopus*, & *Presbyteri*, *Diaconis* astantibus, cathedras suas habebant, officia *Ecclesiastica* peragebant, adeóque qui cum illis unitatem colebant, rectè ἐντὸς θυσιαστηρίου ἦν dicebantur.

§. 18. Sic in *Ep.* ad *Trallenses*, [ὁ ἐντὸς θυσιαστηρίου ὢν] ei, qui sine *Episcopo*, & *Presbyterio*, & *Diaconis*, quicquam facit, disertè opponitur. Quod quàm congruum sit isti θυσιαστηρίου notioni ad *Heb.* satis ex se patet. Ibi [φαγεῖν ἐκ θυσιαστηρίου] est *Christi*, & *beneficiorum* mortis ejus participem esse; hîc [ἐντὸς θυσιαστηρίου ἦν] est in unitate *Episcopi* (*Christi* in terris vicem gerentis) consistere, μὴ τοῦ ἐπισκόπου ἦν, ut alibi effertur, & ita precum *Ecclesiasticarum* beneficio frui. Sequitur enim, ὁ δὲ μὴ ἐφεστῶς τῷ θυσιαστηρίῳ ἀφίησιν, &c. & ἀποδέομαι ὧν μὴ ἀντιπίστευσθαι τῷ ἐπισκόπῳ, &c.

* *Apol.* p. 156. §. 19. Sic & in *Ep.* ad *Magnesios*, Πάντες ὧν ὡς οἱ ναὸν σωρεύοντες (ex quâ verborum *Sancti Martyris* lectione (ut obiter illud moneam) omnis * *Blondelliana* contra hanc *Epistolam* objectionis vis statim concidit, cùm omnes ad *Episcopum*, &c. ὡς οἱ ναὸν σωρεύειν potuerint, licet nulla adhuc inter *Christianos Templorum* ædificia reperirentur. Nec enim [ὡς οἱ οἱ ναὸν] legendum esse suadent, quæ proximè sequuntur ὡς δὲ ἐν θυσιαστηρίου, ὡς δὲ ἵνα Ἰησοῦν Χριστὸν, &c. planè in eundem sensum. Immediatè enim præcesserat, Ἀνὰ ἐπισκόπου, καὶ πρεσβυτέρων μηδὲν περίστατε, μηδὲ παιδάριον εὔλογόν τι φαίνεσθαι ἰδίᾳ ὑμῖν, *Nihil sine Episcopo & Presbyteris facite, neque commini, ut quippiam vobis privatim rationabile appareat*, scilicet quod non *Præfectis Ecclesiæ* videatur, ἀλλ' ὡς τὸ αὐτὸ, μία προσευχὴ, ἓν νοῦς, &c. Omnia ad unitatem conservandam, cujus origo & fons à *sanctuario*, i. e. ab *Episcopis* & *Presbyteris* petenda est.

§. 20. Eodem modo in *Ep. ad Philadelphenses*, Ἓν θυσιαστήριον, ὡς οἷς ἐπίσκοπος, ἅμα τῷ πρεσβυτερίῳ, καὶ διακόνοις, Ubi si ex εὐχαριστίας præcedente mentione (σπουδάζετε οὖν μιᾷ εὐχαριστίᾳ χρῆσθαι) ad *mensam Domini* propriè pertinere videatur, Respondeo, respici posse, non tamen ut θυσιαστήριον sit ipsa *mensa*, sed locus, in quo *mensa* proponebatur, & ille quidem, ut in quo *Episcopi* & *Presbyteri* considebant, & eo potissimùm respectu hîc poni. Alibi verò in *Laurentiano* codice, si bene memini, θυσιαστηρίου mentio non occurrit. In his tribus nihil novum, aut à quo *Ignatii* ævum abhorruisse censendum est.

§. 21. De *Laicorum* & *Clericorum* distinctione, satis erit monuisse, eâ nihil aliud innui, quàm alios in *Ecclesiam* per *baptismum* assumptos esse, alios insuper per χειροτονίαν aut χειροθεσίαν allectos, hos ut *Ecclesiam* procurarent, pascendo, consulendo, ministrando, illos ut ad gregis modum, *Pastoribus*, & qui eorum jussu saluti ipsorum insudabant, se morigeros præberent.

§. 22. De vocibus nihil nos moramur, præsertim cum in *Vossiano* septem laudatissimarum *Epistolarum* codice, ipsæ voces non reperiantur; Quod verò ad *rem* attinet, ea *sacris Instrumenti Novi Scriptoribus* satis nota est, Imò & voces planè ἰσοδυναμοῦσαι, & ad illud ipsum, quod *Ignatius* adstruit, indicandum destinatæ, ubique obviæ sunt. Ibi enim ut ἐπισκόπου, πρεσβυτέριον, διακόνων, &c. ita & ἀδελφῶν & πρῶν mentionem non semel factam videmus. Imò & λαϊκῶν, *Clementem Romanum*, *Ignatio* nostro antiquiorem, disertis verbis meminisse [ὁ λαϊκὸς ἀνθρωπος τοῖς λαϊκοῖς προστάγμασι κεῖται] *D. Blondellus* nobiscum observandum censuit, *adversus eos* (*Walonem* scilicet, & ipsius compares) *qui Clericorum & Laicorum vocabula serò in Ecclesiæ usum recepta putant*, *Apol.* p. 12.

§. 23. Restat unicum *Judæorum odium*, quos, inquit *Walo*, non adeò tunc aversabatur *Ecclesia Christiana*. Verùm nec id rectè harum *Epistolarum Authori* objici potest, nec, si posset, eum *Ignatium* non fuisse conclusurum est. Locus ad quem respexisse videtur, in prioribus tantùm *Epistolæ* ad *Philadelph.*

editionibus

editionibus repetitur. Τὸς μισοῦντας ἐν τὸν Θεὸν μισεῖ καὶ ὑμᾶς, *Eos qui Deum odio habent, oportet & vos odio excipere.* At nec ea in *Laurentiano* codice inveniuntur, Nec quidem quicquam continent, quod *Apostolicum virum* non deceat, cùm statim definitur, quid sit τὸ μισεῖν, ὃ ποιεῖν, ἢ λαλεῖν, ἀλλ' ἀχθεσθαι δεῖ ἀγαπᾶσθαι, καὶ χρηζεσθαι ἀπ' αὐτῶν, ἐνδεῶν ἢ αὐτὸς, καὶ δεῖ μισεῖσθαι ὑπ' ἀνθρώπων, &c. Sic ab eorum consortio separari, ut illos ad mentem bonam, ad resipiscentiam reparare possimus.

§. 24. Imò, quod tertiò addi potest, nec illud ipsum ad *Judæos* pertinet, sed ad illius planè ævi *hæreticos Gnosticos*, quos, magnâ ubique cum ratione, *Ignatius* noster *fugiendos* monet, illos quidem *Pseudo-Judæos*, Ἰουδαΐζοντας, *Ep. ad Magnes.* Ἰουδαϊσμὸν sectatoribus suis ἑρμηνεύοντας, *interpretantes*; *docentes*, *Ep. ad Philadelph.* (pari modo ac ad *Gal.* 5. *cogebant* alios *circumcidi*) ipsos verò *incircumcisos*, ut ex sequentibus patet, ἄμεινον ἐκ ἀνδρὸς ἀκροβυστίαν ἔχοντος χριστιανισμὸν ἀκοῦσαι, ἢ ἐκ περιτομῆς Ἰουδαϊσμόν. His, isto *Ignatii* sæculo, nihil cum *Orthodoxis Christianis* commune fuisse, prolixè jamdudum monstratum est, & contra nos *crucis Christi* eorumque inimicos, ubique armari suos cupit, licet *odio* iràsque non exerceat.

CAP. VII.

Ignatii omnia inter Apocrypha. Στιχομυθία Syncello præfixa. Ἀπόκρυφον non statim κίβδηλον. Apocrypha opposita Sacræ Scripturæ seu Canonicis libris. Clementis Epistola ad Corinthios, ἀπόκρυφος θείας γραφῆς. Sic & Ignatii Epistolæ. Hermæ Pastor Salmasio & Blondello laudatus. Ignatius solus repudiatus. Epistola ad Antiochenos Ignatio à Salmasio tributa, ut & ad Heronem. Qui πυμάνειν pro tempore jubentur, non tamen ordinare permissi. Antiochia Metropolis. Episcopus Syriæ Ignatius. Stephanus Jacobi Diaconus.

§. 1. Post quinque istas singulares, cum totidem in *Epistolis* hisce ritibus, peractas *velitationes*, unum quidem insigne testimonium, ut *jaculum* lethale, contra universarum *Epistolarum* authoritatem, auctarii loco se adjecisse putavit *Walo* Στιχομυθία inquit, *vetus præfixa est operi Georgii Syncelli & Theophanis, in antiquissimo exemplari, quo recensentur Scripturæ* ἐκκλησιαζομένας & κανονιζομένας, *item spuria & ἀπόκρυφοι.* (Hîc venia à *Walone* roganda est, ut quæ sine dubio confudit *Typographus*, emendasse, & distinxisse liceat, punctis leviter mutatis) *Inter τὰς τῆς γραφῆς ἀπόκρυφα, Ignatii omnia reponis, cum Pastore Hermæ, Periodis Petri, Pauli, & Johannis, cum Evangeliis secundum Thomam, & Clementis operibus.*

§. 2. Quid hîc præstiterit *Walo*, paucis videndum erit; Penes æquos lectores judicium esto; Nec de authoritate Στιχομυθίας hujus, mihi cum *Doctissimo* viro lis erit, licet illud non injuriâ dici possit ἀδήλοτον στιχομυθίαν (incertum plane ex quibus ea tenebris, ex quâ, sub *Antiquissimi exemplaris* nomine, officinâ Θεσσαλονικεῖον nobis obtrudatur) sine omni dubio non sic ἐκκλησιαζομένῳ & κανονιζομένῳ esse, ut de *Ignatio* nostro toti jamdudum *Orbi* noto, decretoriam sententiam ferre digna sit; At istis opus non erit.

§. 3. In binos certè *Apocryphorum* Indiculos se incidisse affirmat *Reverendissimus Archiepiscopus Armachanus*, ineditum utrumque, & subjectum *Interrogationibus* & *Responsionibus* illis, quæ *Anastasii Nicæni* nomine à *Gentiano Herveto sunt publicatæ*, *Ad calcem Chronographiæ Nicephori Patriarchæ Constantinopolitani*, & *Georgii Monachi*, *editum alterum.* Ab hoc, si Στιχομυθία à *Walone* laudata, non procul absit (ut ex *Georgii* istius titulo, qui *Tharasii Patriarchæ Syncellus* fuerat, rectè colligitur) liquidò nobis constat, quid respondendum sit. Nihil scilicet ab authoritate *Epistolis* hisce à nobis tributâ, ex eo detractum, aut minutum esse, quod sic in *Apocryphorum* numero repositæ inveniantur.

§. 4. Nec enim ita vocis istius [ἀπόκρυφα] significatio arripienda est, ut statim *spurium*, aut κίβδηλον, aut ψευδεπίγραφον, sequioris ævi figmentum censendum sit, quicquid ubivis inter *Apocrypha* repositum inveniatur. *Apocryphum* certè non γνήσιον & δόκιμον, *genuinum*, & *probatum*, veréque ub authore, cujus nomen præfert, scripto opponitur, sed *Divinæ Scripturæ Canoni*, *Libris*, ut dicimus, *Canonicis*, aut *Veteris*, aut *Novi Instrumenti.*

§. 5. Verum esse quod dicimus, & ad rem nostram accommodatissimum, satis monstrabunt paucula ea, quæ quibusdam viris *Optimis* fraudi fuisse videntur, testimonia. Illud inprimis *Bessarionis* de *Scriptis Clementis.* Ἃ δὴ καὶ ἡμεῖς ἐκκλησιαζόμενα γεγραῦσι, λέγομεν ὅμως τοῖς τῶν ἄλλων καὶ αὐτὰ, ὡς ἂν τῆς θείας ὄντα γραφῆς. Ibi *Apocrypha* apponi videas τοῖς τῆς θείας ἴσα γραφῆς, *Divinæ Scripturæ partibus*, nec rectè *Latinus Interpres* legit [*eis tanquam veris assentiamus*] Multum sanè discriminis inter θείας ὄντα γραφῆς, & *vera*; Nec enim quicquid *verum*, statim in *Canone Scripturæ* reponendum est; Reddendum sine dubio [*Recipiamus ea in præsenti, tanquam Divinæ Scripturæ partes forent.*] Sic ille. *Quæstionibus Anastasii Nicæni* subjectus, dicitur *Canonicorum & Apocryphorum Indiculus*, & unà *Ignatii* & *Clementis Romani scripta*, in *Apocryphorum* censu reponuntur.

§. 6. Jam verò cuivis notum est, *Clementis Epistolam* ad *Corinthios*, à nemine unquam *Antiquorum*, illi *Apostolico Scriptori* abjudicatam esse, imò post *Novi Testamenti* libros, in *Codice venerandæ Antiquitatis*, quem *Cyrillus Patriarcha Alexandrinus* ad *Regem Magnæ Britanniæ* misit, in calce repositam fuisse, non utique ut κανονιζομένῳ, in *Canonem Scripturæ* receptam, sed ut ἀπόκρυφον θείας γραφῆς, qualem à pietatis studiosis (&, ut ait * *Athanasius*, βιβλιδάριόν τι κατηχουμένων & τῆς εὐσεβείας λόγον) ἀναγινωσκόμενον *legi* fas erat. Quo minùs miraberis, etiam in *Secundo*, &, quem *Cl. Salmasius* laudavit, *Indiculo*, aut Στιχομυθίᾳ, inter ἀπόκρυφα τῆς νέας γραφῆς cum *Clemente*, *Ignatium* nostrum poni, præsertim si memineris, quid de *Epistolarum* ejus *Sylloge Polycarpus* pronunciaverit, ἐξ ὧν μηδὲν, inquit in *Ep. ad Philipp.* ὠφελεῖσθαι δυνήσεσθε. Πεποίθασι γὰρ οὗτοι, ἢ μᾶλλον οὕτως ἐστὶν, ἐν αὐτοῖς ὁ μακάριος Παῦλος ἐκοπίασεν οἵτινές ἐστε Κύριον ἐμεῖ ἀνέκυψε. *Ex Epistolis ejus plurimum utilitatis capere poteritis. Fidem enim, & tolerantiam, & omnem ædificationem ad Dominum nostrum pertinentem, continent.* Ex quibus divini *Scriptoris* verbis, ipsa quasi definitio *Apocryphorum* exurgit, non quæ *spuria* semper, & *adulterina* fuerint, sed quæ cum in *Canonem Scripturæ* recepta non sint, *utilitatis tamen plurimum in se habere* censenda sunt. Et ita nondum conclamatæ *Epistolæ Ignatii*, nondum *Sanctissimo Martyri* abjudicatæ, imò potius insignem in *Ecclesiâ honoris* gradum adeptæ censebuntur, quæ in ipso *Novi Testamenti Apocryphorum* censu repositæ reperiuntur.

* Epist. 39.

§. 7. Unicum

§. 7. Unicum addo ex hac ipsâ Στιχομετρία, *Pastorem Hermæ* in eâdem Classe cum *Ignatio* positum esse, quem tamen ante duas paginas ab * ipso satis honorificè laudatum videas, & ita, ut pro *spurio* aut supposititio censeri neutiquam credas. *Horum*, inquit, *contentionum meminit Hermas Pauli discipulus in Pastore suo, similitudine* 8. Quod & à * *D. Blondello* eatenus factum videmus, ut sicut eum *impurum dogmatistem Novationorum, Pelagianorum fontem, Monenistiearum superstitionum gurgitem* nuncupaverit, tamen ut *antiquissimum Scriptorem Polycarpo immediatè succenturiatum, de Ecclesiarum sui temporis statu loquentem* audire statuerit. Adeò illud verissimum est, ὄνειρ βελτιστε, πρὸς κάκιστον, pessimo cuique, si nobis adblandiatur, inter *Heroas* statim locata cathedram figendam esse; vapulante interim *Ignatio*, & ab omni bonorum virorum consortio prorsus exulante, quamprimum *Episcopalis dignitatis* fautorem aut advocatum se præbuerit.

* *Wal Mess.* p. 250, 251.

* *Apol.* p 17.

§. 8. Quæ hâc in re addenda insuper putavit *Walo*, ea omnia à quibusdam, ad *honorem* & authoritatem *Episcopo* adstruendam, ab *Ignatio* dictis petita sunt, * *Quæ toties repetita, & ea verborum* ἀκριβείᾳ, *putida*, inquit, *sunt, inepta, sed & falsa, & pene impia.* At utinam *Doctissimo viro* bilis mitiùs ac leniùs efferbuisset; Quæ *Ignatius* de *Episcopo* pronunciat, nos suo loco exhibebimus, nec ea hîc, tempore adeò non suo examinanda, *Lectori* proponemus.

* P. 254.

§. 9. Illud hîc tantummodò omittendum non erit, hæc certè verba (conscio aut inscio, non pronuntiaverim) p. 257. *Waloni* excidisse, [*In Epistolâ ad Antiochenos solius Presbyterii meminit, quia ipse eorum Episcopus absens erat.*] An igitur revera hujus *Epistolæ Author*, *Antiochenorum Episcopus Ignatius* censendus est? Certè sic affirmat *Walo*, & ex eo se aliquid lucraturum existimat, *Notandum*, inquit, *est, absente Episcopo, Presbyteris hîc licentiam dari gregis pascendi, & omnia quæ Episcopus agebat, agendi, i. e. consignandi, ordinandi, & alia exequendi quæ solî Episcopo competebant, ubi unus in plures excepit Principatum.*

§. 10. Scilicet, si *Presbyteris* licentiam hanc largiturus sit, *Ignatius* erit *Ignatius*. At secundò, nihil hîc dictum fuerat de *ordinando*, *consignando*, *& alia qualibet agendo.* Illud tantùm, οἱ πρεσβύτεροι πειμάνατε τὸ ἐν ὑμῖν ποίμνιον, ἕως ἀναλήψῃ Θεὸς τὸν μέλλοντα ἄρχειν ὑμῶν, ἐμοῦ γὸ ἤδη ἀνάλυσις. Mirum unde hæc omnia ἐπιζολιμαῖα & interserta illi accesserint, aut quâ demum necessitate, qui per dies paucos ποιμαίνειν jubentur, se ad *ordinationem* proripiant. Imò *tertiò*, quidni & illud adverti hîc posset, *Episcopum Ignatio* successurum, *principatum* in hos ipsos *Presbyteros* exerciturum fuisse, sic enim sonant [τὸ μέλλοντα ἄρχειν ὑμῶν]) & eandem igitur *Ignatio*, aliisque tunc temporis *Episcopis* super *Presbyteros* ἀρχὴ competisse. At ista obiter.

§. 11. Eâdem utili & profuturâ ἀμνησία factum est, ut *Epistola* ad *Heronem*, ex quâ aliquid *Presbyterorum* dignitati accrescere posse videbatur, adeò *Waloni* placuerit, ut *Ignatium* etiam ejus *Authorem* agnoverit; Sic enim de *Ignatio* disertè pronunciat, *Cùm ergo absens esset, & nullus Episcopus eis præesset,* ἐπισκόπους *eos appellat, ut suprà in Epistolâ ad ipsam Antiochenam Ecclesiam eos pastores vocavit*, &c.

§. 12. Certè si bis spondenti *Waloni* fides neganda non sit, non obstantibus *ipsius*, & *D. Blondelli* rationum momentis, *Ignatius Epistolas* scripsit, ad *Heronem* saltem, & *Antiochenos*, Quibus tamen in *Polycarpiana Sylloge* locus non est.

§. 13. At ne magis illi hæc ad *Heronem*, quàm ad *Antiochenos* altera profuisse censeatur, sciat *Walo* præceptum illud *Heroni* datum, [Μηδὲν ἄνευ τοῦ ἐπισκόπου πράττε] Nihil ad *regimen*, ut ait, *solis Presbyteris constans*, adstruendum pertinere. Nec id quidem, ut sibi pollicetur, *ex sequentibus perspicuum est*; Sequentia sunt, Ἐκεῖνοι, i. e. *Episcopi*, βαπτίζωσι, ἱερουργῶσι, χειροτονῶσι, χειροθετῶσι, Σὺδὲ αὐτοῖς διακονῆς, ὡς Στέφανῳ ὁ ἅγιος ὁ Ἱερουσαλύμοις Ἰακώβῳ τῷ τῆς πρεσβυτέρεις.

§. 14. Primò sciendum est, *Antiochiam Metropolim* fuisse, alias sub se civitates habentem, quibus singulis suus *Episcopus* præsidebat; Patet hoc ex *Ignatii Epistolâ* ad *Romanam Ecclesiam*, in quâ seipsum ἐπισκοπὸν Συρίας, totius *Syriæ*, cujus nempe *Metropolis Antiochia*, *Episcopum* appellat. Illi autem omnes reliquarum in *Syriâ* civitatum *Episcopi*, quidni hîc ἐπίσκοποι dicerentur? etiam cùm *Ignatium* ipsum abfuisse concedatur? Nec quicquam sanè (quod *Waloni* videtur) ex *Jacobi* exemplo objici potest, Quem si hîc nominari ut proprium *Hierosolymorum Episcopum* non negaverit, (quod liberaliter se adversario concessurum spondet) nunquam exinde conclusurus est, *Ignatium* prædictos omnes ἐπισκόπους & πρεσβυτέρους exæquasse, sed è contra, in priori periodi parte, *Episcopus plurimum* civitatum *plures* (quibus etiam singulis *Presbyteri* adjungebantur) per vocem ἐπισκόπους, vel ἱερεῖς indigitasse, ut in posteriore, per *Jacobum*, & *Presbyteros Ecclesiæ Hierosolymitanæ*, *Episcopum* cum *Presbyteris* suis, Reliquis *Judææ* Episcopis, disertè significavit. Sed in istis diutiùs forsan, quàm præsentis instituti ratio poscebat, immorati sumus, *Waloni* aliquantisper ἔρρωσο dicendum est.

CAP. VIII.

Magna Salmasii & Blondelli concordia. Primum argumentum Salmasii de Prim. contra has Epistolas. Episcopatus πρωτεικὴ τάξις. Πρωτεικὴ ἐπιδημία, 2 *Tim.* 2. 22. *Genevensis Ignatii editio aliquando præferenda.* Τάξις, *ordinatio*, πρωτεικὴ, *quæ ad Juniorem pertinet. Damas Juvenis Magnesiorum Episcopus. Andr. Riveti* ἀβλεψία.

§. 1. VIdeamus porrò quid in hâc materiâ *Cl. Salmasius* in *Appparatu* suo ad *Lib. De Primatu* produxerit, aut quid demum *D. Blondellus*; Eadem sanè uterque armaturâ munitus, Quâ verò * fœlicitate, aut animorum conspiratione illud obtigerit, Ego non definio. Uno adversus utrumque Clypeo nos tectos existimabimus.

* *His argumentis, quæ præstantissimo Salmasio nuper probata gaudeo, à priore opinione ante biennium depulsus, &c. Blond. præf.* p. 46.

§. 2. Primò igitur, contra *Epistolarum* harum authoritatem, quatenus eæ à *Laurentiano Vossii* codice purgatiores edi videbantur, petito ex hoc ipso codice argumento, sic insurgit *Cl. Salmasius*: *Episcopatum* nempe *ab hoc scriptore in Epistolâ ad Magnesios* πρωτεικὴν τάξιν *appellari, hoc est*, inquit ille, *novum aut neotericum ordinem. Nec enim*, inquit, *vocem* τάξιν, *ad ætatem respicere posse*, πρωτεικὴν *verò*

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κενὸν *significare, ut cum Paulo* 2 *Tim.* 2. 22. νεωτερικὰς ἐπιθυμίας, *novas, aut novarum rerum cupiditates dicantur.* Quid hîc respondendum sit, quibus potero, paucissimis indicabitur.

§. 3. Primò igitur, si unico *Florentino* seu *Laurentiano Codici Græco*, eique per omnia pari, qui ex *Angliâ* prodiit, *Latino*, hac in parte præferatur prior lectio (quâ ἀναμφιβόλως *Vedelius Genevensis*, & ante eum *Maestraeus*, aliique omnes utebantur) [ὃ οὐδεὶς πάνυ φαινομένου ἀφορῶντας νεότητα] tunc omnis hujus argumenti vis prorsus evanuit. Et certè sic legendum suadet tota *Epistolæ* series. *Magnesiorum Episcopus Damas* tunc fuit, ætate quidem *junior*, quem ideò ab iis contemni posse (ut *Timotheum Paulus*) verebatur. Monet igitur non decere aut καταφρονεῖν, aut συγχεῖσθαι τῇ ἡλικίᾳ ἐπισκόπου, aut *contemnere*, aut *familiariter* (& depositâ reverentiâ) *ætate Episcopi abuti.* Sic & ipse *Cl. Salmasius* agnoscit, *moneri hîc Magnesios ut Episcopum recipiant, & quamvis ætate juniori, honorem illi exhibeant.* His certè *Genevensis* editio multa ex *S. Scripturis* opportunè subnectit, ὁ τὰς πολυχρονίους σοφὰς, &c. *Non semper utique longævos sapientes esse, aut senes prudentiam scire.*

§. 4. Verùm secundò, si cum codice *Florentino* omnino legendum esse concedatur, [πρὸ νεωτερικὴν τάξιν.] nihil tamen ex eo adversùs *Ignatium*, aut *Episcopalis* ordinis assertores, concludi erit. Nam primò, si *Ignatii* ævo, *novus*, aut *novitius ordo* dicendus sit *Episcopatus*, id sanè proximè aberit ab Apostolico. Conscriptam enim fuisse hanc *Epistolam* secundo post *Apostolos* sæculo, ulteriori illud *Cl. Salmasii* probatione indigebit, exhinc neutiquam concludendum.

§. 5. At *secundò*, per νεωτερικὴν τάξιν, *novum* aut *novitium ordinem* significari, nullâ mihi ratione probabile videtur. Nec verò aut nos, τάξιν *ætatem*, aut νεωτερικὸν, cum *Cl. Salmasio*, κενὸν, reddendum esse arbitrabimur.

§. 6. Altera nobis hujus φράσεως ratio reddenda est, ex quâ, iis quæ præcesserant, satis commodus & idoneus sensus exurget. Nempe ut τάξις *ordinationem* significet, & νεωτερικὴ, quæ ad νεότητα pertinebat, aut quæ τῷ νεωτέρῳ concedebatur. Ea erit *Damæ ætate junioris ordinatio*, aut *Episcopalis* dignitatis in eum adolescentem (ut *Timotheum* alterum) collatio, ex quâ ne ejus contemnendi ansam populus fidelium arriperet, sollicitè hîc ab *Ignatio* cautum erat.

§. 7. Denique cur 2 *Tim.* 2. 22. νεωτερικὰς ἐπιθυμίας, *novas*, aut *novarum rerum cupiditates* à *Cl. Salmasio* dicantur, si non istis suppetiis instabilis causa indigeret, fateor lubens me nec scire, nec divinare posse. Cur non *juveniles cupiditates* (aut quæ in *juvenes* cadere solent) νεωτέρῳ *Timotheo* fugiendæ censerentur? Cur tantùm *novæ* (quasi *veteres*, & quæ adeò frequentes inter juvenes erant, pro innoxiis censendæ sint) Aut cur demum *novarum rerum cupiditates?* quæ nec adeò in *Episcopo Timotheo* ab ipso *Paulo* in doctrinâ fidei probè instituto, metuendæ erant, nec uspiam sub νεωτερικῶν ἐπιθυμιῶν, sed sub νεωτερισμῶ titulo frequenter, apud *authores* describuntur.

§. 8. Mirum est quò se trahi patiantur *Docti* viri, ut *dogmati*, aut αἱρέσει *inservient*; Mirum, quid post *Cl. Salmasium*, * *D. Blondello* acciderit, quòd hic *Episcopatum* νεωτερικὴν τάξιν nuncupatum esse, sic sibi prolixè gratuletur, cùm illud tantummodo hîc dicatur, *Damam* paulò juniorem *Episcopum ordinatum* esse. Sed ante omnia mirum, & prodigii instar censendum est, quòd *Doctissimus Senex* * *Andreas Rivetus*, *Episcopatum novellum ordinem* nuncupans, statim addideret, *sive* τάξις, *ut loquitur Ignatius*, νεωτερικὴ: *Ignatio* scilicet dictum illud imputans, Qui si sic locutus fuerit, non solùm *illustrissimus Salmasius* frustra erit, qui cum *D. Blondello* eo indicio *Pseudo-Ignatium* deprehendisse se putat, sed & *Episcopalem ordinem* sub tempore *Ignatii* in *Ecclesiâ* fuisse manifestum erit. Quo quidem ævo si *novellus* fuerit, nobis certè *Apostolicus*, i. e. satis *antiquus* existimabitur.

* *Præf.* p. 43.

* *Grotii discuss. diatr.* p. 400.

§. 9. Quod & ab *A. Riveto* paginâ proximâ affirmatum videmus, cùm *consuetudinem* illam, ex qua *Presbyteri Episcopo adjungebantur, in imponendis Presbytero manibus* (quæ sine dubio *Episcopalem* apicem non abjudicat, sed supponit) *ex veteris ævi reliquiis manasse dicat*, statimque quid sit illud *vetus ævum*, sic explicat, [juxta illud *Apostoli, per impositionem manuum Presbyterii.*] Ubi tamen multò rectiùs fecisset, si *Apostoli* [ᾧ] reddendum [*cum*] & non (contra omnium exemplarium fidem) in [διὰ, *per*] mutandum censuisset. Sed istud extra orbitam, Quid verò de istis *Apostoli* verbis censendum sit, postea dicendi locus erit.

CAP. IX.

Secundum argumentum, Λόγος ὃν ἀπὸ Σιγῆς. *Valentinus Hæresium antiquarum compilator. Contentio inter Blondellum & Archiepiscopum Armachanum de Irenæi loco. Blondelli ad A. Armachanum Literæ. Argumentum à βύθου & σιγῆς combinatione, Valentini proprio charactere, ductum. Responsiones quatuor.* Χαρακτὴρ. Σιγῆς *nomen Gnostici à Comicis sumpsere, Valentinus à Gnosticis.* Βύθου & Σιγῆς *combinatio ab Irenæo Gnosticis disertè imputata.*

§. 1. TRanseo ad secundum *Argumentum* ex eâdem *Epistolâ*, & eodem *Laurentiano* codice ductum; quòd nempe *Christi* λόγου mentione factâ, adjiciat ὃν ἀπὸ σιγῆς φανερωθέν. Ex quâ Σιγῆς mentione concludi putat, *Epistolam* hanc, post *Valentini hæretici, cujus illud idioma fuisse dicitur, tempora scriptam esse.* Sic & * *D. Blondel. Neotericus*, inquit, *se, Ignatiòque longè recentiorem indicio, suo, sine ullâ evadendi spe proditus sorex manifestum facit, dum Valentinianorum post Ignatii Martyrium primum exortorum monstrum bis ex professo ferit.* Quibus verò verbis id facit? Primò, quòd *Magnesios* suos, post veram de *Christo* διδασκαλίαν, sic muniendos duxerit. [Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μυθεύμασιν τοῖς παλαιοῖς ἀνωφελέσιν οὖσιν.] Secundò, quòd Σιγῆς (ὃν ἀπὸ Σιγῆς φανερωθὲν) *mentionem fecerit.*

* *Præf.* p. 43.

§. 2. His omnibus facilis Responsio. Primò, in aliis omnibus exemplaribus hæc verba non reperiri. In priori quidem loco, alia, sed ea leviter immutata. Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μύθοις ἐνέχεσι, τοῖς ἀνωφελέσιν ἀπειράτοις, &c. quæ ferè à *Paulo* ipso desumpta, 1 *Tim.* 1. 4. & 4. 7. *Tit.* 1. 14. In posteriori verò hæc tantùm, [ἐστὶν ἓν λόγος ὃ ῥητὸς ἀλλ' ἀπόδος.]

§. 3. Verùm nec istis opus est, nec enim aliquid in se novi habet (aut quod authorem, ut ait, *Neotericum* arguat) aut phrasis ista [μυθεύματα παλαιὰ ἀνωφελῆ ὄντα,] aut ipsius Σιγῆς mentio.

§. 4. Nec certè opus fuit, ut universam hîc βύθου & κενωμα doctrinam paginâ unâ & altera venditaret, aut *Ignatiani Martyrii* diem, & *Hæresiarchæ Valentini* ortum, adeò punctim & accuratè comparandos duceret, cùm ab ipso *Ignatiani* istius codicis editore, *Isaaco Vossio*, luculenta objectioni huic responsio parata fuerit; Nullâ quippe necessitate adigi nos, ut istam Σιγῆς mentionem, *ex Valentinianâ hæresi* depromptam credamus. Neminem quippe antiquorum repertum esse, qui *Valentinum novæ Sectæ conditorem* affirmaret, sed è contrà, *Theodoretum*, post antiquas *hæreses*, & quæ *Valentinum* præcesserè, enumeratas, statim addere, ἐν τούτῳ πασῶν σχεδὸν αἱρέσεων ὁ Βαλεντῖνος λαβὼν ἀφορμὰς, τὰς ἀπορρήτους αὐτῶν συνόδους μύθους

§. 5. Sic & ex *Tertulliano* illud laudatum. *Cujusdam veteris opinionis semina nactus*, &c. At præcipuè illud *Irenæi*, Ὁ μὲν ἀφ' ὅτου ἀπὸ τῆς λεγομένης γνώσεως αἱρέσεως, τὰς ἀρχαίας εἰς ἴδιον χαρακτῆρα διδασκαλίας μεταρμόσας Οὐαλεντῖνος, &c. *Valentinum scilicet, ex Gnosticorum hæresi, doctrinas veteres ad ἴδιον χαρακτῆρα concinnâsse*, aliud nihil præstitisse. Addit etiam, subductis temporum rationibus, *Optimus Vossius*, fieri potuisse, ut *Valentinus* ipse, vivo etiamnum *Ignatio*, multos clam, si non palam, seduxerit.

§. 6. Putârim hoc *Antidoto* abundè *Epistolarum* harum saluti cautum fuisse, quo minùs unicâ ista Σιγῆς mentione, tanquam venenato hausto poculo perculsæ, statim omnes efferentur. At hanc *Isaaci Vossii* annotationem non viderat *Cl. Salmasius*, fortè nec *D. Blondellus*, cùm hæc scriberet, cùm contra tam apertam lucem, nihil sit quod obtendi possit. Dispellendam igitur iis hanc caliginem putavit *Reverendissimus Hiberniæ Primas*, *Epistolâ Appendici Ignatianæ* præfixâ, Anno post publicatam *D. Blondelli Apologiam*, Locúmque *Irenæi*, & *Epiphanii*, integrum exscripsit, aliáque nonnulla ex *Clemente Alex.* addenda censuit; At nec sic voluit *D. Blondellus* cum *Epistolarum* harum authore in amicitiam redire, reciprocandam igitur hanc ferram ratus, literis ad *Reverendissimum Archiepiscopum* non ita pridem datis, quibus hanc denuò suam fulcire sententiam conabatur.

§. 7. Eas hîc describere placuit, ut & illis breviter occurratur & satisfiat. *D. Blondelli verba sic se habent.*

" *Irenæi* nostri, quo præcipuè niteris, locus, quod nunquam negavi, docet *Valentinum* aliorum " exemplo συζυγίας suas effinxisse, Alios ipso priores *Profundi*, & *Silentii* combinationes induxisse, " non modò tecum non affirmat, sed mecum, (siquid capio) ex professo negat, cùm proprium *Va-* " *lentini* characterem combinationem illam protulisse refert. Si enim ex proprio *Valentini* chara- " ctere fuit, ex charactere priorum (quod volebas) nec fuit, nec esse potuit, nisi fortè proprium " commune, i. e. non proprium factum ἀτύπως dicamus. His positis, argumentum meum adversus " Epistolam ad *Magnesianos* immotum manet. Quisquis adversus proprium *Valentini Ignatio* posterio- " ris characterem disputat, *Valentino* vel coætaneus fuit, vel eo posterior, adeóque *Ignatio* recenti- " or, non *Ignatius* ipse. Atqui author Epistolæ ad *Magnesianos* adversus proprium *Valentini Ignatio* po- " sterioris characterem disputat. Ergo-Major est evidens, Minor est *Irenæi*, ergo & conclusio. " 2^do. Acta *Ignatii* vetustiora, ejus Epistolarum non meminerunt, id autem rursus conjecturæ meæ " favet. 3^tio. Acta illa, milites, quorum Custodiæ addictus *Ignatius*, permisisse aiunt, ut à piis *Sy-* " *riis*, Itineris comitibus foveretur, & ab Ecclesiis in itinere positis inviseretur, sustentaretur, &c. er- " go *Leopardorum*, qui nunquam mitescunt, & beneficiis exasperantur (quod Epistolarum Scriptor, " quisquis ille fuit, volebat) similes non fuerunt. 4^to. Quàm parum *Ignatio* conveniat, Epistola ad " *Romanos*, περσβιάσομαι, &c. quódque *Romanos* adjurare fingitur, ne pro salute suâ temporali pre- " ces fundant, Ecclesiæ *Smyrnensis* de *Quinto* judicium docet; Si enim ex *Smyrnensium* sententiâ, Mar- " tyres dici non debent qui se offerunt, quantò minus debuit, qui de sibimet admovendis necis instru- " mentis cogitasse dicitur, nec fratrum preces pro incolumitate suâ ferre potuit? Hæc me sententiam " mutare cùm vetent, hærere me etiamnum pro singulari tuâ charitate ferre non dedignaberis.

§. 7. His jam breviter respondendum erit, 1. Argumentationem *D. Blondelli* in hanc argutiolam ἀνακεφαλαιῶδες, *Valentinum aliorum exemplo* συζυγίας suas *effinxisse*, *Istam verò* Βύθου & Σιγῆς *combinationem*, *Valentinum primum induxisse*, *& hanc igitur ab* Irenæo *proprium ejus charactérem dictum esse*, *ideóque authorem Epistolæ ad* Magnesios *adversus hanc combinationem disputantem*, Valentino *posteriorem esse*, *& exinde* Pseudo-Ignatium.

§. 8. Mirum est quot vitiis hic *D. Blondelli* processus laboret, seu *Irenæum*, seu *Ignatium*, respicias, 1^mo. *Irenæus* non affirmat *Valentinum combinationem illam primùm induxisse*, nec combinationem illam fuisse *proprium Valentini charactérem*. Id tantùm dicit, quod modò *Græcè* dicentem audivimus, *Valentinus primus ab hæresi Gnosticâ antiquas doctrinas*, εἰς ἴδιον χαρακτῆρα, *ad suum Charactérem accommodans*, ὅπως ἐλλογοφόρησεν, (non ut vulgatus codex, ἐξηνεχθόρησεν aut ἐφόρησε) *deliria sic protulit*, Ὁμοπάθως δὲ καὶ δυάδα τινα ἀνωνόμασεν, ἧς τὸ μὲν τι καλεῖσθαι Ἀρρητον, τὸδε Σιγὴν, &c. *definiens binarium quendam esse innominabilem*, *cujus unam partem* Ἀρρητον *ineuarrabile*, *aliam* Σιγὴν, *silentium* vocari.

§. 9. Hîc quid sit *Character*, satis clarum est, peculiare nempe aliquod dicendi genus, sic ut apud *Grammaticos* χαρακτῆρες λόγου τίνες, & *Character Scriptoris*, pro stylo dici solet, apud *Irenæum* verò χαρακτὴρ βίου, & χαρακτὴρ πίστεως alibi non semel. Nec jam quicquam *Irenæi* verbis luculentius, scilicet, *Valentinus antiquas doctrinas*, ad suum dicendi, aut philosophandi genus, *concinnavit*, accommodavit.

* *Hær.* 31. §. 10. Huc illud * *Epiphanii* spectat, Τὴν ἐθνοποιὸν πλάνην εἰς τὸν ἑαυτῶν νῦν λαβὼν, καὶ ἀπὸ τῆς σωῆς αὐτῷ, καὶ θεοῦ αὐτοῦ τῆς ἀληθείας ἀνατετραπότων, τὸν ὑποῦσαν πλάνην, καὶ αὐτὸς τὰ ἴσα τῷ Ἡσιόδῳ ἀπὸ ἑτέρων ὀνομάτων εἰς ἕτερα μεταποιήσας ἐθέλησι φανῆναι τὸν κόσμον, *Fabulosam Gentium poesin in animo suo concipiens*, *& eorum sententiam*, seu *intellectum*, *mutuatus ab aliis hæreticis*, *qui ante ipsum*, *& cum ipso vixerunt*, *Theologiam Hesiodeam*, *mutatis tantùm nominibus*, *ut mundum deciperet*, *inducere voluit*. Scilicet à *Gnosticis* qui & ipso priores erant, & adhuc in *Ecclesiâ*, *Valentini* tempore, latè disseminabantur, *Valentinum* doctrinas ipsis *Gnosticis* antiquiores, *poëticam* hempe *Theologiam* leviter immutatam, aliis tantùm verbis contextam, protulisse, nec quicquam aliud hîc affirmatum invenies.

§. 11. Secundò, *Combinatio* illa ab *Irenæo* memorata, non erat Βύθου καὶ Σιγῆς, sed Ἀρρήτου καὶ Σιγῆς.

§. 12. *Tertiò*,

§. 12. *Tertiò*, Author *Epistolæ* ad *Magnesios* nullam utriusvis συζυγίας mentionem facit, aut Βύθου & Σιγῆς, aut Ἀρρήτου & Σιγῆς, sed tantùm λόγου ἢ ἀπὸ Σιγῆς σεσιωπημένου. Hinc sanè illud concludendum, at aliud nihil, Hæreticis illius ævi notam fuisse σιγῆς vocem, simúlque *sermonis*, aut *verbi ex silentio procedentis*. Et quidni *Gnosticorum*, ante *Ignatii* exitum, dogma censeri illud posset. Verissimè observavit *Isaacus Vossius*, à veteri *Comico Antiphane* in *Theogoniâ*, *Chaos* emissum dici è *Nocte*, & *Silentio*, sic ut de *Chao* dein, & *Nocte*, *Cupidinem*, & *Lunam*. Hinc igitur σιγῆς nomen desumpsêre *Gnostici*; A *Gnosticis*, (inter ἀρχαίας διδασκαλίας *Irenæo*, ἐνθύμιον πλοῦτον, *Epiphanio*, dictas,) mutuatus est *Valentinus*. Nec igitur ille primus hoc nomen in *Theogoniis*, aut συζυγίαις, usurpavit. Nec quicquam adhuc *proprium Valentino*, nec quod *Epistolam* illam *Ignatio* (quo posterior *Valentinus*, at prior *Antiphanes*, coætanei *Gnostici*) abjudicet.

§. 13. Imò, ut illud quartò addam; Si iterum consulatur *Irenæus*, patebit ipsam illam Βύθου & Σιγῆς *combinationem* (adeò *D. Blondello* celebrem, & quam *Valentini characterem* fuisse, adeò nobis persuadere voluit) antiquioribus *Gnosticis* cognitam, & inter eorum διδασκαλίας numerandam fuisse; Sic enim ille, in posteriori parte ejusdem capitis, cùm alias *Genealogiarum*, & *Stemmatum* rationes recitâsset, hæc statim subjicit, Ταύτας βέλονται τὰς δυνάμεις φρονιμώτερον τοῦ Βύθου καὶ τῆς Σιγῆς, ἵνα τελειοτέροις τελειότεροι φαίνωνται ὄντες, καὶ γνωστικῶν γνωστικώτεροι, *Atque has virtutes etiam Bythio & Sige antiquiores esse volunt, quo vitæ perfectis perfectiores, & Gnosticis seu scientibus scientiores, seu magis Gnostici esse appareant.* Quibus disertè affirmatur, istam Βύθου καὶ Σιγῆς δυάδα (ex quâ ista apud *Ignatium* Σιγῆς mentio, & λόγου ἀπὸ Σιγῆς) *Gnosticorum* (si non inventum, saltem) *doctrinam* fuisse. Cui qui quicquam ut *antiquius* addi cupiebant, ipsis *Gnosticis* eruditiores, aut *scientiores*, videri velle videbantur.

§. 14. Et de istâ Σιγῆς mentione, leviculâ quidem, sed cui, cùm alia deessent, gnaviter adhærere *D. Blondello* placuit, ad præripiendas cavillationes omnes, dictum est, uti spero, jam satis.

CAP. X.

Argumentum ab Actis Ignatianis negativum, ut nihil concludat. Tertium Argumentum à militum comitatu ductum. Quartum à voce σεσιδήρωμαι. Ignatius ad Martyrium anhelans. Eusebius Blondello adversus. Ignatius se non obtulit, sibi manus non admovit. Cypriani Exemplum.

§. 1. VErùm sunt & alia paucula, à *D. Blondello* in literis istis adversùs *Ignatium* nostrum emissa jacula, ea paucis retorquenda hîc erunt, ne quippiam animadversione nostrâ indignum censuisse videamur, quod *D. Blondello* proferre visum est. *Acta*, inquit, *Ignatii vetustiora Epistolarum ejus non meminêrunt.*

§. 2. Fateor quidem; At primò, *Epistola* ad *Romanos* non meminêrunt tantummodo *Acta* illa, sed & integram, eâ, quâ ad nos pervenit, formâ, descripserunt, ex eo nobis conjecturæ locum præbentia, *Romæ* quidem ea conscripta esse, & exinde rationem constare, cur non reliquarum æquè *Epistolarum* ac ad *Romanos* unicæ meminerint. Secundò autem, nulla in illis *Actis*, universæ *Sanctissimi Patris* vitæ, nedum adultæ, (& quæ in *Christiano* stadio decurrebatur) ætatis, multò minus scriptorum, aut factorum omnium, *historia*, sed *Tragœdiæ* tantummodò ad exitum festinantis, ipsiusque demum *Beatissimi Martyris*, ad *Romam* simul, & *Martyrium* profectionis, commentarii, seu diaria quædam continentur. Adeò ut ab *Actis* illis, (dum ea prioris vitæ non meminerint) æquè concludi possit, tunc demum vivere cœpisse *Ignatium*, cùm morti jam proximus esset, ac *Epistolas* non scripsisse, quarum in *Actis* illis nulla hat mentio, aut unicam scripsisse, eam scilicet ad *Romanos* in *Actis* memoratam; Monitore non eget vir *Doctissimus*, quàm nihili facienda sint argumenta ex *testimonio negativo*, illud tantummodo ritè conclusura, Eum planè positivis destitui, quisquis *negativis* uti voluit.

§. 3. Tertiò sic argumentatur *D. Blondellus*, *Acta illa, milites, quorum custodiæ addictus Ignatius, permisisse aiunt, ut à piis Syris, itineris comitibus, foveretur, & ab Ecclesiis in itinere positis inviseretur, sustentaretur, &c. Ergo Leopardorum, qui nunquam mitescant, & beneficiis exasperantur, (quod, Epistolarum, quisquis ille fuit, scriptor volebat) similes non fuerunt.* Respondeo. Illud sanè verissimum est, quod ab iis *Actis* affirmatur, *Polycarpum* nempe, & *Ecclesiarum* in *Asiâ* omnium fratres, *Ignatio*, in novissimâ istâ profectione, obviam venisse, nec ubivis contrarium affirmat *Ignatius*. At & eadem *Acta* (id *D. Blondellus* tacere maluit) de eo disertè affirmant, quòd à *ferocissimis militibus duceretur, crudelissimis mantibus*; Quidni igitur *Leopardorum* similes pronunciaret, qui præsentem eorum immanitatem, & rabiem expertus est, quos *Acta* à non-nemine, nihil ab illis passo, descripta, *ferocissimos* & *crudelissimos* appellant?

§. 4. Restat, ut brevissimè vocis [σεσιδήρωμαι] in unâ ad *Romanos Epistolâ*, positæ, verborumque [*Quibus Romanos adjurat, ne pro salute ejus temporali preces fundant*] virus sic minuam, ut ejus malevolo influxu, aut halitu, tota *Epistolarum* co-pages non inficiatur; Quod me facilè facturum confido, si mihi cum viro probo, & à partium studio, & ἀνθολικῆς ἀμοιρίᾳ alieno, qualem *D. Blondellus* ubique se profitetur, res futura sit. Quid enim, si, ut amorem suum (non semper modulo nostro metiendum) erga *Christum*, dilectissimum servatorem, si, ut animum ad *Martyrium* jamdiu anhelantem, *Romanis*, inter quos passurus erat, testatum faceret, hæc, vel talia æstuantis affectus monumenta, nobis reliquerit, se feris, *Tyrannicæ* crudelitatis instrumentis, vim facturum interminatus, hâc piâ δεισιφόβου mentis hyperbole significans, se ad patiendum quidlibet pro *Christo*, (nec ad fugiendum, sed maturandum potius tam honestum exitum) paratum esse? Nec igitur precibus contremitendum, (cùm jam ei fortassis *Deus bonus* instinctu quodam præsignificasset imminere, tam strenui *athletæ* πλείονα) sed *Deo* uni rem integram permittendam esse.

§. 5. Quicquid est, illud compertissimum habemus, hæc ipsa verba [Ἐγὼ σεσιδήρωμαι] ex ipsissimâ hâc *Epistolâ* ab * *Eusebio* laudata, nec igitur temerè sine omni probatione illi abjudicanda esse, multò minus

* *Hist.* l. 3. c. 36.

minus *Epistolam* ipsam, aut universum *Epistolarum Codicem* propter ea verba repudiandum. Quæ verò de judicio *Smyrnensis Ecclesiæ super Quinto* adjicit [ex eorum sententiâ, *Martyres dici non debere, qui sese offerrent,*] nihil absque omni dubio *Ignatio* nostro obfutura sunt, cùm nullibi affirmetur, *Ignatium se obtulisse*, nullibi de *admovendis sibi nevis Instrumentis* (quod ait) *cogitasse*, (apage nefanda ista interpretamenta, & à quibus, licèt festinans, abhorret calamus) sed tot militibus stipatum, ad tribunal tandem *Cæsaris* protractum esse. Nec enim qui *Rhetoricè* loquitur, quâdamq; verborum pompâ exprimit, quantò sibi optabilius *sit emori, & esse cum Christo*, is sibi statim manus illaturus esse censendus est.

§. 6. *Cyprianus* martyrio affinis, fugâ sibi consuluisse dicitur, cùm prius se martyrii candidatum
In vit. Cypr. professûs esset, cùm enim sibi oblatam occasionem perspiceret, quâ *Christo Domino* officium aliquod vivus præstare posset, *maluit*, inquit *Pontius Diaconus*, *præceptis Christi obedire, quàm vel sic coronari*; Quibus verbis cùm *excusandum Cyprianum* putaret ille, seu potius rationem reddendam, cur coronam tamdiu quæsitam recusaverit, non est quòd ego in hoc languentis, & frigescentis charitatis sæculo, *Ignatii* dicto unico [ἀγχιβόμαι] clypeum meum obtendam, aut *Apologiâ* indigere verear *Sanctissimum Martyrem*, quòd *Christum* nimis dilexerit, mortémque pro illo, fortiori & constantiori animo subiverit.

§. 7. Videt, uti spero, *D. Blondellus*, quàm non omnibus persuasura sint ejus argumenta, quantáque nobis spes superlit, non illi diu arrisuram sententiam istam, ex quâ, rationibus tam infirmis subnixâ, maluit, contra universæ antiquitatis suffragium, *Ignatio Epistolarum* codicem integrum abjudicare, quàm permittere, ut *Episcoporum Ordo*, qui tamdiu in *Ecclesiâ Christi* floruerit, jam cùm ipse eum ulteriùs ferre noluerit, tam firmo tibicine, aut fulcro stabiliatur.

CAP. XI.

Aliæ Blondelli objectiones contra Ignatii codicem. Prima ab incommodè dictis. Vocum σαρκὶ & πνεύματι *frequentior usus.* Ἀνάπαυσις σαρκικὴ καὶ πνευματική. *Ignatius contra* Δοκητὰς *scripsit.* Σὰρξ καὶ πνεῦμα *homo integer.*

§. 1. VErùm & alia adhuc supersunt, quæ præter ea, quæ illi cum *Cl. Salmasio* communia erant, *Apologiæ* suæ *Hieronymianæ* præfigi curavit *D. Blondellus*. Ad ea itidem festinandum est.

De *Dictionis genere* dictum est, ut & de vocabulis barbaris, è *Latio* decerptis, *Græcâque* donatis civitate.

§. 2. Præter ea, *Nonnulla*, inquit, *in Epistolis istis incommodè dicta videri possent, & quæ benignius interpretamento vix excusentur.* Certè si ea non *malè*, sed tantùm *incommode dicta* sint, si non *sint*, sed *videantur* tantùm, nec *videantur* quidem, sed *videri possent*, si dici à *D. Blond.* non potuerit, ea non posse *excusari*, sed solummodò, *vix posse*, sibi vim feciſse putandus erit *D. Blondellus*, ut hæc tam minuta tam dirè plectenda existimaret.

§. 3. *Hujus*, inquit, *censûs sunt, vocum illarum frequentior usus* [σαρκὶ & πνεύματι, σαρκικὴ & πνευματικὴ] (At quæso, cui unquam negata est hæc licentia?) *Quid*, inquit, *hæc in Ep. ad Smyrn. volunt?* ἀνάπαυσις σαρκικὴ καὶ πνευματική;

§. 4. Certè si *D. Blondello* rem gratam facturus sim, dicam quid volunt. *Christum* nempe *verum hominem*, non δοκήσει, sed ἀληθείᾳ, ex partibus itidem hominis essentialibus, *corpore* & *animâ*, seu *carne* & *spiritu* constantem, utramque in cruce, utramque, cùm resurgeret à mortuis, retinuisse, ideóque *Ignatium* contra δοκητὰς scribentem, (*Christum* non ἀληθῶς vel ἐν σαρκὶ, sed δοκήσει tantùm *passum* esse, & *resurrexisse* affirmantes) utriusque mentioni [πάθει τε καὶ ἀναστάσει] geminas voculas σαρκικὴ καὶ πνευματικῇ adjungendas censuisse.

§. 5. Ita de reliquis dicendum est, cùm *integer homo carne* & *spiritu* constet, earum enumeratione, hominem perfectum, & integrum intelligi. Ideóque in *Ep.* ad *Polycarpum*, cum legatur σαρκικὸς εἰ καὶ πνευματικός, alii codices explicatiùs legunt, ἐκ ψυχῆς καὶ σώματος, εἰ σαρκικὸς καὶ πνευματικός. Sic μένετε ἐν ἑνὶ πνεύματι ἐν ἑνὶ σώματι, ἑνὶ σαρκικῷ καὶ πνευματικῷ, *integri, & indivisi in eo manete.* Et, Ἐπιμέλεια σαρκικὴ καὶ πνευματική. *Cura* perfecta, integráque *totius hominis*. Itidémque ἀγαπᾶν κύριον, καὶ συμβίοις ἀρκεῖσθαι σαρκὶ καὶ πνεύματι. *Dominum amare, maritisque* (putarim, non *sufficere*, sed) *contentos esse*, utrumque autem *perfectè*, & integrè facere. Sic ad *Magnesios*, Καλλιοδωδῆναι σαρκὶ καὶ πνεύματι, vobis integris omnia *prosperè*, nulla vestrûm ex parte improsperè succedant. Ἕνωσις denique σαρκικὴ καὶ πνευματικὴ, *perfecta unitas.*

CAP. XII.

Secunda, à comparationibus non exactis ad amussim. Baptismus ὅπλα. *Singulæ tamen virtutes Christianæ, Fides, Charitas, Perseverantia, Baptismali armaturæ addenda. Spiritus* χρυσίον. *Fides* ἀναγωγεύς, *Vincula* πνευματικοὶ μαργαρίται. *Gaudium Spirituale in Resurrectione.*

§. 1. HIs succedunt *comparationes non exactæ ad amussim.* Et certè *Sanctissimo Martyri*, cui affectatum loquendi genus nullatenus permittebatur, venia sperari potuit, si nec ei otium suppeteret, quo *ad amussim* singula exigeret, & delinearet.

§. 2. At quæ demum istæ sunt non ita amussitatæ comparationes, quæ huic *Censoriæ* virgulæ subjiciendæ erant? Primò, quòd (cum *baptismus* ὅπλα) *Fides* εἰς ἀσπίδα λαβὶς dicatur, *patientia*, seu *perseverantia* (ὑπομονὴ) *de* πανοπλία. *Quid enim*, inquit, *Fides, Dilectio, Patientia, conferunt jam per baptisma armato? Et si Christiani* πανοπλία *patientia est, quid novi ex Fide accedit jam galeato?* Verùm cur non *baptismo*, ὅπλων, *telorum* in plurali, titulus competat? Ita tamen, ut quælibet *virtus Christiana*, cujus actus *Deo* nostro in futurâ vitâ præstandos solenniter in *baptismo* spondemus, peculiari etiam titulo gaudeat, *galea fides*, *Clypei Charitas*, *Panoplia perseverantia*; Nec enim sic nos inaccessibiles *Satanæ*, sic

sic invulnerabiles *baptismus* præstiturus est, ut non singulis virtutibus *Christianis* ad repellendos tam frequentes petulantis hostis insultus, nobis opus sit; Ni *fides* ut galea *caput*, *Charitas* ut *clypeus Pectus*, & integram demum personam, i. e. omnes vitæ actiones, *perseverantia* sibi tutandas assumpserit, metuendum certè est, ne qui jam *stare videtur*, *cadat*.

§. 3. Secundò, quòd *Spiritum χεῖρον vocet*, & *fidem ἀναγωγὰ*, & ita *Fidei potiorem*, inquit, *quàm Spiritus functionem asserat*. At cur non exinde potiùs concluserus essem, *Spiritui primas* deferri, cùm ille *trahere* nos, (ut in *Cantico* de *Christo* sponso dicitur, *Trahe me, & ego curram post te*) ista instar trocleæ nos *subducere* dicatur? Certè nihil hîc novi, si verbum *Dei*, *Fide* apprehensum, *subducendis* nobis ad cœlum *servire*, *Spiritum* autem *Christi*, ut *funiculus*, nos *subducere* dicatur.

§. 4. Tertiò, Quòd *vincula* ipsius πνευματικὰ μαργαρίτας vocans, addat, ἐν οἷς ἡσύτο ἀναπλῶσι. *Quid enim*, inquit *D. Blondellus*, *Spirituale in vinculis*, *Christi Martyris corpori ab infidelibus injectis? Aut quæ in vinculis illis resurgendi spes esse potuit?* At sine dubio, *passiones Sanctissimi Martyris*, rectè per *vincula* exprimi poterant, æque majoris gaudii & ἀγαλλιάσεως, quâ *spiritus* intimè perfunderetur, materia futuræ erant, quàm quæ, ex quâcunque carnali πλαίσιον, mortali corpori contingere potuit; Et ita sanè nihil impedit, quò minus in voto habeat pientissimus *athleta* (nec enim aliud quippiam voce ἡσύτο notatur) hanc illi gaudii materiam sic prorogatum iri, ut cum ipso resurgens (hâc non obstante ingratissimorum nepotum invidiâ, hâc *cavillandi urticâ* eum non tangente) in æternum illi permansurum sit.

CAP. XIII.

Tertiò, ab Episcoporum &c. Ordinatione. Ut Epistolas gratulatorias deferrent, Legationes Ecclesiarum non rarè. Ignatio sublato, εὐδία in Syriâ. In rebus gestis testimoniis solis Fides debetur. Ἐκκλησία ἡ ἐν Ἀντιοχείᾳ τῆς Συρίας, ἴδιον μέγδος, σωμαθεῖον. *Gratulatoriæ literæ, Charitatis Christianæ specimina.*

§. 1. QUærit deinde *D. Blondellus*, *Cui verisimile fiat statim post Ignatii in Asiam adventum*, *Episcopos*, *Presbyteros*, *Diaconos*, *ejusdem rogatu* χειροτονηθέντας, *qui ad Antiochenos Asianorum Epistolas gratulatorias deferrent?* Respondeo 1. Talibus *legationibus* nihil novi, aut incredibilis inesse. Pari quidem modo in *Ignatii* * *Aliis* dicitur, *Ecclesiam* omnem (*Smyrnensem*) *Ignatium*, per *sanctum* suum *Episcopum Polycarpum*, & per *Sanctos Presbyteros*, & *Diaconos*, rogâsse, ut *iret ad propositum suum*: Instituta scilicet ab *Ecclesiâ* ad *Ignatium* legatio, ut eum ad *Martyrium* fortiter obeundum animarent. * P. 5.

§. 2. Secundò notandum est, Hoc ipso temporis articulo, post unum *Ignatium Antiochensibus* ereptum, persecutionis rabiem statim in *Syriâ* sedatam esse, ideóque *legationi* huic opportunitatem, & εὐχωρίαν defuturam fuisse, ni *statim post adventum ejus in Asiam* peracta esset.

§. 3. At & tertiò respondetur: In rerum gestarum narrationibus, nihil rationi minùs consentaneum esse, quàm ut earum verisimilitudo ad calculos nostros exigatur, aut argumenta à nobis efficta, tandémq; effictoribus probabilia visa, quicquam ad fidem *historiæ* faciendam, vel deroganda posse putentur, cùm ea narrantis authoritati tota debeatur. Certè quamplurima indies fieri videmus, quæ non sunt usque adeò *probabilia*, & quæ nunquam acta fuisse, posteris nostris, (ea per 1500. annorum tubum aut διόπτραν à longè adspicientibus, & quibus ea non credi fortè intererit) argumentum unum, aut alterum, satis *probabile*, necti posse nullus dubito. Piget dicere, quid de ipsâ *Sacrosanctâ historiâ*, aut *paginâ* fiet, si sceleratæ hujusmodi quæstiuncularum θεωρίαι, diríque hisce ingeniorum male feriatorum *Eculeis* submittatur.

§. 4. Verùm quartò, & illud exploretur, quid in hâc ipsâ narratione minùs verisimile argui, aut credi possit. Post *persecutiones* multas, cladésque *Christiano* nomini aliquandiu intentatas, certissimum est, *summo Dei* beneficio *Ecclesiæ Antiochenæ*, seu *Syriacæ* (sic enim reddendum esse τὴν Ἐκκλησίαν τὴν ἐν Ἀντιοχείᾳ τῆς Συρίας, *Ecclesiam Syriæ quæ est in Antiochiâ*, seu, *Ecclesiam*, cujus *Antiochia metropolis* erat, *Syriacam*) halcionios dies redditos esse, pacatos *cœtus*, & *confessus Ecclesiasticos*, quos per τὸ ἴδιον μέγδος, & σωματεῖον *iis restitutum*, optimè expressit *Ignatius*, *Ep. ad Smyrn.* Hinc pientissimo viro æquissimum videbatur (& de eo *Smyrnensem Ecclesiam* monendam putavit) ut literæ ab aliis *Dei Ecclesiis* in *Syriam* mitterentur, εἰς τὸ συγχαρῆναι αὐτοῖς, ὅτι εἰρηνεύουσιν, *ut congauderent*, *seu congratularentur illis hanc* εὐδίαν, *serenitatem*, aut refrigerium feliciter redditum.

§. 5. Ad hoc necessarium erat, *Legatum sacrum*, θεοφορηθέντα (sic sine dubio legendum, non, ut *Vossianus Codex*, διαφορηθέντα) *ordinari*; Non est illud, *Episcopum*, aut *Presbyterum* consecrari, aut de *novo* fieri, sed (ut χειροτονεῖν significat) ex ipsis aliquem, vel ἐπίσκοπον, vel πρεσβύτερον, ad hanc *legationem* eligi, aut designari; aliquem scilicet eorum, qui prius ordinibus sacris initiabantur. Sic & in *Ep. ad Polycarpum*, Ἐπεὶ ἡ ἐκκλησία ἡ ἐν Ἀντιοχείᾳ τῆς Συρίας εἰρηνεύει, &c. πρέπει συμβούλιον ἀγαγεῖν, καὶ χειροτονῆσαί τινα, &c. ὃν (non ὡς) δυνήσεται θεοδρόμους καλεῖσθαι, &c. ἵνα πορευθεὶς εἰς Συρίαν, &c.

§. 6. Monet iterum ut piâ hâc *legatione* defuncturus aliquis eligatur, & designetur: In eâdem *Epistolâ Polycarpum* rogat, ut, cùm ipse singulis *Ecclesiis* scribere non posset, ille hanc iis mentem indat, ut singulæ, aut nuntios, aut literas, per *Polycarpi* nuntium mittant. Ea scilicet erant eorum temporum charitatis, & comitatis, & κοινωνίας *Christianæ* specimina, ad teporem nostrum neutiquam exigenda. Denique in *Ep. ad Philad.* idem repetit, ἐπειδὴ ἀπηγγείλη μοι εἰρηνεύειν τὴν ἐκκλησίαν τὴν ἐν Ἀντιοχείᾳ τῆς Συρίας, πρέπον ὑμῖν ἐστὶν, ὡς ἐκκλησίᾳ Θεοῦ, χειροτονῆσαι διάκονον, εἰς τὸ πρεσβεῦσαι ἐκεῖ θεοῦ πρεσβείαν, εἰς τὸ συγχαρῆναι, &c. His sic positis, ea tandem *Ignatii* verba ponenda sunt, ad quæ, ut ad rem minùs verisimilem, digitum intendisse videtur *D. Blondellus*; Ea statim sequuntur in *Ep. ad Philad.* ubi, aliarum propinquarum *Ecclesiarum* exemplo, hoc illis faciendum proponit, ὅτε, inquit, αἱ πλησίον ἐκκλησίαι ἐπισκόπους ἐπέμψαντο, οἱ δὲ πρεσβύτερος, καὶ διάκονοι. Quod certè nihil aliud est, quàm ab aliis *Ecclesiis Episcopos*, ab aliis *Presbyteros*, & *Diaconos*, hâc *legatione* gratulatoriâ functos fuisse.

§. 7. Quod quàm nihil in se peregrinum, aut à veritate alienum habeat, cuivis palam erit, qui id unum recognoverit, quamprimum *Ignatius* vinctus *Romam* duceretur, hanc *Syria* & *Antiochensibus* εὐδίαν, (*serenum*) redditam esse. Mihi potiùs admirandum videtur, quid sit in hâc integrâ rei gestæ narratione, quod *D. Blondello* minùs probabile videbatur?

CAP.

CAP. XIV.

Quarta, à nimio intervallo inter Episcopos & Presbyteros posito. Διαβόλῳ λατρεύειν *quid.*

§. 1. PErgit interrogare *D. Blondellus*, *An tanto Episcopus à Presbyteris distet intervallo, ut Episcopum eo modo, quo Christus Apostolorum Dominus Patrem, Presbyterium sicut Apostolos Christi ministros, sequi, eúmque, qui clam Episcopo quicquam aggressus fuerit,* τῷ διαβόλῳ λατρεύειν *censere oporteat? An Episcopos ullos, Presbyterorum comparatione, Dominos, imò Deos, à Christi Martyre habitos, credere par sit?*

§. 2. Verùm quid est, si hoc non sit, pientissimum *Martyrem* placidè quiescentem, ad novos jam denuò eculeos & *tormenta*, στρεβλώσεις, sat scio, iniquissimè vocare.

§. 3. Locus est in *Ep. ad Smyrn.* Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ, καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς Ἀποστόλοις, &c. ὁ δὲ σέβεται ἐπίσκοπον μᾶλλον τοῦ διαβόλῳ λατρεύει.

§. 4. De ipso loco, ut & de aliis omnibus, in quibus de *Episcopis* sermo est, postea uberior dicendi locus erit. Id tantùm hîc scisciari lubet: Num, qui *Episcopum sequi* eos jubet, ut *Christus Patrem secutus est* (i. e. ejus vestigiis diligenter, & acriter inhærere) is, *Episcopos* statim pro *Dominis*, imo pro *Diis*, *habuisse censendus sit?* Certè eâdem ratione concludendum erit, populum omnem, qui sic sequi jubetur, ab hoc scriptore pro *Jesu Christo* habitum esse, aut uxores à *Paulo Ecclesiam* censendas esse, *maritósque Christum*, cùm *Mariti* diligere *uxores* jubeantur, ut *Christus Ecclesiam.*

§. 5. Certè cùm *Polycarpus Presbyteris* & *Diaconis* subjici jubeat, ὡς Θεῷ καὶ Χριστῷ, nihil temerè fecisse videbatur, sed quod in *Hieronymianæ sententiæ* defensionem produci meruit, *Ap.* p. 15. Cum tamen illa multò aliùs assurgat, quàm quæ hîc (non inter *personas*, sed tantùm obedientiæ & obsequii *modos*) facta est comparatio.

§. 6. Quod verò hîc additur, eum, qui clam *Episcopo* quicquam aggressus est, Διαβόλῳ λατρεύειν, nihil aliud est, quàm aut eum *Gnosticorum* fermento imbutum, sic quidem à *Christi* ad *Satanæ* castra defecisse, aut, eum quidem *graviter peccare*, quod qui facit, non *Christo*, sed *Diabolo* gratum fecisse, officium præstitisse, & sic demum λατρεύειν dicendus est. Infinita sunt id genus dicta, quæ apud *Authores* occurrunt.

CAP. XV.

Quinta. De Laurentiano codice quid sentiendum. Locus in Epistolâ ad Ephesios restitutus.

§. 1. INterrogat porrò *D. Blondellus. An verè de Ephesiis scriptum,* Παῦλος ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν; Certè nec ego putarim sic scriptum esse, (ideóque an verè scriptum non inquiro) nec enim, ut illud semel dicam, *Laurentianum* exemplar adeò præ aliis omnibus emendatum putamus, ut cætera hujus comparatione prorsùs vilescant.

§. 2. Certè ad *supposititia* quædam, & *heterogenea* disgreganda, ad *adulterina* rejicienda, utilem nobis operam præstitisse magnos viros, qui illud, & vetus *Latinum* ediderunt, agnoscimus, & gratulamur, nec in hâc *Episcopalis ordinis* defensione, quicquam proferre statuimus, quod non hujus defæcatissimi & interpolationibus maximè exonerati exemplaris authoritate fulciatur; Non tamen statim contemnendæ sunt editiones reliquæ, sed ab iis auxilium lubenter, & alacriter poscendum, cùm *insanabile malum* eo quandoque indigeat, quod quidem hîc fieri nullus dubito.

§. 3. Legendum igitur locum integrum sic putârim. Οἶδα τίς εἰμὶ, καὶ τίνι γράφω, ἐγὼ κατάκριτος, ὑμεῖς ἐλεημένοι, ἐγὼ ἀπὸ κινδύνων, ὑμεῖς ἐστερεγμένοι, πρὸς ἃ δὲ ἐγὼ σπεύδω διὰ Θεὸν ἀναμιμνῄσκειν ὑμᾶς (non ut *Laurentianus*, πρὸς ὃ ἐστὶ σπεύδω διὰ Θεὸν ἀναμιμνῄσκων) ὑμεῖς ἡ Παῦλος συμμύστης, τῇ ἀγιασμῷ, τῇ μιμητρημένῃ, ἀξιομακαρίστῳ, ἃ ἡμοιτό μοι ἐστὶ τὰ ἴχνη ἀρεσθῆναι, ὅτ' ἂν Ἰησοῦ Χριστοῦ ἐπιτύχω, ὃς πάντοτε ἐν ὑμῖν ἀεὶ μνημονεύει ὑμῶν, vel fortassis ὑμῶν (non ut *Laurentianus*, ὅτ' ἂν Θεοῦ ἐπιτύχω, ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν ἐν Χριστῷ Ἰησοῦ) sic ut ad *Christi* pro fidelibus suis omnibus, & particulariter seu pro *Ignatio Sanctissimo Athletâ*, seu pro *Ephesiis* ipsis, intercessionem pertineat; Quâ in re, nihil, spero, ξένον, nihil alienum reperietur.

CAP. XVI.

Sexta. Gnosticorum corruptiones, δυσωδίαι, *quibus* εὐωδία *opposita.* Ἀλλόκοτον μύρον. Ἐπιφυσημός. *Corpus Christi Ecclesia. Mors Christi ut purgaret nos, Tit.* 2. 14.

§. 1. PErgo ad dictum illud de *Christo Domino*, quod διὰ τοῦτο μύρον ἔλαβεν ἐπὶ τῆς κεφαλῆς αὐτοῦ, ἵνα πνέῃ τῇ ἐκκλησίᾳ τὴν ἀφθαρσίαν. Agnosco dictum in *Ep. ad Ephes.* nec quid in eo, aut falsò, aut minus commodè dictum lateat, adeò sum *Linceus*, ut perspiciam.

§. 2. *Ephesiis* suis contra *Gnosticorum* pestem fusiùs caveri voluit pientissimus *Martyr*, ut qui *fidem Dei*, quam *Christus* morte suâ consignasset, ἐν πίστει δολερᾷ, multis sanè perniciosis *doctrinis* corruperant, quibus igitur *inextinguibilem ignem*, similiter ac iis omnibus, qui eos audiunt, intermi-

natur.

§. Hæc

§. 3. Hæc *Gnosticorum corruptio* quænam fuerit, non est quod hîc multis indicetur, fœda proculdubio libidinum colluvies, quam eleganter δυσωδίαν τῆς διδασκαλίας τῦ ἄρχοντος τῦ αἰῶνος τύτυ, *tetrum doctrinæ hujus sæculi principis odorem nuncupat.* Cui opponit optimè τὸν ἀφθαρσίαν, *incorruptionem*, quam ut *Ecclesiæ suæ* inspiraret, *unguentum*, inquit, *in capite Dominus Christus accepit, unguenti* scilicet urceum istum, aut *alabastrum Mar.* 14. à *muliere* μὴ τῆς κεφαλῆς, *supra caput ejus effusi*, quo quidem se deunctum ὃπ' ἐνταφιασμὸν, ad *funerationem*, ad *pollinctiuram*, ipse *Christus* edixit.

§. 4. Qui sit istius ἐνταφιασμῦ usus, satis omnibus notum est, nempe ut *mortuorum corpora* (quorum in numero crucifixi *Christi corpus mysticum, Ecclesia* figuratè hîc ponitur) à *putrefactione*, & *fœtore* (hîc φθορὰ, & δυσωδία dictis) vindicentur. De hâc itidem inunctione affirmat *Johannes*, c. 12. *domum universam* (eam etiam universæ *Ecclesiæ* imaginem) τῆς ὀσμῆς τῦ μύρυ, *odore unguenti sic profusi, impletam esse.*

§. 5. Quidni igitur *unguentum* illud *in se recepisse Christus* dicatur, quo (inquit) mors ejus notaretur? Quidni mortem ipsam subiisse εἰς τῦτο, ad hoc ipsum, ut hanc *Ecclesiæ* ἀφθαρσίαν, & εὐωδίαν, ut demortui capitis corpori, jam indies à putidissimis *Gnosticorum* doctrinis, φθορᾶς, & δυσωδίας periclitanti, inspiraret? Eodem planè modo, quo *Tit.* 2. 14. de *Christo* dicitur, dedisse se eum pro nobis, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, &c. Omnia certè eleganter enuntiata, & in quibus nec veritatem, nec acumen, nec venustatem, imò nec modum desideres. Quæ tamen quâ infelicitate tibi, *Vir doctissime*, sic displicuerint, ego, qui palato tuo non utor, non possum ariolari.

CAP. XVII.

Septima. Diaboli quorundam nescientia. Ignatius falli potuit. Hieronymi testimonium de Ignatio. Basilii item & Origenis, Andreæ Cretensis, &c. de Mariæ virginitate Diabolum latente.

§. 1. PAti ratione falsi postulatur (sic enim *D. Blondelli* phrasis ista [*an verè* ad *Ephesios scriptum*] ἀπὸ κοινῦ repetenda est) de *Diabolo* dictum istud, Ἔλαθεν δὲ ἄρχοντα τῦ αἰῶνος τύτυ ἡ παρθενία Μαρίας, καὶ ὁ τόκος αὐτῆς ὁμοίως καὶ ὁ θάνατος τῦ Κυρίυ. Quid verbis illis falsi insit, nobis divinandum reliquit *D. Blondellus*, obelo tantùm suo ea transfixisse contentus;

§. 2. Verùm respondeo, primò, Si hæc de *Diaboli* nescientiâ ab *Ignatio* pronuntiata, ex omni parte vera non essent, si quæ *Ignatio* μυστήρια, & ἐν ἡσυχίᾳ Θεῦ πεπραγθέντα (& fortassis ipsi *Paulo Eph.* 3. 9. & 1 *Tim.* 3. 16. pro *Mysteriis* habita) adeóque *principem hujus sæculi* latentia videbantur, non sic obscurè & latenter gesta fuerint, eo tamen argumento nequaquam concludi, *Epistolas* illas *Ignatium* non scripsisse. Quid enim si hâc ex parte *Scriptori antiquissimo*, pientissimo ἱερομάρτυρι, sed non θεοπνεύστῳ, aut extra erroris aleam posito, aliquid humanitùs contigisse diceretur? An qui mortalem se arguit, pro statuâ statim, aut fictitio homine habebitur? aut qui se *fallibilem* testatur, statim *Epistolas* nullas scripsit?

§. 3. At secundò, Non est quod hîc *D. Blondellus* sibi gratulandum censeat, cùm hoc ipsum *scriptoris* hujus Tmema, addito ipsius *Ignatii* nomine, ab antiquis *Patribus*, imò ab ipso *Hieronymo*, *Principali Blondellianæ* causæ advocato, disertè, nec sine approbatione recitetur? *Martyr Ignatius etiam quartam causam addidit, cur à desponsatâ conceptus sit Christus, ut partus*, inquit, *ejus celaretur diabolo, dum eum putat non de virgine, sed de uxore generatum. Hieronym. Comm.* in *Mat.* 1.

§. 4. Quæro jam à te, *D. Blondelle*, Annon *Ignatius* hoc ipsum scripsisse (ex quo tu concludis scriptorem hunc *Pseudo-Ignatium* esse) *Sancto Hieronymo* tuo videbatur? Si sic, quid tuæ causæ sperandum erit, quæ *Hieronymo* uno suffulta, eo etiam tibicinæ destituenda erit, si has verè *Epistolas* scripsit *Ignatius*, quas scripsisse *Ignatium Hieronymus* ipse fatetur?

§. 5. At nec hîc solus consistit *Hieronymus*. Videatur *Sanctus Basilius*, T. 1. p. 587. *Affertur*, inquit, *alia ratio aut' ἀρχαίυ τινὸς, ab antiquo aliquo* (licet non apposito nomine) *Martyre, nempe ut Mariæ hujus virginitas, sæculi istius Principem Diabolum lateret.* Ipsa itidem, quæ nunc criminatur *D. Blondellus*, *Ignatii verba.*

§. 6. Sic ante illos *Origenes*, *Hom.* 6. in *Levit. Eleganter in cujusdam Martyris Epistolâ scriptum reperi* (*Ignatium dico, Episcopum Antiochiæ post Petrum secundum, qui in persecutione Romæ pugnavit ad bestias*) *Principem sæculi hujus latuit virginitas Mariæ*, &c.

§. 7. Hæc eadem doctrina (à te falsi postulata) *Ambrosio* etiam in *Luc.* 1. *Theophylacto*, aliisque (licet *Authoris* nomine celato) satis placuit; Locum autem integrum, ab *Andreâ Hierosolymitano Cretensium Archiepiscopo, ex Archivis Savilianis Reverendissimus Archiepiscopus Armachanus* produxit. Ὡς φησί τις ἅγιος ἀνὴρ, Ἰγνάτιος ὄνομα αὐτῷ, Καὶ ἔλαθε δὲ ἄρχοντα τῦ αἰῶνος τύτυ ἡ παρθενία Μαρίας, καὶ ὁ τόκος αὐτῆς, ὁμοίως καὶ ὁ θάνατος τῦ Χριστῦ, *Ut dicit alicubi vir sanctus, Ignatius nomen ejus, Et latebat principem sæculi hujus virginitas Mariæ, & partus ejus, similiter & mors Christi.*

§. 8. Sic & *Jovius* apud *Photium*. Φησὶν, inquit, ὁ Θεοφόρος Ἰγνάτιος περὶ λαθεῖν τὸν ἄρχοντα τῦ αἰῶνος τύτυ, τὴν παρθενίαν Μαρίας, τὸν σύλληψιν τῦ Κυρίυ, καὶ τὸν σταῦρωσιν, *Affirmat Theophorus Ignatius tria principem hujus sæculi latuisse, virginitatem Mariæ, conceptionem Domini, & crucifixionem.* Quæ omnia hoc temperamento emollita, ut non de *Satanâ* in universum, quòd *Christus* fuerit Dei filius, ignorante, sed per tempus aliquod hæc tria non perspiciente (1. *Mariam*, post partum scilicet *Virginem* fuisse, 2. *Christum* modo supernaturali, incito *Josepho*, conceptum, & 3. à *Deo* decretum esse, ut morte suâ *Christus* mortem ipsam, ipsúmque *Satanam* superaret) locutus sit *Ignatius*, nihil aut asperum, aut *Christianis* auribus minus gratum, aut quod à vero quovismodo abhorreat, continere putanda sunt, quæ tamen *D. Blondello* nullatenus ferenda videntur.

CAP.

CAP. XVIII.

Octava. Stella quæ Magos duxit splendor. Chalcidii testimonium. Ὑπερβάλλειν. *Astra quò nobis propiora, eò lucidiora. Hoc astrum terræ propinquum. Hyperbola in Scripturis.*

§. 1. INter hæc suspectæ veritatis commata, & quæ hanc *D. Blondelli* invidiam sustinere digna visa sunt, proximum est de *Stellâ*, cujus ductum *Magi* secuti sunt *, dictum illud, Ἔλαμψεν ὑπὲρ πάντας τοὺς ἀστέρας, καὶ τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν, καὶ ξενισμὸν παρεῖχεν ἡ καινότης αὐτοῦ, πρὸς δὲ λοιπὰ ἄστρα πάντα, ἅμα ἁλίῳ, καὶ σελήνῃ, χόρος ἐγίνετο τῷ ἀστέρι, αὐτὸς δὲ ἦν ὑπερβάλλων τὸ φῶς αὐτοῦ ὑπὲρ πάντα.

* *Ep. ad Ephes.*

§. 2. Quid in his culpari præcipuè voluerit, aut quid falsi accusare, fateor ego me non satis augurari posse. *Splendorem Astri* hujus quod spectat, super minores cœli ignes omnes, præfulgentis, dein novitatem ejus prius invisam, ideóque quæ ξενισμῷ, & admiratione exciperetur, dignissimam, non est, uti spero, argumentis opus, ut ea cuivis credibilia existimentur.

§. 3. Fuisse verò *Sydus* illud eo tempore totius *cœlestis chori* ἀρχηγὸν, cui quasi præcinenti ὁ ἁρμοσταὶ reliqua astra respondebant: Simúlque lumen suum super omnia [ὑπερβαλλόντως] nihil aliud significat, quàm hanc *insolitam* (ut * *Chalcidius Philosophus* pronunciavit) *stellam*, à *Chaldæis* observatam, *quâ defs census Dei venerabilis ad humanæ servationis, rerúmque mortalium gratiam prænunciabatur*, oculos omnium ad se unam pertraxisse; quod verissimum est.

* *In Tim. Plat. Edit. Meurs. p. 319.*

§. 4 An *sydus* illud luce suâ *Solis* ipsius lucem superaverit, ego nemini litem moveo, nec enim illud certum est hîc affirmasse *Ignatium*, sed fortassis illud tantum, ὑπερβάλλειν τὸ φῶς αὐτοῦ ὑπὲρ πάντα, *super omnes*, nempe mundi plagas, *super inferiora hæc omnia*, sic ut aspici à cœlorum observatoribus ubique posset, *superjaculatum esse*; aut si sic reddendum sit [ὑπερβάλλειν] ut *præcellere* significet, & [ὑπὲρ πάντα] ut ad *astra* referatur, Ex eo tamen illud tantummodo concludetur, *astra* omnia, quæ eo (noctis) spatio lucere solent, hujus fulgori facilè cessisse; Imò nec πάντα ulteriùs extendi rectè poterit, quàm ad λοιπὰ πάντα ἄστρα, quæ præcesserant, *astra* scilicet *reliqua*, quæ ut *Soli* & *Lunæ*, sic & *Astro* huic diviniori *chorus fiebant*.

§. 5. Imò ne nimis providi, & cauti *D. Blondello* videamur, Quid si ipsius *Lunæ sollisque lucem luce hac suâ superasse* dicatur? Quid si putemus hoc *divinitus astrum*, longè infra *solis Sphæram* positum, (ita ut ædes *Bethleemiticas*, ubi *Christus* natus est, distinctè, & quasi digito monstraret) & ἑστὼς ἐπὶ τὸ παιδίον, *Mat. 2. 9. Supra locum ubi puerulus erat, consistens*, istâ propinquitate ad terram, compensato magnitudinis defectu, *lucem* (licet non corpus) *solarem*, fulgore, aut saltem *solatio*, vicisse?

§. 6. Denique si in *Ignatio hyperbolicas* locutiones, quales ipsis διοπτεύσεις scriptoribus non incognitas fuisse monstrabit unicus *Joannis* locus, *Joh. 21. 25.* agnoscere velimus, non opus est, ut de ὑπερβολῇ τῆς φωτὸς *Stellæ hujus* sollicitè laboremus. Ut ut sit, *Prudentium* poetam Christianum *Ignatio* σύμψηφον habemus, cum de hac Stella cecinerit, *Stella quæ Solis rotam vincit decore & lumine*, &c.

CAP. XIX.

Nona, Διακονία ἐκ ἀφ' ἑαυτοῦ, *Modestiam Episcopi notans, non extraordinariam missionem.* Τὸ πνεῦμα *S. Scripturam significans, non extraordinariam missionem, aut particularem revelationem. Emendatus codex Laurentianus.* Σὰρξ ἀνθρωπίνη, *Gnosticorum hæreseos tria capita.*

§. 1. AT nec *verum* scripsisse *Ignatius D. Blondello* videbitur, qui *Philadelphensium Episcopum* se novisse affirmat, ἐκ ἀφ' ἑαυτοῦ, οὐδὲ δι' ἀνθρώπων κεκτῆσθαι τὴν διακονίαν;

§. 2. *Respondeo. Philadelphensium Episcopi* modestiam, & gravitatem, ab *Ignatio* illîc laudari, quatenus ea aliorum κενοδοξίᾳ, & multorum διὰ τὰ μάταια λαλοῦντων φλυαρίᾳ opponebatur: Ex eâ se non temerè concluisse, sed quidem liquidò scire putat, hunc non ἀφ' ἑαυτοῦ, *ex ipsius* scilicet *impulsu*, aut ambitu, οὐδὲ δι' ἀνθρώπων, nec *suffragiis*, aut missione merè *humanis*, κεκτῆσθαι τὴν διακονίαν, τὴν εἰς τὸ κοινὸν ἀνήκουσαν, *ad hoc ministerium, aut officium Episcopale promotum esse, cùm fuerit illud adeò cum bono publico conjunctum*, ut non κατὰ κενοδοξίαν *ex vano gloriæ*, aut dignitatis *Episcopalis* desiderio illi contigisse putandum sit, sed, ut sequitur, ἐν ἀγάπῃ Θεοῦ πατρὸς, &c. *in amore Dei Patris* factum esse, quicquid ab illo ad hanc dignitatem acquirendam factum sit.

§. 3. Nihil igitur hîc scriptum, quo *extraordinariam Episcopo Philadelphensi* (& qualis *Sancto Paulo, Gal. 1. 1.* contigisse fertur, οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου) *vocationem* arrogâsse, censeretur *Ignatius*, sed tantùm, quo *modestiam* boni viri, *Ecclesiæ*, seu gregi ejus gratularetur; In quâ nihil falsum, aut vero minus simile deprehendi potest, siquis eâ, quæ hic laudatur, ὀλιγωρίᾳ uti non recuset.

§. 4. In eâdem classe ponitur, ut simul falsi arguatur, illud de seipso dictum, Μαρτὺς δέ μοι ἐν ᾧ δέδεμαι, ὅτι ἀπὸ σαρκὸς ἀνθρωπίνης οὐκ ἔγνων, τὸ δὲ πνεῦμα ἐκήρυσσεν, λέγων τάδε, Χωρὶς τοῦ ἐπισκόπου μηδὲν ποιεῖτε.

§. 5. Hîc, si *D. Blondellus Epistolæ ad Philad.* scriptorem sibi quicquam magnificum arrogare crediderit, aut ex particulari aliquâ *revelatione*, aut inspiratione se edoctum affirmare, quòd *nihil sine Episcopo faciendum esset*, Certè aut nos falli voluit, aut ipse fallebatur. Res sic se habet, *Clamavi*, inquit, *magnâ voce, Episcopo attendendum esse, & Presbyterio, & Diaconis.* Εἰδὲ τινες δέ τε, (nam quid sit [οἱ διοπτεύσαντες] in *Laurentiano* codice, ego me nescire libenter fateor) μὲ, ὡς προειδότα τινῶν, λέγειν ταῦτα, Μαρτὺς μοι ἐν ᾧ δέδεμαι, ὅτι ἀπὸ σαρκὸς ἀνθρωπίνης οὐκ ἔγνων, Τὸ δὲ πνεῦμα ἐκήρυσσεν, λέγων τάδε, Χωρὶς τοῦ ἐπισκόπου μηδὲν ποιεῖτε, τὴν σάρκα ὑμῶν, ὡς ναὸν Θεοῦ τηρεῖτε, τὴν ἕνωσιν ἀγαπᾶτε, τοὺς μερισμοὺς φεύγετε, μιμηταὶ γίνεσθε Ἰησοῦ Χριστοῦ, &c. *Si suspicamini me, cùm hæc dixerim, prævidisse quorundam divisionem, Testis mihi in quo vinctus sum, (i. e. Deus,) quòd à carne humanâ non cognovi, i. e. quòd nemo mortalium mihi hoc nunciaverit, ut sic præscire possem, Spiritus verò prædicavit, hæc dicens, Sine Episcopo nihil*

nihil facite, Carnem vestram, ut templum Domini servate, Unitatem diligite, Divisiones fugite, Imitatores estote Jesu Christi. Hæc nempe omnia, & singula, ab *Apostolis*, in *Epistolis*, & sermonibus suis, contra *Gnosticorum* hæresin, in *Ecclesiâ* præcipuè *Asiaticâ* jam longè pervagantem, ubique inculcata esse; 1. ut τοῖς ἡγεμόσιν se *morigeros* præberent, secus quam *Gnostici* faciebant, κυεῖσθαι omnigenam ἀρετὴν τινα, &c. 2. ut ab *impuritatibus* carnis sibi sedulò caverent, cùm *Gnostici* ipsa *libidinum* omnium sentina meritò audirent; 3. ut *pacem*, & *charitatem* fraternam inprimis colerent, cùm *Gnostici* unitatem *Ecclesiæ* discinderent.

§. 6. In his omnibus, nihil aut falsum, aut minus idoneè scriptum fuit, nec quod veniam *viri Doctissimi* poscat, sed quod imitationem mereatur.

CAP. XX.

Decima, ex errore Blondelli. Cœtuum frequentium commoda. Bellum cœlestium & terrestrium, Fide, & charitate dissolvitur. Undecim. Κατάκριτος, *ad mortem à Tyranno condemnatus. Duodecima, De* νίκῃ ζυμῇ. *Decima tertia ex festinatione D. Blondelli.*

§. 1. SEquitur illud ad *Ephesios* breve effatum, ἐπὶ πλεῖον γὰρ ἐπιτείνων ἔλυσεν λανθάνει ὑμᾶς. At nihil tale apud *Ignatium* nostrum reperitur: Certè aut festinatio nimia, aut vehementior criminandi cupido *D. Blondellum* fefellit. Multa eo loco *Ignatius* de frequentandis cœtibus *Ecclesiasticis* prædixerat, quorum commoda dein recenset, ὅτι ἐν πυκνῷ δὲ τὰ αὐτὰ ἵστασθε, καθαιρεῖται αἱ δυνάμεις τοῦ Σατανᾶ, καὶ λύεται ὁ ὄλεθρος αὐτοῦ ἐν τῇ ὁμονοίᾳ ὑμῶν καὶ πίστει ὑμῶν ἔστιν ἄμεινον εἰρώνης, ἐν ᾗ πᾶς πόλεμος καταργεῖται ἐπουρανίων καὶ ἐπιγείων.

Ὧν οὐδὲν λανθάνει ὑμᾶς, ἐὰν τελείως εἰς Ἰησοῦν Χριστὸν ἔχητε τὴν πίστιν, καὶ τὴν ἀγάπην, &c. *Cùm frequenter in unum convenitis, destruuntur potentiæ Satanæ, dissolvitur perditio ejus in unanimitate fidei vestræ. Pace nihil melius est, in quâ bellum omne cœlestium & terrestrium evacuatur.* (Quid illud sit, statim apparet, οὐδὲν, inquit, πίστιν ἐπαγγελλόμενον ἁμαρτάνει, οὐδὲ ἀγάπην κακημένον, μισεῖ, *nemo fidem repromittens peccatum committit*, (ex quo *bellum* illud cœleste *Dei* contra peccatorem nascitur) *nemo charitatem possidens, odio quemvis habet*, (ex quo *terrestre bellum*, mutuæ hominum inimicitiæ oriuntur) *Quorum nullum vos latet, si perfectè in Jesum Christum habeatis fidem & charitatem.* Nullus hîc de cognitione *cœlestium & terrestrium* sermo est, quem *scriptori* huic, conjungendo quæ separanda erat, *D. Blondellus* imponi voluit. Manifesta, & solis radiis scripta omnia, Ea scilicet quæ de *concordiâ*, & Unitate prædicta fuerant, apud omnes, qui *Christianam* fidem & charitatem perfectè colebant, in confesso fuisse.

§. 2. Post falsi crimina, tam cumulatè quidem, sed & improsperè intentata, redit denuò *D. Blondellus*, & ut priùs *comparationes non satis commodas*, sic jam *oppositionem* non satis *justam* in eâdem ad *Ephesios Epistolâ* criminatur, *cùm de se, & Ephesiis scripsisse dicatur*, Ἐγὼ κατάκριτος, ὑμεῖς ἐλεημένοι. Piget has offucias luculentissimo scriptori abstergere; Locus integer à nobis priùs productus, sic se habet, οἶδα τίς εἰμι, καὶ τίσι γράφω, ἐγὼ κατάκριτος, ὑμεῖς ἐλεημένοι, ἐγὼ ὑπὸ κίνδυνον, ὑμεῖς ἐσκεπασμένοι, &c. *Novi qui sim, & quibus scribam, Ego condemnatus, vos misericordiam adepti* si dubitas, quâ ratione *condemnatum* dicit, certè non respectu *Dei* judicantis, sed *Tyranni*, cujus tribunali jam sistitur pientissimus *Athleta*, sequitur enim) *Ego sub periculo, vos firmati*, i. e. per misericordiam boni *Dei* ad *tranquillitatem*, & εὐδίαν *restituti Ephesii*, dum *Ignatius* ad *bestias* adjudicaretur. Quid, quæso, *injusti*, aut *indecori* in hâc *oppositione?*

§. 3. Quærit rursus *D. Blondellus. An appositè Magnesianos, piósque alios omnes (quos ἀζύμους esse Paulus jubet)* μεταβάλλεσθαι εἰς νέαν ζύμην, ὅ ἐστιν Ἰησοῦς Χριστὸς, *pronuntiet? Respondeo* fidenter, appositissimè pronunciari, seu potius moneri eos, ut (cùm *Christus* novo *fermento* assimiletur, quatenus id καινὸν, πλαωδείσῃ, καὶ ἐνοξισάσῃ ζύμῃ, *malo, antiquato*, & *putido fermento* opponitur; eâque quâ *regnum Dei* fermento assimiletur, *Luc.* 13. 21. ratione) *Christiani* omnes in illud *novum fermentum* transmutentur, i. e. in gratiâ, & cognitione *Jesu Christi*, & in puritate omni indies augeantur. Monitis istis nihil magis appositum, aut à *Gnosticorum* φθοροῖς periclitanti *Ecclesiæ* opportunum dici potuit.

§. 4. *At fidem* (inquit *D. Blondellus*) *Christi carnem, Charitatem sanguinem, ad Philadelphenses scribens vocat*, nec illud *satis oppositè*. Certè nihil tale in *Epistolâ* istâ (ad illud ipsum bis perlectâ) mihi occurrit, nec scio quid ex nostro illo temporis dispendio *D. Blondello* lucri accesserit. Μία, inquit, σὰρξ τοῦ Κυρίου ἡμῶν, καὶ ἓν ποτήριον, εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ. Mentio certè est *Carnis Christi, & Sanguinis*, sed illud non est *Fidem Christi carnem*, & *charitatem sanguinem* vocare.

CAP. XXI.

Decima quarta. Πρεσβυτέριον ἐκκλησίας. *Apostoli post Christi mortem.* Ἀπόστολοι *pro scriptis Apostolicis.* Σὰρξ Ἰησοῦ, *Christus in terris hîc degens. Decima quinta. In Epistolâ ad Polycarpum, Smyrnenses alloquitur Ignatius. Decima sexta. Ad Martyrium paratus.*

§. 1. QUod proximè objicitur ex eâdem ad *Philad. Epistolâ*, statim post eam μίας σαρκὸς & ἑνὸς πνεύματος mentionem occurrit. Nempe de *se* dictum, σπουδάζων τῷ εὐαγγελίῳ, ὡς σαρκὶ Ἰησοῦ, καὶ Ἀποστόλοις ὡς πρεσβυτερίῳ ἐκκλησίας. Ex quibus sic denuo (more suo, *Socratico*) argumentationem nectit *D. Blondellus*,

§. 2. *Cùm Trajani* XI^mo. *Apostoli nulli superfuerint, nec per Apostolos, qui Ignatii nomine abusus erat, aliud intellexisse videatur quàm Apostolorum scripta, annon pluris divinitùs inspiratas Epistolas facere debuit, quàm hominum quorumcunque errori per se obnoxiorum cœtum?*

§. 3. At quid est, si hoc non sit, λειτολογεῖν; Fatemur & nos, *Apostolos* jam singulos *è vivis excessisse*, Fatemur, *Apostolorum* nomine *Apostolica scripta* significari; At quid, quæso, obstat, quò minus ἀρεσβυτέριον ἐκκλησίας, illos ipsos *Apostolos*, post mortem *Christi* in vivis *existentes*, qui tunc *Christianum Synedrium*, seu *Presbyterium Ecclesiæ* constituebant (ad quod in re dubiâ tanquam ad *oraculum* recurrebatur, *Act.* 15. 2) indigitet? Certè non est istud σοφὸν φάρμακον, sed accommodatissima verborum istorum significatio, ita ut *Evangelio* (seu *Christi* sermonibus, & concionibus nobis per *scripturam* traditis) *Apostoli*, i. e. *Apostolorum scripta* post se relicta, Et pari modo, *Christi carni* (i. e. *Christo* ipsi hîc in terris degenti) *presbyterium Ecclesiæ*, i. e. *Apostolorum, post Christi excessum, consessus*, ὁμοφρονεῖν respondeat;

§. 4. Sic enim sine omni violentiâ sensus ille promptissimè exurgit, *Ad scriptum Christi Evangelium*, tanquam *ad Christum* in terris degentem, *ad Apostolorum Epistolas*, tanquam ad *Apostolorum Hierosolymis* commorantium consessum, se lubenter confugere. Omnia certè aptissimè quadrant, si secundis jam *D. Blondelli* cogitationibus locus esset.

§. 5. Interrogat denique *D. Blondellus*, *an ad Polycarpum Episcopum (quasi ad plebeium nescio quem) scribere jure potuit*, τῷ ἐπισκόπῳ προσέχετε, ἵνα καὶ ὁ Θεὸς ὑμῖν; Certè 1. æquali illud jure potuit γνήσιος *Ignatius*, ac supposititius quivis *Pseud-Ignatius*.

§. 6. Ad 2^do, proculdubio nihil à se alienum facturus est Θεοφόρος *Martyr*, si in eâ, quæ *Episcopo Polycarpo* inscripta est, *Epistolâ*, quædam *Ecclesiæ Smyrnensium*, cui præficiebatur *Polycarpus*, accommodata monita comprehendi voluerit; Illud enim, in *Epistolâ Christi* ad *Angelum*, i. e. *Episcopum Ephesinum, Smyrnensem*, &c. conscriptâ, sæpius factum conspicimus. Imo 3^tio, Ad universum fidelium cœtum, non ad *plebeium, nescio quem*, ista perscripta fuisse, satis monstrat, *Imperativum plurale*, [προσέχετε] nulli singulari vel *Episcopo*, vel *plebeio* accommodandum.

* Θηρία κολακεύσω συντόμως μι καταφαγεῖν, &c. κἂν αὐτὰ δὲ ἄκοντα μὴ θέλῃ, ἐγὼ προσβιάσομαι.

† C. 10. § 4.

§. 7. * Quod jam ex *Epistolâ* ad *Romanos* producit *D. Blondellus* (quam palam est ei maximè adblandiri, cùm in eâ nihil de *Episcopis* reperiatur) & ex quo (*quod desperabundorum sæculi mancipiorum esse potest*) *potius moræ omnis impatienti animo mortem provocasse, quàm intrepido pectore expectasse videri* hunc *Pseud-Ignatium*, concludit, id à nobis † jamdudum responsum tulit, nec certè itineris satis longi & horridi, jam ad exitum festinantis, adeò me non piget, ut quæ semel appositа sunt, ea denuò coquenda & porrigenda *Lectori* existimem.

§. 8. Satis erit dixisse, *Pientissimum Athletam*, πλειόσεις jam proximum, se ad hunc novissimum agonem, quo χριστῷ ἐπιτυχεῖν possit, paratissimum profiteri, verbísque illud satis magnificè exprimentibus, (vel summis *D. Blondelli* ingratiis) significare voluisse.

CAP. XXII.

Decima septima, Ignatii dicta de Episcoporum necessitate. Ea triplex erat, unitatis conservatio, Disceptationum præventio, Gnosticorum venena.

§. 1. QUæ deinceps recensentur, ad illud unicum referri video. quòd *pro Episcopatu singulari adeo anxiè laboraverit hic scriptor, quasi de Christianismo actum sit, si Episcopi Presbyteris majores Christianis plebibus desint, aut ab iisdem minus colantur.* Ad hoc probandum, satis amplam suppellectilem sibi paratam non ambigit *D. Blondellus*, & post quædam hujus censûs paucis perstricta, more suo interrogare pergit, *Cui hæc omnia bono? Annon ab antiquo odium nimia diligentia meruisse visa est, eóque potissimum nomine suspicionem facere, quod citra necessitatem adhibeatur?*

§. 2. At non illud statim citra necessitatem factum est, quod *D. Blondello* (cui *Episcopi* ipsi in *Ecclesiâ* minus necessarii) supervacaneum videtur. Quæcunque de *Episcopis Ignatius* scripsit, ea mox suus erit visendi locus, jam solum de *necessitate*, ex quâ ea scripserit.

§. 3. Ea *triplex* erat, 1. ut magnum exemplum *unitatis*, & concordiæ *Christianæ* (cujus origo ab obedientiâ *Pastoribus*, adeóque *singularibus Episcopis*, si illis procurandi gregis officium incumbat, debitè præstandâ, sumenda est) non ipsis tantùm, ad quas scribebat, *Ecclesiis*, sed & futuris sæculis, & seræ posteritati daret, nec vel tantillam spreti *ordinis Ecclesiastici* excusationem, aut novandi studiis locum relinqueret.

§. 4. *Secunda*, ut nulla *disceptandi* causa restaret, nulla *pacem* publicam sollicitandi ansa, ex eo quòd in scriptis *Apostolorum* non constaret, quâ demum regiminis formâ, universa omnis ævi *Ecclesia* uti deberet. Et certè si post adeò luculenta hujus rei testimonia, adhuc dubitandi locus fuerit, an ab *Episcopo singulari*, an potius à *Presbyteris*, ἰσοβάθμοις, & ἰσοτίμοις, *Ecclesia* ex *Apostolorum* mente regenda sit, si post clarissimam rei gestæ historiam, hanc ipsam litem, ex arbitrio oculatissimi testis componi, viri *doctissimi Cl. Salmasius* & *D. Blondellus* non permiserint, *Ignatium* potius hæc non scripsisse statuentes, quàm suas sibi φαντάσεις, & dogmata eripi passuri, non est quod *Sanctissimum Athletam*, aut *citra necessitatem* hac in re, aut *anxiè nimis laborâsse* queramur.

§. 5. Verùm *tertiò*. Si non adeò providè nobis è longinquo prospexisse existimetur *vir divinus*, at ut sæculo demum suo consuleret *vir bonus*, nemini, uti spero, supervacaneum censebitur. Certè *Gnosticorum* eo tempore venena per totam *Ecclesiam* latè pervagata fuerant, nec commodiori adversus ea *Pharmaco* uti se posse putavit vir *optimus*, quàm ut ad *Apostolorum* doctrinas revocata omnia, ad hanc demum normam & amussim exigerentur. Quod quidem se facilè facturum sperabat, si qui ab *Apostolis* in *Ecclesiâ* gregi præponebantur, iis à singulis sine omni disceptatione obsequium præstaretur.

§. 6. Nec

§. 6. Nec jam *anxius ille de singulari Episcopo labor* censendus est, sed paterna, providáque sollicitudo de obedientiâ omnibus, quibus debebatur, præstandâ, Quæ ut ritè præstari posset, monendi etiam & liquidò docendi erant, quibusnam illa debebatur.

CAP. XXIII.

Blondelli responsum ad Patrum pro Ignatio testimonia. Authoritas Patrum in rerum gestarum narratione. Argumenta probabilia ex re ipsâ, quàm nihil valeant contra testimonia. Hujus litis conclusio.

§. 1. TAndem igitur post bina illa, à νεωτερικῆς πάξεως, & Σιγῆς *Valentiniana* in *Ep. ad Magnes.* mentione, ducta argumenta, quibus abundè jampridem responsum est; & post tertium illud à *Docetarum* obscuris vestigiis petitum (*quod*, inquit, *suppositionis argumentum videri posset*, sed, cùm ipsius sententiâ infirmum sit, *eo* se *volentem abstinere affirmat*) denique post prolixam *professionum Sancii Pauli & Ignatii comparationem*, ex quâ binos *Christi Martyres* non unâ semitâ, non iisdem aut vestigiis aut stadiis, *Romam* iter fecisse concludit, (quod sine dubio non est, aut *Paulum*, aut *Ignatium*, *Epistolas* ipsorum nominibus cognitas non scripsisse) Tandem, inquam, memor quid tam prolixo ipsius molimini objici posset: Nempe *his ipsis Epistolis quas confictas putarunt* (mortalium omnium primi) *Cl. Salmasius*, & *D. Blondellus*, *Patres fidem adhibuisse*, sic breviter respondendum existimavit; QUID TUM? *Quàm multa minimè suspicaces, ac imparatos, & fefellerunt semper, & quotidiè fallunt?*

§. 2. Ita quidem viro *Doctissimo*, &, * si ipsi credatur, φιλαρχαίοις omnibus causam suam approbare cupienti, visum est; Universam scilicet *Patrum* coronam (nec enim ex indefinito *Patrum* numero vel unicum excipiendum fuisse, vir in *Antiquorum scriptis* satis versatus, liquidò compertum habuit) unius immitissimæ censuræ *gemino* ictu transfodiendam esse; nec enim falli tantùm, aut errare, sed etiam ut *imparatos & minus suspicaces* (quod certè non mediocris tarditatis & εὐηθείας, ne dicam, *fatuitatis*, & stuporis argumentum est) his ἀπατεώνων *technis*, & *strophis* patere.

* *Suppositiitii credere coactus sum, rectè ne, an secus, judicent* φιλαρχαῖοι.

§. 3. Nec id quid idem in *doctrinis* tantummodò, sed in rerum in *Ecclesiâ* primævâ gestarum narratione; (istius enim censûs est controversia ista, an *Epistolas* scripserit *Ignatius*) In his quippe, unicum *D. Blondellum*, aut alterum fortassis inter omnes mortales *Walonem Messalinum* rectiùs judicare, quàm *Patres universos*, & sic flocci faciendos omnes, (sic enim [QUID TUM?] interpretamur *Britanni*) quamprimum eos verum sensisse *D. Blondelli* non intersit.

§. 4. Ego quidem si hoc duci exemplo me paterer, *Universas D. Blondelli* operas, qui, præ aliis omnibus infœlicis ævi scriptoribus, *Patrum* testimonia, & authoritates congerere, & ad usus suos accommodare satagit, eodem fastidio rejiciendas statuerem. Quantò magis, cùm in iis, sub istâ φιλαρχαιότητος specie, omnia *Aëriana* ruinæ rudera, naufragii tabulæ undecunque collectæ, simúlque non pauca exuberantis ingenii, & longi otii sarmenta, & putamina, (talis certè ante alia, præchara ista φερτοχειροτονηθέντων φερσαλία) in unum consarcinata, *Apologia pro Hieronymo* audiant; Cujus quidem dicta nonnulla duriuscula, è constanti patrum reliquorum sententiâ, imò & ex ipsius affirmationibus satis crebris, multò facilius, si *D. Blondello* allubuisset, emolliri poterant, quàm tota demum antiquitas, ad *Hieronymi* excusationem advocata, contra ipsorum planè mentem, respondere per cruces, & tormenta, edocebatur.

§. 5. Quàm verò hæc nullo conamine, promptè, & commodè ad ipsam *Presbyterorum* ex *Ecclesiâ* ejectionem extendi possint, quàm ad *Scripturæ Canonem* his ipsis *Ignatii Epistolis* exæquandum, lubentissimè optarem rem ipsam pro me locutam non esse. At qui solo impetu ducti, illicitum nihil, nisi quod simul inutile, existimant, qui solo commodo suo rationem ancillari, jamdiu jusserunt, non sunt adeò εὐήθεις aut excordes, ut non illicò, ex præmissis *Blondellianis*, *Patres omnes* falli posse concludant, (& se satis ad *Logicorum* regulas accurarè, imò & *ad hominem* irrefragabiliter conclusisse statuant) quotiescunque eorum authoritate, aut dogma fidei (ipsam puta *Trinitatis doctrinam*) aut rem gestam, (*Hieronymum* quippe ea ad *Evagrium* scripsisse) aut ipsum demum *Scripturæ Canonem* fulcire, aut statuminare *D. Blondello* visum fuerit.

§. 6. Ego quidem illud unum [τὰ ἀρχαῖα κρεῖττον] ex hoc ipso *Ignatio* didicisse malo, quam *Dialecticorum*, seu probabilium in re qualibet argumentorum, summus artifex censeri; quorum integram *Myriadem*, ut id semel dicam, ad unam ἀποδείξιν assurgere non posse, nec (in rei gestæ, quæ dicitur, quæstione) contra unius boni viri testimonium, multò minus contra *omnium Patrum* consensum quicquam valere, nos *Hieratici* gnaviter contendimus, & ad hanc unam *palæstram Novatores* omnes provocamus, in quâ si vicerimus, non erit quod in reliquum causæ nostræ metuamus.

§. 7. Et sic demum hoc δολιχοδρόμιον, stadiúmque prolixum sanè, & non ita gratum aut jucundum, duorum magnorum *virorum* vestigiis inhærentes, integrum percurrimus, experti quid ab industriis criminationum venatoribus, contra harum *Epistolarum* authoritatem, exquiri posset, à quorum singulis insultibus ereptum esse *Ignatium*, Lectoribus non iniquis persuasum speramus.

§. 8. Proximum est, ut ad ea procedamus, quæ septem *Epistolarum*, à *Polycarpo* collectarum, & ad *Philippenses* suos transmissarum, authoritatem stabiliant, & confirment.

CAP. XXIV.

Epistolæ Ignatii in eâdem semper classe cum Epistolis Clementis & Polycarpi. Testimonia de Ignatii Epistolis, 1. Polycarpi, & ex eo Photii. (An Ignatius ad Polycarpum Epistolam scripserit. Eusebii sententia, Hieronymi explicatio) Polycarpiani testimonii partes. 2. Irenæi testimonium. 3. Origenis. 4. Eusebii. 5. Athanasii. 6. Chrysostomi. 7. Theodoreti. 8. Hieronymi. Epistolarum Ignatianarum per manus traditio à Polycarpo ad Eusebium.

§. 1. AD harum *Epistolarum* authoritatem (tot jam præjudiciis liberatam) ulteriùs firmandam, & stabiliendam, non est cur multa dicamus. *Epistolam Clementis* ad *Corinthios*, *Polycarpi ad Philippenses*, utrisque ulnis amplectuntur *Cl. Salmasius*, & *D. Blondellus*, sperantes ex iis aliquid causæ suæ, tam gnaviter desponsatæ, accrescere posse; solus *Ignatius* ὀιχεται, cujus tamen *Epistolæ* pari semper cum illis, per universam ab omni ævo *Patrum* nostrorum memoriam, reverentiâ excipiebantur, nec priùs à mortalium quovis in judicium vocabantur (multò minùs, ut in re certâ, & extra dubium positâ, inter planè ἀδόκιμα & νίβδηλα rejiciebantur) quàm *Presbyteri Anglicani Patribus* suis contumeliam facere cœpissent, iisque aut suppetias ferre, aut rem gratam facere (quibus illecebris adducti, nescio) hi duo non ignobiles *Presbyteranæ* causæ hyperaspistæ in seipsos recepissent.

§. 2. Certè qui in *Clementis Epistolâ*, magnificam illam de *Phœnice* historiam, & alia nonnulla, ad rem suam à scriptore isto accommodata, observarunt, & cum iis, quæ in *Ignatii Epistolis* maximè suspecta fuerant, conferenda duxêrunt, non putarunt innocentissimo *Martyri*, ex eo unico, quòd *verum* diceret, tantas *inimicitias* metuendas fuisse, tantas procellas tam subitò exorituras. At fefellit nos infœlix rerum exitus, eandémque jam cramben *Lectoribus* obtrudi jussit, quam viri *Docti*, qui *Epistolas* eas edendas curârunt, iis jamdudum præfixam apposuêrunt, *Testimonia* dico *Antiquorum*, qui sententias suas satis liberaliter ferre non recusarunt, si iis etiam fidem dare non abnuimus.

§. 3. Ea jam breviter reponenda erunt; isque viam monstrabit, *Ignatii*, & eorum, qui *Christum Dominum* in *carne viderant*, σύγχρονοι *Polycarpus*, *Ecclesiæ Smyrnensis Episcopus*, idémque *Martyr*.

§. 4. Ille *Epistolam ad Philippenses* suam sic claudi voluit, Ἔγραψάτε μοι καὶ ὑμεῖς καὶ Ἰγνάτιος, ἵνα ἐάν τις ἀπέρχηται εἰς Συρίαν, καὶ τὰ παρ' ὑμῶν κομίσηται γράμματα, ὅπερ ποιήσω, ἐὰν λάβω καιρὸν εὔθετον, ἢ αὐτὸς, εἴτε ὃν πέμψω πρεσβεύσοντα καὶ περὶ ὑμῶν. Τὰς ἐπιστολὰς Ἰγνατίου πεμφθείσας ἡμῖν ἀπ' αὐτοῦ, καὶ ἄλλας ὅσας εἴχομεν παρ' ἡμῖν, ἐπέμψαμεν ὑμῖν, καθὼς ἐνετείλασθε, αἵτινες ὑποτεταγήσονται τῇ ἐπιστολῇ ταύτῃ, ἐξ ὧν μεγάλα ὠφεληθήσεσθε δυνήσεσθε. Περιέχουσι γὰρ πίστιν, καὶ ὑπομονὴν, καὶ πᾶσαν τὴν οἰκοδομὴν τὴν εἰς τὸν Κύριον ἡμῶν ἀνήκουσαν. *Scripsistis mihi & vos & Ignatius, ut si quis in Syriam proficiscatur, literas etiam à nobis adportet, quod facturus sum, si tempus opportunum nactus fuero, aut ego, aut nuntius quem missurus sum, ut legatione etiam pro vobis fungatur. Epistolas Ignatii ab ipso nobis missas, & alias quotquot habuimus apud nos, misimus vobis, sicuti præcepistis, quæ quidem Epistolæ huic subjiciuntur, ex quibus multum utilitatis accipere poteritis, continent enim fidem & perseverantiam, & ædificationem omnem ad Dominum nostrum pertinentem.* Quibus ex fragmento *Latino* additur, *Et de ipso Ignatio & de his, qui cum eo sunt, quod certius agnoveritis, significate.* Quorum verborum meminit *Photius* in *Biblioth.* de *Polycarpi Epistolâ* verba faciens. Λέγει, inquit, καὶ τὰς ἐπιστολὰς αὐτοῦ Ἰγνατίου τοῦ Θεοφόρου ἀπεσταλκέναι, καὶ αἰτεῖται ἀναδιδαχθῆναι παρ' αὐτοῦ, εἴπερ περὶ ἐκείνου διακούσειεν. *Dicit etiam se misisse illis Epistolas Ignatii Theophori, & ab iis doceri petit, siquid de illo (Ignatio* nempe ex urbe in insulam deportato) *audiant.* Ex quibus *fragmenti*, & *Photii* verbis patet, quo tempore illa *Polycarpi* Epistola scripta fuerit, ipso scilicet, quo *Ignatius* ad πλείονων suam festinabat, tempore.

§. 5. Multa hîc à doctis viris disseruntur de verborum istorum particulâ unicâ; Num legendum sit [Τὰς ἐπιστολὰς πεμφθείσας ἡμῖν, vel ὑμῖν] Ego utut *Liti* isti me immiscendi nulla necessitas incumbat, fateor tamen me non videre, quomodo, si * *Eusebii* authoritate moveamur, de vulgari lectione [ἡμῖν] dubitari possit. Non solùm enim *Eusebii Græcus* codex sic legit, quo modo hîc ex *Polycarpo* descripsimus [Τὰς ἐπιστολὰς Ἰγνατίου πεμφθείσας ἡμῖν ἀπ' αὐτοῦ, &c.] sed & apud eundem *Eusebium* hæc itidem in eandem sententiam legimus, Διὰ γραφῆς ὁμιλεῖ Ἰγνατίῳ τῇ Σμυρναίων ἐκκλησίᾳ, ἰδίως τε τῷ τούτῳ φερωνυμίδῃ Πολυκάρπῳ. Ex quibus satis patet ex *Eusebii* sententiâ, *Ignatium* non solùm ad *Smyrnensium Ecclesiam*, cujus *Episcopus* erat *Polycarpus*, sed & ad ipsum ἰδίως *Polycarpum Epistolam* scripsisse. Quod cùm ipse *Polycarpus* aliis satis dilucidis, præter ea de quibus lis est, verbis, affirmasset [Ἐγράψατέ μοι καὶ ὑμεῖς καὶ Ἰγνάτιος,] & cùm ea ipsa in fine Capitis λς'. recitasset *Eusebius*, simúlque verba *Sylloges Polycarpianæ Philippensibus* missæ mentionem continentia addidisset, nullus mihi dubitandi locus supereſt, quin *Eusebius Ignatium* crediderit ad *Polycarpum* scripsisse, & hoc ex ipsis *Polycarpi* verbis desumpserit.

* *Eccl. Hist.* l. 3. c. 15'.

§. 6. Verba *Hieronymi* [*Inde egrediens scripsit ad Philadelphenses, & ad Smyrnenses, & propriè ad Polycarpum, commendans illi Antiochensem Ecclesiam, in quâ & de Evangelio posuit testimonium*] sine dubio nihil contrafaciunt, nec ab *Eusebio* dissident, præsertim si, cum *Isaaco Casaubono*, ea, quæ de illâ ad *Polycarpum Epistolâ* dicuntur, parenthesi inclusa legantur, ad hunc modum, *ad Smyrnenses (& propriè ad Polycarpum, commendans illi Antiochensem Ecclesiam) in quâ, &c.* Sic ut illud *de Evangelio testimonium*, ex eâ ad *Smyrnenses*, ubi solùm habetur, pretendum sit.

§. 7. At sopitâ istâ, quæ ad eam solam ad *Polycarpum* scriptam *Epistolam* pertinet, controversiâ, reliqua luce ipsâ clariora sunt, 1. *Polycarpum*, *Epistolas Ignatii* aliquammultas penes se habuisse, quas sibi communicandas rogaverant *Philippenses*, quálque *Epistolæ* suæ ad *Philippenses* missæ subjungendas curavit *Polycarpus*.

§. 8. 2^do. Hoc ipsum, vivo adhuc & valente, sed ad ultimum jam ἀθλήσεως actum festinante *Ignatio*, factum esse, nec igitur post *Ignatii* ex vivis excessum ei affictas *Epistolas* eas, quæ à *Polycarpo* mittuntur.

§. 9. 3^tio. Ab his *Epistolis* legationis *Ecclesiarum ad Antiochenos* mittendæ mentionem factam esse, juxta illud, quod in eâ ad *Polycarpum*, & ad *Smyrnenses*, & in aliis fere singulis hodie legimus.

§. 10. 4^to. In *Epistolis* illis, multa quæ *ad fidem*, & *perseverantiam*, i. e. ad ὀρθοδοξίαν, seu veram *Christi doctrinam*,

doctrinam, contra fraudes & terrores *Gnosticorum* tuendam, simulque omnem in *Christo* ædificationem plurimum profutura erant, comprehensa esse. Quæ cùm *Epistolis* his, quibus jam sub *Polycarpianæ Sylloges* nomine utimur, optimè competant, non dubitamus, hoc *Polycarpi* testimonium appositissimè à nobis ad rem nostram adductum esse, Cui unico si fides adhibeatur, rem omnem confectam putabimus.

§. 11. Istis proximè in loco, licèt ex abundanti, *Irenæus* addi potest, quem (cùm *Polycarpum semen* * ipse puer *vidisset*) ab eo traditas *Epistolas* accepisse nemini mirum videbitur; Ille verò *Ignatii* dictis ex *Epistolâ ad Romanos* petitis sic præfatur, Ὡς εἴπί τις ἡμῶν ἀθέων μαρτυείαν κατακριθεὶς ὑπὸ θηρία, ὅτι οὐμὶ σίτος Θεοῦ, καὶ δι' ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος Θεοῦ εὑρεθῶ. *Ut quidam nostrorum dixit, qui propter testimonium Dei, Bestiis adjudicabatur, Frumentum*, inquit, *sum Dei, & per dentes ferarum molor, ut purus Dei panis inveniar.* Ea ipsa quæ jam in codicibus nostris habemus verba, quæ igitur ex *Epistolâ Sanctissimi Martyris*, à *Polycarpo Philippensibus* traditâ legisse *Irenæum*, & ab *Irenæi* sæculo ad nos incolumiter devenisse, nulla supereſt dubitandi causa. *Vid. Iren. Ep. ad Florin. apud Euseb. Eccl. Hist. l. 5. c. 20.*

§. 12. Post *Irenæum* statim *Origenes* sequitur, & ille sine dubio eadem agnovit; Videatur *Hom. 6. in Lucam. Eleganter*, inquit, *in cujusdam Martyris Epistolâ scriptum reperi (Ignatium dico Episcopum Antiochenum post Petrum secundum, qui in persecutione Romæ pugnavit ad bestias) Principem sæculi hujus latuit virginitas Mariæ, &c.* Verba ex *Epistolâ* ad *Ephesios* deprompta, quæ in codicibus nostris reperiuntur; & quæ, contra hoc luculentum *Antiquissimi Scriptoris* testimonium, à *D. Blondello* suspecta, à nobis * priùs producta & refutata sunt. * C. 17.

§. 13. Post *Origenem* succedit *Eusebius*, at prolixior ille, quàm ut hîc integrum apponi necessum sit. Pauca ex cumulo decerpi possunt. Ὁ διαβόητος Ἰγνάτιος ἐν Σμύρνῃ γνωρίμως, μίαν μὲν ἐπιστολὴν τῇ κατ' αὐτὸν Ἐφεσίων Ἐκκλησίᾳ γράφει, ποιμένα δὲ αὐτῆς μνημονεύων Ὀνήσιμον, *Celebris ille Ignatius ad Smyrnam veniens, Epistolam Ephesiorum Ecclesiæ scribit, de Pastore ipsorum Onesimo mentionem faciens.* (Quod quidem non semel tantùm fieri in *Epistolâ*, quâ nunc utimur, videmus) Ἑτέραν δὲ τῇ ἐν Μαγνησίᾳ τῇ πρὸς Μαιάνδρῳ, ἔνθα πάλιν ὁποσκόπου Δάμα μνήμην πεποίηται, καὶ τῇ ἐν Τράλλεσι δ' ἄλλην, ἧς ἄρχοντα τότε ὄντα Πολύβιον ἱστορεῖ, πρὸς παύτοις καὶ τῇ Ῥωμαίων ἐκκλησίᾳ γράφει, ἣν καὶ παρακαλεῖν πρείνει, ὡς μὴ παραπεσούμενον τὸν μαρτυρίου, ἃ προεθυμήθη αὐτὸν ὑποστρέψασθαι ἐλπίδος, *Aliam verò Ecclesiæ in Magnesia, ubi rursus Episcopi Damæ mentionem fecit, Trallensi item aliam, cujus gubernatorem tum Polybium fuisse refert, Insuper & Romanorum Ecclesiæ scribit, quam adhortatur, ut martyrium ipsius deprecari, aut exoptatissimâ eum coronâ fraudare nolit.* *Eccl. hist. l. 3. cap. 36.*

§. 14. Hîc quatuor, quas habemus, *Epistolæ*, ad *Ephesios*, ad *Magnesianos*, ad *Trallenses*, ad *Romanos*, totidem singulæ *Charactéribus*, tribus etiam *Episcopis* quibus tunc regebantur, dignoscendæ memorantur, quas ad nos perveniſſe ex his omnibus indiciis manifestum est.

§. 15. Reliquas-verò tres, quæ *Polycarpianæ Sylloges* septenarium numerum implent, sic proximo capite ab eodem *Eusebio* repositas videmus. Ἤδη δ', inquit, ἐπέκεινα τῆς Σμύρνης γνωρίμως, ἀπὸ Τρωάδος πέμπει τε ἐν Φιλαδελφείᾳ αὖθις διὰ γραφῆς ὁμιλεῖν, καὶ τῇ Σμυρναίων ἐκκλησίᾳ, ἰδίως δ' τῷ παύτης προηγουμένῳ Πολυκάρπῳ, ὃν εἶα δ' Ἀποστολικὸν ἄνδρα δὲ μάλα γνωρίζων τῷ κατ' Ἀντόχειαν αὐτῷ ποιμνίῳ ἐφεδρεύειν, *Deinde verò postquam Smyrnâ discessisset, à Troade per literas, Philadelphenses alloquitur, simúlque Smyrnensium Ecclesiam, particulariter autem Polycarpum Ecclesiæ Smyrnensium Episcopum* aut *Præfectum, cui, cùm virum Apostolicum eum esse probè nosset, gregem suum Antiochensem committit.* Quæ omnia quomodo his nostris, quas jam habemus, *Epistolis* aptissimè conveniant, satis jam antè dictum est.

§. 16. Post *Eusebium* * *Athanasius Magnus* suum etiam *Ignatio* nostro clypeum obtendit. Ἰγνάτιος, inquit, ὁ μὴ τὰς Ἀποστόλους καταξιωθεὶς ὁπίσκοπος, &c. γράφων φησὶ Κυρίου, ἰατρὸς ἦν σαρκικὸς καὶ πνευματικὸς, γεννητὸς καὶ ἀγέννητος, &c. *Ignatius post Apostolos Episcopus constitutus, scribens de Domino* (i. e. *Christo*) *sic dixit, Unus est Medicus carnalis & spiritualis*, (qui sc. & *corporis* & *animæ* morbos sanabat) *genitus & ingenitus.* Verba itidem ex nostrâ ad *Ephesios Epistolâ* desumpta (ut & eadem plenius à *Theodoreto* prolata in Ἀρείῳ) quæ nobiscum *Athanasium* sensisse monstrant, si tanti *Patris* authoritas apud nos infimos nepotes quicquam ponderis aut momenti habitura sit. * *De Synod. Arim. & Seleuc.*

§. 17. Non commemorabo * *Sancti Chrysostomi* testimonium, *encomiáque* tanto *Martyre* non indigna, in quibus & illud post *Athanasium* de *Ignatio* dictum est, αἱ τοῦ μακαρίου Ἀποστόλου χεῖρες τῆς ἱερᾶς ἐκείνης ἥψαντο κεφαλῆς. Factum nempe eum, seu *ordinatum* ab *Apostolis Episcopum.* Quod & à *Theodoreto* comprobatum est, Διὰ, inquit ille, τῆς μεγάλου Πέτρου δεξιᾶς τῆς ἀρχιερωσύνης τὸν χάριν κατεδέξατο, in *Dial. 1. Per dextram Petri Sacerdotii summi gratiam accepit.* *In Ign. encom.*

§. 18. Imò ex hoc unico *Theodoreto* innumera sunt, quæ ad harum *Epistolarum* authoritatem confirmandam peti possent, qui ea ipsa verba, quæ jam in codicibus nostris disertim reperiuntur, ex *Epistolis Sanctissimi Martyris* crebrò recitat; sic ex *Epistolâ* ad *Ephesios* præter ea, quæ ex *Athanasio* reposuimus, hæc alia duo reperies, in Ἀρείῳ. Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐκυοφορήθη ὑπὸ Μαρίας, κατ' οἰκονομίαν Θεοῦ, ἐκ σπέρματος μὲν Δαβὶδ, ἐκ Πνεύματος δὲ ἁγίου, ὃς ἐγεννήθη καὶ ἐβαπτίσθη, ἵνα τὸ θνητὸν ἡμῶν καθαρισθῇ, *Deus noster Jesus Christus utero ferebatur à Mariâ secundum dispensationem Dei, ex semine Davidis, ex Spiritu verò Sancto, qui & natus & baptizatus est, ut mortale nostrum purificaretur.* Dein, Οἱ καθ' ἕνα κοινῇ πάντες ἐν τῇ χάριτι δεῖτε ὀνόματος συνέρχεσθε ἐν μιᾷ πίστει, καὶ ἑνὶ Ἰησοῦ Χριστῷ, &c. *Singuli communiter omnes in gratia ex nomine convenite in unâ fide, & uno Jesu Christo.*

§. 19. Sic ex *Epistolâ ad Trallianos*, Κωφώθητε ὖν ὅταν χωρὶς Ἰησοῦ Χριστοῦ ὑμῶν λαλῇ τις, τοῦ ἐκ γένους Δαβὶδ, τοῦ ἐκ Μαρίας ὃς ἀληθῶς ἐγεννήθη, ἔφαγέ τε, καὶ ἔπιεν ἀληθῶς, ἀληθῶς δὲ ἐπὶ Ποντίου Πιλάτου, ἐσταυρώθη, καὶ ἀπέθανε, βλεπόντων τῶν ἐπιγείων καὶ ἐπουρανίων, καὶ καταχθονίων, *Obsurdescite, quando sine Jesu Christo quispiam vobis loquitur, qui ex genere David, qui ex Mariâ, qui verè natus est, qui bibit comeditque verè, persecutionem & crucifixionem passus est sub Pontio Pilato, mortuúsque est aspicientibus cælestibus, terrestribus, & subterraneis.*

§. 20. Sic ex *Epistolâ* ad *Smyrnæos*, * Ἐγὼ γὰρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὄντα, &c. *Ego enim & post resurrectionem eum in carne fuisse novi & credo.* Ex eâdem etiam *Epistolâ*, μετὰ τὴν ἀνάστασιν καὶ συνέφαγε, καὶ συνέπιεν αὐτοῖς, ὡς σαρκικὸς, καίπερ πνευματικῶς ἡνωμένος τῷ Πατρὶ (sic legendum puto, & sic suadet *vetus Ignatii Latinus* interpres, non, ut vulgò habetur apud *Theodoretum*, ὡς σαρκικῶς καὶ πνευματικῶς) *Nam post resurrectionem & comedit & compotavit cùm iis, ut carnalis, licèt spiritualiter unitus Patri.* * *In Ἀνυπόστατον.*

§. 21. Sic

§. 21. Sic ex eâdem, in Ἀγκύρᾳ. Πεπληροφορημένους ἀληθῶς εἰς τὸν Κύριον ἡμῶν ὄντα ἐκ γένους Δαυὶδ κατὰ σάρκα, υἱὸν Θεοῦ κατὰ θέλημα καὶ δύναμιν, γεγεννημένον ἀληθῶς ἐκ παρθένου, βεβαπτισμένον ὑπὸ Ἰωάννου, ἵνα πληρωθῇ πᾶσα δικαιοσύνη ὑπ' αὐτοῦ, ἀληθῶς ἐπὶ Ποντίου Πιλάτου, καὶ Ἡρῴδου τετράρχου καθηλωμένον ὑπὲρ ἡμῶν σαρκί. *Credentes verè in Dominum nostrum, qui est ex genere Davidis secundum carnem, filius Dei secundum divinitatem & potentiam, natus ex virgine, baptizatus ex Johanne, ut omnis justitia impleretur ab eo, vere sub Pontio Pilato, & Herode tetrarcha crucifixus pro nobis in carne.* Sic & ex eâdem Epistolâ, ibidem, Τί γὰρ ὠφελεῖ, εἴπερ μὲ ἐπαινεῖ τις, τὸν δὲ Κύριόν μου βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν σαρκοφόρον; ὁ δὲ τοῦτο μὴ λέγων, τελείως αὐτὸν ἐπήρνηται (non ὡς νεκροφόρον, sed putarim) ὢν νεκροφόρος. *Quid enim mihi proderit, siquis me laudet, Dominum verò meum blasphemet, nec eum carniferum confiteatur? Qui verò hoc non affirmat, perfectè eum abnegavit, existens mortifer,* (sic *antiquus Latinus Ignatii* interpres legit, non, *ut Mortiferum*) *aut ipse mortuum ferens.* Sic denique ex eâdem ad *Smyrnenses* idem *Theodoretus* in Ἀγκύρᾳ. Εἰ γὰρ τῷ δοκεῖν ταῦτα ἐπέσχεν ὑπὸ τοῦ Κυρίου ἡμῶν, κἀγὼ τῷ δοκεῖν δέδεμαι, τί οὖν ἐμαυτὸν ἔκδοτον δέδωκα τῷ θανάτῳ εἰς πῦρ, εἰς μάχαιραν, εἰς θηρία; ἀλλ' ὁ ἐγγὺς μαχαίρας, ἐγγὺς Θεοῦ, μόνον ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς τὸ συμπαθεῖν αὐτῷ, πάντα ὑπομένω, αὐτοῦ με ἐνδυναμοῦντος τελείου ἀνθρώπου, ὅστις ἀγνοοῦντες ἀρνοῦνται. *Si enim apparenter tantùm* (vel *secundum videri*) *hæc à Domino facta sunt, etiam & ego apparenter tantùm vinctus sum; Quare ergo ego me morti tradidi, ad ignem, ad ensem, ad feras? at qui propè ensem est, propè Deum est, solum in nomine Jesu Christi, ut cum eo compatiar, omnia suffero, ipso me confortante, qui perfectus homo est, quem quidam ignorantes negant.* Et de *Theodoreti* testimoniis adeò copiosè *Ignatio* nostro suffragium ferentibus, hæc dicta sunto.

*Catal. Eccles. Scrip.

§. 22. Inter *Latinos*, * *Hieronymus* in omnibus fere cum *Eusebio* concordat, *Ignatius*, inquit, *Antiochenæ Ecclesiæ tertius post Petrum Apostolum Episcopus, &c. Romam vinctus mittitur. Cùmque navigans Smyrnam venisset, scripsit unam Epistolam ad Ephesios, alteram ad Magnesianos, 3tiam ad Trallianos, quartam ad Romanos, & inde egrediens scripsit ad Philadelphenos, & ad Smyrneos (& propriè* (ἰδίως; inquit *Eusebius, particulariter*) *ad Polycarpum, commendans illi Antiochensem Ecclesiam.*) *In qua* (ad *Smyrnenses* sc.) *& de Evangelio quod nuper à me translatum est, super personâ Christi ponit testimonium.* Sic ad *Helvidium* c. 9. *Nunquid non possum tibi totam veterum scriptorum seriem commovere, Ignatium, Polycarpum, Irenæum, Justinum Martyrem, multósque alios Apostolicos & eloquentes viros, qui adversùs Ebionem, & Theodotum Byzantinum, & Valentinum plena sapientiæ volumina conscripserunt, quæ si legisses aliquando, plus saperes.*

§. 23. Ubi non necesse est ut *Ignatius* adversùs *Valentinum*, aut *Theodotum Coriarium Byzantinum* (*Ignatio* posteriores) volumina nova scripsisse dicatur, cùm alii ab *Hieronymo* nominati *Apostolici, & eloquentes viri* isti opellæ suffecerint; sed tantùm ut *Ignatii* in *Epistolis* contra *Ebionem* & *Gnosticos* scripta, *Helvidio* jam rectè opponi possent (cujus generis in his ipsis *Epistolis* satis ampla seges nobis relicta est) pari modo, quo quæ *Irenæus* contra *Valentinum*, & alius quilibet contra *Theodotum* scripserant, ad hanc etiam materiam accommodari potuisse *Hieronymus* putabat. Omnia itidem clarissima, si *Hieronymus* ipse (cui tantum tribui *D. Blondellus* voluit, ut ad normam ejus omnia de *Episcopatu, Patrum dicta* exigenda & interpretanda censeret) nunc etiam, quando contra *D. Blondelli* sententiam satis liberè pronunciaverit, audiendus sit.

§. 24. His tam antiquis & magnis nominibus, supervacaneum erit universam turbam adjicere, *Socratem, Evagrium*, alios innumeros. Qui istis quos recensuimus, non movetur, frustra futurus sum, si illi cumulum augendo, fidem etiam me aucturum speravero.

§. 25. Quas ab ipsius *Ignatii* manu se recepisse affirmat *Polycarpus*, eas se *Philippensibus* tradidisse ait. Quæ sic tradebantur (idque non ut in *Archivis* reponerentur, sed ut cum *utilitate publica in Ecclesia* legerentur) eædem sine dubio *Irenæo* patebant, nec est quod tam brevi, inter *Irenæum puerum, Polycarpi σύγχρονον*, & *Irenæum* jam *Seniorem* & *Episcopum* factum, intervallo, *Ignatium* genuinum ereptum esse, & supponi κίβδηλον metuamus. Ab *Irenæo* verò ad *Originem* levis & facilis transitus fuit, & sic ab *Origene* ad *Eusebium* (præsertim cum ille testimonia integra ab ipso *Polycarpo* & *Irenæo* desumeret) ut & ab *Eusebio* ad *Athanasium, Hieronymum, & Theodoretum*, quibus singulis *Ignatium* nostrum approbatum esse fusiùs ostendimus.

§. 26. Nec cuivis unquam inter antiquos *scriptores* authoritas sua constabit, si quæ tantâ veterum omnium (dissentiente nemine) concordiâ, & harmoniâ stabilita & firmata est, & in *Ecclesiâ Christi* omni honore & reverentiâ accepta, post tot demum sæcula, ex singulari *D. Blondelli* arbitrio, nullis aut exigentibus, aut suadentibus rationum momentis, statim unico QUID TUM? exauctoranda, aut rejicienda sit.

CAP. XXV.

Testimonia Ignatii de Episcopis, Presbyteris & Diaconis. Ex Epistolâ ad Smyrnenses, ad Polycarpum, ad Ephesios, ad Magnesios, (Ephesii de Smyrnâ) ad Philadelphicos, ad Trallesios.

§. 1. POst has præclaro ἱερομάρτυρος nomini depulsas invidiæ tenebras, & *Epistolarum*, saltem septem à *Polycarpo* collectarum, authoritatem, hâc nostrâ qualicunque κατακόρῃ & ἀναισθῇ vindicatam, sic ut *Ignatius* θεοφόρος, idoneus censeri possit, qui de doctrinâ *sui* sæculi & *Ecclesiæ* praxi consulatur, nemini, uti spero, importunum aut inconsultum videbitur, si ipsa tandem *Martyris* hujus testimonia, quibus causæ nostræ contra *Presbyteranam paritatem* satis prolixè suffragatus sit, proferenda censeamus.

* *Edit. Voss* p. 6.

§. 2. Primò igitur in *Epistolâ* ad * *Smyrnenses* sic præcipit, Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ Πατρὶ, καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς Ἀποστόλοις, τοὺς δὲ διακόνους ἐντρέπεσθε, ὡς Θεοῦ ἐντολήν. Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν, Ἐκείνη βεβαία εὐχαριστία ἡγείσθω ἡ ὑπὸ τὸν ἐπίσκοπον

σκοπον ἦσα, ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ, Ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω, ὥσπερ ὅπου ἂν ὁ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία. Οὐκ ἐξόν ἐστι χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν, ἀλλὰ ὃ ἂν ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον, ἵνα ἀσφαλὲς ᾖ, καὶ βέβαιον πᾶν ὃ πράσσεται. —— Καλῶς ἔχει θεὸν καὶ ἐπίσκοπον εἰδέναι, ὁ τιμῶν ἐπίσκοπον ὑπὸ θεοῦ τετίμηται, ὁ λάθρα ἐπισκόπου τι πράσσων, τῷ διαβόλῳ λατρεύει, *Omnes Episcopum sequimini, ut Patrem Jesus Christus, Presbyterium verò ut Apostolos. Diaconos revereamini ut mandatum Dei. Nemo sine Episcopo aliquid eorum quæ ad Ecclesiam pertinent, faciat. Ea demum firma Eucharistia existimetur, quæ aut fit ab Episcopo, aut sub eo, cui ille permiserit. Ubi apparet Episcopus, ibi multitudo sit, sicut ubicunque Christus, ibi Ecclesia Catholica est. Sine Episcopo non licet baptizare aut agapen facere, sed quod ille approbaverit, id demum Deo acceptum est, ita ut tutum & firmum sit, quicquid agitur. Rectum est ut Deus & Episcopus cognoscatur. Qui Episcopum honorat à Deo honoratus est. Qui inconsulto Episcopo quicquam facit, Diabolo servit.*

§. 3. Secundò. Ἀσπάζομαι, inquit, τὸν ἀξιόθεον ἐπίσκοπον καὶ θεοπρεπέστατον πρεσβυτέριον, καὶ τοὺς συνδούλους μου P. 9.
διακόνους, *Saluto Deodignum Episcopum, Deo-decentissimum Presbyterium, & conservos meos Diaconos.*

§. 4. *Epistola* ad *Polycarpum* primò sic inscribitur, Ἰγνάτιος ὁ καὶ Θεοφόρος Πολυκάρπῳ ἐπισκόπῳ ἐκκλησίας P. 10.
Σμυρναίων, &c. *Ignatius, qui & Theophorus, Polycarpo Smyrnensis Ecclesiæ Episcopo.*

§. 5. *Secundo. Polycarpum* sic alloquitur Χηρεύουσι μὴ ἀμελείσθωσαν, μετὰ τὸν Κύριον, σὺ αὐτῶν φρόντισις ἔστω, μηδὲν P. 12.
ἄνευ γνώμης σου γινέσθω, *Post Dominum, tu viduarum curator esto. Nihil sine sententiâ tuâ fiat.*

§. 6. *Tertiò.* Εἴτις γυναῖκα πλέον τοῦ ἐπισκόπου, ἔφασαν· φρόνει δὲ τοῖς γαμοῦσι καὶ αἱ γαμούμεναι μετὰ γνώμης τοῦ P. 13.
ἐπισκόπου πάσῃ ἕνωσιν ποιεῖσθαι, *Siquis se plus Episcopo scire putet, corruptus est. Decet autem, & ducentes uxores, & quæ ducuntur, ex sententiâ* (aut *non sine sententiâ*) *Episcopi unionem facere.*

§. 7. *Quartò.* Τῷ ἐπισκόπῳ προσέχετε, ἵνα καὶ ὁ Θεὸς ὑμῖν, Ἀντίψυχος ἐγὼ δοῦλος ὑποτασσομένων τῷ ἐπισκόπῳ, P. 14.
πρεσβυτέροις, διακόνοις, *Episcopo attendite, ut & vobis Deus attendat. Ego animam meam libenter eorum loco substitui cuperem,* (quod *Anglicè* optimè *dicimus*, **My soul for theirs**,) *qui Episcopo, Presbyteris, Diaconis obsequuntur.*

§. 8. *Quintò. Episcopos, Presbyteros, Diaconos* simul alloquens, Συγκοπιᾶτε, inquit, ἀλλήλοις, &c. ὡς Θεοῦ οἰκονόμοι, καὶ πάρεδροι, καὶ ὑπηρέται, *Collaborate adinvicem, ut Dei œconomi,* aut *dispensatores,* (sic *Episcopos*) *ut assessores,* (sic *Presbyteros*) *& ministri,* (sic *Diaconos* nuncupat.)

§. 9. In *Epistolâ* ad *Ephesios*, primò *Onesimi* eorum *Episcopi* mentione factâ, iis gratulatur, *quòd Deus* P. 17.
ipsis τοιοῦτον ἐπίσκοπον κεκτῆσθαι, *talem Episcopum possidere concesserit.*

§. 10. *Secundo.* De *Burrho* τῷ κατὰ Θεὸν διακόνῳ ὑμῶν, *Diacono ipsorum secundum Deum,* verba faciens, P. 18.
Εὔχομαι, inquit, ἔμμεῖναι αὐτὸν εἰς τιμὴν ὑμῶν καὶ τοῦ ἐπισκόπου, *precor ut permaneat ille ad honorem vestrum, & Episcopi.*

§. 11. *Tertiò.* Omnes monet, ἵνα ὑποτασσόμενοι τῷ ἐπισκόπῳ, καὶ τῷ πρεσβυτερίῳ κατὰ πάντα ἦτε ἡγιασμένοι, P. 18.
Ut Episcopo, & Presbyterio obsequentes, in omnibus sanctificentur.

§. 12. *Quartò.* Ἰησοῦς Χριστὸς τοῦ Πατρὸς ἡ γνώμη, ὡς καὶ οἱ ἐπίσκοποι, οἱ κατὰ τὰ πέρατα ὁρισθέντες Ἰησοῦ Χριστοῦ P. 19.
γνώμῃ (sic legendum monet & prior commatis pars, & vetus *Latinus Interpres*, non, ἐν Ἰησοῦ Χριστοῦ γνώμῃ) εἰσιν, *Jesus Christus Patris ipsius sententia est* (ab ipso quippe missus, & diplomate ejus munitus, ut nobis mentem *Patris* revelaret) *ut & Episcopi per terræ fines* (universum puta orbem) *constituti, Jesu Christi sententia sunt.*

§. 13. *Quintò.* Πρέπει, inquit, ὑμῖν συντρέχειν τῇ ἐπισκόπου γνώμῃ, ὅπερ καὶ ποιεῖτε, τὸ γὰρ ἀξιονόμαστον ὑμῶν P. 20.
πρεσβυτέριον —— οὕτω συνῆρμοσται τῷ ἐπισκόπῳ ὡς χορδαὶ κιθάρᾳ, *Decet vos concurrere sententiæ Episcopi, quod & facitis, Presbyterium enim vestrum honorabile, sic Episcopo harmonicè concinnatum est, ut chordæ citharæ.*

§. 14. *Sextò.* Postquam asseruisset ὑστερεῖσθαι τοῦ ἄρτου τοῦ Θεοῦ, *privari eum pane Dei, quisquis* ἐντὸς θυσιαστηρίου *intra altare non fuerit:* Quis sit ille, statim interpretatur, nempe qui *cum Episcopo & Ecclesiâ preces fundit.* Ex quo concludit, σπουδάσωμεν οὖν μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ, ἵνα ὦμεν Θεῷ ὑποτασσόμενοι, *curemus igitur diligentiùs, ne Episcopo resistamus, ut Deo subjecti simus.*

§. 15. *Septimò.* Καὶ ὅσῳ βλέπει τις σιγῶντα ἐπίσκοπον, πλείονος αὐτὸν φοβείσθω· πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν, οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι, ὡς αὐτὸν τὸν πέμψαντα, τὸ οὖν ἐπίσκοπον δῆλον ὅτι ὡς αὐτὸν τὸν Κύριον δεῖ προσλέπειν, *Quantò magis quisquam Episcopum tacentem videt, tanto magis eum revereatur. Omnem enim quem Paterfamilias in domus suæ administrationem mittit, nos ita recipere decet, ut ipsum qui eum misit.* Unde patet *Episcopum Christi œconomum, clavibus* quippe munitum, sicut ipsum *Dominum, recipiendum esse.*

§. 16. *Octavò.* Eos iterum monet ὑπακούειν τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπερισπάστῳ διανοίᾳ, *Episcopo &* P. 29.
Presbyterio mente indivisâ obediendum esse.

§. 17. In *Epistolâ* ad *Magnesios*, statim ab initio, rem sic aggreditur, Ἐπεὶ οὖν ἠξιώθην ἰδεῖν ὑμᾶς διὰ Δάμα τοῦ ἀξιοθέου ὑμῶν ἐπισκόπου, καὶ πρεσβυτέρων ἀξίων Βάσσου καὶ Ἀπολλωνίου, καὶ τοῦ συνδούλου μου διακόνου Σωτίωνος, οὗ ἐγὼ ἀπολαύω, ὅτι ὑποτάσσεται τῷ ἐπισκόπῳ, ὡς χάριτι Θεοῦ, καὶ τῷ πρεσβυτερίῳ, ὡς νόμῳ Ἰησοῦ Χριστοῦ, *Cum ego dignitatem istam adeptus essem, ut viderem vos per Damam Deo-dignum Episcopum vestrum, & dignos Presbyteros Bassum & Apollonium, & diaconum conservum meum Sotionem, Quo ego fruor* (optimè scilicet illi ominatus) *quod Episcopo ut gratiæ Dei* (dono à *Deo Ecclesiæ* indulto) *obtemperet, & Presbyterio, ut legi Jesu Christi.*

§. 18. *Secundò*, eos statim monendos duxit, Καὶ ὑμῖν δὲ πρέπει μὴ συγχεῖσθαι τῇ ἡλικίᾳ (legunt alii κατακεῖσθαι, alii καταφρονεῖν τῆς ἡλικίας) τοῦ ἐπισκόπου, ἀλλὰ κατὰ δύναμιν Θεοῦ Πατρὸς πᾶσαν ἐντροπὴν αὐτῷ ἀπονέμειν, καθὼς ἔγνων καὶ τοὺς ἁγίους πρεσβυτέρους, οὐ προσειληφότας τὸν φαινομένου νεωτερικὸν τύπον (vel οὐ πρὸς τὸν φαινόμενον ἀφορῶντας νεότητα) ἀλλ' ὡς φρονίμους ἐν Θεῷ συγχωροῦντας αὐτῷ, οὐκ αὐτῷ δὲ ἀλλὰ τῷ πατρὶ Ἰησοῦ Χριστοῦ, τῷ πάντων ἐπισκόπῳ. Εἰς τιμὴν οὖν ἐκείνου τοῦ θελήσαντος ὑμᾶς (potius ὑμᾶς) φρόνιμον εἶναι, ἀπονέμειν καθήκειν, ἐπεὶ οὐ κατ' ὄψιν τὸν φανερῶς πλανῆσαι τινα, ἀλλὰ τὸν ἀόρατον ἐξελέγχειν, *Sed & vos decet non (aut familiariter* nimium *uti,* aut *abuti,* aut) *contemnere ætatem Episcopi, sed secundum potestatem Dei Patris (authoritatem* nempe ei à *Deo* traditam) *omnem reverentiam ei tribuere (sicut & sanctos Presbyteros facere novi) non præoccupato animo respicientes ad juvenilem ordinationem* (vel, *non respicientes ad juventutem ejus apparentem*) *sed cedentes ipsi, ut* in *Deo* prudentes decet, *nec tam ipsi, quam Deo Patri Jesu Christi omnium Episcopo. Ad honorem igitur illius qui sic voluit (Dei* nempe jubentis) *decet vos sine omni hypocrisi obedire, quoniam non hunc visibilem Episcopum decipit quisquam, sed invisibilem fallere molitur.*

§. 19. *Tertiò.*

P. 32. §. 19. *Tertiò.* Πρέπον ἂν ὄζι μὴ μόνον καλεῖδαι χειρισανὲς, ἀλλὰ κ) εἶναι; ὥσπερ κ) τινες ὀπίσκοπον μὲν καλεῖν, χωρὶς δὲ αὐτῦ πάντα πράσσειν, ὁι τοιῦτοι δὲ ὐκ ἐυσυνείδητοι μοι εἶναι φαίνονται, διὰ τὸ μὴ βεβαίως κατ' ἐντολὴν συναθροίζεδαι, *Decet igitur non solùm nuncupari, sed & esse Christianos, sicut quidam Episcopum quidem nuncupant* (seu verbis agnoscunt) *sine eo tamen omnia faciunt. Hi quidem mihi bonâ conscientiâ præditi non videntur, cùm stabiliter secundum præceptum non congregentur*, i. e. cùm conventus eorum omnes non sint firmi & rati, *cùm non fiant ex arbitrio Episcopi, juxta illud quod à Christo institutum est.*

P. 33. §. 20. *Quartò*, sic monens pergit, ἐν ὁμονοίᾳ Θεῦ σπουδάζετε πάντα πράσσειν, προκαδημένῦ τῦ ὀπισκόπου εἰς τόπον Θεῦ, κ) τῶν πρεσβυτέρων εἰς τόπον συνεδρίυ τῶν Ἀποσόλων, κ) τῶν διακόνων πεπισδμένων διακονίαν Ἰησῦ Χριςῦ, *In concordiâ Dei studete omnia facere, Episcopo in locum Dei præsidente, & Presbyteris in locum Senatus Apostolorum, & Diaconis ministrationem Jesu Christi sibi concreditam habentibus.*

§. 21. *Quintò*, post paucula, ἑνώθητε τῷ ὀπισκόπῳ, &c. *Uniamini Episcopo*, ὥσπερ ἦν ὁ Κύριος ἀνὰ τὸ παρὸν ἄδεν ἐποίησεν ἡνωμένος ὢν, ὅτε δι' ἑαυτῦ, ὅτε δι' Ἀποσόλων, ὕπως μηδὲν ὑμεῖς ἀνὰ τὸ ὀπίσκοπον κ) τῶν πρεσβυτέρων μηδὲν πράσσητε, μηδὲ πειράσητε ἔυλογόν τι φαίνεδαι ἰδίᾳ ὑμῖν, ἀλλ' ἐν τὸ αὐτὸ μία προσδχὴ, &c. *Sicut igitur Dominus sine Patre nihil fecit nec per se, nec per Apostolos, cùm illis unitus esset, sic nec vos sine Episcopo & Presbyteris quicquam facite. Nec operam detis, ut aliquid vobis seorsim rationabile videatur, sed in unum convenientibus sit oratio una*, &c.

P. 37. §. 22. *Sextò*, (post mentionem ἀξιοπρεπεσάτυ ὀπισκόπυ ὑμῶν, κ) ἀξιοπλόκυ πνευματικῆ σεφάνῃ τῦ πρεσβυτερίυ ὑμῶν, κ) τῶν κτ' Θεὸν διακόνων, *Episcopi vestri dignissimi, & dignè complexa spirituali corona Presbyterii vestri, & Diaconorum qui sunt secundum Deum*) iterum præcipit, Ὑποτάγητε τῷ ὀπισκόπῳ, κ) ἀλλήλοις, ὡς Ἰησῦς Χριςὸς τῷ Πατρὶ κτ' σάρκα, κ) οἱ Ἀπόσολοι τῷ Χριςῷ, κ) τῷ Πατρὶ, κ) τῷ Πνεύματι, ἵνα ἕνωσις ᾖ, &c. *Subjicimini Episcopo & vobis invicem* (i. e. *Diaconi Presbyterii*, & alii inferiores superioribus omnibus) *ut Jesus Christus Patri secundum carnem, & Apostoli Christo, & Patri, & Spiritui, ut sit unio*, &c.

P. 38. §. 23. *Septimò*, Denique, ἀσπάζονται ὑμᾶς Ἐφέσιοι ἀπὸ Σμύρνης ἅμα Πολυκάρπῳ ὀπισκόπῳ Σμυρναίων, *Salutant vos Ephesii de Smyrnâ*, ii sunt quos *Smyrnensium* simul ac *Ephesiorum Ecclesia* cum eo miserant; talis *Burrhus* p. 9. *quem*, inquit, *Smyrnenses cum eo* miserant ἅμα Ἐφεσίοις, *Burrhus* verò iste *Diaconus Ephesiorum*, p. 18.) *unâ cum Polycarpo Episcopo Smyrnensium.*

§. 24. In *Epistilâ* ad *Philadelphenses*, hæc *primò* ipsi inscriptioni inserta sunt, ᾧ ἀσπάζομαι ἐν αἵματι Χριςῦ, μάλιςα ἐὰν ἐν ἑνὶ ὦσιν σὺν τῷ ὀπισκόπῳ, κ) τοῖς σὺν αὐτῷ πρεσβυτέροις, κ) διακόνοις, καδιερωμένοις ἐν γνώμῃ Ἰησῦ Χριςῦ, *Se illos salutare in sanguine Jesu Christi, præsertim si in uno sint cum Episcopo & Presbyteris, qui cum eo sunt, & Diaconis per sententiam Jesu Christi designatis.*

P. 41. §. 25. *Secundò*, in *Epistolæ* initio, *Episcopi* ipsorum mentione factâ, pergit sic pronuntiare, Ὅσοι Θεῦ εἰσὶν κ) Ἰησῦ Χριςῦ, ὅτοι μετὰ τῦ ὀπισκόπυ εἰσὶν, *Quotquot Dei & Christi sunt, ii sunt cum Episcopo.*

P. 41. §. 26. *Tertiò*, Ἓν θυσιαςήριον ὡς εἷς ὀπίσκοπος, ἅμα τῷ πρεσβυτερίῳ κ) διακόνοις,——ἵνα ὃ ἐὰν πράσσητε, κτ' Θεὸν πράσσητε, *Unum Altarium sicut unus Episcopus, simul cum Presbyterio & Diaconis, ut quicquid facitis, secundum Deum faciatis.*

P. 43. §. 27. *Quartò*, Τῷ ὀπισκόπῳ προσέχετε κ) τῷ πρεσβυτερίῳ κ) διακόνοις, *Episcopo attendite, & Presbyterio, & Diaconis.*

§. 28. Et statim *quintò*, Τὸ δὲ πνεῦμα ἐκήρυσσεν λέγον (vel λέγων) τάδε, Χωρὶς τῦ ὀπισκόπυ μηδὲν ποιεῖτε, *Spiritus verò prædicavit, dicens hæc, Sine Episcopo nihil facite.*

§. 29. *Sextò*, de *Hæreticorum* & *seductorum* pœnitentiâ loquens, Πᾶσιν, inquit, μετανοῦσιν ἀφίει ὁ Κύριος, ἐὰν μετανοήσωσιν εἰς ἑνότητα Θεῦ, κ) συνέδριον τῦ ὀπισκόπυ, *Omnibus pœnitentibus ignoscit Dominus, si per pœnitentiam revertantur ad unitatem Dei, & senatum Episcopi.*

P. 45. §. 30. *Septimò*, de *Legatis Ecclesiarum*, ad pacem *Antiochenæ Ecclesiæ* redditam congratulandam missis, institutâ oratione, Αἱ ἔγγιςα, inquit, ἐκκλησίαι ἔπεμψαν ὀπισκόπυς, αἱ δὲ πρεσβυτέρυς, κ) διακόνυς, *Propinquæ Ecclesiæ aliæ Episcopos, aliæ Presbyteros & Diaconos miserunt.*

§. 31. In *Epistolâ ad Trallesios* reperitur *primò*, *Episcopi ipsorum nomen*, Πολύβιος ὀπίσκοπος ὑμῶν, *Polybius Episcopus vester*, * (ὅ, inquit, αὐτὸ τὸ κατάςημα, *cujus ipsa compositio*, reddit vetus interpres, potius *ipse habitus*, aut καταςολὴ, 1 *Tim.* 11. 9. μεγάλη μαδητεία, *magna disciplinatio est.*) * P. 48.

§. 32. *Secundò*, inter ea, quibus se *Dei imitatores monstrant*, illud memorat, Ὅτ' ἂν τῷ ὀπισκόπῳ ὑποτάσσωδε, ὡς Ἰησῦ Χριςῷ, *cùm Episcopo subjecti estis, ut Jesu Christo.*

P. 48. §. 33. *Tertiò*, Ἀναγκαῖόν ὄζιν ἀνὰ ὀπισκόπυ μηδὲν πράσσειν ὑμᾶς, ἀλλ' ὑποτάσσεδαι, κ) τῷ πρεσβυτερίῳ ὡς τοῖς Ἀποσόλοις Ἰησῦ Χριςῦ, *Necessarium est, sine Episcopo nihil vos facere, sed ei subjici, & Presbyterio, ut Apostolis Jesu Christi.*

§. 34. *Quartò* de *Diaconis* ait, δεῖ δὲ τὺς διακόνυς κτ' πάντα τρόπον πᾶσιν ἀρέσκειν, ὑ γὰρ βρωμάτων κ) ποτῶν εἰσὶ διάκονοι, ἀλλ' ἐκκλησίας Θεῦ ὑπηρέται, *Oportet verò Diaconos omnimodo omnibus placere, non enim ciborum aut potuum administratores sunt, sed ministri Ecclesiæ Christi.*

§. 35. *Quintò*, Πάντες ἐντρεφέδωσ τὺς διακόνυς (non, ὡς Ἰησῦ Χριςὸν, sed) ὡς Ἰησῦ Χριςῦ, ὡς κ) τὸν ὀπίσκοπον inferenda sunt ex veteri *Latino Interprete*, ὡς Ἰησῦν Χριςὸν) ὄντα υἱὸν τῦ Πατρὸς, τὺς δὲ πρεσβυτέρυς, ὡς συνέδριον Θεῦ, κ) ὡς συνέδριον Ἀποσόλων, χωρὶς τύτων ἐκκλησία ὐ καλεῖται, *Omnes revereantur Diaconos ut Jesu Christi* (ministros,) *ut & Episcopum ut Jesum Christum Patris filium* (ni, cum aliis, τύπον *imaginem*, legere malueris) *existentem, Presbyteros ut Synedrium Dei, & ut conjunctionem Apostolorum, sine his Ecclesiâ non vocatur.*

P. 50. §. 36. *Sextò*, A seductorum venenis eos sibi cavere monens, Τῦτο, inquit, ἔσαι ὑμῖν μὴ φυσιωμένοις, κ) ὄν ἀχωρίσεις Θεῦ, Ἰησῦ Χριςῦ, κ) τῦ ὀπισκόπυ, κ) τῶν διαταγμάτων τῶν Ἀποσόλων. Ὁ ἐντὸς θυσιαςηρίυ ὢν, καδαρός ἐςιν. Τῦτ' ὄζιν, ὁ χωρὶς ὀπισκόπυ κ) πρεσβυτερίυ κ) διακόνυ πράσσων τι, ὗτος ὐ καδαρός ἐςι τῇ συνειδήσει, *Hoc erit, si non inflemini, nec à Deo, à Jesu Christo, & ab Episcopo, & ordinationibus Apostolorum separabiles sitis. Qui intra altarium est, purus est*, i. e. *qui sine Episcopo & Presbyterio & Diacono quicquam facit, hic purus non est conscientiâ.*

P. 53. §. 37. *Septimò*, cum eos ad perseverandum in concordiâ κ) τῇ μετ' ἀλλήλων προσδχῇ hortatus esset, πρέπει, inquit, ὑμῖν τοῖς καθ' ἕνα, ἐξαιρέτως κ) τοῖς πρεσβυτέροις, ἀναψύχειν τὸ ὀπίσκοπον, εἰς τιμὴν Πατρὸς Ἰησῦ Χριςῦ, κ) τῶν Ἀποσόλων, *Decet vos singulos, præcipuè & Presbyteros, refocillare Episcopum ad honorem Patris Jesu Christi, & Apostolorum.*

§. 38. *Octavò*, Denique, Ἔῤῥωδε ἐν Ἰησῦ Χριςῷ, ὑποτασσόμενοι τῷ ὀπισκόπῳ, ὡς τῇ ἐντολῇ, ὁμοίως κ) τῷ πρεσβυτερίῳ, *Valete in Jesu Christo, subjecti Episcopo ut Dei mandato, similiter & Presbyterio.*

§. 39. In

§. 39. In *Epistolâ ad Romanos* de *Episcopis*, aut *Presbyteris* nihil occurrit (ni id fortassis ad hanc rem pertineat, quod in inscriptione *Ecclesia* ista definiatur, Ἐκκλησία ἥτις προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων, *Ecclesia quæ præsidet in loco regionis Romanorum*) nec cuivis certè auctiori testimoniorum cumulo opus est, ut de *Apostolicâ* praxi, aut primitivo *Episcoporum* statu sententia feratur.

CAP. XXVI.

Doctrinæ Ignatii de Episcopis, Presbyteris, & Diaconis Capita sex.

§. 1. EX his testimoniis satis patet, hanc *Ignatii* sententiam fuisse. *Primò* scilicet, *Episcopum singularem, Presbyterium* (seu *Presbyterorum senatum*) *& Diaconos, tres distinctos in Ecclesiâ gradus* aut *Ordines fuisse*. Videatur ad *Smyrnenses* primum, 2^dum^, ad *Polycarpum* primum, 2^dum^, 3^tium^, 4^tum^, 5^tum^, ad *Ephesios* primum, 2^dum^, 3^tium^, 5^tum^, 6^tum^, 7^um^, 8^um^, ad *Magnesios* primum, 2^dum^, 3^tium^, 4^tum^, 5^tum^, 6^tum^, 7^um^, ad *Philadelphicos* primum, 2^dum^, 3^tium^, 6^tum^, ad *Trallesios* primum, 3^tium^, 5^tum^, 6^tum^, 7^um^, & 8^um^ *testimonium*.

§. 2. *Secundò, Episcopos hos singulares per omnes mundi plagas, ubicunque Christiana fides viguit, Christo præcipiente, institutos esse*; Videatur ad *Ephesios* quartum testimonium.

§. 3. *Tertiò, Episcopis singularibus honorem, & subjectionem, seu obedientiam,* ὑποταγὴν, *ab omnibus in Ecclesiâ consistentibus*, etiam à *Presbyteriis debitam esse, pari modo, quo aut Deo Patri à Christo, aut Christo ab Apostolis, aut Apostolis à reliquis præstabatur*; Videatur ad *Smyrnenses* primum, ad *Polycarpum* quartum, ad *Ephesios* tertium, 4^um^, 5^um^, 6^um^, 7^um^, 8^um^, ad *Magnesios* primum, 2^um^, 4^um^, 6^um^, ad *Philadelphicos* quartum, ad *Trallesios* secundum, 5^um^, & octavum testimonium.

§. 4. *Quartò, Unionem cum Episcopo adeò ab omnibus Ecclesiæ membris servandam fuisse, ut quisquis ab Episcopo divelleretur, ab Ecclesiâ ipsâ abscissus censendus esset*; Videatur ad *Ephesios* sextum, ad *Magnesios* quartum, 5^um^, 6^um^, ad *Philadelphicos*, primum, 2^um^, 3^um^, 6^um^, ad *Trallesios* quintum & sextum testimonium.

§. 5. *Quintò, Sine licentiâ Episcopi nihil ufpiam in Ecclesiâ fieri oportuisse*; Videatur ad *Smyrnenses* primum, ad *Polycarpum* secundum, 3^um^, ad *Magnesios* tertium, 4^um^, 5^um^, ad *Philadelphenses* quintum, ad *Trallesios* tertium & sextum testimonium.

§. 6. *Sextò, Post Episcopum, Presbyteris etiam & Diaconis honorem & obedientiam debitam esse*; Videatur ad *Smyrnenses* primum, 2^um^, ad *Polycarpum* quartum, ad *Ephesios* tertium, 8^um^, ad *Magnesios* primum, 4^um^, 5^um^, ad *Philadelphicos* quartum, ad *Trallesios* tertium, 5^um^, 6^um^, & octavum testimonium.

CAP. XXVII.

Hieronymi testimonia à Presbyteranis producta. Comparatio Ignatii cum Hieronymo, respectu sæculorum, quibus vixerunt.

§. 1. HIS omnibus testimoniis ex *Sancto Ignatio, Apostolico Episcopo, & Martyre* sic productis, Postulat instituti nostri ratio, ut ex alterâ parte, *Sancti Hieronymi Presbyteri* à *D. Blondello* congesta loca, seu, ut ille ovans loquitur, *de primitiva Episcopi & Presbyteri* ἰσοτιμίᾳ, *seu verius* ταυτότητι *assertio ejus plenissima*, suas jam vices obeant, ut ex hâc quâcunque comparatione, res omnis æstimetur.

§ 2. In commentario in *Epistolam* ad *Titum Anno* 387. edito, sic *Hieronymus* præfatur, "Audiant "Episcopi qui habent constituendi per urbes singulas Presbyteros potestatem, sub quali lege Ecclesiasticæ constitutionis ordo teneatur; nec putent Apostoli verba esse sed Christi, qui ad discipulos "ait, Qui vos spernit, me spernit, Qui autem me spernit, spernit eum qui me misit, Sic & qui vos audit me audit, & qui me audit, audit eum qui me misit; Ex quo manifestum est, eos, qui Apostoli lege contemptâ, Ecclesiasticum gradum non merito voluerint alicui deferre, sed gratiâ, contra Christum facere; qui qualis in Ecclesiâ Presbyter constituendus sit, per Apostolum suum in sequentibus "executus est.

§. 3. Mox *secundò* addit, "Diligenter Apostoli verba attendamus, dicentis, Ut constituas per civi"tates Presbyteros, sicut ego tibi disposui, Qui qualis Presbyter debeat ordinari in consequentibus dis"serens, hoc ait, Siquis est sine crimine, unius uxoris vir &c. postea intulit, Oportet enim Episcopum "sine crimine esse, tanquam Dei dispensatorem; Idem est ergo Presbyter, qui & Episcopus; & ante"quam Diaboli instinctu, studia in religione fierent, & diceretur in populis, Ego sum Pauli, ego Apollo, "ego autem Cephæ, communi presbyterorum consilio Ecclesiæ gubernabantur. Postquam verò unus"quisque eos quos baptizaverat, suos putavit esse, non Christi, in toto orbe decretum est, ut unus de "Presbyteris electus superponeretur cæteris, ad quem omnis Ecclesiæ cura pertineret, & schisma"tum semina tollerentur. Putet aliquis non scripturarum, sed nostram esse sententiam, Episcopum "& Presbyterum unum esse, & aliud ætatis, aliud esse nomen officii, relegat Apostoli ad Philippen"ses verba, dicentis, Paulus & Timotheus servi Jesu Christi, omnibus sanctis in Christo Jesu, qui "sunt Philippis cum Episcopis & Diaconis, gratia vobis & pax, & reliqua. Philippi una est urbs "Macedoniæ, & certè in unâ civitate plures (ut nuncupantur) Episcopi esse non poterant; Sed quia "eosdem Episcopos illo tempore, quos & Presbyteros appellarent, propterea indifferenter de Epis-

"copis quasi de Presbyteris est locutus. Adhuc hoc alicui videtur ambiguum, nisi altero testimonio "comprobetur. In Actibus Apostolorum scriptum est, quod cum venisset Apostolus Miletum, miserit "Ephesum, & vocaverit presbyteros Ecclesiæ ejusdem, quibus postea inter cætera sit locutus, Atten- "dite vobis & omni gregi, in quo vos Spiritus sanctus posuit Episcopos, pascere Ecclesiam Domini, "quam acquisivit per sanguinem suum. Et hoc diligentiùs observate, quomodo unius civitatis Ephesi "presbyteros vocans, postea eosdem Episcopos dixerit. Si quis vult recipere eam Epistolam, quæ "sub nomine Pauli ad Hebræos scripta est, & ibi inter plures æqualiter Ecclesiæ cura dividitur, siqui- "dem ad plebem scribit, Parete principibus vestris & subjecti estote; ipsi enim sunt qui vigilant pro "animabus vestris, quasi rationem reddentes, ne suspirantes hoc faciant, siquidem hoc inutile vobis est. "Et Petrus, qui ex fidei firmitate nomen accepit, in Epistolâ suâ loquitur dicens, Presbyteros ergo "in vobis obtecro, compresbyter & testis Christi passionum, qui & ejus gloriæ, quæ in futuro reve- "landa est, socius sum: pascite eum qui in vobis est, gregem Domini, non quasi cum necessitate, sed "voluntarie. Hæc propterea, ut ostenderemus, apud veteres eosdem fuisse Presbyteros, quos & "Episcopos, paulatim verò (ut dissensionum plantaria evellerentur) ad unum omnem sollicitudinem "esse delatam. Sicut ergo Presbyteri sciunt se ex Ecclesiæ consuetudine, ei qui sibi præpositus fuerit, "esse subjectos, ita Episcopi noverint se magis consuetudine, quàm Dispositionis Dominicæ veritate "Presbyteris esse majores, & in commune debere Ecclesiam regere, imitantes Moysen, qui cum habe- "ret solus præesse populo Israël, septuaginta elegit, cum quibus populum judicaret. Videamus igi- "tur qualis Presbyter sive Episcopus Ordinandus sit.

§. 4. *Tertiò.* In *Epistolâ* ad *Oceanum Presbyterum.* "In utraque Epistolâ [1 Tim. 3. & Tit. 1.] si- "ve Episcopi, sive Presbyteri (quanquam apud veteres iidem Episcopi atque Presbyteri fuerint) quia "illud nomen dignitatis est, hoc ætatis, jubentur Monogami in Clerum eligi.

§. 5. *Quartò.* In *Epistolâ* ad *Evagrium* sic dicit, "Legimus in Isaiâ, Fatuus fatua loquetur. Audio "quendam in tantam erupisse vecordiam, ut Diaconos Presbyteris, *i. e.* Episcopis anteferret. Nam "cum Apostolus perspicuè doceat, eosdem esse Presbyteros quos & Episcopos, quis patiatur Mensa- "rum & viduarum minister ut supra eos se tumidus efferret, ad quorum preces Christi corpus sanguis- "que conficitur? Quæris authoritatem? audi testimonium, Paulus & Timotheus servi Christi Jesu om- "nibus sanctis in Christo Jesu, qui sunt Philippis, cum Episcopis & Diaconis. Vis & aliud exem- "plum? In Actibus Apostolorum, ad unius Ecclesiæ sacerdotes ita Paulus loquitur, Attendite vobis, "& cuncto gregi, in quo vos Spiritus sanctus posuit Episcopos, ut regeretis Ecclesiam Domini, quam "acquisivit sanguine suo. Ac ne quis contentiosè in unâ Ecclesiâ plures Episcopos fuisse contendat, au- "di & aliud testimonium, in quo manifestissimè comprobatur eundum esse Episcopum atque Presbyte- "rum, Propter hoc reliqui te Cretæ, ut ea quæ deerant corrigeres, & constitueres, Presbyteros per "Civitates, sicut & ego tibi mandavi. Siquis est sine crimine, unius uxoris vir, filios habens fideles, "non in accusatione luxuriæ, aut non subditos, Oportet enim Episcopum sine crimine esse, quasi Dei "Dispensatorem. Et ad Timotheum, Noli negligere gratiam, quæ in te est, quæ tibi data est, pro- "phetiæ, per impositionem manuum Presbyterii. Sed & Petrus in Prima Epist. Presbyteros, *inquit*, "in vobis precor compresbyter, & testis passionum Christi, & futuræ gloriæ, quæ revelanda est, par- "ticeps, regere gregem Christi, & inspicere, non ex necessitate, sed voluntariè juxta Deum; quod "quidem græcè significantiùs dicitur, ἐπισκοποῦντες, *i. e.* Superintendentes, unde & nomen Episcopi "tractum est. Parva tibi videntur tantorum virorum testimonia? Clangat tuba Evangelica, filius to- "nitrui, quem Jesus amavit plurimùm, qui de pectore Salvatoris doctrinarum fluenta potavit. Pres- "byter Electæ Dominæ & filiis ejus, quos ego diligo in veritate; & in aliâ Epistolâ, Presbyter Gaio "charissimo, quem ego diligo in veritate. Quod autem postea unus electus est, qui cæteris præpone- "retur, in schismatis remedium factum est, ne unusquisque ad se trahens Christi Ecclesiam rumperet, "Nam & Alexandriæ à Marco Evangelistâ usque ad Heraclam & Dionysium Episcopos, Presbyteri "semper unum ex se electum, in excelsiori gradu collocatum, Episcopum nominabant; quomodo si "exercitus imperatorem faciat, aut Diaconi eligant de se quem industrium noverint, & Archidiaconum "vocent. Quid enim facit exceptâ ordinatione Episcopus, quod Presbyter non facit? Nec altera Ro- "manæ urbis Ecclesia, altera totius orbis æstimanda est. Et Gallia, & Britannia, & Africa, & Persis, "& Oriens, & India, & omnes barbaræ nationes unum Christum adorant, unam observant regulam "veritatis. Si auctoritas quæratur, Orbis major est urbe, ubicunque fuerit Episcopus, sive Romæ, "sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandriæ, sive Tanis, ejusdem meriti, ejusdem "& Sacerdotii, potentia divitiarum, & paupertatis humilitas, vel sublimiorem, vel inferiorem Epis- "copum non facit, cæterum omnes Apostolorum successores sunt, *&c.*

§. 6. *Quintò*, Ibidem post lineas quatuordecem. "Presbyter & Episcopus aliud ætatis, aliud dig- "nitatis est nomen; unde & ad Titum & ad Timotheum de ordinatione Episcopi & Diaconi dicitur, "de Presbyteris omnino reticetur; quia in Episcopo & Presbyter continetur. Qui provehitur, à mi- "nori ad majus provehitur. Aut igitur ex Presbytero ordinetur Diaconus, ut Presbyter minor Dia- "cono comprobetur, in quem crescat ex parvo; aut si ex Diacono ordinatur Presbyter, noverit se lu- "cris minorem, Sacerdotio esse majorem. Et ut sciamus traditiones Apostolicas sumptas de veteri "Testamento, Quod Aaron & filii ejus atque Levitæ in templo fuerunt, hoc sibi Episcopi & Presbyte- "ri atque Diaconi vendicent in Ecclesiâ.

§. 7. Ista igitur ex utrâque parte sic proposita suffragia aut testimonia, reliquum est, ut ad æquos nunc arbitros & censores deducantur, & ex iis comparatione rectè institutâ, controversia omnis definiatur.

* Οὐδὲ ἐωρακότα αὐτὸν, ἢ δὲ ἀπολελαυκότα αὐτῆς τῆς συνουσίας. T. 1. p. 503.

† *Catal. Script.*

§. 8. Et inprimis, si istis suppetiis opus sit, ipsa testium (satis quidem dissitorum) quibus vixere, *sæcula* (quæ certè cordato cuivis in ferendis de *Apostolicâ* aut *primitivâ* praxi testimoniis, utramque paginam implere digna censebuntur) conferri possunt. Et sic *Ignatius*, licet affirmante † *Chrysostomo*, *Christum* post resurrectionem non viderit, ab † *Hieronymo* tamen (qui [αὐτὸν ἴδεν] in *Epistolâ* ad *Smyrnenses*, non ita rectè reddidit, *Illum vidi*) *vidisse* affirmatur; & sine dubio eo sæculo vixit, quo *Christus* cum *Apostolis* terras visebat, & sub *Trajano*, *Martyrio* defunctus, *Joannis Apostoli*, eodem etiam imperante, denati, coætaneus, aut σύγχρονος dicendus erit: Cum *Sanctus*, *Hieronymus* post tres aut quatuor *Centurias*, non ante *Annum Christi* 342. natus, ante annum 420. fatente *D. Blondello*, denatus, longè

longè subsidat, nec ex isto ævorum interstitio aut distantiâ (quibuscunque eum perspicillis illis usum putabimus) clariorem rerum gestarum repræsentationem, aut, quæ ἀπολίαν superaret, cognitionem obtinuisse putandus sit.

CAP. XXVIII.

Ex Hieronymi testimoniis superioritas Episcoporum satis comprobata. Inter traditiones Apostolicas ab eo numerata. Quid in hac re Blondellus, Walo, Capellus.

§. 1. SEcundò, de his ipsis *Hieronymi* testimoniis sic inter se collatis, ut omnis in iis (quam sedulò caveri voluit *D. Blondellus*) ἀσυγκισία, vel ἐναντιοφάνεια evitetur, Illud necessariò affirmandum erit, *Superioritatem Episcoporum* super *Presbyteros* inter *Apostolicas traditiones* ab *Hieronymo* numerari. Verba clarissima sunt in quinto vel ultimo testimonio ex *Epistolâ* ad *Evagrium* producto, [*Ut sciamus traditiones Apostolicas sumptas de veteri Testamento, Quod Aaron & filii ejus atque Levitæ in Templo fuerunt, hoc sibi Episcopi, Presbyteri, & Diaconi vendicent in Ecclesiâ*] Scimus omnes *Aaronem* singularem & summum *Pontificem* fuisse, filiis ejus non *summum*, sed inferioris gradus *Sacerdotium* competiisse; idemque, *Hieronymo* judice, inter *Episcopum* & *Presbyteros* in *Ecclesiâ Christianâ*, quod sub *veteri Testamento* inter *Aaronem* & *filios*, *discrimen* positum esse, idque sic ipsis *Apostolis tradentibus*. Nihil manifestius dici potuit. Ideóque, si ἀσύγκριτα *Hieronymi* testimonia censenda non sunt, pro certo statuendum est, nihil ad asserendam sub *Apostolorum ævo*, aut ex *Apostolorum* instituto, *Episcopi* & *Presbyterorum* ἰσοτιμίαν ab *Hieronymo* in aliis testimoniis dictum esse.

§. 2. Quid ad hoc responderi possit, aut quo σοφῷ φαρμάκῳ artificio deliniri aut deludi tam diserta affirmatio, fateor ego me divinando assequi non posse, sed è contra ex iis, quæ *D. Blondellus*, quæ *Walo*, quæ *Ludovicus Capellus* hâc in re præstiterunt, mihi persuasissimum esse, Nihil uspiam contra tam apertam lucem obtendi posse.

§. 3. *D. Blondellum* satis novimus, *Hieronymi* verba & sententiam, suis, quatenus fieri potuit, observationibus elucidanda, & ad *Presbyteranorum* causam stabiliendam accommodanda diligenter curasse: Quid verò ille, cum ad hanc extremam *Epistolæ Hieronymianæ* partem divenerit? Consulantur ipsius verba in fine primæ *sectionis*: *Extremam*, inquit, *Hieronymianæ Epistolæ partem, in quâ de minoris ad majus provectione, Apostolicis traditionibus, Aaronis, filiorum, & Levitarum disparitate agitur, suo, Deo dante, loco elucidabimus.* Ego, nequid dissimulem, qui *D. Blondellum Apologiam* pro *Divo Hieronymo* scripsisse meminerim, & *ne quid* in testimoniis ejus ἀσύγκριτον *imprudentibus videretur*, sibi prospiciendum susceptisse, simúlque mecum statuerim, hoc de *Apostolicis traditionibus, & Aaronis, & filiorum* (& Exinde *Episcopi* & *Presbyterorum*) *disparitate* testimonium, cum reliquorum *Hieronymi* locorum interpretatione *Blondellianâ* componi aut conciliari ægrè potuisse, non alium opportuniorem, magísve proprium, aut *suum* hanc periodum elucidandi *locum* existimavi, quàm hunc ipsum, quo se nihil hâc de re dicturum profitetur. At quis demum erit iste *suus locus*, quo oculos & expectationem nostros satiandos polliceremur? In margine illud nos latere noluit, *Infrà*, inquit, *Sect. 6.* At, ne lectorem diutius moremur, Integra *Apologia* (volumen certè non exiguum) *tribus Sectionibus* absolvitur, nec (in quantum aut ex propositâ methodo, aut ipsius libri conclusione ariolari possumus) ulla jam nobis spes supereſt, ad quartam, multominus ad *sextam sectionem* concinnandam *D. Blondello* animum subesse. *Apol.* p. 8. P. 1.

§. 4. Quid verò ante eum *Walo*, cùm in hunc *Hieronymi* locum & ille impingeret? *De his*, inquit, *plura & meliora expectamus à Salmasio, ut ea explicasse dicitur in suo de Ecclesiastico ordine tractatu.* Expectamus etiam & nos novennio jam integro, nec adhuc nobis certò constat, ad quas demum, si non ad *Græcas Calendas*, ea nobis explicanda sunt.

§. 7. Prudentiùs itaque & consultiùs tandem *Lud. Capellus*, qui cùm sententiam ex *Blondello* & *Salmasio Hieronymianam* describeret, ipsiúsque *Hieronymi* verba apponeret, hanc tamen unicam periodum omittendam putavit.

CAP. XXIX.

Quindecem alia Hieronymi pro superioritate Episcoporum temporibus Apostolorum Testimonia. Walonis ipsius confessio. Commoda Hieronymi interpretatio. Ecclesiæ constitutio. Dominica dispositio, 1 Cor. 2. 12. Pauli γνώμη. Apostolorum primus regendæ Ecclesiæ modus. Commune Presbyterorum concilium. Salmasii ἀβλεψία. Identitas tantùm nominalis ab Hieronymo adserta. S. Marci ævo Episcopi nomine & re ab Hieronymo agniti. Summa comparationis inter Ignatium & Hieronymum.

§. 1. TErtiò igitur (ut nos (licet *Apologiam* pro *Hieronymo* novam non instituimus, tamen) ad eum cum ipso aliisq; post *Ignatium* nostrum *Patribus* conciliandum, quàm commitendum paratiores nos præbeamus, nec tanti *Patrem* inconstantiam vellicare, sed sententiam vindicare & defendere aggrediamur) Alia etiam apud *Divum Hieronymum* non pauca notanda erunt, quæ cum hoc ejus testimonio composita pulcherrimè consentiant, & ad sententiam ejus genuinam investigandam, & enodandam conducere inprimis putanda sunt.

§. 2. *Ad Nepotianum* Ep. 2. sic ait. *Esto subjectus Pontifici tuo, & quasi animæ parentem suscipe; Quod Aaron & filios ejus, hoc Episcopum & Presbyteros esse noverimus.*

§. 3. *Secundò.* In Ep. 54. hoc inter *Catholicos* & *Montanistas* discrimen ponit; *Apud nos, Apostolorum locum Episcopi tenent* (*Episcopi* sine dubio Quales ipsius ævo in *Ecclesiâ* ubiq; fuerunt, quorum & *Presbyterorum* nulla tunc fuit (vel *Cl. Salmasio*, & *D. Blondello* fatentibus) aut ταυτότης, aut ἰσοτιμία.) *apud eos Episcopus tertius est.*

§ 4. *Tertiò. De Script. Eccl. Jacobus ab Apostolis statim post ascensionem Domini* (i. e. longo ante *Corinthiacum schisma* intervallo.) *Hierosolymorum Episcopus ordinatus, suscepit Ecclesiam Hierosolymæ.* (Quid verò est *suscipere Ecclesiam?* Idem plane quod *regere*, ut apud * *Psalmistam, suscipere congregationem*, Et id ab *Hieronymo* de *Jacobo* singulariter dictum) *Timotheus à Paulo Ephesiorum Episcopus ordinatus, Titus Cretæ, Polycarpus à Joanne Smyrnæ Episcopus ordinatus.* (A singulari *Apostolo* singularis ubique *Episcopus* ordinatus.)

* Ps. 75.

§. 5. *Quartò.* In *Tit.* 1. *Apostolus*, inquit, *Ecclesiæ Principem formans* (*Episcopus* iterum singularis, *Ecclesiæ Princeps*) & sic iterum in *Psal.* 45.

§. 6. *Quintò*, ad *Gal.* 2. *Jacobus primus ei Ecclesiæ præfuit, quæ prima in Christum credens ex Judæis fuerat congregata, —— Episcopus Hierosolymorum primus fuit.*

§. 7. *Sextò.* In *Psal.* 45. *Nunc quia Apostoli à mundo recesserunt, habes pro his Episcopos filios —— sunt & hi patres tui, quia ab ipsis regeris.* Ubi ævi *Hieronymiani Episcopi* (i. e. singulares) *Apostolorum filii & successores* statuuntur, & id à tempore *recedentium à mundo Apostolorum.*)

§. 8. *Septimò.* In eodem loco. *Constituit Christus —— in omnibus finibus mundi Principes Ecclesiæ*, scil. *Episcopos* (Quod ipsissimum est quod modò ex *Ignatio* ad *Ephesios* laudavimus, Ἐπίσκοποι οἱ κατὰ τὰ πέρατα ὁρισθέντες Ἰησοῦ Χριστοῦ γνώμῃ εἰσίν.)

§. 9. *Octavò.* In *Dial.* adversus *Lucifer. Ecclesiæ salus in summi sacerdotis dignitate pendet, cui si non exors quædam & ab omnibus eminens detur potestas, tot in Ecclesiis efficientur schismata, quot Sacerdotes.* Et in eodem *Dialogo*, *Si quæris, quare in Ecclesiâ baptizatus nisi per manus Episcopi non accipiat Spiritum sanctum — disce hanc observationem ex eâ authoritate descendere, quòd Spiritus Sanctus ad Apostolos descendit.*

§. 10. Huc & illud pertinet, quod & *nono* loco apponendum est, ex istis quæ à *Blondello* recitantur in *Comm.* ad *Titum. In toto orbe decretum est, ut unus de Presbyteris electus superponeretur cæteris, ad quem omnis Ecclesiæ cura pertineret, ut schismatum semina tollerentur.* (Quomodo enim fieri potuit, ut *toto hoc orbe decerneretur*, nullo jam *Concilio œcumenico* ad illud decernendum congregato, si non ab *Apostolis* ipsis, fidem *toto orbe* promulgantibus, & cum fide hanc regendi *Ecclesias* formam constituentibus, factum sit?) ut & postea cùm addiderit, *Paulatim* (ut *dissensionum semina evellerentur*) *ad unum omnem solicitudinem delatam.* (Certè si hoc posterioribus sæculis ab *Ecclesiâ* decretum fuerit, sequitur ex vi *Octavi testimonii*, Aut non *vidisse Apostolos*, quâ in re *Ecclesiæ salus penderet*, aut cum satis viderint, saluti tamen *Ecclesiæ*, etiam cùm apud *Corinthios schismata* exorirentur, non consuluisse. Quorum neutrum aut *Apostolis* ab *Hieronymo*, aut *Hieronymo* à nobis affigi potest.)

§. 11. *Decimò. Adversus Jovin.* l. 1. *Episcopus & Presbyter & Diaconus, non sunt meritorum nomina sed officiorum, Nec dicitur, Siquis Episcopatum desiderat* (unde eum de *Apostolorum*, non suo ævo locutum fuisse apparet) *bonum desiderat gradum, sed, bonum opus desiderat, quod in majori ordine constitui possit, si velit occasionem exercendarum habere virtutum —— Non percussorem, Neque enim pugilem describit Apostolicus sermo, sed Pontificem instituit*, &c.

§. 12. *Undecimum testimonium* ex Ep. 13. ad *Paulinum* peti potest, *Episcopi & Presbyteri habeant in exemplum Apostolos & Apostolicos viros, quorum honorem possidentes, habere nitantur & meritum.*

§. 13. *Duodecimum* ex Ep. 1. ad *Heliodorum*, *De Episcopatu non suscipiendo. Non est facile stare loco Pauli, tenere gradum Petri.*

§. 14. *Decimum tertium*, ex *Comm.* in *Is.* l. 5. c. 17. Ubi *Jacobum*, *fratrem Domini*, vocat *decimum tertium Apostolum.* Cum enim ille *Jacobum* istum *Hierosolymæ Episcopum* ex *Hegesippi* verbis, licet non ita probè redditis ([διαδέχεται ἐκκλησίαν μετὰ τῶν Ἀποστόλων] non [*cum*] ut reddi debet, sed *post Apostolos suscepit Ecclesiam*) rectè ab *Apostolo Jacobo* disterminasset, & simul eum *Apostolum decimum tertium* vocasset, exinde sententia *Hieronymi* satis manifestè colligi potest, *Apostolum* dici debuisse, qui *Episcopus* fuit.

§. 15. *Decimum quartum*, ex Ep. ad *Evagrium*, p. 85. *Alexandriæ à Marco Evangelistâ usque ad Heraclam & Dionysium Episcopos, Presbyteri semper unum ex se electum in excelsiori super Presbyteros gradu collocatum, Episcopum nominabant, quomodo si exercitus imperatorem faciat.* Hoc certè nobis largietur, *Episcopos* ex sententiâ *Hieronymi* in *excelsiori super Presbyteros gradu collocatos esse*, eodem modo, quo *super exercitum imperator*, idque ab ipsius *Marci Evangelistæ tempore* in *Ecclesiâ Alexandrinâ* factum esse, ut & in aliis omnibus *mundi finibus* testimonio *septimo* dicebatur.

§. 16. Nec certè incommodum est, quod hîc addatur, ipsius *Walonis testimonium*, qui ut contra *Petavium* probaret, postquam *Ordinum inductum est discrimen, nominum* quoque *distinctionem invectam esse*, hæc ipsa ex *Hieronymo* verba producit, & *Alexandriæ peculiarem morem* fuisse ait, *à Marco usque ad Heraclam, ut electum semper unum ex suo grege, qui sibi præesset, in excelsiori gradu locarent Presbyteri, & Episcopum nominarent. Hieronymo* igitur tam varia, & inter se diversa hâc de re locuto, quam, quæso, *Hieronymo* sententiam imputabimus, pro quo *Apologiam* adeò gnaviter moliri bonos viros decebit?

§. 17. *Quartò* itaque, his positis, progrediendum est, nec, me quidem arbitro, adeò atrociter, & sine omni temperamento, aut ἐπιεικείᾳ, de *Hieronymo* statuendum, ut qui conceptis verbis *superioritatem Episcoporum* ex *Apostolorum traditione* toties asseruerit, ex nimiâ animi inconstantiâ, id ipsum alibi pernegasse existimandus sit; Quod si fecerit, indignissimus eo ipso censebitur, qui in re tantâ testimonium, multo minus judicium ferat.

§. 18. Consultius certè, &, si mihi mens tota non caligat, æquius putabitur, quòd ad *Evagrium* de hâc *Episcoporum* super *Presbyteros majoritate* dicitur [*noscendum esse, eam magis consuetudine Ecclesiæ quàm dispositionis dominicæ veritate consistere.*] Illud sic ex aliis istius *Patris* dictis interpretandum esse, ut *consuetudo Ecclesiæ* non ad sequioris ævi, ab *Apostlico* deflectentis, morem, sed ad ipsam *Apostolorum praxin*, & *traditionem*, ad *Ecclesiæ* verè *Apostolicæ* universalis, plantatæ & rigatæ ab *Apostolis*, institutionem, &

consuetudinem

consuetudinem extendatur. Eam verò *Dominica dispositioni*, i. e. *institutioni* per ipsum *Christum* personaliter factæ (cujus itidem abjudicatio ferenda non est, si *ordinem* respexerit, sed tantùm *jurisdictionem*) ita ab *Hieronymo* opponi, ut quædam à *Paulo* dicebantur, quæ, ipso teste, 1 *Cor.* 7. 12. à *Domino dicta non fuerant*, Ea nempe quæ *Apostolus* ex suâ, non ex peculiari *Christi revelatione* protulisse se asserit, quæ tamen ὁ δὲ ἐκκλησίας πᾶσας διατάσσεται, *ipse in Ecclesiis omnibus ordinat*, v. 17.

§. 19. Sic & eundem *Apostolum* γνώμῃ sententiam suam dedisse scimus, v. 25. cùm ἐπιταγὴν Κυρίου, *dispositionem*, aut *ordinationem*, ut *Hieronymus* ait, non haberet. Et id forsan de hâc inæqualitate *Episcopi*, & *Presbyterorum*, *Hieronymo* visum fuit, eam non diserto cuivis ipsius *Christi præcepto*, sed, post eum cœlo redditum, *Apostolorum Christi* (qui sine dubio, ut de se *Paulus*, eam à *Christo* misericordiam acceperant, ut πιστοὶ *fideles* in universâ *œconomiâ* fierent) *institutioni* imputandam esse; Ad quam sententiam illud etiam in *Comm.* in *Tit.* commodissimè pertinere, quod de *occasione* istius in *toto orbe* facti *decreti*, ab *Hieronymo* dictum est, non abs re erit si fusiùs monstremus.

§. 20. *Apostolos*, ex *instituto Christi*, *pari omnes potentiâ & authoritate ad Ecclesiam* fundandam & moderandam præditos fuisse, *D. Blondellus*, sat scio, nobiscum confitebitur, nec *Hieronymum* hâc in re nobis dissentire suspicabitur. Horum singuli, aut *Apostoli* ipsorum, ad id emissi, cùm in regione quâvis *Evangelium* prædicarent, populum ad fidem converterent, *Ecclesiámque* demum plantarent, ejus dein moderandæ habenas penes se plerunque per aliquod spatium manere voluerunt, sic tamen, ut cùm ipsi abessent, fidelium præcipui & *seniores*, ab *Apostolo* ad id munus *constituti*, vel *ordinati*, reliquis invigilarent, adeóque communi *presbyterorum* consilio gubernatæ *Ecclesiæ* istæ ab *Hieronymo* credi possent.

§. 21. Postquam verò sub hâc in quibusdam *Ecclesiis* (à quibus *Apostoli* earum fundatores diutius abessent) *seniorum* paritate, *schismata* nascebantur, postquam, ut ait *Hieronymus*, *unusquisque eos*, *quos baptizaverat*, *suos putabat esse*, *non Christi*, (quibus verbis eum ad 1 *Cor.* 1. 14. respexisse palam est, ubi *baptizandi* mentio est) vel (quod v. 12. dicebatur) *postquam in populis dicebatur*, *Ego sum Pauli*, *ego Apollo*, *ego autem Cephæ*, postquam, inquam, *Evangelio Corinthi* per *Paulum* plantato, *rigato* dein per *Apollo*, ut & aliquibus per *Cepham* conversis, imò ad aliquem fortassis in *Ecclesiâ* gradum provectis, *partium studia in Ecclesiâ* pullularent (quod, *Apostolo* liquidò affirmante, ante primam ad *Corinthios* exaratam *Epistolam*, i. e. Anno Christi 55. *Corinthi*, (quidni & alibi?) factum est) Tunc certè, i. e. ipsis *Apostolis* viventibus, & videntibus (longo 85. plus minus annorum spatio ante æram *Blondellianam*, Anno Christi 140.) *toto orbe decretum est*, *ut unus de Presbyteris electus superponeretur cæteris*, *ad quem* (ut singularem planè *Episcopum*) *omnis Ecclesiæ cura pertineret*, *ut schismatum semina tollerentur*.

§. 22. Hîc certè *D. Blondelli* fidem appello, an meritò *veri studiosus lector* meminisse * jubeatur [*Hieronymum nequaquam scripsisse*, *Simulac Corinthi dictum fuit*, *Ego sum Pauli*, &c. *Sed*, *postquam id dictum in populis*, i. e. *postquam alii passim Corinthiorum more in partes discerpti sunt*, *quod ante annum* 140. *evenisse*, *idoneè vix quisquam probaverit*.] Primò enim, Ecquis *veri studioso Lectori* tantum inter [*Simulac*] & [*Postquam*] hoc in loco discrimen esse persuaserit, imò inter ea quæ 1 *Cor.* 1. v. 12. & quæ v. 14. scripta sunt, ut 85. annorum intervallo (tantum enim inter *Epistolæ* scriptionem *An.* 55. & *Blondellianam* æram *An.* 140. interjacet, ea disterminanda censeantur? * *Apol.* p 3.

§. 23. Secundò, Ecquis *Hieronymi* jam verba à *D. Blondello* ad commodum suum clam mutata non advertit? *Non*, inquit, *scripsit Hieronymus*, *simulac Corinthi dictum fuit*, *Ego sum Pauli*, *sed postquam id dictum in populis*, i. e. *postquam alii passim*, *&c.* quasi id multo jam seriùs factum esset. At consulantur iterum *Hieronymi verba* ab ipso *D. Blondello* laudata, si *Lectori veritas* curæ sit. *Antequam*, inquit *Hieronymus*, *studia in religione fierent*, *& diceretur in populis*, *Ego sum Pauli*, &c. *Communi Presbyterorum consensu Ecclesiæ gubernabantur*, *Postquam verò unusquisque eos quos baptizaverat suos putabat esse*, *non Christi* (Quorsum, quæso, hoc mutatum in [*postquam id dictum in populis*,] nisi ut quæ nunquam *Hieronymo* in mentem venerunt, necterentur moræ?) *in toto orbe decretum est*, *ut unus de Presbyteris electus superponeretur cæteris*. Res clarior est, quàm ut artificiosâ istâ caligine velari possit, eandem hanc æram *Hieronymo* censeri, eundem *Christiani* sæculi articulum, quo *in populis dicebatur*, *Ego sum Pauli*, &c. & quo *unusquisque eos quos baptizaverat suos putabat esse*, *non Christi*, utrumque sine dubio à *Paulo* indigitatum, 1 *Cor.* 1. 12, 14. ideóque ante scriptam istam *Epistolam* in *Ecclesiâ Corinthiacâ* notatum. Nec certè *Episcopali* ἀρχαιογνωσίᾳ *Antiquitas*, aut *institutio Apostolica* deerit, nec nobis *Blondellianæ* ἀνισοχρονίας argumentum, si *Hieronymus* verum scripserit. p. 2.

§. 24. Et adhuc quidem omnia, quamvis accuratiùs & ad rei veritatem accommodatiùs describi potuissent, non tamen adeò improsperè succedunt, nec gravis aliqua nobis incumbit necessitas, ut *Hieronymus* cum *Hieronymo* committatur, aut qui *excelsiorem* super *presbyteros Episcopi* gradum ab *Apostolorum traditionibus* acceptum toties agnoverat, sententiæ suæ statim oblitus, aut ignarus, contra seipsum pugnas cieviisse credatur.

§. 25. Illud verò unum hîc mirari subit, quid *Waloni* in mentem venerit, ut de *D. Petavio* eadem planè cum *Hieronymo* proferente, [*Cùm charitas*, inquit, *& humilitatis amor*, &c. *refrixit*, *tum ad tollendas simultates*, *& in schismatis remedium*, *unum aliquem è turbâ Presbyterorum eligi placuisse*, *qui præesset reliquis*] tam prolixè & effusè triumphandum putarit, ut de eo qui hac unicâ periodo ad pessundandam *Episcopalis ordinis majestatem plus fecisset*, *quàm integro ad id instituto volumine Walo*; Ex eo nempe, quòd eam ab *ambitione*, *honorum cupiditate*, *cæterisque malis artibus originem* traxisse dixerit. *Wal. Mess.* p. 165.

§. 26. At advertisse debuit vir doctissimus, ex *aliorum ambitione* & *contentione*, non ex *Episcoporum*, illud contigisse (ut *Hieronymo*, sic &) *Petavio* videri, adeóque ut *malis moribus* accommodatas *bonas leges*, sic ad remedium *schismatum* institutos *singulares Episcopos*, non inter *morbos* ponendos esse, sed *medicinas*, quas qui à *morbis* originem suam traxisse dixerit, illud in *laudem* dixisse, non ad *contumeliam* effutiisse putandus est; sed illud ex abundanti.

§. 27. *Quintò* autem quod ulteriùs ab *Hieronymo* affirmatur, *eundem esse Presbyterum qui & Episcopus* (*Sancto Paulo* insuper, *Act.* 19. *Phil.* 1. *Tit.* 1. 1 *Tim.* 4. ut & *Sancto Petro* 1 *Pet.* 5. & *Joanne* 2. *Jo.* 1. & 3. *Jo.* 1. ad suas partes vocatis) illud ipse de vocabulorum seu appellationum *identitate*, in eâdem personâ dixisse intelligendus est, quibus promiscuè aliquandiu *S. Scripturas* usas esse sibi persuaserat; Sic verò ut ipsius *Marci* ævo (qui *Claudii* nono fidem *Alexandriæ* seminavit, ante Epistolarum Sancti *Pauli* scriptionem) *Presbyterorum aliquis in excelsiori gradu collocatus*, ipso fatente, *Episcopus* nominaretur.

§. 28. Sic

§. 28. Sic certè ad *Diaconorum* se *Presbyteris* æquantium fastum retundendum, non incommodè ab illo argui potuit, *Presbyteros* scilicet, quamvis in secundo *Ordine* locatos, non ita procul tamen ab *Episcopis* abesse, quibuscum & idem nomen sortiebantur, & *excepta ordinatione*, omnia, quæ *Episcopi*, faciebant; cum *Diaconi* interim tam longè, vel ipsorum etiam confessione, infra *Episcopos* subsiderent, ut non alii quàm διάκονοι, i. e. ὑπηρέται *Episcoporum* censendi sint.

§. 29. Plura dici possent ad conciliandum sibi *Hieronymum*, nisi illud opportunè hîc notandum esset, non ad me, qui aliis columnis utor, sed ad *D. Blondellum*, qui testimoniis *Hieronymianis* totam ædificii sui compagem superinniti voluit, operam istam pertinere.

§. 30. Nobis certè, qui inter *Ignatium*, *Apostolorum* σύγχρονον, & recentiorem tot sæculis *Hieronymum*, qui inter *Episcopum* ἡμιθνῆτα de ævo suo testantem, & *Presbyterum Diaconorum* fastum calcantem, & contra eos, quod ad manum fuerat, jaculantem, comparationem instituimus, abundè erit, si *Ignatius* ubique sibi constans, causæ ubique nostræ (ἀκμαίως, ἐυκμαίως, adversariis ipsis fatentibus) suffragatus sit, *Hieronymus* autem, si pugnet nobiscum quandoque, quandoque etiam suffragetur, nec uspiam à nostris partibus desciviſse putandus sit, quin pariter & à seipso abiisse concludatur, adeóque vel integrum nobis testimonium perhibuisse, vel inconstantiâ (quod nolim) suâ, quicquid contra nos dixerit, irritum fecisse.

§. 31. Et de *Ignatio* & *Hieronymo* hæc quidem hactenus; Tempus est ut ad alia, ex instituti nostri ratione, tandem progrediamur.

DISSER-

DISSERTATIO TERTIA,

De omnibus Evangeliorum PERIOCHIS,

Quæ ad Regiminis Eccleſiæ formam pertinent.

CAP. I.

Regimen Eccleſiæ in perſonâ Chriſti fundatum. Iſ. 9. 6. *&* 61. 1. *Unctio Spiritus. Unctio quæ.* רבא 1 *Jo.* 2. 27. *Miſſio à Patre, Jo.* 20. 21. *Poteſtas in terris. Chriſtus,* διδάσκαλος, Κύριος, ἀρχιερεύς, Ἀπόστολος, ποιμὴν, ἐπίσκοπος. *Officii ejus adminiſtratio in terris. Septuaginta diſcipuli. Apoſtoli per gradus provecti ad Eccleſiæ Regimen.* Ἀπόστολοι שלוחים *in Scripturâ nuntii ordinarii, inter Talmudicos nuntii Synagogarum,* ἱεροπομποι, Θεόδεσμοι, *apud Profanos* μυησῆρες, γραμματεῖ. *Miſſi cum diplomate, Jo.* 20. 21. *ad* ἀρχὴν. *Mat.* 19. 28. *explicatur. Apoc.* 19. 10.

§. 1. AD illud nunc accedo, quod inſtituti ratio poſcit, ut ſingulæ *Evangeliorum* periochæ, quæ ad hanc de *Regiminis Eccleſiaſtici formâ* quæſtionem pertinent, ad examen noſtrum revocentur. In quibus proponendis eum ordinem & methodum obſervandum curavimus, quo commodiùs ad ipſius inſtitutionis fontem, ſeu originem (hoc quaſi filo) perveniatur, adeóque quid *Chriſto*, quid *Apoſtolis* hâc in re imputandum ſit, magis perſpicuum redatur.

§. 2. Et primum quidem illud fundamenti loco jaciendum eſt, quod infinitis *Scripturæ* teſtimoniis comprobari poſſet, Hoc qualecunque demum ſit, *Eccleſiæ Dei* in terris regimen, in *perſonâ Jeſu Chriſti* fundatum eſſe, prædicente *Iſaiâ Prophetâ, regimen ſuper humeros ejus futurum eſſe, Iſ.* 9. 6. *Dominum Deum unctorum illum eſſe, & ad id Spiritum ſuum in eum miſſurum, ut Evangelium prædicet, annumque Domini acceptabilem*, &c. *Iſ.* 61. 1. Quod & juxta *Prophetias* iſtas factum experimur (edicente ipſo *Chriſto*, *Luc.* 4. 18, 21.) *Spiritum* quippe *Dei*, ſtatim poſt ipſum à *Johanne* baptizatum, apertis cœlis, nube rutilante indutum, vidente *Baptiſtâ*, ſuper *Chriſtum* deſcendiſſe, eúmque ad munus ipſius in *Eccleſiâ* exequendum ſolenniter conſecraſſe.

§. 3. Hunc *Spiritus* deſcenſum, illuſtrem certè, & magnificam ceremoniam, (at quæ ſuper *Apoſtolis* à *Chriſto* miſſis pari modo adhibebatur,) *Unctionis* materialis locum ſupplere *Deus* voluit, *Unctionis*, inquam, ritus inter *Judæos* ſatis noti, cùm quiſpiam ad munus aut officium aliquod ſolenne promoveretur (unde eſt quod *Chaldæus Paraphraſtes Unctionem* per רבא ſeu *exaltationem* explicandam putavit) ſed qui ſub *ſecundo Templo* exoleverat; ideóque teſtimonio *Dei* de *cælo* ſupplendus erat: Hinc *Act.* 10. 38. *Unctionis Dei* per *Spiritum ſanctum*, ut & ſimpliciter *unctionis Dei*, *Act.* 4. 27. mentionem fieri videmus.

§. 4. Ex quibus itidem, quid ſit χρίσμα ſeu *unctio* illa ἀπὸ τοῦ ἁγίου, 1 *Joh.* 2. 27. cujus ope *omnia ſciebant Chriſtiani, nec opus habebant, ut ab aliis doctoribus inſtruerentur*, facilè, ſi id hujus loci aut συλλογῆς eſſet, explicari poſſet.

§. 5. At (quod præſentem materiam propiùs attingit) hinc eſt, quòd *Chriſtus* noſter à *Patre mitti*, *Jo.* 20. 21. *poteſtatem peccata remittendi in Terris* habere, *Mat.* 9. 6. ἐξουσίαν, *authoritatem omnem in cælo & in terrâ* ſibi traditam accepiſſe, *Mat.* 28. 18. dicatur: Hinc, quod *Eccleſiæ* ex *Diſcipulis* collectæ διδάσκαλος ἢ Κύριος, *Doctor & Dominus*, *Jo.* 13. 13. Ἀρχιερεὺς ἢ Ἀπόστολος, *Pontifex & Apoſtolus* noſter, *Heb.* 3. 1.

Heb. 3. 1. Ὁ ποιμὴν τῶν προβάτων ὁ μέγας, *Heb.* 13. 20. adeóque unicus & singularis *animarum nostrarum Pastor* & * *Episcopus*, 1 *Pet.* 2. 25. nuncupetur.

* *Propriè Episcopus Dominus Jesus est. Origen. in Mat.* 24.

§. 6. Quod verò à *Patre* sibi concreditum accepit, illud ipse, quamdiu in terris ageret, in personâ suâ administravit, *Evangelium* prædicavit, ritus in *Ecclesiâ* perpetuò duraturos instituit, *Discipulos* vocavit, vocatos pro arbitrio rexit, iis mandata dedit, eorum ministerio usus est, Aliquos eorum ad certa officia ἀνέδειξεν, *designavit*, *Septuaginta* scilicet, *Luc.* 10. 1. quos *ante faciem ejus*, ut feciales, & *prodromos*, *emisit*, illisque *curandi morbos*, v. 9. potestatem dedit, munúsque non perpetuum, at ἀφαιρετὸν, & quamprimùm ad ipsum *reverterentur*, v. 17. sponte suâ desiturum, commisit: Alios verò cumulatiore, & *duraturâ* authoritate induendos putavit, & ad idem munus, ad quod ipse à *Patre* missus fuerat, destinatos, paulatim, & per gradus quosdam ad fastigium illud provexit. Quibus verò gradibus, & intervallis illud factum fuerit, non abs re erit, si pauculis monstremus.

§. 7. Et inprimis illud notandum est, *Missionem* illam primam *Mat.* 10. 5. quæ ad δώδεκα εἰδίως pertinebat (τούτους τοὺς δώδεκα ἀπέστειλεν Ἰησοῦς) licèt illam cum ἐξουσίας non vulgaribus, v. 1. & 7. cum prædicandi itidem authoritate conjunctam, non tamen fuisse hanc ὑπερέχω, in quâ *Christo* magistro suo mox successuri erant.

§. 8. Ἀπόστολοι vel שלוחים inter *Judæos* dicebantur *Nuntii* quilibet; Sic *Abijah* 1 *Reg.* 14. 6. σκληρὸς Ἀπόστολος, i. e. שלוח, pessimarum rerum *nuntius* dicitur (sic & duodecem *Exploratores*, *Numb.* 13. à *Mose* ad terram *Canaanis* explorandam emissi, ἀποστέλλεσθαι dicuntur. Ad quorum exemplum duodecem primò *Apostoli*, dein *Septuaginta discipuli* à *Christo* emittebantur.) Nec in veteri *Testamento* vox ea alio quovis sensu usurpatur. Inter *Talmudicos* quidem שלוחי i. e. Ἀπόστολοι vocantur *Archysynagogorum nuntii* ad *pecunias* & *decimas Synagogis* debitas exigendas emissi, * *Philoni* ἱερὸπομποι ἀπὸ χρημάτων, † *Augusto* ἀποδοχεῖς dicti (& eâdem ratione *Ecclesiæ nuntii* dona ad aliam *Ecclesiam* perferentes, ab *Ignatio* ὁδόδρομοι & διοπροσώπου dicuntur,) sic in *Theodosiano codice*, *tit. de Judæis*, *Apostoli* sunt, qui ad exigendum aurum, atque argentum à *Patriarchâ* certo tempore diriguntur.

* *Leg. ad Cajum.*

† *In Edict. ad Asiæ Civit.*

§. 9. De his verò illud unicum notandum, *Apostolos* istos, ad hæc ipsa non adeò honorifica munera, & tantùm *ad tempus*, mittendos, *literis* tamen *scriptis* munitos fuisse, quarum vi, quicquid faciunt, id ut *Vicarii* aut *procuratores*, non in suâ, sed eorum qui eos constituerunt, *personâ* & nomine facturi sunt, Unde illud *Judæorum* celebre dictum, *Apostolus cujusque est ut quisque*, quò respexisse *Christus* censendus est, *Mat.* 10. 40. ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος, δέχεται τὸν ἀποστείλαντά με. Sic cùm *Saulus* à *Synedrio Hierosolymitano* ad *Damascum* mittebatur, *Act.* 9. eum ἐπιστολὰς ἀρχιερέως instructum videmus, v. 2. Nihil interim in hoc ὑπηρετικῷ munere magnificum, aut quod *discipulis Christi* ἀρχὴ quamlibet conciliaret.

§. 10. Apud *scriptores* verò τοὺς διαδοῦναι, *Nuptiarum* contrahendarum *intercessores*, *internuntii*, aut *sponsores*, (νυμφάγωγοι, * οἱ ἄγοντες ἐπίγαμον νύμφην ἐκ τῆς πατρῴας οἰκίας, *qui sponsam ex ædibus patriis ductam sponso sistunt*, μνηστῆρες, ἐγγυηταὶ, ἐρμοσταὶ) Ἀπόστολοι *Apistoli* dicebantur. Nec adhuc quicquam *honorificum* in Ἀποστόλων titulo.

* Οὐ δίμις (χρὴ δὶς πεῖν γάμον) † νύμφιον μενέναι, ἀλλ' Ἀποστέλλεσθαι φίλον, *Phavor.*

§. 11. Certè siqua ἀρχαιρεσία, aut ἀξίωμα, siqua *regitiva potestas*, aut ὑπερέχω, istâ voce apud *Authores* idoneos designetur, ea *Hesychii* glossario, quo Ἀπόστολος, στρατηγὸς καὶ πλοῖον πομπίμου, *dux* cum classe missus, definitur, petenda erit, quem ad modum & à *Cicerone* ad *Atticum* maritimæ oræ ἐπίσκοπος, *speculator* & *custos* memoratur. At & illud satis alienum est, nec ad *Discipulorum Christi* nomenclaturam pertinet.

§. 12. Altiùs igitur officii & tituli hujus origo deducenda est, quatenus (non *Mat.* 10. ἀποστέλλειν sed) *Joh.* 20. πέμπειν eos *Christus* dicatur. Cùm scilicet post resurrectionem à mortuis, ad *Patrem* & *Deum* suum nostrúmque festinans *Christus*, cœlestíque throno statim reddendus, discipulorum suorum præcipuos, seu electos, solenniter dato *mandato*, & quasi *diplomate* (quòd *Angli* **Commission** dicimus) Ἔπεμψε *misit* v. 21. eâ nempe vocis πέμπειν acceptione, quâ *mitti* ad *Provinciam administrandam Proconsul*, ad *Israëlitas* ex *Ægypto* redimendos *Moses* dicitur, [*Mitte*, inquit, *per quem missurus es*] quâ *Reges*, *Judices*, *Servatores mitti* ubique à *Deo* dicuntur, quotiescunque ad ἀρχὴν, *Deo* jubente, admoventur. Isto proculdubio sensu, se *Christus* à *Patre* ἀπεσταλμένον affirmavit, in priore *Sermonis* istius particulâ, καθὼς ἀπέσταλκέ με ὁ πατὴρ, (ut & *Mat.* 10. 40. 15. 24. *Joh.* 3. 34. V. 38. 6. 57. & 17. 3. & alibi non semel) & quidni eodem sensu *Apostoli* à *Christo* πέμπεσθαι in posteriore statuendi sint, & ut c. 17. 18. καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς, nullo ad *Judæorum* שלוחים, sive *Patriarcharum Apostolos* habito respectu? Sunt igitur *Apostoli Christi*, πεμπόμενοι in *regno Christi spirituali*, *Joh.* 20. 21. pari modo quo ἡγεμόνες *Regibus* proximi, πεμπόμενοι dicuntur in *regno mundano*, 1 *Pet.* 2. 14. aut quo majores nostri *Missos Dominicos* olim nuncuparunt, quos hodiè *Justitiarios ad Assisas* appellamus. Ut & *Baillivus* (à βάλλειν quod pro πέμπειν promiscuè usurpatur) Gallis *Præpositum* sonat, qui in Provincia, Satrapia, Comitatu judicia exercet, de arduis cognoscit, pacem curat. Videatur Optimus *Spelmannus*, *Gloss.* p. 68. *Missi* priùs οἱ δώδεκα, *Mat.* 10. 1. (ut & *Septuaginta*, *Luc.* 10. 1.) sed ut *discipuli*, *ministri*, *nuntii*, ἐνώπιον αὐτοῦ, *ante faciem ejus*; At *missi* jam soli (& εἰδίως) οἱ δώδεκα, *à facie ejus*, ipsius quasi hæredes in terris, & *successores*; *Missi* antea non semel, at jam tandem solenniter, & cum *diplomate missi*, *sicut eum miserat Pater*.

§. 13. Mirum est quàm hæc à *Christo* signanter, quàm ad omnem clarissimæ veritatis ignorationem pertinaci sæculo extundendam, accuratè, & sollicitè enuntiata, quàm ferè omnibus, quæ excogitari poterant, dictionum figuris & *schematismis* variata nobis tradantur, *Pater judicium dedit Filio*, *Joh.* 5. 22. *Filius judicium Apostolis dedit*, *Mat.* 19. 28. *Luc.* 22. 30. 1 *Cor.* 6. 3. 2 *Cor.* 10. 6. *Pater Filio* potestatem dedit *remittendi in terris peccata*, *Mat.* 10. 6. *Filius Apostolis* potestatem dedit *remittendi* itidem *in terris peccata*, *Joh.* 20. 23. *Pater claves Filio* dedit, *Isa.* 22. 22. *Apoc.* 3. 7. *Filius Apostolis claves* dedit, *Mat.* 16. 19. *Pater Filio* dedit *sedere* in *throno* ejus, itidemque *Filius Apostolis* dedit *sedere* cum eo in *throno* ejus, *Mat.* 19. 28. *Luc.* 22. 30. *Pater filium* dedit *fundamentum*, aut *lapidem Angularem Ecclesiæ*, *Mat.* 21. 42. *Filius Apostolos* dedit *fundamenta* super *fundamento*, *Eph.* 2. 20. θεμέλιον Ἀποστόλων ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ. *Pater* denique *Filium* ἀπέσταλκε, καὶ ἔπεμψε, *Joh.* 5. 24. & 17. 18. *Filius* dein *Apostolos* ἀπέσταλκα, καὶ ἔπεμψε, *Joh.* 20. 21.

§. 14. Hinc illud *Angeli* cælitùs missi, se *Johannis*, & fratrum ipsius, ἐγὼ σύνδουλός σου καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ, i. e. *Apostolorum*, & *Apostolicorum* virorum *conservum* vocantis, *Apoc.* 19. 10. cùm, ut ille affirmat, ἡ μαρτυρία

μαρτυρία Ἰησοῦ, *testificatio resurrectionis Christi*, & Fidei *Christianæ*, ad quam *Apostoli* singuli à *Christo* missi sunt, sit ipse *prophetiæ Spiritus*, honoratissimum scilicet munus, ad quod quispiam mortalium à *Deo*, aut *Christo* designari potuit, huic ipsi *Angelico* nuncio, de *Imperatoribus* nomina *Christo* daturis, non immeritò comparandum.

CAP. II.

Παλιγγενεσία quid, Παπᾶ μᾶλλοντες αἰῶνα, *Is.* 9. 6. *Phylarcharum dignitas, Judæ & Josephi* φυλαρχία. Μετειδέρχαι, *Mat.* 20. 21, 25. *Apostoli munus ut ab* Ἀρχαὶ καὶ ἐθνῶν *differat.* Ἄρχοντες, μεγάλοι. *Jus Regium*, 1 *Sam.* 8. 11. διακονεῖσθαι, καταξουσιάζειν. Κυριότης *omnis non prohibita, Authoritas Charitativa, non despotica. Singularis cujusque Apostoli* ὑπεροχὴ, *Dicto Christi ambitio tantùm & fastus interdicti, non potestas aut* ὑπεροχὴ *in Ecclesiâ.*

§. 1. DE hâc igitur *Apostolorum* ad *Ecclesiæ clavum* & gubernaculum *missione*, paucula dicturi, exordiemur, ut *Presbyteranis* rem gratam faciamus, à notissimo isto *Christi* dicto, *Mat.* 20. quo κυριότητα seu saltem τὸ καταχωρίδειν ἐξουσίαν discipulis suis interdixisse putatur.

§. 2. Et ut omnia clara reddantur, sententia *Christi* altiùs repetenda est, sumpto initio à *Mat.* 19. 28. Ubi qui omnia *Christi causâ reliquerant*, *Discipuli*, *Dominum* sciscitantur, τί ἄρα ἔσται ἡμῖν; quam demum illi tanti obsequii mercedem reportaturi essent, v. 27. *Respondet Christus*, ἐν παλιγγενεσία hanc illis expectandam esse. Quæ sit hæc eò loci παλιγγενεσία, satis inter viros doctos disceptatum est. Ego quid istis *Christi* verbis accommodatissimum videatur, paucis dicturus sum.

§. 3. Vox ea *novum* aut secundum *statum*, τὸ ἐκ δευτέρου γεννᾶσθαι, καὶ ἀναπλάττεσθαι apud *Grammaticos* propriè significat. Inter *Pythagoræos*, animæ ad γένεσιν reditum, seu μετεμψύχωσιν denotat; Inter *sacros*, *resurrectionem*, eâmque aut corporis cum animâ futuram conjunctionem, aut præcursoriam animæ in hâc vitâ *renovationem* (spiritualem illum *proselytismum*, quo omnibus prioris vitæ gaudiis, & quasi cognationibus remisso nuntio, ex *Spiritu Christi regenerati* prodimus) tandémque (ut hujus tesseram, & *sacramentum*) *baptismum* significat; Et certè si cum [ὑμεῖς οἱ ἀκολουθήσαντές μοι,] verba ista, nullâ interpositâ διαστολῇ, conjungerentur [ὅτι ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ] ad illum de *Discipulorum regeneratione*, & per *baptismum proselytismo*, sensum restringenda essent. Si itidem cum sequenti [καθίσεσθε] immediatè composita & connexa essent, ad novissimæ *resurrectionis*, aut vitæ cœlestis, aut judicii demum ultimi statum ea pertinere posse non differer. At cum à prioribus disjuncta, cum posterioribus itidem non componantur, sed duplici commate, tanquam parenthesi inclusa, verbis istis interjacentibus, quæ ad *Christum* non ad *discipulos* pertinent, [ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ] immediatè præponantur, nulla mihi potior aut commodior istius φράσεως interpretatio occurrit, quàm ut παλιγγενεσία cum *Syro*, *novum sæculum*, tempus scilicet, aut spatium illud significet, ὅταν ὁ υἱὸς, &c. quo *Christus ad dextram Patris* ascendens, *in throno gloriæ suæ consederit*, & hanc suam in terris *Ecclesiam*, his quasi *Vicariis* ejus, διακτῆς τῆς μεγάλης βασιλέως, administrandam commiserit.

§. 4. Hoc sensu αἰῶνα μέλλοντα ab *Interpretibus Græcis* usurpatum videmus, *Is.* 9. 6. *Christúmque* istius πατέρα appellatum, *Patrem futuri sæculi*, spiritualis scilicet hujus regni *Christi*, ab ejus resurrectione & ascensione initium sumentis, (ideóque vel à *termino* à quo, hâc *Christi* à mortuis παλιγγενεσίᾳ, vel ab *effectu*, quòd nempe omnia in *Ecclesiâ Christianâ* renovata prodeant, & quasi παλιγγενῆσία, 2 *Cor.* 5. 17. (receptis in *Ecclesiam Gentilibus*, *Judaico Sacerdotio*, ritibúsque abolitis) denominationem sortiti) *Patrem*, *supremúmque* οἰκοδεσπότην.

§. 5. At quid in hâc παλιγγενεσίᾳ his fidis *Christi* sectatoribus sperandum erat? Ut *sessuri sint omnes super duodecim thronis, judicantes duodecim tribus Israëlis.* Hâc *propheticâ* & *symbolicâ* φράσει ad *Phylarcharum* inter *Judæos*, i. e. *tribuum Principum* dignitatem respexisse *Christum*, non est quod dubitemus, Cùm ex hoc ipso *Christi* promisso arreptâ occasione, *Zebedæi uxor* statim pro filiis suis interceserit, ut *unus à dextrâ, alter à sinistrâ* ejus in regno sederent. Illud enim ad *Phylarchas* ἰδίως pertinere dignoscet, quisquis eos *Regi* proximos fuisse, (sic verò inter se æquales, ut interim *Judæ* & *Josepho*, i. e. duarum istarum tribuum *Principibus* φυλαρχία obtingerent) non ignorat.

§. 6. Hæc si cum *Augustino* ad illam *Regni Christi* partem, quæ hîc in *Ecclesiâ* exercetur, accommodari fas sit, Si, ut *Marcus* c. 10. 30. & *Lucas* 18. 30. Mercedis hujus à *Christo* promissæ partem unam ἐν καιρῷ τούτῳ *in hoc sæculo* iis solvendam affirmant, sic & præter futurum *sanctiorum* judicium, 1 *Cor.* 6. 2. *Apostolis* etiam in terris degentibus *Cathedræ*, aut *throni* ἰδίως designati fuerint, concludi hinc pronum erit, *Dignitatem* istam, *singularem* ὑπεροχὴν fuisse, non quâ *universi* universum *Ecclesiæ* cœtum ab *universis* administrandum susciperent, sed quâ *singuli* quasi μεριδάρχαι *tribubus singulis*, i. e. *provinciis* singularibus (quas κλῆρος, ἀποστολὰς, ἐπισκοπὰς promiscuè dictas videmus, *Act.* 1. 17, 20, 25.) præessent.

§. 7. Utcunque verò illud sic, satis ex consequentibus manifestum est, *Zebedæi* uxorem, hanc *Phylarcharum* dignitatem sic ad ingenium suum accommodasse, ut aliquam in istâ futurâ *Apostolorum* æqualitate πρωτοκαθεδρίαν, aut πρωτοκλισίαν filiis suis, sic à *Christo* καταξιωθῆναι, concedi postulaverit, c. 20. 21. Huic importunæ mulieris petitioni, post ambages aliquot respondet *Christus*, hæc omnia sic à *Patre* suo disposita esse, ut nihil filiis ejus ex speciali gratiâ, aut dilectione, supra compares, accedere posset, & sic φιλοτιμίαν, aut litem istam à *Lucâ* memoratam (quisnam eorum esset μείζων) hoc *Christi* responso sedari fas erat. Verùm cum hæc *Jacobi* & *Johannis* ambitio ad reliquorum *Discipulorum* aures perveniret, ipsi æmuli, & indignabundi, hanc fratrum φιλοτιμίαν ferre nequibant; Novâque jam & improvisa tempestas, à *Christo* sedanda erat, cui sic illicò remedium parabatur, v. 25.

§. 8. Vocatos ad se discipulos, eos scilicet, non qui *pares* sed qui *priores* pati nequiverant, qui ambitiosam *fratrum* petitionem adeò indignè tulerant, sic demum pacandos putavit *Christus*, Scitis, inquit,

quod ὁι ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν, *Non sic verò erit inter vos, sed qui voluerit inter vos magnus esse*, (ἔστω, sit, vel ut clariùs *S. Marcus* 10. 43. ἔσται) *erit minister vester, & qui voluerit inter vos primus esse, sit*, vel, *erit servus vester*; *Sicut filius hominis non venit* διακονηθῆναι, ἀλλὰ διακονῆσαι, &c. Nullam scilicet tantæ impatientiæ & indignationis causam hac in re reliquis decem subesse; Cum dignitas ista *Apostolis* accessura, talis non sit, qualis inter *Gentium Dominos* adeò spectabilis exhibetur, in *lucrum* & *splendorem* regentium cedens, ideóque & *avaris* & *ambitiosis* desiderabilis, sed quæ *officium* & *ministerium*, onúsque satis molestum & ingratum, nemini certè invidendum, secum trahat.

§. 9. Hîc qui sint inter *Gentes* ἄρχοντες & μεγάλοι, satis ex *Romanorum* inter *Judæos* dominatione dignosci potuit, *Procuratoribus*, aut *Principibus provinciæ* sibi concreditas administrantibus, Ipsóque super illos *Imperatore* potestatem exercente; Quid verò sit κατακυριεύειν, & κατεξουσιάζειν, *Juris Regii* 1 *Sam.* 8. 11. designatio monstrabit. Ubi *Gentium Regibus* tributa & vectigalia (nec tantùm φόβον & τιμὴν, sed & φόρους & τέλη, *Rom.* 13. 7.) à subjectis debita esse, & eorum operâ atque pecuniis, omnibus *Aulæ* aut *Domus* regiæ non necessitatibus solùm, sed & *pompæ*, & ἀφειδείᾳ, consultum fuisse, liquidò affirmatur. Illud * *Xenophonti* est ὠφελεῖσθαι ὑπ' αὐτῶν, *lucra* & *emolumenta* non contemnenda à subditis accipere. Illud *Christo*, διακονεῖσθαι, omnia ad eorum usus à populo *suppeditata* habere; Videatur *Neh.* c. 5. 15. ubi & *panem*, & *vinum*, & *argenti siclos*, *Persarum* sub *Artaxerxe* ἡγεμόνες accipere, ipsorúmque *servi populo* κατεξουσιάζειν (quod de μεγάλοις hîc ait *Christus*) dicebantur, licet *Nehemias*, *fratrésque* ejus, postquam ad eos ἡγεμονία pervenerit, hoc suo uti *jure* recusaverint.

* *Præf. ad* Κύρου Παιδ.

§. 10. Ex hoc perspicuum est, quodnam illud sit, quod de potestate *Ecclesiasticâ* mox ad *Apostolos* deventurâ, hîc *Christus* prædixerit, Unicum scilicet illud; Non eam fore, quæ in populi *bona*, aut *libertates* exerceatur, quæ eorum *possessionibus*, aut *servitiis* ad *luxum*, aut *splendorem regium* abutatur, (à quibus tamen procul abest alimonia necessaria, è *censu Ecclesiæ*, cujus sibi ἐξουσίαν, licet eâ uti noluit, ut & *Apostolis* omnibus, concessam *Paulus* profitetur, 1 *Cor.* 9. 4. 6. 12.) sed quæ subditis benefaciendo, *animarum* salutem procurando, *ministrando*, inserviendo, se omnibus utilem, & fructuosam, non damnosam & gravem exhibeat. Nec igitur, aut ἀρχὴ, aut ἐξουσίαν, aut κυριότητα omnem hoc *Christi* monito prohiberi, at eam tantummodo ad *humilitatis* & *charitatis Christianæ* exemplar, & ὑπογραμμὸν, tanquam ad normam exigi, & componi.

§. 11. Ex adverso verò, illud supponitur, & conceditur, ipsóque *Christi* exemplo (qui se διδάσκαλον, & κύριον eorum rectè dici affirmat, *Jo.* 13. 13.) planè comprobatur, fore ἐν ὑμῖν, in *Ecclesiâ Christi* μεγάλους, *Mat.* 20. v. 26. πρώτους v. 27. μείζονας, & ἡγεμόνας, *Lu.* 22. 26. quibus authoritas *spiritualis* & *charitativa* (licet non *coactiva*, * αὐτοκαρδὶς, aut *despotica*) rectissimè competat.

* 1 *Pet.* 5. 2.

§. 12. Imò ex duodecim *Phylarcharum* totidem *thronis*, totidem *Apostolis* assignatis, iisque non totum *Israelem universis*, sed *singulis singulas tribus judicantibus*, ut & ἐκ πρώτων & ἡγουμένων mentione (quæ *paritatem* & æqualitatem planè excludit) *singularem* cujusque *Apostoli* ὑπεροχὴν concludendam esse. Adeóque nihil ex hoc loco, quovis artificio aut machinâ, deduci posse, vel quod potestatem seu *dignitatem* istam, quam *super* discipulos in terris exercuit *Christus*, ab *Apostolis* post *Christi* excessum in alios exerceri vetet, vel quod *singularem* & monarchiam *Christi* in universam *Ecclesiam* πρωτασίαν, cum *aristocraticâ* plurium in quavis particulari *Ecclesiâ* ἰσοβαθμίᾳ, aut *paritate* commutandam, aut confundendam esse arguat.

* *Præf.* p. 49.

§. 13. Quod vidisse, & agnovisse * *D. Blondellum* non dubito, cùm productis omnibus, aut *Christi*, aut *Apostolorum* contra κατακυριεύοντας locis, (*Mat.* 20. 26. 1 *Pet.* 5. 2. 1 *Cor.* 4. 12. 2 *Cor.* 1. 24. &c.) plura statim *Johannis Chrysostomi*, & *Gregorii Nazianzeni* dicta adjungenda, & accommodanda putaverit, quæ vel ad τὸ ἐρᾶν πρωτείων, ad φιλαρχίαν, ad τὸ ἅρπαγμα ἡγεῖσθαι, διδασκαλικὸν, vel ad τὸ ἀυτοκράτορας καὶ τύραννον ἐν τοῖς περὶ Θεοῦ λόγοις εἶναι, πῶς ὄφρυα αἴρειν, &c. i. e. ut brevi dicam, quæ vel ad *ambitionem*, vel ad *fastum* pertinent, quibus certè *Episcopum*, imò *Christianum* quemlibet absterrendum esse *D. Blondello* lubentissimè largiemur.

CAP. III.

Potestatis Clavium donatio, *Mat.* 16. 19. *Potestas in domo regiâ*, *Is.* 22. 20. *Clavis domus Davidis*, *Apoc.* 3. 7. *Potestas in terris*, *Mat.* 9. 6. *Apostolis*, *dein Episcopis Universæ Ecclesiæ competens*, *Apoc.* 22. 3. *Thronus Dei & Agni. Apostolorum* 12. *throni*, *Mat.* 19. *Potestas Clavium Petro ut personæ singulari data. Sic & Apostolis singulis*, *Mat.* 18. 18. *Jo.* 20. 23. Γλῶσσαι πυρὸς, *Act.* 2. 3. (אש לשון *Is.* 5. 24.) *super singulos.* Πέτρος & *lapis. Apostoli singuli* θεμέλιοι, *Apoc.* 21. 14, 17. *Nihil hîc Petro peculiare. Post Apostolos Episcopi. Cypriani testimonium, ut & Irenæi, Tertulliani, Athanasii,* (πεπωμωμένοι) *Basilii, Ambrosii, Augustini, Paciani, Theophylacti, Oecumenii, Episcopos Apostolorum successores esse.*

§. 1. ISTis sic dispositis, ut *Presbyteranorum* quovismodo causæ prodesse nequeant, proximo loco ad ea dirigendi sunt oculi, quibus potestas *Clavium*, à *Christo* in *Apostolos* collata, describitur.

§. 2. Ea inprimis per modum πολιτείας, *Mat.* 16. 19. *Petro* promissa est, *Ego*, inquit *Christus*, *dabo tibi claves regni cœlorum, & quicquid ligaveris in terrâ, ligabitur in cœlo, & quicquid solveris in terrâ, solvetur in cœlis.* Ad quæ verba *S. Chrysostomus*, *Christus*, inquit, hâc potestate induendos censuit, καθάπερ τοὺς βασιλεῖς ἄρχοντας ἀποστέλλων, ἐξουσίαν εἰς τὸ δεσμωτήριον ἐμβάλλειν, καὶ ἀφιέναι δήσαντα, sicut *Rex Principes* aut *Procuratores ad provincias mittens*, *iis in carcerem conjiciendi, & absolvendi potestatem dat.*

§. 3. De hâc *potestate Clavium*, quænam sit, aut quibus terminis claudatur, quæ sit *cœlorum* & *terræ*, triumphantis & militantis *Ecclesiæ* ἁρμονία, & *concentus*, aliísque multis, quæ ad hanc de *Clavibus* materiam pertinet, (& quæ nos fusiùs, tractatu jamdudum integro, sed patrio sermone, Novatoribus nostris oppositimus) non erit hîc disquirendi locus. Paucula tantùm, ὡς ἐν παρέργῳ, notanda sunt.

§. 4. *Primò*,

§. 4. *Primò*, Hâc *Clavium potestate*, ex ritu *Judæorum*, *authoritatem* in *domo regiâ singularem* denotari; sic enim *Is.* 22. de *Eliakimò Hilkiæ filio*, prædicit *Deus*, *vocaturum* se *servum suum*, &c. v. 20. *stolâ*, *cingulòque regiis indaturum eum*, *regimènque*, i. e. *supremam universa domûs Regiæ* οἰκονομίαν, aut *administrationem in manus ejus traditurum*, sic ut *Pater domus Judæ*, &c. futurus sit, v. 21. tandemque in signum tantæ *dignitatis* & *potentiæ*, *Clavem*, inquit, *Domûs Davidis super humerum ejus ponam*, Ex quibus statim sequitur, *Quæ aperturus sit ille*, *clausurum neminem*, *quæ clausurus*, *neminem aperturum*, i. e. singularem eam *domûs regiæ* procurationem, quæ in *admittendo*, & *rejiciendo*, familiámque integram administrando consistit, ita ad eum pertinere, ut quemlibet ad libitum & arbitrium suum admissurus, & excluſurus sit.

§. 5. Hæc certè *potestas* primariò, & independenter *Christo* ipsi rectissimè attribuitur, *Apoc.* 3. 7. ὁ ἅγιος ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ, *Sanctus & verus*, *habens clavem Davidis*, &c. utpote cui omnis *in cœlo & in terra* ἐξουσία, at signanter *peccata solvendi* aut remittendi *potestas*, eáque ἰδίως *in terris*; *Mat.* 9. 6. *à Patre tradita est*.

§. 6. Hanc itidem *Apostolis* competiisse nemo, quod sciam, dubitat; *Universæ* verò post *Apostolos* in omne ævum *Ecclesiæ*, si quis eam eripiendam aut derogandam censuerit, post alia multa (eáque notiora, quàm ut hîc ad nauseam recoquenda sint) consulat, si placet, illud *Oraculi* divini verissimum, licèt (ut cæteræ prophetiæ istius particulæ) aliquanto obscuriùs responsum, *Apoc.* 22. 3. Ubi de *Ecclesiâ* (ut alibi fusiùs nos monstrasse putamus) *universâ*, post *Imperatorum* nomina *Christo* data, prædictum illud [πᾶν κατανάθεμα οὐκ ἔσται ἔτι] tunc quidem futurum, ut omnibus *Christiani* nominis opprobriis & propudiis, singulis *de disciplinâ Christianâ recedentibus*, prolapsis scilicet in facinora ea, quorum conscii in *Ecclesiam* per *baptismum* admittendi non erant, c. 21. 27. in *Ecclesiâ* locus non sit, sub *Censuris* verò *Ecclesiæ* cadant, cùm tamen dè morigeris *Christi servis* illud statim pronuntietur, v. 4. ὄψονται τὸ πρόσωπον αὐτοῦ *videbunt faciem ejus*, ex *Ecclesiâ* rejiciendi non erunt, sed [*nomen Christi in frontibus ipsorum*] inter professos *Christi servos*, quibus *herile nomen* in *fronte* inscriptum, reputabuntur. Quam ad rem ὁ θρόνος τοῦ Θεοῦ, καὶ τοῦ ἀρνίου, *thronus* non *Dei* tantùm, sed & *Agni*, i. e. *Christi*, v. 3. *Potestas*, & tribunalia, *Imperatoria* simul, ac *Ecclesiastica*, (ista à *Deo Patre*, hæc à *Christo filio* originem suam habentia) ἐν αὐτῇ ἔσται, *in Ecclesiâ erunt*, seu permansura sunt. At isthæc παρέργως nec affirmanter dicta sunt.

§. 7. Hæc igitur potestas illis etiam non immeritò tribuitur, quos *successores* & Vicarios *in terris* suos, familiæ suæ *Patres*, aut *Oeconomos* (sic *Episcopi* appellantur *Ignatio Ep. ad Ephes.*) hâc ipsa *clavium* donatione *Christus* constituturus erat. Unde est illud *Chrysostomi* περὶ ἱερωσ. l. 3. *Episcopos* esse *fidos* illos, in *Parabolâ*, *Christi servos*, *quos familiæ suæ Deus præponit*. Et hæc sanè omnia cum promisso *Christi* de sessione *Apostolorum* super *duodecim thronis* mox sequente, c. 19. aptissimè concordant, quatenus *judicandi*, & *gubernandi* in *Ecclesiâ* potestas *Phylarchica*, regiæ (ei scilicet quæ soli *Christo* nostro in cœlis regnanti competit) proxima, denotatur, adeóque ab ils, quæ ibi dicta sunt, pleniorem lucem accipiunt, quam & mox illis reddituræ sunt.

§. 8. *Secundò*, & quod præsentem materiam magis attingit, Hanc *Clavium potestatem* (ut ex mandati aut diplomatis *Christi* verbis patet) *Petro*, i. e. *persona singulari* hîc promissam esse, *Dabo*, inquit, *Tibi*, & *quicquid ligaveris* (*Tu*) *quicquid solveris* (*Tu*) *ligabitur & solvetur*. Quod *ligat Petrus*, *Apostolus Christi singularis*, id, nullo mortalium obstante aut intercedente, *ligatum* affirmat *Christus*; *Quod solvit Petrus*, *Apostolus* itidem *singularis*, id sine alterius cujusvis *Apostoli* intercedente suffragio, *solutum* affirmat *Christus*. Nec secus quidem fecisse *Petrum*, historia *Actuum* monstrat; *Ananiam* quippe, *Sapphiram*, & *Simonem Magum* solus *Petrus ligavit*, *Act.* 5. & 8.

§. 9. *Tertiò*, Quæ ex vi verborum *Christi*, *Mat.* 16. 18. ad *Petrum* singulatim pertinere videtur, eam aliis, *Apostolis singulis* (si non ex eo, quòd *Petrus* non suo solùm, sed *omnium sodalium* nomine responderet ad quæstionem à *Christo* omnibus ex æquo propositam, v. 13. & 15. saltem) ex vi verborum c. 18. 18. antequam *Claves dabantur*, ὅσα ἐὰν δήσητε, in *plurali*, & *Jo.* 20. 23. ex ipsâ, quâ dabantur, formulâ, ex æquo competiisse. Cùm enim *potestatis* hujus c. 18. 18. ex aliâ causâ mentio iteretur, ut & *Jo.* 20. 23. (ubi addito solenni ἐμφυσήσεως ritu, tradebantur, quæ hîc promissa sunt) palam est eam in plurali, non uni *Petro*, sed *Apostolis* indefinitè omnibus promissam esse, [Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε] *Amen dico vobis quæcunque ligaveritis*, &, λέγει αὐτοῖς, *dicit illis*, Ἂν τινων ἀφῆτε, *Quorumcunque solveritis*, &c.

§. 10. Et quandoquidem, quæ initialiter per *Christum* facta sunt, posteà per actualem *Spiritus* descensum complenda erant, (ἐμφυσᾷ γὰρ Χριστὸς ὁ τὴν τελείαν δωρεὰν τοῦ ἁγίου πνεύματος νῦν αὐτοῖς νέμων, πάντως γὰρ ἐν τῇ Πεντηκοστῇ ἔμελλε δίδοναι, ἀλλὰ πρὸς ὑποδοχὴν τοῦ πνεύματος ὁπωσδήποτε αὐτοὺς ποιῶν, *Spirat in eos Christus*, *non ut perfectum spiritus donum jam illis tribuens*, *hoc enim in Pentecoste facturus erat*, *sed ad recipiendum spiritum idoneos eos faciens*, inquit * *Theophylactus*) Illud itidem notandum est, in die tandem * *In Joh.* 20. *Pentecostes*, cùm ἅπαντες (*omnes*, & *singuli* quidem *Apostoli*) *simul essent*, & *factus ex cœlo sonitus totam*, *ubi residebant*, *domum impleret*, *Act.* 2. 3. διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς *linguas*, *quasi ignis divisas*, i. e. flammarum, ad numerum duodecim *Apostolorum*, totidem particulas, *linguarum* formam referentes singulas (quod in *flammis* divisis, adeóque in *Pyramidalem* formam festinantibus frequenter conspicitur, ideóque ex *Hebræorum* idiomate *flamma* לשון *lingua ignis* nuncupatur, *Is.* 5. 24.) visas illis esse. Has vero *singulatim* (ἐκάθισε, inquit *Lucas*, non, ut γλώσσαι quæ immediatè præcesserant, in *plurali*) ἐφ' ἕνα ἕκαστον αὐτῶν, *super unumquemque illorum sedisse*, aut mansisse, καὶ ἐπλήσθησαν ἅπαντες, & *omnes*, inquit *Lucas*, singulíque *Spiritu sancto impleti sunt*, & *cœperunt loqui peregrinis linguis*, &c.

§. 11. Sic cum *Simon*, *Cephæ*, aut Πέτρου, i. e. *Lapidis* agnomine insigniatur (eo enim, in *Masculino*, *lapidem* ab *Homero* appellari notum est, *Iliad.* π'. μυλοειδὲϊ πέτρῳ, quem statim affirmat πολὺ μείζονα λᾶαν, ut & *Il.* π. & υ.) *Lapidis* scilicet, in quo hæc *Sancta civitas*, *de cœlo descendens*, *nova Hierosolyma*, i. e. *Ecclesia Christi* fundaretur, palam est *Apostolos* singulos eodem titulo dignoscendos proponi, *Apoc.* 21. 14. *Murus civitatis habens duodecim* θεμελίους *fundamenta*, *& super illis* 12. *nomina* τῶν δώδεκα Ἀποστόλων, quorum singuli, respectu hujus in *Ecclesia potestatis*, & *dignitatis*, alicui πρώτῳ λίθῳ, *Lapidi*, eíque *pretioso*, singulatim comparantur. Ὁ θεμέλιος ὁ πρῶτος Ἰασπις, &c. v. 19. Imò cum *murus civitatis*, vel *Ecclesiæ* accuratè mensuratus, 144. i. e. *duodecies duodecim cubitis* constaret, patet æqualem μέτρον singulis *Apostolis* assignari. Sed his, & talibus non immoramur.

§. 12. Ex quibus omnibus sic compositis, illud illicò exurgit, *potestatem* hanc, quâ *Petrus* ex verbis *Christi* donandus prædicitur, etiam singulis *Apostolis* & tum, & posteà promissam, post resurrectionem verò *Christi* initialiter traditam, tandem in adventu *Spiritus sancti*, singulis singulatim & actualiter obtigisse. Quod disertis verbis *Theophylactus* * edixit. Εἰ γὰρ καὶ τῷ Πέτρῳ μόνον εἴρηται τὸ Δώσω σοι, ἀλλὰ καὶ πᾶσι τοῖς Ἀποστόλοις δέδοται, *Licet Petro soli dicebatur, Dabo tibi, omnibus tamen Apostolis dabatur.* Idque *Presbyterani*, qui nullum *Petro* præ reliquis *principatum* aut πρωτεῖα concedunt, libenter, uti spero, mecum agnituri sunt, nec in re concessâ pluribus opus est.

* *In Mat.* 18.

§. 13. Hæc omnia quàm directè & immediatè ad sententiæ nostræ confirmationem pertineant, malo *Cypriani*, quàm meis verbis testatum facere.

§. 14. *Dominus*, * inquit, *noster, cujus præcepta metuere & observare debemus, Episcopi honorem, & Ecclesiæ suæ rationem disponens, in Evangelio loquitur, & dicit Petro, Ego tibi dico, Quia tu es Petrus, & tibi dabo claves regni cœlorum, & quæ ligaveris, &c. Inde per temporum & successionum vices Episcoporum ordinatio & Ecclesiæ ratio decurrit, ut Ecclesia super Episcopos constituatur, & omnis actus Ecclesiæ per eosdem gubernetur. Cùm hoc itaque divinâ lege fundatum sit, miror quosdam audaci temeritate,* &c. Sic & *Ep.* 68. *Diligenter de traditione divinâ, & Apostolicâ observatione observandum est, & tenendum —— Ut ad ordinationes rite celebrandas, ad eam plebem, cui præpositus ordinatur, Episcopi ejusdem provinciæ proximi quique conveniant, & Episcopus deligatur.* Et quod ad potestatis *Episcopalis singularitatem* attinet, *Ep.* 52. *Actum suum disponit, & dirigit unusquisque Episcopus, rationem propositi sui Domino redditurus.* Et, quod ad *superioritatem*, & eminentiam *super presbyteros*, Ep. 35. *Promovebitur quidem (Presbyter Numidicus) cùm Deus permiserit, ad ampliorem locum religionis suæ.*

* *Epist.* 27.

§. 15. Consulatur itidem *Cypriano* antiquior *Irenæus*, *Successiones*, inquit, *Episcoporum, quibus Apostolicam, quæ in unoquoque loco est, Ecclesiam tradiderunt.* Contra *Hæres.* l. 4. c. 63. &, *Omnes ii (Novatores* hæretici) *posteriores sunt quàm Episcopi, quibus Apostoli tradiderunt Ecclesias,* l. 5. c. 20. &, *Habemus annumerare eos, qui ab Apostolis instituti sunt Episcopi in Ecclesiis,* &c. l. 3. c. 3. & ibidem de *Româ*, οἰκοδομήσαντες καὶ συλλέσαντες τῷ ἐκκλησίαν οἱ Μακάριοι Ἀπόστολοι Λίνῳ τούτῳ τὴν ἐπισκοπὴν λειτουργίαν ἐνεχείρισαν, & *Polycarpus ab Apostolis in Asiâ, in eâ quæ est Smyrnis Ecclesia constitutus Episcopus,* & l. 4. c. 43. *Qui cum successione Episcopatus, charisma veritatis certum acceperunt.*

§. 16. Et *Tertullianus*, *sicut Smyrnæorum Ecclesia Polycarpum ab Johanne collocatum refert,* &c. *utique & cæteræ exhibent, quos ab Apostolis in Episcopatum constitutos, Apostolici seminis traduces habent. De Præscr.* c. 32. &, *Percurre Ecclesias Apostolicas, apud quas ipsæ adhuc Cathedræ Apostolorum suis locis præsident, habes Corinthum, habes Ephesum, habes Philippos, habes Romam,* c. 36.

§. 17. Nec aliter magnus *Athanasius* Ep. *ad Dracontium, Officium*, inquit, *Episcopi inter ea est ἃ ὁ Κύριος διὰ τῶν Ἀποστόλων τετύπωκε, quæ Christus per Apostolos efformavit,* in ipsorum scilicet personis hoc primùm τύπῳ, seu *charactere* impresso, dein per illos, in personis aliorum, ad omne ævum, *Episcoporum*, (qui ideo verè ex usu sæculi istius, phrasique *Basilio* non incognitâ τετυπωμένοι dici possent) unde conclusio statim illa, ὑποτάσσεσθαι τῷ ἐπισκόπῳ ἐν νόμῳ Ἰησοῦ Χριστοῦ, *Episcopo juxta Christi legem obsequium præstari oportere.* &, *Qui functionem*, inquit, *Episcopi contemnit, καταφρονεῖ τὸ διαταξαμένου Σωτῆρος, Servatorem, qui eum ordinavit, contemnit.*

§. 18. Sic *Magnus Basilius* Ἐπισκοπὴν (*Episcopatum*) πρεσβείαν τῶν Ἀποστόλων, & πρεσβείαν Ἀποστολικὴν nuncupavit: ipsos quippe *Apostolos* πρεσβείαν istâ à *Christo* donatos, alios itidem sibi in eâdem successores instituisse.

§. 19. Sic *Sanctus Ambrosius*, *Claves illas Regni cœlorum in Beato Petro cuncti suscepimus Sacerdotes*, i. e. *Episcopi*; Et, *Episcopus à Domino ordinatus est*; Et, *Deus ipsum ordinem tibi largitur, de Dign. Sacerd.* c. 6. & 5.

§. 20. Sic & *Augustinus* in *Psal.* 44. *Radix Christianæ societatis per sedes Apostolorum & successiones Episcoporum certâ per orbem propagatione diffunditur.*

§. 21. Imò & ipse *Hieronymus* in *Psal.* 45. *Quia Apostoli à mundo recesserunt, habes pro illis Episcopos filios.*

§. 22. Sic *Pacianus Ep.* 1. ad *Sympronianum. Ad Petrum locutus est Dominus, ad unum ideò, ut unitatem fundaret ex uno.*

§. 23. Sic *Photius*, *Epist.* 54. Τὸ Ἀποστολικὸν καὶ θεῖον ἀξίωμα, ὃ κατὰ διαδοχὴν, τὸ ἀρχιερέων γένος ὑπὲρ ὁρᾶται κεκτήμενον. *Apostolica & divina dignitas, quam successionis jure Pontificiale genus agnoscitur possidere.*

§. 24. Et *Theophylactus* in *Mat.* 18. Ἔχουσιν ἐξουσίαν ἀφιέναι καὶ δεσμεῖν οἱ κατὰ Πέτρον ἐπισκοπῆς ἀξιωθέντες χάριτος.

§. 25. Et *Oecumenius*, Πνεύματος γὰρ φησὶν ἐλήνυτο οἱ ἐπίσκοποι, καὶ ὁ χυδαῖος, quatenus scilicet *Apostolis Spiritus sancti* descensu ordinatis succederent.

§. 26. Non numerabo testes in re testatissimâ. Instar multorum unicus *Cyprianus Antiquissimus Episcopus & Martyr*, à quo non pauca ad rem suam adaptari voluit *D. Blondellus*, quàm commodè aut fœliciter, ex hoc indicio cuivis judicandum relinquo.

CAP.

CAP. IV.

Mat. 28. 19. *Apostolorum singulares* κλῆροι, τόποι ἴδιοι, *Act.* 1. 25. Ἐπίσκοποι καὶ πέρατα. *Ignatii & Hieronymi testimonium. Apostoli Episcopi erant. Cathedræ Apostolorum. Testimonium Cypriani, Epiphanii, Pseudo-Ambrosii, &c. Tres Ordines conjuncti in Apostolis, Mar.* 3. 14. *Luc.* 22. 19. *Jo.* 20. 23. *Mat.* 28. 19. *Spiritus Eliæ requiescens super Elizeum, Num.* 11. 17.

§. 1. PErgo ad novissima abiturientis *Christi* verba, *Mat.* 28. 19. Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, *Euntes, ad discipulatum vocate* vel disciplinâ & fide imbuite *gentes omnes*, Resurrectionem *Christi* omnibus testatam facite, & *Evangelio* per omnes *oras* enuntiato, discipulos congregate, congregatos βαπτίζοντες, & διδάσκοντες, v. 20. primò in *Ecclesiam* per *baptismi* ritum recipite, dein omni doctrinæ salutaris genere imbuendos curate.

§. 2. Illud itidem sine dubio, non *universorum* ad omnes, sed *singulorum* ad singulas mundi plagas, ut ad totidem *provincias*, aut κλῆρος administrandas profectione præstandum erat, τῷ μὲν τοῦτο, τῷ δὲ ἐκεῖνο λαβόντος τὸ μέρος, inquit *Sanctus Chrysostomus, suâ unicuique quam ornaret, assignatâ Provinciâ*; Quo & illud attinet *Theophylacti* in 2 *Cor.* 10. 13. Ὥσπερ γεωργοῖς ἐμπελῶνα διεῖλεν ὁ Θεὸς, ὅπω καὶ ἡμῖν τοῖς Ἀποστόλοις τῷ οἰκουμένῳ ἐμέρισεν, *Ut Colonis vineam Deus distribuit, sic nobis Apostolis terrarum orbem divisit*; ut & illud ipsius *Sancti Pauli*, cum τὸ μέτρον τοῦ κανόνος, ὃ ἐμέρισεν ἡμῖν ὁ Θεὸς, *Mensuram regulæ qua nobis Deus partitus est*] contra Pseudo-Apostolos urgeat, 2 *Cor.* 10. 13.

§. 3. Quod & factum juxtâ videmus, cùm *Act.* 1. *Matthias* in traditoris *Judæ* locum surrogandus, & à *Domino* eligendus proponatur, λαχεῖν κλῆρον τῆς διακονίας ταύτης, καὶ ἀποστολῆς, *ut hujus*, i. e. singularis *Administrationis* & *Apostolatus sortem accipiat*, simúlque πορευθῆναι εἰς τὸν τόπον ἴδιον, v. 25. (sic ut verba ista non ad *Judam* defunctum, sed ad successorem ejus superstitem pertineant, adeóque cum præcedente λαχεῖν conjungantur) ut ad *locum*, i. e. *provinciam propriam*, aut *peculiarem*, aut singularem proficiscatur.

§. 4. Nec enim ab universo *Apostolorum collegio*, simul, & per tarda molimina, sedes movente, plantari per orbem omnem *fides Christi* potuit, fudari *Ecclesiæ*, leges ubique ferri, *Censuræ* exerceri, ordinari *Presbyteri*, διεισμὸς certè adeò copiosus, & tam longè latéque diffusus, divisis singulorum operis, susceptísque non tam peregrinationibus, quàm exiliis indigebat, nec aliter tam brevi spatio tam asperum ἁλιχοδρόμιον impleri potuit, aut *sonitus* eorum in *universum mundum exire.*

§. 5. Res clarior est, quàm ut confirmationibus indigeat, Πορεύεσθαι *singuli* tanquam ad μονομαχίαν, non ut ad πόλεμον *universi* jubentur; Et dum quisque sic intellecto *Christi* mandato, τὸν τόπον τὸν ἴδιον sibi adornandum suscepit, ubique à singularibus *Apostolis* seminata fides, plantatæ *Ecclesiæ*, & ab iisdem dein, ut *Episcopis* administratæ; Et sic ubique *unitas servata est.*

§. 6. Quibus cùm à *Christo* additum meminerimus, se illis (itidem *singulis*) *diebus omnibus usque ad sæculi consummationem* (ideóque non *Apostolis* tantùm singulis, sed eorum successoribus) *adfuturum* esse, commodissimum erit quod hîc recitetur *Hieronymi* dictum, * alibi ex *Com. in Psal.* 45. prolatum, *Constituisse Christum in omnibus finibus mundi, Principes Ecclesiæ, scilicet Episcopos*; simúlque *Ignatii* illud, Ἐπισκόπους τοὺς κατὰ πέρατα ὁρισθέντας, Ἰησοῦ Χριστοῦ γνώμῃ ἰδίᾳ. * *Dissert.* 2. c. 29.

§. 7. *Apostolos* quippe singulos ex hâc *Christi* missione, seu mandato, *Ecclesiarum*, quas ipsi plantarunt, *Præfectos*, eósque singulares, i. e. *Episcopos* constitutos esse.

§. 8. Nec putabo me, cùm sic affirmaverim, ξενόν τι, novum, aut inauditum aliquid protulisse, sed illud ipsum, quod in *Ecclesiâ Christi* per omne ævum satis vulgatum & agnitum fuit.

§. 9. Sic *Apostolica Judæ* & dein *Matthiæ* functio à *Septuaginta* & vulgato *Interprete*, *Episcopatus* dicta *Psal.* 108. eadem etiam à *Lucâ* ἐπισκοπὴ appellatur, *Act.* 1. 29.

§. 10. Sic *Cyprianus Ep.* 65. *Apostolos*, i. e. *Episcopos*, & *Præpositos Dominus elegit.*

§. 11. Sic de *Petro* & *Paulo Epiphanius* l. 1. contra *Carpocr.* ἐν Ῥώμῃ γεγόνασι πρῶτοι Πέτρος καὶ Παῦλος, οἱ Ἀπόστολοι αὐτοὶ καὶ ἐπίσκοποι.

§. 12. Sic *Hilarius Sardus*, vel quisquis ille est, authoritatis quidem non eximiæ, sed *D. Blondello* æstimatissimus scriptor, sub *Ambrosii* nomine, in *Eph.* 4. *Apostoli Episcopi sunt, Caput itaque in Ecclesiâ posuit Apostolos. Ipsi sunt Episcopi, firmante illud Petro Apostolo* [& *Episcopatum ejus acccipiat alter*:] & in 1 *Cor.* 12. 29. *Nunquid omnes Apostoli? Verum est, quia in Ecclesiâ unus Episcopus*, & *Quia sub uno Deo Patre sunt omnia, singulos Episcopos singulis Ecclesiis præesse decrevit.*

§. 13. Sic *Scriptor Quæstionum* in *Vet.* & *Novum Testamentum*, *Quæst.* 97. *Nemo ignorat Episcopos Servatorem Ecclesiis instituisse. Ipse enim priusquam in cœlos ascenderet, imponens manum Apostolis, ordinavit eos Episcopos.*

§. 14. Sic *Gildas*, verbis à *D. Blondello* ad rem suam productis. *Sanctus Matthæus Episcopatum sortitus est.*

§. 15. Tandémque *Gabriel Philadelphensis*, ἀπὸ τῆς β'. διαφ non suo tantùm sed *Ecclesiæ Græcæ* nomine, φανερὸν, inquit, ἐστὶν, ὅτι οἱ Ἀπόστολοι ἦσαν ἐπίσκοποι. *Apostolos Episcopos fuisse manifestum est, S. scilicet Johannem in Asiâ, S. Andream in Achaiâ, S. Thomam in Indiâ.*

§. 16. Res omnis dilucidior futura est, si quatuor *Evangelicæ historiæ* spatia, totidémque *Evangeliorum* periodi simul posita, singulatim primò, dein uno quasi intuitu, conspiciantur, *Mar.* 3. 14. *Luc.* 22. 19. *Jo.* 20. 23. *Mat.* 28. 19. quibus singuli gradus, quibus ad *Apostolatum* à *Christo* evecti sunt sigillatim describuntur; Primo loco, *Mar.* 3. 14. *duodecim*, à *Christo* ad potestatem aliquam, & quasi ad *Diaconatum*, primum seu infimum *ordinem*, electos aut assumptos videmus, καὶ ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ, *& fecit*, i. e. *constituit duodecim, ut perpetuò cum ipso essent*, sicut apud *Judæos*, *Prophetis discipuli* adscisebantur, qui cum itidem, ex more Gentis, ὑπηρέται, *famuli*, aut *ministri prophetarum* essent, ad omnia *domestica* aut familiaria διακονήματα, aut *ministeria* obeunda parati (quod * statim pluribus dicetur) quidni duodecim hac primâ electione aut constitutione, διάκονοι πεποιημένοι, *facti* aut *constituti* *Diaconi* * C. 5.

Diaconi dicantur, ex quo & annuntiandi *Evangelium* (ad quod Nῦ Nῦ emissi, *Mar.* 6. 7.) & *baptizandi* etiam potestatem (*Diaconis* utramque in *Ecclesia* assignatam) iis competiisse videas? *Jo.* 4. 2.

§. 17. Secundo loco *Luc.* 22. 19. *Sacramenti* (i. e. *Cœnæ Dominicæ*) conficiendi potestas iis dissertè concessa est, his ipsis *mandati*, quasi *diplomatis*, verbis, τοῦτο ποιεῖτε, &c. Quam non *Diaconis*, sed *Presbyteris* tantùmm competere *Ecclesia Christi* semper voluit.

§. 18. Tertio loco *Jo.* 20. 21, 22, 23. totius familiæ ἐπισκοπὴ, aut *principatus*, in ipsâ *clavium* promissione ante promissus, immediatè ante ipsius exitum, singulis *concredebatur*, cum ἐμφυσήσας diceret, λάβετε πνεῦμα, ritu etiam *Judæis* non incognito, cùm *Elizæus* sic *Eliæ* in *prophetico* munere successisse dicatur, 2 *Reg.* c. 2. *Spiritu* quippe *Eliæ*, ut hîc *Spiritu Christi* (quem *accipi* ab iis jussit, & qui posteà in eos descendit) in eum *confidente*, aut *requiescente*, v. 15. Quod & de *Apostolis* singulis dissertè affirmatur, ἐκάθισε ἐφ' ἕνα ἕκαστον αὐτῶν, *Act.* 2. 3.

§. 19. Ubi illud etiam advertendum est, non hîc *de Spiritu Christi auferri* (particulam scilicet aliquam) & *Apostolis tradi*, qualiter factum videmus, *Num.* 11. 17. cum *Presbyterorum Synedrium Mosi* in adjutorium accesserit, ut *sustentent tecum onus populi*, & *solus non graveris*, sed *Spiritum* (quasi integrum) à *Christo* in ipsos, eósque singulos *descendere*, ab illis *accipi*, supra illos *considere*, & ita *supremam*, vel *Episcopalem Christi* in *Ecclesia* potestatem, singulis commissam esse.

§. 20. Quod verò quarto loco sequitur, πορευθέντες ἐν μαθητεύσατε, *Mat.* 28. 19. id planè in *regitivâ* ista ἐξουσία, à *Christo Apostolis* priùs commissâ fundabatur, *Omnis*, inquit, *potestas in cœlo & terrâ mihi data est*, adeóque omnis in *terrâ* vobis commissa, πορευθέντες ὖν, *euntes ergo, discipulos congregate*, &c. Quod quidem ad *Apostolicum* munus, quatenus eo *Evangelii* per totum terrarum orbem *prædicandi* officium designatur, pertinebat, sic ut, distinctè loquendo, qui priùs *Diaconorum*, *Presbyterorum*, *Episcoporum potestate* induti erant, jam denique *Apostoli* hoc sensu *constituerentur*.

CAP. V.

Potestas in Ecclesiâ solis Episcopis ab Apostolis communicata. Tres objectionum species, quæ Presbyteranis favere putantur. Septuaginta, Discipuli, non Apostoli. Prophetarum discipuli, παῖδες Ministri, præcursores, Mat. 3. 11. *Johannes Baptista discipulus Christi, ideóque Apostolis minor, Luc.* 10. 1. *Mat.* 11. 10. *Septuaginta in discipulorum numero substiterunt, donec vel ad Apostolatum, vel ad Diaconatum, vel ad munus Evangelistarum admoverentur. Tria Blondelli Argumenta in contrarium expenduntur. De rebus gestis soli Historiæ fides debetur. Petitio principii. Septuaginta discipulorum, quà talium, nulla in Ecclesiâ Apostolicâ authoritas. Duplex missio ἐργάτων & ἀρχόντων. Responsio ad primum, ad secundum, ad tertium, ad quartum à Nicolao proselyto petitum argumentum. Proselytorum duo genera, γνῆσιοι, fœderis, portæ. Proselyti fœderis, iidem cum Judæis.* (Μεσότοιχον φραγμοῦ, *Eph.* 2. 14.) *Sichimitæ, Achior, Nabuzaradan, Urias, Herodes, Regnum Proselytorum, Nicolaus. Talibus Evangelium Christus annuntiabat. Via Gentium*, Γαλιλαία ἐθνῶν, *Mat.* 4. 15. προσήλυτοι ὁλόκληροι. *Fœderis filii, Act.* 3. 5. *Nicolaus Diaconus, Act.* 6.

§. 1. EX istis sic positis illud statim certissimum, & lúcidissimum exurgit, His duodecim, in terris, *Christi vicariis*, ejus mandato aut diplomate munitis, eâdemque ratione à *Christo* missis, quâ ille à *Patre* mittebatur, adeò omnem in *Ecclesiâ* authoritatem in solidum, & in integrum commissam esse, ut non ea cuivis mortalium (demptis pauculis, quos *Deus* ipse per *sortilegium*, ut * *Matthiam*, vel voce de cœlo, & mandato *Spiritus Sancti*, ut † *Saulem* & *Barnabam*, *Apostolicæ* dignitatis participes fecerit) rectè tribui possit, nisi quem *Apostolorum* aliquis in profectionibus, aut provinciis ipsorum, aut immediatè, aut mediatè, in potestatis & authoritatis suæ participationem, aut *successionem* admiserit. Hos verò sic admissos, sic ipsis *succedentes*, *Episcopos*, aut singulares *Ecclesiarum Præfectos* fuisse, *Antiquissimi Ecclesiæ* scriptores à nobis producti, satis liberaliter testati sunt, mox, cùm occasio tulerit, cumulatiùs facturi.

* *Act.* 1. 26.

† *Act.* 13. 2.

§. 2. Libet hîc aliquantisper pedem figere, & paucula per modum *Appendicis* annectenda curare, quæ quavis ratione contra thesim hanc objici aut obtendi posse videantur.

§. 3. Ea autem ad tria potissimùm capita reducenda erunt, Primò quæ à *Septuaginta Christi*, dum in terris esset, discipulis; Secundò, quæ sub *Apostolorum* ævo, ab *Evangelistarum* officio; Tertiò, quæ ex *antiquæ Ecclesiæ* monumentis de *Presbyterorum* & *Chorepiscoporum* authoritate, concludi posse putantur.

§. 4. Hæc omnia paucis hîc proponenda (quamvis loco fortassis non suo) & adversus ea thesin nostram muniendam & propugnandam putavimus.

§. 5. Ad *Septuaginta* quod attinet, Palam est, eos ἀπὸ μαθητῶν, non Ἀποστόλων, *Discipulorum*, non *Apostolorum Christi Classi* accensendos esse; imò, cùm *discipuli* essent, non tamen τῆς διδαχῆς, qui propiùs ad *Christum* accesserunt, & ad *domestica* quasi *ministeria* & quotidiana officia assumpti sunt, exæquandus.

§. 6. Ad *discipulos Prophetarum* inter *Judæos* pertinebat, ut *Prophetis ministrarent*, & inservirent, sic *Josua Mosi*, *Exod.* 24. 13. *Eliæ Elizæus*, 1 *Reg.* 19. 2. idóque Προφητῶν παῖδες, *Prophetarum filii* dicti, eodem *Hebraismo*, quo παῖδες & ὑπηρέται, *filii* & *ministri*, aut *servi*, pro *Synonymis* usurpantur.

§. 7. Hos itidem ad negotia ipsorum à *Prophetis* missos constat, at ἰδίως, *præcursorum*, aut fœcialium more, ipsis in profectionibus *præivisse*. Sic cum *Johannes Christi prodromus*, se *indignum* esse affirmet, ut ejus, qui *post eum veniebat*, *calceos gestaret*, *Mat.* 3. 11. patet ad *discipulorum* morem respici, qui ut *calceos gestare*, & ad servilia opera adhiberi, sic & *præire Prophetis* solebant.

§. 8. Sic de *Septuaginta Lucas*, qui solus inter *Evangelistas* eorum meminit, c. 10. 1. dissertè affirmat, *Christum* illos ἀπέστειλεν πρὸ προσώπου αὐτοῦ, *ante faciem suam misisse* (sic ut de *Baptistâ* dicebatur, *Christi*

ἄγγελον

ἄγγελον *nuntium* fuisse, *ante faciem ejus missum, qui præpararet viam ejus ante eum*, *Mat.* 11. 10.) εἰς πᾶσαν πόλιν καὶ τόπον, ὃ ἤμελλεν αὐτὸς ἔρχεσθαι, *ad omnem civitatem & locum, quò Christus iturus erat.*

§. 9. Hanc certè *Christi missionem*, ab eâ, quæ postea duodecim *Apostolis* contigit, longè differre, ex prædictis liquet. Nec illud fortassis indignum erit, quod hîc reponatur, *Baptistam* ipsum, licèt clarissimè ante alios omnes, *Christum* annuntiaret, digitóque quasi demonstraret, & ob id, *natorum inter mulieres maximus diceretur*, & *prophetâ major*, μειζότερος, aut μειοτέρου τι, *Mat.* 11. 9. amplius quicquam sibi commissum habens, quàm quod *prophetis* contigerat, adeò tamen *Apostolis Christi* inferiorem censeri, ut de eo pronuntiet *Christus* μικρότερον ἐν βασιλείᾳ τῶν οὐρανῶν, *eum qui minimus in regno cœlorum futurus esset*, i. e. *Apostolorum Christi ultimum*, ὅτι μείζονα εἶναι, *illo majorem esse*, v. 11.

§. 10. Cum istis optimè omnia, quæ aut in *Evangelio* aut *Actis*, aut apud antiquos de *Septuagintâ* leguntur, concordant.

§. 11. Ex illorum numero *Matthiam* post excessum *Judæ Christique* ascensionem, ad *Apostolatum evectum* esse non ambigimus, *Act.* 1. (exemplo quidem *Presbyteranorum* ἐπισκαδμία pessimè ominante) ideóque ut *Barsabam*, sic & alios omnes, quibus ad fastigium illud ascendere non contigit, in numero *discipulorum*, non *Apostolorum* substitisse.

§. 12. Alios statim *septem*, ad *Diaconatus* in *Ecclesiâ Hierosolymitanâ* gradum assumptos esse, Alios dein non paucos ad *Evangelii* prædicationem, seu, quod dicitur, *Evangelistarum* munus obeundum, ab *Apostolis* sibi adjunctos, *Antiquorum* non pauci affirmârunt.

§. 13. De *Diaconis* testatur *Epiphanius*, aliíque, Nec illud fanè cuivis à partium studio alieno improbabile videbitur, cùm septem isti ante hanc surrogationem, ἄνδρες μαρτυρούμενοι, & πλήρεις πνεύματος ἁγίου καὶ σοφίας dicantur, v. 3. & præ aliis *Stephanus*, ἀνὴρ πλήρης πίστεως, καὶ πνεύματος ἁγίου, v. 5. statímque πίστεως καὶ δυνάμεως *fidei & potentiæ*, i. e. *miraculorum* dono præditus, v. 8. (quod de *Septuaginta* illis dicebatur, *Luc.* 10. 17.) ex quo sequitur eum τέρατα, & σημεῖα μεγάλα fecisse. Sic & *Philippus* prædicasse statim *Evangelium*, & *miracula* fecisse, adeóque omnem *Samariam* ad fidem convertisse legitur, c. 8. 6.

§. 14. Verum illud *D. Blondello* displicuisse, non est quod dissimulem. Ille *tribus argumentis* omnem *Epiphanio* authoritatem derogari, simúlque rem omnem confici credidit, *Apol.* p. 113. *Primum* est, Quòd, *cùm sacrilegii à Romanæ Ecclesiæ Legatis, approbante etiam toto Concilio Chalcedonensi, incusaretur, qui Episcopum ad Presbyterorum gradum detrudere moliretur, majoris sacrilegii genus censendum sit, Apostolatu functos ad Diaconatum detrudere. Secundum*, Quòd *absurdum sit*, & *pietati contumeliosum*, *Primitivorum Ecclesiæ ipsam hæreticorum descriptionem aptare, disciplinæ prostrationem pertendere, ordinationésque Apostolicas, adeò inconstantes fingere, ut instituti à Christo verbi præcones, gradu suo statim deturbari putentur, sic ut dici possit, Hodie Apostolus, cras Laicus erit, mox ex Laico Diaconus futurus. Tertium*, Quòd *insaniæ fuisset non mediocris, si ex eodem collegio alios (ut Barnabam Apostolum dictum) vel præcipuo cultu dignati essent, vel intaminatis honoribus saltem fulgere sivissent, immerentes alios, indictâ causâ præcipites dedissent, quos postea profano fastidio conculcarent.*

§. 15. Certè novæ sunt hæ argumentandi formulæ, [*Sacrilegium* est, *absurdum, pietati contumeliosum*, tandémque *insaniæ* (Quantæ?) *genus.*] Sic certè *Rhetores*, non *Logici* loqui amant, qui *Satyros*, non qui *syllogismos* nectunt. Ast alii è contra non pauci, nec *sacrilegi*, nec *vesani*, *Epiphanii sententiam*, per omnia & rationi, & pietati consentaneam asserunt, nec igitur quicquam fidentiori negatione *D. Blondellus* lucratus est, nisi ut nobis testatum faceret, quædam impia & ἀναπόλουθα *D. Blondello* censeri, quæ aliis cordatis viris multò secus videntur.

§. 16. At *secundò* vir *doctissimus* denuò monendus est, nihil rationi magis dissentaneum esse, quàm ut rei gestæ *historia*, ad quamvis trutinam aut examen præter eam, quæ testibus fide dignis peragitur, exigatur, aut ut quod *testimoniis* comprobatum est, sub quavis *impietatis*, aut *insaniæ* specie refelli, aut redargui posse putetur.

§. 17. Illud hâc in lite, ut & in aliis omnibus inter nos & *D. Blondellum* pro concessò ponetur, *Apostolos* nihil *impium* & *insanum* admisisse; Dubitamus tantum de facto, an illi ita vel secus fecerint, ex eo, *Christi*, qui *Apostolorum* corda regebat, sententiam, adeóque *pietatem* & *sanitatem* dogmatis æstimaturi; Hoc autem de facto, vel non facto ζήτημα, non *rationibus* sed *testibus* disceptandum est.

§. 18. Nos, *Stephanum* & *Philippum*, è 70. *Christi* discipulis fuisse, *Epiphanio* teste, *Patre*, inquit *D. Blondellus*, *Optimo*, probamus; *D. Blondellus* nullius mortalium testimonio, præterquam suo usus, *sacrilegium* & *absurdum* inclamans, ἀσυζεῖν *Epiphanium*, licet *Optimum Patrem*, nos *insanire* affirmat.

§. 19. Absit ut nos contumeliæ isti talionem reddamus, illud tantùm additurí, verissimè ab *Aristotelis* interpretibus dictum esse, τὸ ἐν ἀρχῇ αἰτεῖσθαι, ὅταν τι δείκνυται δι' ἑαυτῆς, πιθανὸς δι' ἄλλα δείκνυσθαι, nec igitur incongruum esse, si qui sententiam suam non alio quàm *affirmationis* suæ argumento, aut testimonio confirmandam putaverit, *principium postulasse*, non demonstrasse, censeatur.

§. 20. *Tertiò* autem ad argumenta, vel potiùs *Paralogismos D. Blondelli* singulos respondemus, hoc uno prælibato, *Septuaginta Christi* discipulos, licet ad tempus à *Christo* emissi fuerint, non tamen (quod ait *D. Blondellus*) ad *Apostolicam* functionem vocatos esse, nec certè *Apostolos* fuisse quales duodecim, aut quatenus eo titulo authoritas aut ἐξουσία, *potestas* aut *principatus* in *Ecclesiâ* notatur; *Duplicem* enim *missionem* fuisse prædiximus, *nuntiorum*, & ἡγεμόνων, ἀρχόντων, & ἀρχόντων, *vulgarem* & *solennem*, priorem *Mat.* 10. 1. posteriorem *Jo.* 20. descriptam & collatam; priorem, ut *Christo* per civitates proficiscenti, tot *fæciales* & *prodromi* præcurrerent, posteriorem, ut *Christo* terras relinquenti in gubernandâ *Ecclesiâ* succederent. Illam, πρόσκαιρον, & quamprimum ad *Christum* reverterentur, *Luc.* 10. 17. sponte suâ, jubente nemine, finiendam, Hanc, in *Apostolis* & *successoribus* eorum, ad *mundi consummationem* duraturam, Hanc igitur, *clavium* donatione signatam fuisse, *spirationis* aut ἐμφυσήσεως ritu quodammodo *traditam*, verbis *solennibus* [*Sicut Pater misit me, Ego mitto vos*, & *Recipite Spiritum Sanctum*, & *Quorum remiseritis*, *&c.* & *Ite & μαθητεύσατε omnes gentes*] *comprehensam*, & clarissimè (quæ fuerit potestas ea, & ut ab omni, seu ipsis, seu aliis quibuscunque communicatâ potestate, divisa) *explicatam*, tandémque *potentiæ* & *sollicitudinis* divinæ, ipsis nunquam defuturæ pollicitatione, *firmatam* & *suffultam.*

§. 21. Hinc

§. 21. Hinc factum est, ut cùm hi ab ipso *Christo Apostoli* dicantur, *Luc.* 6. 13. eóque dignitatis & eminentiæ nomine ab *Evangelistis* dignoscantur, *Mat.* 10. 2. *Luc.* 17. 5. 22. 14. 24. 10. & in *Actis* ubique, Illi nullo nisi ἐπίσκοποι τῶν ἑβδομήκοντα, *Luc.* 10. 1. & ἡγεμὼν ἑβδομήκοντα, v. 17. titulo, & fortassis sub ista ἀνδρῶν ἡμῖν ἐν παντὶ χρόνῳ συμπλεόντων periphrasi, *Act.* 1. 21. noscantur, nec alibi in *Scriptura* memorentur; ideóque ab *Ecclesiasticis* scriptoribus, *Clemente*, *Eusebio*, aliisque, μαθηταὶ semper (quorum & πολὺ πλῆθος ubique memoratur) nullibi, quod sciamus, *Apostoli* nuncupentur.

§. 22. Hinc & illud factum est, quòd cùm *Apostolorum* nomina enumerentur, *Act.* 1. cùm *duodenarius* numerus totidem *thronis* à *Christo* donandus, tantâ cum curâ integer servetur, ut avulso, vel occidente uno non deficiat alter resurrectionis *Christi* μάρτυς, *Act.* 1. 22. priorum tamen nomina ipsa ingens caligo obtexerit, affirmante inter *Antiquos Eusebio*, ὧν ἑβδομήκοντα μαθητῶν καταλόγου οὐδένα οὐδαμῆ φέρεσθαι, *Septuaginta discipulorum Catalogum nusquam recenseri.*

Eccl. hist. l. 1. Κεφ. ια'.

§. 23. His sic prælibatis, ad *primum argumentum* facilis responsio est, Eos, qui ex 70. discipulis *Diaconos septem* allectos affirmant, *Emissarios*, seu *ministros Christi*, (sed non *Apostolatu functus*) ad *Diaconorum* gradum (in *Ecclesiâ* non contemnendum) allectos asserere; Id verò non est [*Detrudere ad Diaconatum*] Ideóque quamvis ὄπισκοπον εἰς πρεσβυτέρου καταγειν βαθμὸν, *detrusionem Episcopi ad Presbyteri gradum*, ἱερωσυλίας *sacrilegii genus* esse *D. Blondello* lubentissimè largiamur (& omnem tanti sceleris invidiam ab eo procul averti cupiamus) nullam tamen *sacrilegii* speciem *Apostolis*, qui ex *Discipulis* ad *Diaconatum* aliquos ascendere jusserunt, sine ipso *sacrilegio*, imputari posse existimamus.

§. 24. Ad *secundum* pariter, Huic *Diaconorum*, ex *Septuaginta discipulorum* numero, *surrogationi*, nullam *hæreticæ conversationis descriptionem* aptari posse, nullam *disciplinæ prostrationem* sequi, nullam levitatis, temeritatis, *inconstantiæ* labem isti *Apostolicæ* ordinationi affingi; nec enim priùs *Apostolos*, aut *Episcopos* fuisse, sed *discipulos* & *ministros Christi*, qui tunc ad *Diaconorum* gradum sufficiebantur.

§. 25. Ad *tertium* itidem, *Nullius insaniæ esse*, siquis unum ex *Septuaginta*, *Matthiam* scilicet (& ut rem gratam *D. Blondello* faciamus, *Barnabam*) ad *Apostolatum*, gradum in *Ecclesiâ supremum*, *Dei* χειροτονήτου ἀναδείξει, electum esse, alios verò *septem*, ad *inferiora* munera, ab *Apostolis* ordinatos, aut constitutos affirmet; neminem quippe hoc facto, (aut dictâ, aut) *indictâ causâ præcipitem dari*, neminem *profano fastidio conculcari.*

§. 26. Hæc verò omnia à *D. Blondello* satis fastidiosè, & intemperanter dicta esse, non est quod jam queramur, cùm contra consultissimum *Epiphanii* testimonium, sententiam suam (nullâ authoritate munitam, nullis rationum momentis à καινοδοξίας censurâ redimendam) alio quàm verborum clypeo tueri non potuerit; Huic certè caulæ ipsius non aliter propagandæ necessitati imputandum est, quòd μαθητὰς in Ἀποστόλους leviter mutatis, sine omni probatione, aut exemplo, *Apostolicam* illis *functionem* tribuerit, cui unico τῷ ψεύδους αἰτίῳ reliqua omnia superstruenda erant.

§. 27. At & inter alia ad hanc materiam consarcinata, quartum apud * *D. Blondellum* contra hanc nostram sententiam argumentum occurrit, *Nicolaum* scilicet è *Diaconis* unum, *Proselytum* fuisse, *Quem*, inquit, *ad Apostolicam functionem ab initio vocasse Christum, absurdum censebitur, cum Apostolos ad Gentilem ullum, aut Samaritanum divertere, exerto mandato prohibueret Christus, Mat.* 10. 5.

* *Apol. Hieron.* p. 106.

§. 28. Facilis itidem responsio, 1. *Functionem Apostolicam*, quatenus ea *Authoritatem* in *Ecclesiâ* significat, *Nicolao* nunquam, nec alteri cuivis, sub illâ sæculi parte, præter 12. *Apostolos*, competiisse.

§. 29. Secundò, *Proselytorum* (*Hebræi* גרים, & inde *Graci* γυήσιος, * *Eusebius* γειώσεως ἐπιμίκτους, *Peregrinos Israëlitis permixtos* nuncupat) duo genera fuisse, 1. גרו ברורה, seu צדק, *Proselytos Fœderis*, seu *Justitiæ*, 2. גרו שער *Proselytos Portæ* appellatos. *Proselyti Fœderis*, *Circumcisionem*, *Lotiones*, *Sabbata*, & *Mosaicos* ritus omnes, adeóque integram *Judæorum* religionem (sic ut apud *Mahumedanos Mamluchi*) suscipiebant, (cùm aliis sola *filiorum Noæ* præcepta observanda proponerentur) ideóque cooptari in *Ecclesiam Israël* à *Rabbinis*, in *morem Judæorum transgredi* à *Tacito* dicebantur, *Hist.* l. 5. Et ut infantes recèns nati, consanguinitatibus omnibus prioribus exuti, & παλιγγενέντες, *Judæorum* prærogativæ participes fiebant, idem *Templi* atrium ingrediebantur (cùm *Proselyti Portæ*, atrio *Gentilium*, ab atrio *Judæorum* μεσοτοίχῳ τῷ φραγμῷ, inquit *Apostolus Eph.* 2. 14. χείσω, ῥήγνυμι, inquit *Josephus*, separato, & diviso continerentur) adeóque per omnia (nisi quòd *Parentibus Ethnicis* nascebantur) cum *Judæis* exæquabantur.

Eccl. hist. l. 1. Κεφ. ζ'.

§. 30. Sic *Justinus*, Περσήλυτος ὁ προσηλυθὼς, εἰ τῷ λαῷ προσκεχώρηκεν, ὅθεν ὡς αὐτόχθων, *Proselytus circumcisus*, *si populo accesserit*, *est tanquam inquilinus.* Quod & à * *Juliano* de omnibus *alienigenis*, cujuslibet civitatis mores assumentibus, affirmatum videmus, λέγω δή, inquit, ὅτι καὶν ἀλλαχόθεν τυγχάνωσι, τῷ μετέχειν ἅπαντας ἴσης τῆς πολιτείας καὶ τοῖς ἔθεσι καὶ νόμοις χρῆσθαι, πολίται γενόμενοι, *Et si alibinde orti sint*, *tamen omnes*, *eo quòd ejusdem vitæ rationis participes sint*, *moribúsque istic receptis & legibus utantur*, *pro civibus habendi sunt.*

* *Orat.* 1. p. 9.

§. 31. Tales *Proselyti Sichimitæ* fuerunt, talis *Achior*, *Judit.* 14. 10. ideò *apponi ad domum Israël* dictus; Talis *Nebuzaradan*, ait * *Gemara*, talis *Urias Hethæus*, talis *Herodes Idumæus*, cujus ad posteros deductum regnum dicitur מלכות גרים *regnum Proselytorum*; Talis denique *Nicolaus*, de quo nunc loquimur.

* *Sanhedrin.* c. 11. §. 24.

§. 32. Talibus autem *Justitiæ*, & *Fœderis Proselytis*, æquè ac natis *Judæis*, *Christum* miracula & verbum suum impertiisse, tandémque post fidem receptam, ministerio ipsorum uti potuisse, nemini incredibile erit, qui *Matthæum publicanum*, adeóque *Gentilibus* exæquatum, ad *Apostolatum* ipsum admissum adverterit.

§. 33. Quod autem ex *Mandato Christi*, *Mat.* 10. 5. concludi optavit *D. Blondellus*, longè abest, ut concludatur. Ibi enim à *Christo* præcipitur, non, ut ait *D. Blondellus*, *ne ad quemlibet Gentilem*, *aut Samaritanum divertant*, sed tantùm ne ad *viam Gentium*, confinium puta Gentium, *Tyri*, & *Sidonis*, circum ambientium *Galilæam* (dictam exinde Γαλιλαίαν τῶν ἐθνῶν, *Mat.* 4. 15. ex *Is.* 9. 1. ubi גלילות *Gentilium*, à *Chaldæo* תחומי, *confinia*, à *Græco* Γαλιλαία ἀλλοφύλων redditur) ut nec ad *Samaritanorum civitatem* abeant, sed *Judæam* solummodò peragrent, (cui *primò* ex decreto *Dei*, *Fides Christi* annunciandа erat, & in quâ tot *civitates* & vici erant, ut *non* priùs *omnes peragraturi sint quàm Filius hominis venturus esset*, v. 23.) Quod qui faciunt, nihil impedit, quo minus *Proselytos* in omnibus *Judææ* civitatibus ἐπιμίκτους, sacrorum omnium, ipsiúsque *Fœderis* participes, (fortassis & *fœderis filios*, ut ii filiis *Abrahami* carnalibus contradistinguuntur, *Act.* 3. 5. appellatos) ad *fidem* vocarent.

§. 34. Certè

§. 34. Certè *Nicolaum* ad *Diaconatum* inter primos assumptum esse satis patet, *Act.* 6. Quod cùm tam exiguo spatio post prædicatum primò *Evangelium* factum sit, diúque ante *fidem à Petro Antiochiæ* (unde *Nicolaus* oriundus erat) annuntiatum, non mirum videbitur, eos qui jam tum μαρτυρόμενοι, & *pleni Spiritu sancto, & fide* dicebantur, tales & tantos viros ipsius *Christi* tempore fuisse, ut *ministerio*, & famulitio eorum, satis commodè uti potuerit.

CAP. VI.

Evangelistæ ex Septuaginta Discipulis allecti. Barnabas, Thaddæus, Sosthenes, Marcus, Lucas. Evangelistis Diaconi exæquati. Timotheus & Titus Evangelistæ non erant, Evangelistæ munus ad χειροτονίαν non extendebatur. Εὐαγγελίζεσθαι *ut differat à* διδάσκειν, *Act.* 15. 35. Λόγος *à* διδασκαλία, 1 *Tim.* 5. 17. Εὐαγγελιστοῦ ἔργον, 2 *Tim.* 3. 5. *Episcopi etiam Evangelizabant.*

§. 1. VIndicatio igitur *Epiphanii* testimonio, & authoritate, & argumentis *D. Blondelli* contrà militantibus tam prolixâ accommodatâ responsione, Ad *Evangelistas*, *Apostolorum* συνεργοὺς, & συστατικὰς pergamus; Quorum itidem non paucos ex *Septuaginta discipulorum* classe assumptos testantur antiqui. Illud de *Barnabâ* (priusquam ad *Apostolatum* eveheretur) [a] *Clemens*, [b] *Eusebius*, [c] *Epiphanius*; De *Thaddæo* ad *Principem Emissenum* à *Sancto Thoma* misso, [d] *Eusebius*, ex monumento *Edesseno*; de *Sosthene*, [e] *Eusebius*; de *Marco* & *Lucâ*, [f] *Epiphanius*; de aliis alii, nemine, quod sciam, reclamante, affirmarunt; Nec opus est, ut plura addamus.

[a] *Strom.* 2.
[b] *Eccl. Hist.* 1. 11.
[c] *Hær.* 20.
[d] *Lib.* 1. c. 11, 12.
[e] *Lib.* 1. c. 11
[f] *Hær.* 51.

§. 2. Imò cùm *Evangelistæ* munus in eo tantummodo positum fuerit, ut aliquis *in fide* μαρτυρόμενος, & παῤῥησίας dono à *Spiritu Sancto* imbutus, (qui cum illis ab initio prædicati à *Christo Evangelii* permanserit, *Act.* 1. 21.) *Apostolis* volentibus & jubentibus, ad prædicandam fidem proficisceretur, conversos baptizandi potestatem haberet, simulque fortassis miraculorum *charismate* donatus, morborum depulsione ad animas sanandas uteretur, & ad recipiendam fidem efficaciùs pertraheret, Si illud insuper advertatur, quod est verissimum, *Diaconorum* officium non sic ad *mensarum administrationem* restrictum esse, quin & ad isthæc omnia extenderetur, *Act.* 8. 5, 6, 16. in idem planè recidere palam erit, quantum ad 70. *Discipulos* attinet, sive ad *Evangelistarum* (quod multi *Patres* dixerunt) sive ad *Diaconatus* gradum (quod *Epiphanio* disertim affirmanti non largitur *D. Blondellus*) ascendisse eos dicamus.

§. 3. Videatur *Pseud-Ambrosius*, (cujus testimonio adeò libenter usi sunt *D. Blondellus*, & *Cl. Salmasius*) in *Eph.* 4. *Evangelistæ*, inquit, *Diaconi sunt, sicut fuit Philippus; Quamvis non sint Sacerdotes, Evangelizare tamen possunt sine Cathedrâ, quemadmodum & Stephanus, & Philippus memoratus.*

§. 4. Adeò sine omni rationis specie à *Presbyterana* ἰσοτιμίας fautoribus assumi solet, *Timotheum* & *Titum*, &c. quibus *Presbyteros* in *Ecclesiis* ordinandi (ut & τὰ τὰ λείποντα ἐπιδιορθῶν) *hæreticos excommunicandi*, pœnitentes absolvendi facultas in *Scripturis* competit, *Evangelistas* tantùm fuisse, & ut *Evangelistas* extra ordinem missos, hæc omnia præstitisse.

§. 5. *Primò* enim, Quis, unquam mortalium ab omni retro ævo, *Timotheum Ephesо*, *Titum Cretæ à Paulo præpositum*, non *Episcoporum*, sed tantummodò *Evangelistarum* nomine noscì voluit? Quis extra ordinem ad *Ecclesiarum* istarum gubernacula advectos esse? Aut in re tantâ, & ante tot annorum Centurias gestâ, quis testibus recèns natis, &, contra omnem αὐτόπτων fidem, in re suâ testimonium ferentibus, credendum esse existimabit?

§. 6. *Secundò*, Quis *Evangelistæ* officium, quod ad *prædicandum* primò, quibus incognitum est, *Evangelium*, & ad vicariam *Apostolis* in profectionibus suis operam præstandam instituebatur, ad *constituendos Presbyteros*, & ad regendas *Ecclesias* pertigisse affirmavit? Certè *Philippus* post conversam prædicatione suâ *Samariam*, ipse itidem *Evangelista* appellatus, *Act.* 21. 8. non aliam quàm *baptizandi* facultatem sibi arrogavit, *Act.* 6. 12. *impositione manuum*, quâ *Spiritu sancto* imbuendi erant *fideles*, ad *Petrum* & *Johannem Apostolos* reservatâ, v. 14.

§. 7. Imò *tertiò* notari etiam illud poterit, vocem εὐαγγελίζεσθαι (ut & κηρύσσειν, *Mar.* 16. 15. & μαθητεύειν, *Mat.* 28. 29.) sic à voce διδάσκειν dissitam esse, *Act.* 15. 35. ut illa ad *Evangelii primam promulgationem*, hæc ad *fidelium confirmationem*, & *institutionem* ἰδίως accommodetur. Sic *Apostoli Act.* 5. 42. & διδάσκειν dicuntur, & εὐαγγελίζεσθαι, *docere eos qui* jam conversi fuerant, *Evangelizare* autem aut *prædicare Fidem Christi*, quibus nondum innotuit. Sic & λόγος καὶ διδασκαλία, 1 *Tim.* 5. 17. λόγος ad *Infideles*, & extra *Ecclesiam* positos (videatur 2 *Cor.* 5. 19. *Mat.* 13. 19. *Mar.* 2. 2. & 4. 14. *Act.* 4. 4. & 6. 2.) διδασκαλία ad *fideles*, & intra *Ecclesiæ* pomœria manentes, spectabat.

§. 8. Hinc igitur rectè, sub isto ævo, inter *Doctores* & *Evangelistas* differentia colligitur, *Eph.* 4. 11. [τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους] *Evangelistis* ad *plantandum* ubivis *Evangelium* emissis, *Doctoribus* verò (aut quod idem est, *Pastoribus*) huic fundamento superædificantibus, adeóque *Christianos* in fide roborandos, & intra ovile retinendos curantibus, Quos quidem *Episcopos* fuisse, & præ aliis omnibus dignos existimatos, quibus διπλῆ τιμὴ *duplex alimonia* obtingerit, 1 *Tim.* 5. 17. simúlque *præfectura*, & *Authoritas* in *Ecclesiâ*, seu *Episcopalis* dignitas & eminentia, nos postmodùm monstrabimus.

§. 9. Cùm verò illud unicum hîc objici videam, moneri scil. *Timotheum* ut ἔργον εὐαγγελιστοῦ faciat, 2 *Tim.* 4. 5. ideóque *Evangelistam* dicendum esse, Facilis quidem responsio est, *Timotheum* à *Paulo Ephesinæ Ecclesiæ* præpositum, *universam* sibi, quod sæpius monuimus, *Asiam* concreditam habuisse, nec credentium tantùm, sed & μελλόντων πιστεύειν, *eorum qui crediturì erant*, *Episcopum* fuisse, nec igitur *gubernandi* tantùm fidelium cœtus, sed & nondum credentibus *annuntiandi Fidem* onus illi incubuisse; Illud est κηρύσσειν τὸν λόγον, v. 2. illud Εὐαγγελιστοῦ ἔργον ποιεῖν, quod cum [διακονίαν σου] conjunctum videmus; Nec igitur ex eo *Episcopalem* dignitatem & authoritatem *Timotheo* abjudicari, sed sub eâ Εὐαγγελιστοῦ, sic ut διακόνου munus (ut inferiorem in superiori gradum) comprehendi certum est.

CAP. VII.

Presbyteri nihil sine Episcopo faciendi potestatem habent. Testimonium Canonis Apostolici, Ignatii, Concilii Laodiceni, Arelatensis, Tertulliani, Justini, Pseud-Ambrosii. Consignatio pro consecratione. Episcopus curator indigentium. Blondelli σοφὸν φάρμακον, Can. Ap. 33. Clementis Romani dictum illustratur.

§. 1. SEcundò igitur, si, (ut à *Septuaginta Discipulis* ad *Evangelistas*, sic &) ab *Evangelistis* porrò ad primi ævi *Presbyteros* (postquam *Presbyteri secundarii* instituti sunt) aliósque id genus omnes, oculos convertamus, Patebit illud verissimum esse, & ex sententiâ universæ *Primitivæ Ecclesiæ* prolatum, quod *Apostolorum Canone* 40. sancitum dicitur, Οἱ πρεσβύτεροι καὶ διάκονοι ἄνευ γνώμης τοῦ ἐπισκόπου μηδὲν ἐπιτελείτωσαν, Αὐτὸς γάρ ἐστι πεπιστευμένος τὸν λαὸν τοῦ Κυρίου, *Soli Episcopo Populum Christi concreditum esse, nihil ideò à Presbyteris aut Diaconis sine sententiâ Episcopi faciendum esse.* Sic & *Can.* 41. *Dispensationem collectæ* soli *Episcopo*, ut magno *Ecclesiæ œconomo*, (sic ut *oblationes Sacerdoti* in *veteri Testamento*, & *Liberalitas* Fidelium, *Apostolis Act.* 4. 34.) concreditam fuisse constat, *Presbyteris* verò, ac *Diaconis*, ab, & sub *Episcopo*, *Præcipimus ut in potestate suâ Episcopus Ecclesiæ res habeat. Si enim anima hominum pretiosa illi sunt concreditæ, multò magis oportet eum curam pecuniarum gerere, ita ut potestate ejus indigentibus omnia dispensentur per Presbyteros & Diaconos*, &c.

§. 2. Id etiam ab *Ignatio Martyre* aliquoties pronuntiatum fuit, in *Ep.* ad *Magnesios*, Ὥσπερ οὖν ὁ Κύριος ἄνευ τοῦ Πατρὸς οὐδὲν ποιεῖ, ἕνωσις καὶ ὑμεῖς ἄνευ τοῦ ἐπισκόπου, μηδὲ πρεσβύτερος, μηδὲ διάκονος, μηδὲ λαϊκὸς, *Ut igitur Dominus sine Patre nihil facit, sic & vos sine Episcopo, neque Presbyter, neque Diaconus, neque Laicus.* In *Ep.* ad *Smyrnenses*, Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν, *Nihil scilicet* eorum quæ ad *Ecclesiam* pertinent, aut à *Diacono*, aut *Presbytero*, sine *Episcopo* fieri oportere.

§. 3. Quod & *Laodiceni Concilii Can.* 56. sancitum est, τοὺς πρεσβυτέρους μηδὲν ποιεῖν ἄνευ γνώμης τοῦ ἐπισκόπου, *Sine sententiâ Episcopi Presbyteros nihil facere*, Ut & *Arelatensis Concilii Can.* 19. Nec *Presbyteris civitatis sine Episcopi sententiâ ampliùs aliquid imperare, vel sine authoritate literarum ejus in unaquâque parochiâ aliquid agere.*

§. 4. Et ne ad *Actus* tantùm eminentiores, *Canones* hos pertinere quispiam putet, dilucidè itidem *Ignatius* noster, De *Eucharistiâ*, ad *Smyrnenses*, Ἐκείνη βεβαία εὐχαριστία ἡγείσθω, ἡ ὑπὸ ἐπίσκοπον οὖσα, ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ, *Ea Eucharistia firma reputetur, quæ ab Episcopo celebratur, aut ab eo cui Episcopus licentiam concesserit.* De *Baptismo* & *Eucharistiâ* simul, οὐκ ἐξὸν ἐστὶ χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν, οὔτε προσφέρειν. *Non licet sine Episcopo, aut baptizare, aut offerre*, ἀλλ' ὅταν ἐκείνῳ δοκῇ, ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον πᾶν ὃ ἂν πράσσητε, *Sed quando illi visum fuerit, secundum beneplacitum Dei. Necessarium quippe Episcopi consensum esse, ut ratum & validum quidlibet in Ecclesiâ à Presbytero ficret.*

§. 5. Sic & *Tertullianus* de *Cor. Mil. Non de aliorum quàm de Præsidentium manu Eucharistiam sumimus* (quod idem sub πρεσβύτων nomine affirmat *Justinus Martyr Apol.* 2.) & *de Bapt. Dandi baptismum jus habet summus Sacerdos, qui est Episcopus, dein Presbyteri & Diaconi, non tamen sine Episcopi authoritate, propter honorem Ecclesiæ, quo salvo salva pax est.*

§. 6. Sic cùm *Pseud-Ambrosius*, seu, quisquis ille fuerit, *Author anonymus Quæstionum in Vet. & Nov. Testam. In Alexandriâ, & per totam Ægyptum, si desit Episcopus, consecrare presbyterum* affirmaverit, Ex eâ libertatis hujus (ut *Ægypto* peculiaris, & tantummodo cùm abesset *Episcopus*) mentione, illud satis perspicitur, Eam *Eucharistiæ consecrandæ* authoritatem, nemini præter *Episcopum canonicè* competiisse, dein verò *Presbyteris*, quibus *Episcopus* eam largitus sit.

§. 7. Ex quo testimonio illud etiam palam fiet, *D. Blondellum* & *Cl. Salmasium* eandem, ne quid pejus dicam, ἀβλεψίαν occupasse, cùm in altero hujus *Pseud-Ambrosii* loco, in *Eph.* 4. ab * utroque laudato [*Apud Ægyptum Presbyteri consignant, si præsens non sit Episcopus*] per *consignationem* illam, aut *confirmationem baptizatorum*, aut *pœnitentium benedictionem*, aut *ordinandorum consecrationem* denotari affirment, Quam ex antedicto loco ad solam *Eucharistiæ consecrationem* pertinere satis constat.

* *Blond. Apol. p.* 57. *Salmas. Apparat. ad l. de Prim.*

§. 8. De pecuniis etiam *Ecclesiæ* disertim cavetur *Can. Apost.* 41. Δεῖ τὸν Ἐπίσκοπον, &c. *Oportet Episcopum curam pecuniarum gerere, ita ut potestate ejus indigentibus omnia dispensentur per Presbyteros & Diaconos.* Et initio *Canonis*, *Præcipimus ut in potestate suâ Ecclesiæ res habeat*, quomodo de πρεσβῶν *Justinus*, *Apol.* 2, Συλλεγόμενον παρὰ τῶν πρεσβώτων ἐπιτίθεται, τῇ αὐτοῦ ἐπιτροπῇ ὀρφανοῖς τε καὶ χήραις, &c. καὶ ἁπλῶς πᾶσιν ἐν χρείᾳ οὖσι κηδεμὼν γίνεται, *Collecta apud ipsum deponitur, Ille autem omnium indigentium curator est.* Quâ de re *Polycarpum Ignatius* monendum censuit, Μετὰ τὸν Κύριον σὺ χηρῶν φρουτὶς ἴσο, *Episcopus viduarum curator esto.* Et certè in universum *Apost. Can.* 39. *Omnium negotiorum Ecclesiasticorum curam Episcopus habeat.*

§. 9. Horum omnium *Canonum* vim, uno σοφῷ φαρμάκῳ tollendam curavit *D. Blondellus*, *Presbyteros* scilicet *æquo propemodum jure cum Episcopo in omnibus interveniisse, adeò ut nec ipsis sine Episcopo, nec Episcopo sine ipsis agere quicquam fas erat.* Et ne hoc ab eo sine omni probabilitatis specie dictum putetur, duo testimonia antiquissima ab eo producta sunt, Primum, ex *Can. Apost.* 33. *Episcopo cuique Metropolitæ, & analogicè singulis, hanc apertissimam legem latam esse*, Μηδὲ ἑαυτῷ ἄνευ τῆς πάντων γνώμης ποιείτω τι, *ne ille sine omnium sententiâ quicquam faciat.* Secundum, ex *Clementis Romani* ad *Corinthios Epistolâ*, τὰ προστασσόμενα ὑπὸ τῶν πλήθους ποιείτω, *quæ à multitudine ordinata sunt, faciat.*

§. 10. Quàm candidè & ingenuè hîc se gesserit *D. Blondellus*, paucis videndum est. Integri *canonis* verba hæc sunt, Ἐπισκόπους, &c. *Episcopos Gentium singularum scire convenit, quis inter eos primus habeatur, quem velut caput existiment, & nihil ampliùs sine ejus sententiâ gerant, quàm illa sola singuli, quæ παροικία ἰδίᾳ, diœcesi propriæ, & villis quæ sub eâ sunt, competunt, sed nec ille sine omnium sententiâ faciat aliquid, sic enim unanimitas erit*, &c. Manifestum est, vocem πάντων non ad *Presbyteros*, sed ad reliquos *Gentis* aut *Provinciæ Episcopos* respicere; Quædam scilicet esse, quæ ad propriam uniuscujusque *Episcopi diœcesim* pertinent, ea à *singulis Episcopis*, sine respectu ad quemvis, seu *Primatem*, seu *Co-*

episcopum

episcopum, rectè fieri; Quædam verò esse, quæ rectè administrari non unius tantùm *diœceseos*, sed & *universæ Gentis*, aut *Provinciæ* interfit, Ea verò sine *Metropolitæ* sententiâ non rectè fieri, imò ad unitatem *Ecclesiæ* multum conferre, ut id genus omnia ex sententiâ omnium *Chorepiscoporum* fiant.

§. 11. Nec fœliciùs certè *D. Blondello* cessit, quod ex *Clemente* produxit testimonium. Videatur itidem locus, *seditionem* contra *Presbyteros Ecclesiæ Corinthiacæ*, imò *Episcopos Ecclesiæ Achaicæ* (ut patebit cùm ad *Clementem* descenderimus) motam, sic compesci voluit vir Sanctissimus. Αἰσχρὸ, inquit, καὶ λίαν αἰσχρὸ, &c. *Turpe est, imò valdè turpe, firmissimam, antiquámque Ecclesiam δι' ἓν ἢ δύο πρόσωπα σαλεύειν, propter unam aut alteram personam adversùs Presbyteros seditionem concitare.* Τίς ἔν σε ὑμῖν ἥμερος; τίς εὔσπλαγχνος; τίς πολυεύφορμός ἐστιν ἀγάπης; εἰπάτω, εἰ δι' ἐμὲ ταύτης, καὶ ἔστω, ἀπολιμπάνω, ἀναχωρῶ, ἀπέρχομαι, ἐὰν βούλησθε, καὶ ποιῶ τὸ πρόσταγμα ὑπὸ πλήθους, μόνον τὸ ποίμνιον τοῦ Χριστοῦ εἰρηνευέτω μετὰ τῶν καθεστώτων πρεσβυτέρων, *Quis inter vos generosus? Quis ad misericordiam pronus? Quis charitate præ aliis imbutus? sic dicat, si in mei gratiam seditio, contentio, schismata fiant, Ecce secedo, quocunque vultis abeo, & quæ à multitudine præcipiuntur, facio,* (Ego scilicet omnia in vestram gratiam facturus, aut passurus sum, non opto in meam vos quippiam seditiosè faciatis) *ovile tantùm Christi cum Presbyteris constitutis pace fruatur.*

§. 12. Nihil hîc de *Episcoporum* potestate aut jure, nihil de *Presbyteris Episcopo* adæquandis; Clara omnia, & ab eo, quod hinc concludi voluit *D. Blondellus*, æquè ac *Indi* à *Gadibus*, longè remotissima.

CAP. VIII.

Ancyranus Canon, 12. *Chorepiscopi. Cathedra. Aërii argumentum à Cathedris Presbyterorum. Ancyranus Canon* 1. *Non omnis Cathedræ Presbyteralis mentio, ἰσοτιμίαν Presbyteri & Episcopi concludit. Prima Episcopi Cathedra cum Authoritate in Presbyteros conjuncta. Duodecimi Canonis Ancyrani varia lectio. Chorepiscopi qui.* Παροικία, Ἐκκλησία παροικοῦσα Ῥώμην, *apud Clementem.* Πρεσβύτερος *ad Episcopum Civitatis pertinet. Unum Altare. Altare contra altare. Cathedra Episcopi non nisi in urbe. Clementis Romani locus in contrarium à Blondello adductus.* Χώρα, *ejus variæ acceptiones. Archiepiscopi, Sardicensis Canon. Vicani cum urbicis eadem Ecclesia. Episcopi vicani diu post Apostolos. Episcoporum vicarii. Chorepiscopi aliquando Episcopi, postea non.* Πρεσβύτερα, χειροτονίαν ἐπισκόπου λαβεῖν, *quid sit. Antiochenus Canon decimus explicatus contra Blondelli mentem. Ordinatio Episcopalis sine titulo. Chorepiscopi ad formam Septuaginta Discipulorum,* ἀπόστολοι *unde dicti, Natalis Walo & Gretserus. Antiocheni Canones à Blondello detorti. Chorepiscopis non licebat Episcopum, Presbyterum aut Diaconum ordinare. Canonis de Chorepiscopis genuinus sensus. Basilius de Chorepiscoporum authoritate. Dilemma de Chorepiscopis.*

§. 1. VErùm & aliud est quod hîc à *Presbyteranis* produci & magnificri video, *Canon* scilicet ille *Ancyrani Concilii duodecimus*, qui de *Chorepiscopis*, & *Civitatis Presbyteris* agens, ipsorum cum *Episcopis* ἰσοταξίαν stabilire censetur.

§. 2. Et quandoquidem in istis fuerimus, non putabimus nos rem omnem confeciſſe, donec *Walonis*, & *D. Blondelli* vestigiis inhærentes, *Canonem* hunc ad calculos nostros revocaverimus: *Canonis verba* sic à *Walone Messalino* proponuntur, Χωρεπισκόπους μὴ ἐξεῖναι πρεσβυτέρους ἢ διακόνους χειροτονεῖν, ἀλλὰ μηδὲ πρεσβυτέρους πόλεως χωρὶς τῆς ἐπιτραπείσης ὑπὸ τοῦ ἐπισκόπου μετὰ γραμμάτων ἐν ἑκάστῃ παροικίᾳ, *Chorepiscopis non licere Presbyteros aut Diaconos ordinare, sed neque Presbyteris Civitatis, sine permissione ab Episcopo per literas factâ in unaquaque parochiâ.* P. 304.

§. 3. Hîc *Presbyteros* à *Presbyteris* ordinatos cerni clamat *Walo*, *Chorepiscopos enim nihil aliud fuisse præter Episcopos vicorum, & ab antiquo id nomen retinuisse, cùm Presbyteri omnes dicerentur Episcopi, alioquin absurdum videri posse, quod Episcopi subjicerentur Episcopis.* Concludit igitur, etiam sub *Ancyrani concilii* temporibus magnam inter *Episcopos* & *Presbyteros* æqualitatem duraſſe.

§. 4. Quod ex eo etiam conclusum putat, quòd ejusdem *Concilii Ancyrani Canone* 1. *Presbyteris Cathedra assignetur, cùm de Presbyteris agens,* τὸ μὲν τιμᾶν τὸ τῆς καθέδρας μετέχειν, *honorem*, inquit, *propria cathedræ retinere iis concedat,* συμφέρειν δὲ, ἢ ὁμιλεῖν, ἢ ὅλως λειτουργεῖν τι θεῖον ἱερατικὴν λειτουργὴν μὴ ἐξεῖναι, *offerre verò, aut alloqui populum de suggestu, aut qualicunque Sacerdotali officio fungi iis licere non vult.* Dein subsumit, *Cathedra propriè est Episcopalis, & sæpe occurrit in collatione Carthaginensi, si igitur participes & consortes honoris Cathedræ Presbyteri cum Episcopo, hinc sequitur,* ὅτι πλέον ἔχουσι *habere Episcopos quàm Presbyteros præter* πρωτοκαθεδρίαν.

§. 5. Quàm hîc rectè ex *Canone* primo assertionem suam de *Cathedræ* consortio confirmaverit *Walo*, primò (& ἐν παρόδῳ) dispiciendum est, dein ad *Chorepiscopos*, &c. in *Canone* 12. procedendum.

§. 6. Et ut omnia statim eluceſcant, Illud primò notetur, hoc ipso *Aërium* argumento militasse, cujus hæc ipsa verba *Epiphanius* refutanda produxit, καθίζει ὁ ἐπίσκοπος ὅτι τοῦ θρόνου, καθίζει καὶ ὁ πρεσβύτερος, l. 3. *Cont. Hær.* T. 1. Ad quæ statim ex *Catholicæ Ecclesiæ* sententiâ *Epiphanius*, Ἀφρονῶν τοῦτο ἔμπλεον καὶ.

§. 7. Verùm *secundò*, consulatur & conspiciatur *Canon.* Πρεσβυτέρους τοὺς ἀποδεικνυμένους, ὅτι ἀπατεπαλαίσαντας, μήτε ὀφείλειν μανθάνειν πίστιν, ἀλλ' ὀφείλειν ἀλήθειαν, &c. τούτους ἔδοξε τῷ ἁγίῳ τούτῳ τῆς καθέδρας μετέχειν, πρεσβύτερον ὄντας αὐτοὺς, ἢ ὁμιλεῖν, ἢ ὅλως λειτουργεῖν τι θεῖον ἱερατικὴν λειτουργίαν μὴ ἐξεῖναι. Manifestum est illud tantummodò hoc *Canone* curari, ut *Presbyteri, qui sacrificia idolis offerenda graviter peccaverint*, post verò ex *pœnitentiâ facti ad confessionem Christi, & certamen, verè, & non ex simulatione aliquâ se receperint, aliquam debiti supplicii relaxationem reportarent*, nempe ut *honorem quidem sedis, aut Cathedræ* (*sedis* scilicet *Presbyterialis*) retinere, aut ejus participes esse permittantur (ab officii sui dignitate neutiquam deponendi) *offerre autem*, aut *sermonem ad populum facere*, aut *sacerdotalibus officiis fungi, illis non liceat.*

§. 8. At quid hîc de *participatione*, aut *consortio honoris Cathedræ* cum *Episcopo*? Quid de *Presbyteri* cum *Episcopo* in *aliis omnibus præter* πρωτοκαθεδρίαν *exæquatione*? Nullus planè de *Episcopis* sermo,

de *Presbyteris* tantùm indicitur, quænam scilicet illis pœnæ moderatio competat, nempe ut *honoris Cathedræ* suæ, i. e. *Presbyteralis* participes esse permittantur, si *peccati verè pœnitentiam egisse* censeantur, at aliud nihil.

§. 9. Non opus est ut à *Walone* edoceamur, suas *Presbyteris Cathedras* fuisse; verùm *supra Presbyteros* omnes, sublimiorem *Cathedram Episcopo* assignatam fuisse, cujus nulla unquam *Presbytero* cuivis participatio, aut consortium fuit, si nondum perspexerit *Walo*, tandem monendus est, quod tamen ab eo satis agnitum videtur, *cùm* πρωτοκαθεδρίαν *Episcopi* excipiat; Quâ, si *ordinis* tantùm prioritatem, sine *superioritate*, aut ἀρχιερωσύνῃ omni intelligi putaverit, sibi turpiter imponi passus est; Si verò cum *Cathedrâ excelsiori* & *honoratiori*, conjunctam etiam supra omnes *Presbyteros auctoritatem*, & dignitatem, pulchrè sanè ἰσοτιμία *Presbyterorum* & *Episcopi* stabilita putabitur. At de istis in re manifestâ plus satis.

§. 10. A *primo* igitur ad *duodecimum Canonem* deveniamus, experturi an feliciùs *Waloni* successerit, quod à *Chorepiscopis* & *Presbyteris Civitatis* dicendum putavit, quàm quod à *Cathedrarum* mentione, quâ ad opem labascenti causæ ferendam uti voluit, petebatur argumentum.

§. 11. Quâ in re non opus est, ut *Walonem* cum *D. Blondello* committendum curemus, qui hunc *Canonem* aliter legendum duxit, & ex aliorum codicum fide pro [ἐν ἑκάστῃ παροικίᾳ] ἐν ἑτέρᾳ παροικίᾳ substituit. Quid de integro *Canone* censendum sit gradatim dicemus, ab eâ, quæ ad *Chorepiscopos* spectat particulâ, exorsi.

§. 12. Et *primum* quidem, quinam hi *Chorepiscopi* fuerint, paucis disquirendum est. Χωρεπισκόπων nomine *Villanos*, aut *Regionarios*, aut qui, non in *Civitate*, sed in *totâ* latè sparsâ *Regione* degunt, *Episcopos* intelligi ex vi nominis palam est. Illud etiam voce παροικίας in fine *Canonis* significatur, eâ notatur universum cujusque *Civitatis territorium*, seu *regionis* istius villæ omnes, quæ Urbis *Episcopo* subsunt.

§. 13. Sic in *Clementis Romani* ad *Corinthios Epistola* inscriptione, ἐκκλησία Θεοῦ ἡ παροικοῦσα Ῥώμην, ἐκκλησία Θεοῦ τῇ παροικούσῃ Κόρινθον, Ubi non solùm quæ inter *Civitatis* muros continebatur *Ecclesia*, sed & quæ in *universo territorio*, seu *suburbicariâ regione*, *Romano Episcopo* suberat, *Romam* παροικεῖν dicitur, i. e. *prope* vel juxta *urbem habitare*.

§ 14. Illud enim cuivis notum est, περίχωρον omnem, seu *regionem circumjacentem*, ad *Episcopum Civitatis* antiquitùs pertinuisse, & illi subjectam fuisse, juxta illam *Ignatianæ* ad *Romanos Epistolæ epigraphen*, Ἰγνατίου, &c. τῇ ἐκκλησίᾳ, ἥτις προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων, *Ignatius Ecclesia quæ præsidet in loco*, i. e. *in Civitate seu loco præcipuo regionis Romanorum*, Quibus verbis, *Ecclesiæ* quæ in *urbe* est, adeóque *urbis Episcopus* toti *regioni* circumjacenti *præsidere* affirmatur; *Episcopi* enim sub primis temporibus non nisi κατὰ πόλεις in *singulis urbibus*, aut oppidis principalibus constituebantur.

§. 15. Quod adeò extra omnem controversiam ponitur, ut docti viri in unius regionis *Ecclesiâ*, non nisi *unum altare* antiquitùs fuisse crediderint, juxta præscriptum *Judæorum* ritum, quibus licet plurimæ *Synagogæ*, unicum tamen *templum*, & *altare*, idque in urbe *Hierosolymitanâ* omnibus totius gentis incolis patebat. Sic ut *Ignatius* ἓν θυσιαστήριον, & ἕνα βωμὸν in *Epistolâ* ad *Philadelphenses* rectissimè conjunxerit, & *schismatici* porrò omnes *altare contra altare* erexisse dicerentur. Consulatur *Cyprianus de unitate Ecclesiæ*, *Ep.* 40. 72. 73.

§. 16. Ut ut illud sit (nam in re incompertâ non est audacter nimis pronunciandum) de *Cathedris Episcoporum* non nisi in *urbibus* figendis nulla nobis nisi cum *D. Blondello* controversia futura est. Quamvis enim id omnibus notius sit, quàm ut probationibus indigeat, id tamen ille unus mortalium, aut non vidit, aut nos videre noluit, *Constitutos ab Apostolis* κατὰ κώμας *Episcopos*, *qui verè & propriè* ἐπιχωρίους ἐπισκόπους ἢ χωρεπισκόπους *præstarent*, *se*, *ex oculato teste Clemente asseverante*, *didicisse* * affirmans.

* *Apol.* p. 93.

§. 17. Verùm nihil tale aut vidit, aut testatus est *Clemens* (*oculatus testis ille*) *Romanus*, Id tantùm dixit, κατὰ χώρας καὶ πόλεις κηρύσσοντες, καθίσανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν, *Per regiones & civitates prædicantes Apostoli*, *primitias eorum in Episcopos & Diaconos eorum qui crediturі erant*, *constituebant*.

§. 18. Hìc primò de voce κώμη distingui posset, quæ quandoque cum κώμαις, quandoque cum πόλεσι conjuncta invenitur. Si cum κώμαις conjungatur, *Vicorum* numerum, aut multitudinem notatura est; at *Civitatum*, si cum πόλεσι.

§. 19. Imò cum ἁπλῶς usurpetur, palam est eâ frequenter *Provinciam* integram ex pluribus civitatibus constantem significari; Sic * *Strabo* de *Asiâ*, Ῥωμαῖοι, inquit, ἐπαρχίαν ἀπέδειξαν πλὴν χώρων, sic & in *scriptis Ecclesiasticis*, *provinciam* ex pluribus civitatibus & *Ecclesiis*, quibus singulis *Episcopi* præsunt, aggregatam, χώραν nuncupari videmus; Κυπριανὸς Ἀρχιεπίσκοπος τῆς Ἄφρων χώρας, *Concil. in Trullo*, *Can.* 2. Et, *jampridem per omnes provincias & singulas urbes institui sunt Episcopi*, *Cyprian. Ep.* 52. ubi per *provincias* instituti *Episcopi*, iis, qui per urbes instituebantur, *præpositi*, *Archiepiscopi*, non *Chorepiscopi* erant.

* *Geogr.* l. 13.

§. 20. At *secundò*, Si per χώρας, *pagorum*, aut *villarum*, aut *vicorum*, (quatenus eæ *civitati* opponantur) *confinia*, à *Clemente* hìc intelligi concederemus, nihil tamen ex eo *D. Blondellus* lucraturus est.

§. 21. Affirmat certè *prædicasse Apostolos* κατὰ χώρας æquè ac πόλεις, Affirmat *Episcopos* & *Diaconos constituisse*, at de *Episcopis* in *regionibus* istis, & non in *urbibus* tantùm, constitutis, οὐδὲ λόγος quidem.

§. 22. Plura ad hunc *Clementis* locum, cùm eum consultò tractaret, dicenda putavit *D. Blondellus* [*Nondum*, inquit, *Clementis sæculo cuiquam in mentem venisse*, *quod A. D.* 347. à *Sardicensi Synodo primùm decretum est*, *Licentiam non dandam ordinandi Episcopum*, *aut in vico aliquo*, *aut in modicâ civitatulâ*, *ne vilescat nomen Episcopi*, *nec dedignatos tunc Apostolos vicanorum saluti eandem*, *quâ urbibus urbanisque providebant*, *curam impendere*.

§. 23. Certè nec nos putamus *Sanctissimos viros* cujusvis salutem posthabuisse, ideóque per omnes non urbes tantùm, sed & vicos verbum prædicasse; sed quæ demum animarum *incuria*, aut *dedignatio* putanda fuit, si (ad honorem *Episcopo* conciliandum (ἵνα μὴ ῥᾴδιον ὑποκαταφρονεῖσθαι ἢ ἀγεγενῆσθαι, ut de *Canone Laod.* 52. dixit *Balsamo*) & ad *Ecclesiæ* conservandam *unitatem*) *Episcoporum Cathedras* extra necessitatem multiplicandas non esse, eásque in *urbibus* tantùm, non in *villis*, aut *pagis* quibusvis instituendas esse, *Apostolis* visum fuerit? Certè qui in *Sardicensi Concilio* illud statuerunt, ex hâc ipsâ causâ factum suum tuentur. Videatur integer *Canon*, quem ad usum suum decurtari maluit *D. Blondellus*. *Licentia*, inquit *Hosius*, *danda non est*, *ordinandi Episcopum*, *aut in vico aliquo*, *aut in modicâ civitate*, *cui sufficit*

unus

unus Presbyter, quia non est necesse ibi Episcopum fieri, ne vilescat nomen Episcopi, aut authoritas. Nihil hîc ex animarum *salutis incuriâ* factum, sed quia nulla *Episcopi necessitas* fuit; Nec certè major *Apostolorum*, de quo *Clemens* locutus est, tempore necessitas fuisse censenda est, cùm qui tunc creabantur *Episcopi* & *Diaconi*, ἢ μαλιστα πεδίων *Præpositi* constituerentur, perpaucis adhuc ad fidem recipiendam persuasis.

§. 24. Piget talibus immorari, ut & aliis id genus multis, declamatorio more effusis, p. 93. *Fervente scilicet illis temporibus charitatis spiritu, urbibus vicos, liberis servos, divitibus pauperes gratiam cœlestem æquasse, ut unum omnes in Christo essent*, Gal. 3. 28. Illud quidem fatemur lubentissimè, ideóque *vicanos*, *villanos*, *regionarios* omnes æquè ac *Cives*, aut *Hierosolymitanos*, aut *Romanos*, *Apostolis* charos & æstimatos fuisse, ideóque ad *Episcopum*, licèt in *urbe* residentem, eorum omnium & singulorum curam pertigisse, unámque cum urbe, utut *purpureâ*, aut *florenti*, *Ecclesiam* constituisse. Estque hoc [*unum in Christo esse*] non ut tribus, aut quatuor ubivis sparsis, *Christianis*, peculiaris statim *Episcopus* præponatur. Id enim non ad *unitatem*, sed ad *schismata* alenda aptissimum esse, *Apostoli* satis noverunt, nec citra omnem necessitatem, constituisse putandi sunt, At è diverticulo in orbitam revertamur.

§. 25. Augescente igitur fidelium multitudine, fatemur aliquando, sed non *statim* post *Apostolos*, tales in *regionibus*, aut *vicis Episcopos* constitutos esse, qui *vicariam Episcopo Civitatis*, cui subjiciebantur, operam exhiberent, ideóque in hoc ipso *Ancyrano Canone*, ab *Isidoro Mercatore*, à * *Fulgentio Ferrando*, à *Gentiano Herveto*, aliisque non paucis, *Vicarios Episcoporum* appellatos. Hos *Episcopalem ordinationem* aliquando accepisse testatur *Laodicenus Canon* 57. (*Ancyrani* hujus post 50. annos vestigiis inhærens, at aliquid de novo additurus) ὁ δεῖ, inquiunt *Patres*, ἐν ταῖς κώμαις, ἢ ἐν ταῖς χώραις καθίστασθαι ἐπισκόπους, *Non oportet in vicis, & regionibus Episcopos constitui*, ἀλλὰ περιοδευτὰς (sic *Oxonienses Codices* MS. communiter legunt, sic *Dionysius Exiguus*, *Isidorus Mercator*, & *Gentianus Hervetus*; Sic ex MSS. *Bibliothecæ Regiæ* se emendasse ait *Chr. Justellus*, non, ut *Tilius*, & *Binius*, ἢ περιοδευτὰς) sed *circuitores*, alios sine dubio absque *Episcopali ordinatione* emissos, & à prioribus, eo quòd *Episcopi* non essent, distinctos (τὰς περιοδευτὰς ἢ μὰ ἐπισκόπους, inquit *Balsamo*) τὰς μέντοι ἤδη καθεσταμένας, μηδὲν ἀφεστῶσαν ἀνὰ τὸ ὁποσοῦν τῆς ἐν τῇ πόλει, *Qui verò prius constituti sunt, nihil sine Episcopi, qui in urbe est, sententiâ faciant.* Ubi supponitur aliquos ex hoc numero jamjam *Episcopos* constitutos esse, licèt illud in posterum vetetur. Idem etiam *Antiocheno Canone* decimo plusquam innui videmus; Τοὺς ἐν κώμαις, ἢ ἐν χώραις, ἢ τοὺς καλουμένους τοὺς χωρεπισκόπους, εἰ καὶ χειροθεσίαν ἔσχον ἐπισκόπων εἰληφότες, &c. *Qui in vicis & regionibus sunt, vel qui Chorepiscopi dicuntur, etiamsi impositionem manuum Episcopi acceperint*, & (ut *Latinus Canonum Codex* duriusculam φράσιν explicari voluit) ut *Episcopi consecrati sint*, &c. (sic & in fine *Canonis* χωρεπισκόπου ἢ χώρας ἢ τῆς ἐπὶ πόλεως, ἢ παροικίας, ὁποίου, *Chorepiscopum Civitatis Episcopus ordinet, cui ille subjectus est, ait Latinus.*)

§. 26. Ita sine dubio significat φράσις ista ejusdem *Concilii Canone* 17. Εἰς ἐπίσκοπος χειροθεσίαν ὁποιουοῦν λαοῦ, &c. Ubi ut præcesserat [*Episcopus*] sic & sequitur [ἢ ὁπωσοῦν προστάται λαοῦ] quod & *Canone* 18. per [εἴτις ἐπίσκοπος χειροτονηθεὶς εἰς παροικίαν] explicatiùs effertur.

§. 27. Adeò mihi neutiquam persuasurus est *D. Blondellus*, *Tres hominum conditiones* (τοὺς ἐν κώμαις, *qui in minoribus oppidis ministrant*, τοὺς ἐν χώραις, *qui in villis fundisque rusticis quibuscunque constituti sunt*, *Chorepiscopos*, *qui inter constitutos ἐν κώμαις pauciissimi erant*) *canonis istius verbis apertissimis distingui.* Certè si sic explicare & probare sententiam suam posset, ut præter *Episcopum civitatis*, tres alias hominum conditiones eruere posset, quibus singulis *Episcopalis* ordinatio aliquando competiisse putanda sit, sic ut de iis dici rectè possit [εἰ καὶ χειροθεσίαν οὐκ ἐπισκόπων εἰληφότες, *etiamsi ordinationem Episcoporum acceperint*] (quod de eo, quod nunquam accidit, supponendum non erat) & qui singuli *Subdiaconos*, aliósque præter *Presbyteros* & *Diaconos* omnes in *Ecclesiâ* constituere potuerunt, Fatebor me in hâc omni luce cæcutiisse; Sin minus, patiatur se vir *Doctissimus* cum vulgo sapere, & τοὺς καλουμένους χωρεπισκόπους additione, priores phrases explicari, & ad sæculi stylum accommodari permittat.

§. 28. Si verò quæratur, quomodo qui ut *Episcopi* consecrati sunt, ab aliis per omne ævum *Episcopis* distinguantur, Respondetur, eo quidem imprimis distingui, quòd ab *unico civitatis Episcopo*, cùm alii à *Synodo*, aut à *tribus* ad minimum *Episcopis* constituerentur, 2^do^ quòd sine *titulo* aut *Cathedrâ*, ἀπολελυμένως *absolutè* ordinati fuerint, quòd μὴ ἔχοντες καθέδρας οἰκείας, ait *Zonaras*, (κωμῶν οἰκείων, *Blastares*) περιέρχονται καὶ καταρτίζωσι τὰς πόλεις, *circumeant regionem, & fideles confirment*, &c. Et ita, (ut verbis doctissimi *Scriptoris*, non meis illud dicam) *in regionibus, agris, aut pagis præpositi, officio Episcopi fungantur, veluti vicarii Episcopi.*

§. 29. Hinc est quod *Concilii Neocæsariensis*, eodem anno quo *Ancyranum*, congregati, *Canone* 19. *Chorepiscopi*, εἰς τύπον τῶν ἑβδομήκοντα, *ad exemplum* aut formam *Septuaginta* esse dicantur, Ut enim illi à *Christo* emissi sunt, ut *coram facie* ejus irent, *regnum cœlorum prædicarent*, *morbos curarent*, & sic *vicariam* ei operam locarent (nullâ tamen fixâ, aut duraturâ, & qualis duodecim *Apostolis* postea contigit, authoritate induti, statímque ad *Dominum* suum rediturí) Sic & hi *regionarii Episcopi*, ab *Episcopo civitatis* emissi, *confirmabant fideles*, *pœnitentes absolvebant*, aliáque nonnulla, quæ ad eum pertinebant, ejus quasi loco & vice præstabant.

§. 30. Quod hîc de 70. *Christi discipulis* affirmat *Canon* iste, ad 70. *Mosis Presbyteros Numb.* 11. 14. trahi voluit, nescio quo fato ad omnia permiscenda natus, *D. Blondellus*. At ubi quæso 70. *Mosis Seniores*, ad *regiones* à *Mose* emittebantur, *euntes*, *redeuntes*, *Mose* solo juxta *Tabernaculum* sedem figente? Illud de 70. *Discipulis* distinctè affirmatur; Nec quicquam *Chorepiscopis* nostris convenientius dici potuit; Quorum igitur loco succedere, *Laodiceno Canone*, περιοδευταὶ jubebantur, *Circuitores*, *Visitatores*, οἱ πλείονα περιγαλλόμενοι ἕδρας ἢ ὁποσοῦν ἔξαρχοι, inquit *Balsamo*, *Exarchi bodiè ab Episcopis promoti.*

§. 31. Illi quidem περιοδευταὶ ideò dicti, quòd ut *medici* apud *Justinian.* qui *circumeunt urbem*, *causâ sanitatis hominibus reddendæ*, περιοδευταὶ nuncupati sunt, sic illi περιοδεύουσι καὶ ἐπιτηρεῖσι τὰ ψυχικὰ σφάλματα, ait *Balsamo*, περιέρχονται, ait *Zonaras*, & *Blastares*, *regionem aut vicos circumirent*; Nec igitur *Waloni* credendum est, qui sine omni probatione, non à *circumeundo regionem*, sed à *curando Ecclesiam* περιοδευτὰς dictos voluit (ut & *morbus*, inquit ille, *quacunque ratione curatus*, περιοδεύεσθαι eo sæculo *dicebatur*) cùm iisdem utrumque competat, περιέρχεσθαι καὶ ἐπιτηρεῖν, titulus verò περιοδευτῶν à priori non à

posteriore

posteriore ducatur, nec περιοδεῦαι unquam *medici* dicantur, quia *curant* morbos, sed quia curaturi *circumeant*. At prodigii instar est quod in hujus vocis redditione * *Gretsero* accidit, qui eâ notari voluit ὀξυπνιαὶς, *quorum munus erat circumire Templum & dormiturientes excitare.* Res clarior est quàm ut ulteriori disceptationi locus sit, ideo quòd *regionem* & *vicos* omnes (περιοδεύειν, περιέρχεσθαι) *circuirent* & *visitarent*, περιοδευτὰς dictos esse.

* *In Cod. c. 14.*

§. 32. Mirari igitur satis nequeo, quid itidem *D. Blondello* in mentem venerit, ut hæc hoc *Ancyrano Canone* comprehensa, eodem sensu dicta esse affirmaverit, quo de *Episcopis Antiochena Synodus* sancivit *Can.* 13. μηδένα πολιᾶν ἀφ' ἑτέρας παροικίας εἰς ἑτέραν μεταβαίνειν καὶ χειροτονεῖν, & *Can.* 22. ἐπίσκοπον μὴ ἐπιβαίνειν ἀλλοτρίᾳ πόλει, τῇ μὴ ὑποκειμένῃ αὐτῷ, Exinde concludens *Episcopum æquè arctis compedibus ac Chorepiscopos cohibitos esse.*

§. 33. Verùm *primò* illud manifestum est, *Antiochenos Canones* istos ad *Episcopos* quosvis, aliorum officiis se immiscentes, ideóque ἀλλοτριεπισκοποῦντας, spectasse.

§. 34. *Secundò, Ordinationem Presbyterorum & Diaconorum Chorepiscopis* in universum interdici, & non solùm in alienâ παροικίᾳ. Illud præter lucidissima *Canonis* verba, *Antiochenus Canon* decimus, *Ancyrano* post 27. annos succedens, monstrabit, τὸς ἐν ταῖς κώμαις ἢ ταῖς χώραις, ἢ τὸς καλουμένους χωρεπισκόπους, &c. δόξει εἶναι τὰ ἑαυτῶν μέτρα, &c. χειροτονῆσαι ἢ ἀναγνώστας, ἢ ὑποδιακόνους, ἢ ἱερατικὸν, ἢ τῇ τύπῳ ἀρχιδιακονικῇ ἀναγορεῦσαι, μήτι ἧττον πρεσβύτερον, μήτε διάκονον χειροτονεῖν πολιᾶν, ἄνευ τῆς ἐν τῇ πόλει ἐπισκόπου, ἢ ὑπομείναντος αὐτός τι, ἢ ἡ χάρις, *Chorepiscopi hîc suas metas scire jubentur, lectores, subdiaconos, exorcistas constituere, neutiquam verò Presbyteros aut Diaconos ordinare, sine Episcopi civitatis, cui & ipse & regio integra subjicitur.* Sic * *Damasus, Chorepiscopis*, inquit, *non liceat Sacerdotes consecrare, nec Diaconos.* Et † *Leo primus, Quamvis cum Episcopis plurima illis (Chorepiscopis) Ministeriorum communis sit dispensatio, quædam tamen Ecclesiasticis regulis sibi prohibita noverint, sicut Presbyterorum & Diaconorum consecratio.*

* *Ep. ad Episc. Numid. Tom. 1. Concil.*
† *Epist. 88. ad Episc. Gall. & Germ.*

§. 35. Nec est quòd verba ista in fine *Canonis Ancyrani* à *D. Blondello* posita [ἐν ἑτέρᾳ παροικίᾳ] illi fraudi fuisse putemus, cùm illa, si genuina lectio esset, ad posterius *Canonis* membrum, in quo de *Presbyteris civitatis* sermo est, non ad prius, in quo de *Chorepiscopis*, referatur.

§. 36. De lectione verò istâ, quàm non sit genuina, & quàm rectè à * *Walone* & † *Cl. Salmasio* rejiciatur, plura mox dicemus.

* *Wal. Mess. p. 304.*
† *Appar. ad l. de Prim. Papæ p. 74.*

§. 37. Tandem igitur quid hoc primo *Ancyrani Canonis* tmemate intelligendum sit, videamus, χωρεπισκόποις μὴ ἐξεῖναι πρεσβυτέρους ἢ διακόνους χειροτονεῖν, Hoc est, *Placuit Synodo hinc, ut Chorepiscopi, quamvis antehac in regionibus suis*, (aut licentiâ nimiâ abusi, & supra μέτρον suum elati, aut ex potestate sibi per *ordinationem Episcopalem* collatâ) *Presbyteros & Diaconos ordinaverint, in posterum tamen illâ libertate non utantur; Subdiaconos tantùm, aliósque inferiora Ecclesiæ munera obeuntes constituant, reliquáque quæ ad officium suum, ex Episcopi civitatis jussione, aut approbatione, pertinent, diligenter præstent.*

§. 38. Hunc solum sensum huic *Canoni* subesse, testis est omni exceptione major *Antiochenus Canon* 10. modò prolatus, cui tamen, præter alia prædicta, addi etiam poterit insignis locus *Basilii Magni* (post annos circiter 60.) in *Epist.* 181. ubi de ὑπηρετούντων τῇ ἐκκλησίᾳ *approbationis & receptionis* modo, verba faciens, πῶς πάλαι ταῖς τῆ Θεῦ ἐκκλησίαις ἐμπολιτευομένοις συνήθειαν sic describit, *Omnis*, inquit, *eorum conversatio* ἐπολυωρεῖτο, *curiosè à Presbyteris & Diaconis cum illis habitantibus indagabatur*; Illi porrò ἐπανέφερον τῆς χωρεπισκόπους, *ad Chorepiscopos referebant, qui* τὰς ἀφ' ἧς ἀληθινῶς μαρτυρίαν δεξάμενοι ψῆφες, καὶ ἀναμηνύσαντες τὸν ἀθέσπετον, ὅτος ἐπιδήμουν τὸν ὑπηρέτην τῷ τάγματι ἧς ἱερατικῶν, *acceptis eorum qui verè testimonia ferebant* (i. e. testimonia fide digna) *calculis, sive suffragiis, & cùm Episcopum priùs de iis certiorem fecerint, hunc ad modum, ministrum quemvis (Subdiaconum* scilicet, &c.) *ordini Hieraticorum*, vel *eorum qui sacris ministraturi erant, accensebant*, Cùm corruptis jam sæculi moribus, omnibúsque in pejus degenerantibus, *Chorepiscopi*, ad quos *Epistolam* istam misit Sanctus *Pater*, *Episcopum civitatis* insuper habentes, rémque omnem ad illum nihil pertinere censentes (ὡς ἑαυτὲς τῷ ὅλῳ περίστασιν αὐθεντίαν) *totam sibi ipsis authoritatem arrogarent, ac assumerent.*

§. 39. Clarissima adhuc omnia, & ex quibus ad derogandam *Episcopo* ὑπεροχὴ, & *singularem* (tam in *urbe*, quàm in *regione suburbicariâ*) authoritatem illi eripiendam, aut minuendam, aut ad quamcunque potestatem cuivis, præter *Episcopum*, & *Vicarium* ejus (ad id aut *Episcopali ordinatione* ἀπολελυμένους, i. e. *sine titulo* indutum, aut ad speciales operas ab eo quovismodo constitutum, reservatâ sibi uni *Presbyterorum & Diaconorum ordinatione*) asserendam, nihil planè colligi, aut concludi potest.

§. 40. Illud (non ex istis tantùm præmissis à me propositis, & probatis, sed & contra quemlibet dissentientem, ex suis) hoc unico *dilemmate* extra dubium ponetur.

§. 41. *Chorepiscopi Ancyrano* hoc *Canone* memorati, aut *Episcopalem ordinationem* singuli accepisse credendi sunt, aut sine eâ, ad speciales operas in *regione* & *vicis* præstandas, ad libitum *Episcoporum*, &, ut, eorum *Vicarii*, literis tantùm signatis, aut aliâ quavis ratione, ab iis muniti sunt; Si priùs concedatur (quod à nobis satis confirmatum esse putamus) tunc statim sequetur, hos *regionarios Episcopos*, utcunque *Civitatis Episcopis* subjacentes (qui & ipsi quadamtenus *Metropolitæ* subjiciebantur; videatur *Antiocheni Concilii Canon* 9.) verè tamen *Episcopos* fuisse, sed non *Civitatum*; ut & *Episcopi* minorum civitatum *Episcopi* sunt, sed non *Metropolitæ*; Imò *Episcopos*, quantum ad *ordinationem* spectat, sed non quantum ad *titulum*; *Episcopos* scilicet, suadente necessitate, *sine titulo ordinatos*, *Episcopos* denique *Vicarios* (nec igitur, ut *Walo* hinc sequi voluit, *Presbyteros à Presbyteris ordinatos*, nec *qui solùm Presbyteri erant, Episcopos dictos esse.*)

§. 42. Hos itidem cùm tales essent, nec adhuc *Ancyrano Canone* prohiberentur, *Presbyteros & Diaconos regionarios* ordinasse, aliáque in *regionibus* administrasse (ita tamen ut ἐν χειμερίῳ πόλεως, præsente aut *Episcopo*, aut *Presbytero Civitatis*, ne minima quidem illis licerent; videatur *Neocæsariensis Concilii Canon* 13.) & hæc omnia quidem adhuc rectè, & ex jure suo, ut *Episcopos regionarios*, ac *Vicarios* fecisse. Postea verò quorundam actuum ad eos priùs pertinentium *exercitia*, *canone* isto (ut & *Antiocheno* dein *decimo*) illis interdicta esse, & ad *solum Episcopum Civitatis* relata, aut, si *Arabico* istius *Canonis Paraphrastæ* credamus, ad *Chorepiscopum*, *ex mandato Episcopi civitatis*; Sic enim ex *Arabico Canonum MS. Oxoniensi* legimus: *Ut non faciant Presbyteros aut Diaconos omnino, neque in villâ, neque in urbe absque mandato Episcopi, Nisi rogatus fuerit Episcopus hâc in re, & permiserit eos ut faciant eos, nec non scripserit eis scriptum, quod authoritatem dabit eis eâdem de re*; Ex eo autem nihil contra ipsam potestatem, ante interdictum *Canone* exercitium, satis liberam, concludi posse; ὅπερ ἦν δεῖξαι.

§. 43. Sin

§. 43. Sin verò posterius supponatur (nullatenus tamen concedendum) *Chorepiscopis* scilicet his *Episcopalem ordinationem* nunquam contigisse, Tunc & illud sequetur, eos, si quando *Presbyteros* aut *Diaconos ordinaverint* (quod adhuc de illis neutiquam affirmatum vidimus) orbitam planè & μίτρον suum transiliisse, rectéque ab *Ancyrano*, ut & *Antiocheno Canone* in ordinem redactos esse; Sic tamen ut alia quædam *(Subdiaconorum*, &c. *constitutio)* iis ab *Episcopo Civitatis* indulta, & nondum interdicta, sed specialiter ipsis *canonis* verbis reservata, iis adhuc competiisse putentur. At illud ex abundanti. De *Chorepiscopis* igitur, adeóque priori istius *Canonis* parte id satis superque dictum esto.

CAP. IX.

Secundum Canonis membrum de Presbyteris. Lectiones variæ. Arabicus Interpres. Canonis emendatio. Argumenta pro emendatione. Canonis sensus Presbyteranis nullatenus favens.

§. 1. ISTis igitur sic perpensis, pergamus ad posteriorem *Canonis* portiúnculam, quæ ad *Presbyteros* pertinet, ea sic in *Wal. Mess.* ut & in *App. Claudii Salmasii* ad *lib. de Prim.* proponitur, Ἀλλὰ μηδὲ πρεσβυτέρους πόλεως χωρὶς τῆ ἐπιτροπῆ τοῦ ἐπισκόπου μὴ γεγραμμένον ἐν ἑκάστῃ παροικίᾳ, & *Latinè* ex *Dionysio Exiguo*, *Sed nec Presbyteris Civitatis sine præcepto Episcopi vel literis, in unaquaque parœciâ.* A *D. Blondello* pro [πρεσβυτέρους] [πρεσβυτέρους] & pro [ἑκάστῃ] [ἑτέρᾳ] ponitur. Harum lectionum, non ita latè dissitarum, sensus tamen planè alius atque alius. Nam si cùm *D. Blondello* [πρεσβυτέρους] legatur, cùm in initio *Canonis* præcesserit dativum [χωρεπισκόποις] necessùm erit ut [πρεσβυτέρους πόλεως] cum præcedente [πρεσβυτέρους ἢ διακόνους] connexa, à verbo itidem χειροτονεῖν regantur, & ita sensus lucidissimus (at qui *Presbyteranæ causæ* nequaquam faveat) exurget. Χωρεπισκόποις μὴ ἐξεῖναι χειροτονεῖν πρεσβυτέρους πόλεως, &c. *Chorepiscopis non licere Presbyteros civitatis ordinare, sine mandato ab Episcopo per literas recepto.*

§. 2. Et huic certè lectioni *MS. Arabicus* vetustus calculum suum & suffragium daturus est, Cum de *Chorepiscopis* sic *canonem* proponat, *Ne faciant Presbyteros neque Diaconos omnino, neque in villâ neque in urbe absque mandato Episcopi*, &c. nec syllabam addat, quâ innuatur, aut explicetur, quid *Presbyteris Civitatis*, aut in *suâ*, aut *alienâ* parœciâ liceat, vel non liceat.

§. 3. Huc etiam pertinere videtur titulus huic *Canoni* à *Dionysio Exiguo* præfixus. *Quod non oporteat Chorepiscopos ordinarè Clericum nisi in agris & villatis, de Presbyteris itidem* ὡσ̀ αὐ. At si ista cuiquam non arrideant, ad alia procedamus.

§. 4. Et cum in his verbis recensendis adeò magna sit exemplarium varietas, Infinita quidem occurrunt, quæ hîc dici possunt. Post *codices* autem quos nactus sum, singulos inter se collatos, nihil mihi potius videtur, quàm ut truncato & manco canoni, vocula una aut altera addatur, verbáque sic demum *græcè* legantur. Ἀλλὰ μηδὲ πρεσβυτέρους πόλεως χωρὶς τῆ ἐπιτροπῆ τοῦ ἐπισκόπου, μὴ γεγραμμένον, ποιεῖν τι ἐν ἑκάστῃ παροικίᾳ, *Sed neque Presbyteris civitatis, sine mandato ab Episcopo per literas recepto, quippiam facere in unaquâque parœciâ.*

§. 5. Voces istas [ποιεῖν τι] aut aliis quæ iis æquipolleant, sic interserendas esse, & in antiquis *Græcis codicibus* olim lectas fuisse, testabitur primò *Isidorus Mercator* (cujus editio in *Ecclesiis Hispanicis* ante *Dionysium Exiguum*, recepta est) qui sic legi voluit. *Sed nec Presbyteros civitatis sine Episcopi præcepto amplius aliquid imperare, vel sine authoritate literarum ejus aliquid agere.*

§. 6. *Secundò.* Idem nobis persuasura est *Gentiani Herveti* versio (à * *D. Blondello vetus* appellata) *Sed nec Presbyteros Civitatis sine jussu Episcopi aliquid jubere, neque in unaquâque parœciâ aliquid agere.* * *Apol.* p. 97.

§. 7. *Tertiò.* Sic * *Fulgentius Ferraudus*, Canon 92. *Ut Presbyteri Civitatis sine jussu Episcopi nihil jubeant, nec in unaquâque parochiâ aliquid agant, Can. Sardicen.* (legendum sine dubio *Ancyr.*) *tit.* 13. * *Breviat. Can.*

§. 8. *Quartò. Ipsius Dionysii Exigui exemplar illud*, quo *Adrianus* primus usus est, quódque & ille & (ipso *D. Blondello* fatente) *Capitulare Aquisgranense veteri Codici prætulerunt*; Sic enim ibi *Canonem* istum exaratum perspicimus, *Sed nec Presbyteris civitatis sine Episcopi præcepto amplius aliquid imperare, vel sine authoritate literarum ejus in unaquâque parochia aliquid agere.*

§. 9. *Quintò*, Denique, Huic *Canonis* hujus lectioni suffragatur, miréque concordat *Laodicenus* 57. ὅτι οὐ δεῖ ἐν τῆς πρεσβυτέρους μηδὲν ποιεῖν ἄνευ τῆς γνώμης τοῦ ἐπισκόπου, *Similiter & Presbyteri præter consilium Episcopi nihil agant*; Quibus verbis cùm de *Chorepiscopis* propositum *Canonem* claudi videamus, eodem planè modo, quo hîc *Ancyranus* conclusus est, nihil magis consentaneum, aut idoneum definiri potest, quàm ut hi duo *Canones* sic in universum æquipollere censeantur, ut mutilatus unus ex altero sanari & explicari possit.

§. 10. Quod si fiat, lucidissima statim omnia futura sunt, & cum *Christi* verbis, quæ omnem *Apostolis* authoritatem, cum *Ignatii* toties iteratis, quæ *Presbyteris* nihil ἄνευ γνώμης ἐπισκόπου agendi ἐξουσίαν largita sunt, & denique cum *Arelatensis*, aliorúmque *conciliorum decretis* concorditer, & harmonicè conspirantia: nec quivis certè in universo *Canonum* codice, *Presbyteranorum* ἀσυμφωνίᾳ minus faviisse reperietur, quàm qui præ aliis omnibus laturus subsidium putabatur.

CAP. X.

Argumentum ex Eutychio. Eutychii ἀνισορηκία. Episcopi in Ægypto plures præter Alexandrinum. Τῆς ἐν Ἀλεξανδρεία παροικίας Episcopus Anianus. Hieronymus cum Eutychio non concordat. χειροθεσία *ad Episcopos, electio ad Presbyteros pertinere potest.*

§. 1. REstat unicum *Argumentum*, quod contra Thesin nostram satis prosperè militasse quibusdam creditur, Ex *Annalistâ* illud *Alexandrino*, aut *Origenum* scriptore *Eutychio*, *Authore* certè (ne quid gravius dicam) non adeò venerando, produxit * *D. Blondellus*, Qui post *Marci Ecclesiæ Alexandrinæ* fundatoris tempora, usque ad *Demetrium* ejusdem *Ecclesiæ Episcopum*, *Patriarchas* singulos *Alexandrinos* electos, & cum ordinatione manuum ordinatos à *Presbyteris* 12, idque ex ipsius *Marci* jussu factum esse affirmat.

* *Præf.* p. 17.

§. 2. Facilis itidem responsio, nullam hâc in re *Eutychio* fidem deberi, ut qui assertioni huic apertâ ἀνισορηκία viam muniverit, nullam ante *Demetrium* in universâ *Ægypto*, præter *Patriarcham Alexandrinum*, *Episcopum* fuisse pronuntians.

* *Anianum Marcus constituit Patriarcham, & Is primus erat Alexandriæ Patriarcha constituus, & constituit Marcus* 12. *Presbyteros qui manerent cum Patriarchâ, adeò ut cum vacaret Patriarchatus, eligerent unum, & Patriarcham crearent.*

§. 3. Verùm potior multò testis *Eusebius*, l. 6. c. 1. apud quem ἀπὸ αὐτῆδε παροικιῶν, i. e. *plurium in Ægypto diœcesium*, (quas sine *Episcopis*, qui illis præficerentur, fuisse nemine credibile erit) mentio reperitur, *quarum*, inquit ille, ἐπισκοπὼ *Demetrius post Julianum susceperit.*

§. 4. His addi secundò potest, *Patriarchatum* (quem ab ipsius *Marci* temporibus * *Eutychius* ipse agnoscit) civitatis istius *Episcopo* neutiquam competere potuisse, si nulli in universâ *provinciâ Episcopi* essent, quibus præponeretur; Idcóque quod ab eodem *Eusebio* de *Marco* affirmatur, l. 2. c. ιε'. dignum est quod his addatur, eum nempe ἐκκλησίας πεποίηκε, ἐπ' αὐτῆς Ἀλεξανδρείας συστήσασθαι, *plures in ipsâ Alexandria constituisse Ecclesias*, (quas sub nomine τῆ ἐν Ἀλεξανδρείᾳ παροικίας *Anianus suscepit*, c. κδ'.) *Tantam enim multitudinem eorum fuisse*, qui ἐκ πρώτης ἔτι σχολῆς *ex primâ Marci aggressione Christi fidem amplexabantur*, ὅ δ' ἀσκήσεως αὐτῆ φιλοσοφωτάτης καὶ σφοδροτάτης, *sanctissimo vitæ ejus instituto ad fidem allecti*, ut *Philo Judæus Apostolorum* σύγχρονος, missus ad *Caium Imperatorem* legatus, † *ipsorum* διαγωγὴν καὶ πᾶσαν τῆ βίου ἀγωγὴν *sibi delineandam scriptis suis putaret.*

† *Vid. Photii Bibl.* p. 278.

§ 5. Nec illud tantùm. Videatur liber περὶ βίου Θεωρητικ. & ex eo *Eusebius hist.* l. 2. c. ιζ'. *Describit*, inquit ille, πρωτοίας τρόπον, ὃν τὰς ἐκκλησιαστικὰς λειτουργίας ἐχειρίσαντο, *Ægyptiacum* hunc *præsidendi modum inter eos qui Ecclesiastica ministeria obierunt.* Is verò duobus absolvebatur, διακονίαις, καὶ τοῖς ὑπὲρ πᾶσιν νεωτάτῳ τῆ ἐπισκοπῆς πρεσβείαις, *Diaconorum ministeriis, & supremis, super omnes, Episcopatus, vel Episcopalis honoris præsidentiis.* Omnia quidem ad aliarum *Ecclesiarum* ritum amussitata, nec quicquam extra orbitam, quo sibi sic prolixè placeant, aut exultent *Presbyterani.*

§. 6. Tertiò, de *Valentino* affirmat * *Tertullianus*, *Episcopatum* ab eo affectatum esse, ut qui eloquio multum potuit, cùm verò spe istâ excideret, aliúsque ex causâ martyrii ei antepone retur, ad hæresim divertisse. In *Ægypto* illud factum esse satis constat, ipsum quippe *Valentinium*, * *Epiphanio* teste, ἐκ τῆ νόμου Ἀθριβίτου *ex divisione Athribite*, satis ab *Alexandriâ* dissitâ, oriundum, nec igitur causam subesse, cur aut *Alexandrinum Patriarchatum* ab *Athribite* affectatum, aut nullos præter *Alexandriæ Patriarcham* in *Ægypto Episcopos* fuisse suspicemur.

* *Adverf. Val. in init.*

* *Hær. Valent. in init.*

§. 7. Imò *quartò*, eundum hunc *Marcum* in *Pentapoli Ecclesias* constituisse, author est vitæ ejus scriptor apud *Photium*, quas igitur *Patriarchæ Alexandrino* subjici jubet *Canon Nicenus 6.* ut & *Ægypti* & *Lybiæ* reliquas, idque ex antiquo & primitivo more in *Ecclesiis* illis obtinente.

§. 8. *Quintò*, in *Epistolâ Adriani Imperatoris*, apud * *Vopiscum*, eorum mentio occurrit, qui se *Christi Episcopos* dicunt, idque in *Ægypto*, ubi *Serapis* colebatur, & ne *Episcopos* pro *Presbyteris* sumi putemus, statim distinctè adjicitur, *Nemo Christianorum Presbyter.*

* *Vit. Saturnin.*

§. 9. *Sextò*, *Hieronymus* ipse, cui sic amicè suffragium suum dedisse *Eutychium* gloriantur, cum *Eutychio* non concordat, *Ep.* 85. ad *Evagrium.* * Ille certè, electionem *Episcopi* usque ad *Heraclam* & *Dionysium* penes *Presbyteros* fuisse affirmat, at *ordinationis*, aut impositionis manuum *Presbyterorum*, nulla illi mentio est, nullum vestigium, nec vola, nec manus, ut dici solet. Illa quidem χειροθεσία ab *Episcopis Ægypti*, ex *Marci* jussu, nunquam non adhiberi, & interim *electio* ad *Presbyteros Alexandrinos* pertinere potuit. Nec quicquam igitur hinc concludi poterit, quod *Presbyteranorum* ἰσοκαθμία faveat, At ex adverso, ab ipso *Marco*, *Ananiam*, seu *Anianum*, ut *Episcopum* & *Patriarcham*, eúmque in excelsiori super *Presbyteros* gradu in *Ecclesiâ* illâ collocatum esse. Imò quam primum alii in *Ægypto Episcopi* essent, quorum manus *Patriarchæ* huic imponi potuerunt, *Patriarcham* ab illis constanter institutum, & consecratum fuisse, nec denuò ad *Presbyteros* actum istum rediisse, *Eutychii*, si opus sit, testimonio firmabitur. At de istis satis.

* *Nam & Alexandriæ à Marco Evangelistâ usque ad Heraclam, & Dionysiam Episcopos, Presbyteri semper unum ex se electum in excelsiori gradu collocatum Episcopum nominabant, quomodo si exercitus Imperatorem faciat.*

DISSER-

DISSERTATIO QUARTA.

De Actorum & Epistolarum Apostolicarum PERIOCHIS,

Quæ ad Ecclesiastici Regiminis formam pertinent.

CAP. I.

Acta Apostolorum paucorum annorum unius Pauli historia. Syllabus dicendorum.

§. 1. POst istam solennem *Apostolorum* missionem (quâ omnem in *Ecclesiâ* potestatem in manus eorum traditam esse comperimus) Præter *Matthiæ* in desertoris *Judæ*, *Pauli* & *Barnabæ*, ex speciali *Spiritus* præceptione, *Act.* 13. 2. in *Jacobi* c. 12. 1. gladio percussi locum (pari modo quo *Ephraim* & *Manasses* demortui *Josephi* vicem supplere jubebantur) allectorum historiam, vix quicquam est quod hâc ex parte addendum curaverint sacri Scriptores.

§. 2. *Apostolorum* quippe *Actus*, qui à *Lucâ* exarati, profectionibus & perpessionibus *S. Pauli*, quibus * Ille interfuit, describendis, idque per annos non adeò multos, potissimùm insumebantur, totius *Ecclesiæ* per *Orbem* omnem ab *Apostolis* plantatæ, & *Episcoporum* in unaquâque constitutorum historiam nobis tradidisse credendi non sunt.

§. 3. Quædam certè in illis rei gestæ vestigia non obscura, ut in *Sancti Pauli*, & præsertim in *Christi* ipsius ad *Asiaticas Ecclesias* per *Johannem* transmissis, *Epistolis* deprehenduntur, quibus quid ab *Apostolis* singulis, in suis per universum *Orbem* peregrinationibus præstitum sit, dignosci potest; At & illa non adeò clara, ut non à proximorum ævorum *scriptoribus*, si suffragia liberè ferre permittantur, cumulatiorem lucem acceptura sint.

§ 4. Illud omne ad quinque capita reducendum erit. *Primum*, quod ad hos *primarios Apostolos*; *Secundum*, quod ad *Alios ab iis missos*, *secundarios Apostolos*; *Tertium*, quod ad *Angelos Apocalypticos*; *Quartum*, quod ad ipsam ἐπισκοπὴν & πρεσβυτέριον; *Quintum*, quod ad διακονίαν appellationem explicandam pertineat.

* Τὰ πλεῖστα συγγενὰς τῷ Παύλῳ τὰς περόδους ὀφθαλμοῖς τε ἐφαλε ὠν, συνεπέξατο. *Euseb. Hist. l. 3. c. 4.*

CAP. II.

Apostoli per se, ut Episcopi, Ecclesias quas plantarunt, administrarunt, 1 Cor. 3. 6. & 4. 15, 16, 21. & 5. 3, 4.

§. 1. AD *primum* quod attinet, ex *Scripturis* satis clarum est, Hos *Christi Apostolos*, totidem singulares personas, *Ecclesias* plantasse primùm, dein rexisse, nec præsentes tantùm, sed & in *absentiâ*, per se, non mediante, aut intercedente semper aliquo *Presbyterorum* collegio, administrasse.

§. 2. Illud ex unius *Sancti Pauli* erga *Corinthios* suos factorum vestigiis satis patescit, Ἐγὼ, inquit, ἐφύτευσα, *Plantavi ego*, 1 *Cor.* 3. 6. & ὑ πολλὸς ἔχετε πατέρας ἐν Χριστῷ, Ἐγὼ γὰρ διὰ τῦ Εὐαγγελίν ὑμᾶς ἐγέννησα ὑμᾶς, *Non multos in Christo Patres habetis, Ego enim per Evangelium* (primâ inter vos *Evangelii* prædicatione) *genui vos*, c. 4. 15, 16.

§. 3. Quos ergo unus *plantavit*, eos etiam sibi uni *procurandos* vendicat, Ἐλεύσομαι, inquit, ταχέως πρὸς ὑμᾶς ἂ γνώσομαι, &c. v. 19. *Veniam citò ad vos* inflatos, habitâ facti cognitione *judicaturus*, ἐν ῥάβδῳ *in virgâ*, si opus sit, v. 21. & ἐγὼ μὲν ὡς ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν ὕτω τῦτο κατεργασάμενον, &c. *Ego quidem absens corpore, præsens vero spiritu, illum qui hoc taliter commiserit, judicavi jamjam, tanquam præsens*, ἐκδοῦναι τὸν τοιῦτον τῷ Σατανᾷ, *talem Satanæ tradere*, &c. c. 5. 3, 4. In re liquidâ pluribus opus non erit; Istam scilicet *Corinthiorum Ecclesiam* à *Paulo plantatam*, ab eo uno absente jam, mox ad eos profectionem maturante, administratam fuisse.

CAP. III.

Secundarii Apostoli, 2 *Cor.* 11. 28. *Jacobus Hierosolymorum Episcopus, Apostolus, at non è duodecim.* חלפי *Differentia inter Alphæum, & Cleopham. Jacobus Justus*, 1 *Cor.* 15. 7. *vel à Christo vel ab Apostolis Episcopus institutus. Ruffinus emendatus, Act.* 12. 17. *Gal.* 1. 19. *Act.* 15. 6, 22. *Gal.* 2. 9. *Act.* 21. 18. Ἀπόστολος Ἰάκωβος, *Thaddæus Apostolus. Lucas* Ἀπόστολος, 2 *Cor.* 8. 18, 19, 23. *Epiphanius vindicatus. Barnabas, Act.* 11. 23. *Marcus. Marci duo*, 1 *Pet.* 5. 13. *Apostolus, Timotheus Episcopus & Apostolus, ut & Titus. Epaphroditus, Clemens Romanus, Apostolus, ut & Ignatius. Theodoreti celebre testimonium. Gnostici se Apostolis præferentes*, i. e. *Episcopis.*

§. 1. SEcundò, *Primarii* hi, & κορυφαῖοι à *Christo* immediatè vocati, & missi *Apostoli*, alios insuper *Secundarios*, seu ἐν δευτερίῳ positos, ejusdem & jurisdictionis, & nominis participes factos, *Apostolis* miserunt, qui *Ecclesias* etiam aut ipsi plantarent, & regerent, aut ab aliis priùs plantatas (& adhuc ad curam & μεριμνὰν ipsorum *Apostolorum* generali modo pertinentes, 2 *Cor.* 11. 28.) sibi administrandas, & *regendas* susciperent.

§. 2. Illud exemplis nonnullis confirmabitur. Inprimis *Jacobi fratris Domini*, quem inter *duodecim Christi Apostolos* numerandum non esse, libenter * *Waloni* largiemur, & in eum sensum † *Eusebii* verba [εἷς ἦ κ̀ ὗτος ἀφ' ἑτερομίδων τῶ σωτῆρος μαθητῶν, ἀλλὰ κ̀ ἀδελφῶν λῶ] necessariò intelligenda esse contendimus, cùm μαθητὴς isto capite, duodecim *Apostolis* manifestè opponi videamus. Testatur illud *Menologium Græcorum*, tres *Jacobos* celebrans, *Jacobum Alphæi*, die 9°. *Octobris*, *Jacobum Fratrem Domini*, die 23°. *Octobris*, & *Jacobum Zebedæi*, die 30°. *Aprilis*; Sic & *Author Recognitionum*, quem *Clementem* non esse, ex eo (inter alia) *Bellarminus* concludit, quòd *Jacobum fratrem Domini* non vult esse *Apostolum* ex duodecim.

* *Certũ est non fuisse unum ex duodecim, Wal. Mess.* p. 20.
† *Eccl. Hist.* l. 1. c. 12'.

§. 3. Unicum est, quod contrarium quibusdam (non sic *Waloni*, aut *D. Blondello*, quod sciam) suadere videtur, quòd scilicet *Alphæi* & *Cleophæ* nomina apud *Syros* in unum recidere videantur, cum *Syriacum* חלפי, vel sine aspirato ח pronuntiari possit, & tunc in Ἀλφαῖ & Ἀλφαῖος convertatur, vel aspirato ח retento, facilè in *Cleiapha* & *Cleophas* migret. Verùm facilis responsio, *Alphæum* in *Hebræo* אלפי in *Syriaco* חלפי, *Cleopham* verò קליופא per ף, non ח à *Syro* reddi, *Luc.* 24. 18. adeóque latam differentiam esse inter *Alphæum* & *Cleopham.*

§. 4. Hunc quidem *Jacobum*, *Justi* cognomine celebrem, (ἐπεὶ πολλοὶ Ἰάκωβοι ἐκαλῦντο, inquit *Eusebius*, l. 2. c. κγ'.) ut & inter speciales resurrectionis testes à *Sancto Paulo* memoratum, 1 *Cor.* 15. 7. (videatur *Eusebius*, l. 1. c. 12'. ὃς ἦ ὗτος ἀφ' ἑτερομίδων Σωτῆρος μαθητῶν λῶ) Hunc, inquam, tertium *Jacobum*, *Hierosolymorum Episcopum* creatum esse, ipse σύγχρονος *Ignatius* innuit, loco à * *Walone* sub nomine *Ignatii* laudato, *Ep. ad Trall.* ubi *Stephanum Diaconum* non *Apostolis* indefinitè, sed ἰδίως *Beato Jacobo* λειτουργῦντα commemorat, ut & in *Ep. ad Heronem*, Σὺ αὐτοῖς διακονεῖς, ὡς Στέφανος ὁ ἅγιος ἐν Ἱερουσολύμοις Ἰακώβῳ κ̀ τοῖς προσευτηρίοις.

* *Wal. Mess.* p. 222.

§. 5. Hunc alii à *Christo* ipso, cum ei appareret post resurrectionem, *constitutum* affirmant. Videatur ex *sententia Chrysostomi Theophylactus*, &c. in 1 *Cor.* 15. 7. Ὥφθη Ἰακώβῳ, τῷ ἀδελφῷ τῦ Κυρίε, τῷ ὑπ' αὐτῦ καταξιωθέντι Ἐπισκόπῳ τοῦτο τῶ Ἱερουσολύμων, *Jacobo fratri Domini, qui ab ipso* (i. e. *Christo Domino*) *primus Hierosolymorum Episcopus constitutus est.* Ut & *Photius Patriarcha Constantinopolitanus* Epist. ριζ'. Ἰάκωβος ὁ τοῦτος ἀρχιερέως, κ̀ διαπονικῆ χειρὶ τὸ ἱερὸν χρίσμα κ̀ τιμὴ ἑφείλαν Ἱερουσολύμων λαχὼν, *Jacobus Primus Pontificum, & qui de manu Domini unctionem sacram & Hierosolymitanam Præsulatum accepit.* Sic & *Nicephorus*, l. 2. c. 38. Alii itidem à *Christo* & *Apostolis*. Consulatur *Eusebius Hist.* l. 7. c. 19'. Ἰάκωβος τοῦτος ὁ Ἱερουσολύμων ἐκκλησίας τὸν ἐπισκοπεῖν τοῖς ἀπὸ Σωτῆρος κ̀ τῶν Ἀποστόλων ὑποδεξάμενος. Alii demum (quod parum abscedit) eum immediatè ab Apostolis constitutum volunt.

§. 6. Loquatur pro aliis * *Clemens*, *Ille*, inquit *Eusebius*, Πέτρον φησὶ, κ̀ Ἰάκωβον, κ̀ Ἰωάννην, μετὰ τὴν ἀνάληψιν τῦ Σωτῆρος, ὡς ἂν κ̀ ὑπὸ τῦ Κυρίε προτετιμημένους, μὴ ἐπὶδικάζεσθαι δόξης, ἀλλὰ Ἰάκωβον τὸν Δίκαιον ἐπίσκοπον Ἱερουσολύμων ἑλέσθαι, *Petrum ait & Jacobum* (Zebedæi scilicet) *& Johannem, post assumptionem Christi, quamvis summum dignitatis gradum à Domino adeptos, inter se tamen de honore isto non contendisse, sed Jacobum Justum Hierosolymorum Episcopum* (fœdè apud *Ruffinum* legit * *Walo*, *Apostolorum Episcopum*, cùm ex *Clemente Eusebius* non Ἀποστόλων, sed Ἱερουσολύμων, reponeret) *elegisse.*

* Ὑποτυπ. l. 6'.

* P. 22.

§. 7. Sic & ante eum * *Hegesippus*, τῦτον τὸν τρόπον διαδεξάμενον τὴν ἐκκλησίαν μετὰ (aut, ut alii legendum censent, ἀπὸ) τῶν Ἀποστόλων, ὁ ἀδελφὸς τῦ Κυρίε ὁ Ἰάκωβος ὀνομαζόμενος ὑπὸ πάντων Δίκαιος, *Hunc ad modum Jacobus Domini frater (ab omnibus Justus nominatus) Ecclesiam cum* (non ut *Hieronymus*, *post*, quasi esset μετὰ cum *Accusativo*) *Apostolis*, aut, si aliorum lectio (cui itidem * *Eusebii* verba [ᾧ συνῆν ἀφ' ἑτέρων ὁ τῶν ἐπισκοπῶν ἐγκεχείρισται τρόνος] suffragantur) non displiceat, *ab Apostolis susceptit.*

* *Ὑποτυπώσ.* ap. *Euseb.* l. 2. c. κγ'.

* L. 2. c. κγ.

§. 8. Sic

§. 8. Sic & *Athanasius* in *Synopsi*. *Epiphanius Hær.* 78. *Greg. Nyssenus de Resur. Or.* 2. *Hieron. in Catal.* & in *Gal.* 1. aliique innumeri. Idque *Tiberii Anno* 19^mo. i. e. anno post mortem *Christi* proximo factum affirmat *Eusebius* in *Chronico*, p. 43.

§. 9. Quo minùs mirum censebitur, si *Jacobum* hunc eum fuisse dicamus, cujus mentio est, *Act.* 12. 17. cùm *Petrus* divinitùs è carcere liberatus, *Jacobo* & *fratribus*, i. e. *Episcopo*, & omnibus in *civitate* istâ credentibus, renuntiari jubeat.

§. 10. Hic igitur *Ecclesiam* priùs à *Christo* plantatam, sibi administrandam & regendam suscipiens, ab ipso *Paulo*, *Gal.* 1. inter *Apostolos* numeratur. *Præter Petrum*, inquit, ἕτερον τῶν Ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον, εἰ μὴ Ἰάκωβον, &c. *Alium Apostolorum neminem vidi, nisi Jacobum Domini fratrem*, v. 19. Quod & plusquam innui videtur, *Act.* 15. 6. & 22. συνήχθησαν οἱ Ἀπόστολοι, & ἔλεξε τοῖς Ἀποστόλοις; *Apostolorum* in plurali mentione factâ, cùm tamen, præter *Petrum*, nullus ex duodecim concilio huic interfuerit, & consequenter *Jacobus*, cujus judicio decretum stabilitur (διὸ ἐγὼ κρίνω, v. 19.) eo titulo insigniri putandus sit.

§. 11. Sic disertis verbis *Theodoretus*, τοὺς νῦν καλουμένους ὑπερλίαν τοὺς, Ἀποστόλους ὠνόμαζον, &c. ὅτιπερ ἀπὸ τῆς Ἱεροσολύμων τοῖς ἐν Ἀντιοχείᾳ ἔγραψαν οἱ Ἀπόστολοι, καὶ οἱ πρεσβύτεροι.

§. 12. Hinc est quòd *Jacobus* hîc in *Ecclesiâ* suâ *Hierosolymitanâ* ipsi *Petro* & *Johanni* præponatur, & δεξιὰν κοινωνίας *Paulo* & *Barnabæ* dedisse dicatur, *Gal.* 2. 9.

§. 13. Hinc quòd *Paulus*, cùm *Hierosolymas* veniret, statim ad *Jacobum* intraret, *Act.* 21. 18. qui *Presbyterorum* collegio cinctus, ut in *Concilio* fieri solet, διακονίας *Paulinæ* rationem ab eo accepit.

§. 14. Hinc *Epistolæ Catholicæ* primæ (ab eo conscriptæ, * inquit *Eusebius*) *Autho*r, licèt seipsum solummodò χειρὶ ἴδιον appellet, in *Epigraphe* tamen Ἀπόστολος Ἰάκωβος vocatur. * L. 2. c. 23.

§. 15. Et hinc illud *Hieronymi Com.* in *Isai. Jacobum hunc, Domini fratrem Apostolum, decimum tertium* vocantis. Illúdque *Eusebii*, l. 1. c. 12'. qui post *Apostoli* verba [ἔπειτα ὧφθη Ἰακώβῳ] ab ipso recitata, addit, εἶθ' ὡς ἂν τούτους καὶ μίμησιν τῆς διδυμικῆς πλείονας ὅσους ὑπαρξάντων Ἀποστόλων, &c. *ad duodecim Apostolorum exemplum & similitudinem complures eo sæculo extitisse Apostolos*, & l. 7. c. 18'. † Ἰακώβου θρόνον τοῦ Ἀποστόλου, &c.

§. 16. Eo statim numero accenseri videas *Thaddæum* (non illum ὃν τῆς διδυμικῆς unum *Lebbæum* etiam, & *Judam* dictum; sed alterum ab *Eusebio* inter 70. *Discipulos* repositum) qui anno, inquit ille, post resurrectionem *Christi* decimo, à *S. Thomâ Apostolo* ad *Edessenorum Regem Agbarum* ἀπεσταλείς, statim ex *Syriaco Edessenorum Apographo*, Ἀπόστολος τοῦ Ἰησοῦ, ut &, Ἀπόστολος Θαδδαῖος, & ἁπλῶς, *Apostolus*, nuncupatur c. 13'.

§. 17. Sic *Lucam* qui 2 *Cor.* 8. in omnibus *Ecclesiis*, ob diligenter prædicatum *Evangelium* plurimam *laudem reportaverat*, v. 18. qui χειροτονηθεὶς συνέκδημος Παυλῷ dicebatur, v. 19. statim inter Ἀποστόλους ἐκκλησίας reponi, v. 23. non est quod dubitemus, cùm idem de illo affirmet *Epiphanius*, *Hær.* 51. & in ἀνακεφαλ. iniquissimè à * *D. Blondello* exagitatus, quòd eum, qui à *Paulo primùm ad fidem convertebatur*, *inter* 70. *Christi discipulos reponeret*; Certè nihil tale ab *Epiphanio* factum est, nec enim *Apostolum* qui pronuntiat, ad 70. *Christi discipulos*, qui *Apostoli* non erant, respexisse putandus est. Rectiùs * *Walo*, qui *Lucam* à *Theophane* Ἀπόστολον simúlque ἄγιον nuncupari (& id quidem impune) passus est. * P. 103. * P. 43.

§. 18. Sic *Barnabas*, antequam speciali spiritus designatione ad *Apostolatum* separaretur, ab *Apostolis Antiochiam* delegatur, Ibi cùm multos ab aliis conversos inveniret, *Act.* 11. 22. omnes in fide *confirmavit*, v. 23. *Ecclesiámque*, & cœtus constituisse putandus est.

§. 19. Sic & *Marcus* (non ille *Johannes Marcus*, primùm *Paulo* & *Barnabæ* adjunctus itinerum *socius*, *Act.* 12. 25. dein soli *Barnabæ*, c. 15. 39. ejus ἀνεψιὸς, *Col.* 4. 10. à *Paulo* ad *Colossenses* mittendus, & alibi illi ἄχρηστος εἰς διακονίαν, 2 *Tim.* 4. 11. συνεργὸς, *Philem.* 24. sed) alter ille, υἱὸς μου *filius ipsius* à *Petro* appellatus, 1 *Pet.* 5. 13. (ut qui ab illo in fide *Christi* genitus fuerat,) cùm de eo verè ex *Papiâ* affirmetur, ὅτι ὅτε ἤκουσε τοῦ Κυρίου, ὅτε παρηκολούθησεν αὐτῷ, nec igitur in numero *Septuaginta Christi discipulorum* censeri possit) apud *Eusebium*, & *Papiam*, *Petri* ἀκόλουθος, & ἑρμηνευτὴς, *Evangelii* ab eo prædicati *scriptor*, tandemque annis, post *Christi* ascensum, undecim, in *Ægyptum* σταλάμενος, *Evangeliúmque* illic, quod scripsit, prædicans, & *Ecclesias*, inquit ille, πρῶτον ἐπ' αὐτῆς Ἀλεξανδρείας συστησάμενος (& postea in *Pentapoli*, ait vitæ illius apud *Photium Scriptor anonymus*) *Apostolus* ab eodem * *Eusebio*, ut & ab † *Epiphanio*, *Lucæ* adjunctus, vocatur. *L. 2. c. 24. † *Hær.* 51.

§. 20. Sic & *Timotheus*, qui post fidem à *Paulo Ephesi* plantatam, χειροτονίαις ἐπιγνώμοσι ἐκκλησίαις ἐγκεχειρισμένος (ait, post alios, *Oecumenius* in 1 *Tim.* 3.) ibíque θρονιεῖται, *sedem figere* jubebatur, ut εὐαγγελίζηται καὶ μὴ ἑτεροδιδασκαλῇ, &c. 1 *Tim.* 1. 3. ab *Antiquis scriptoribus Apostolus* vocatur.

§. 21. Ita de eo *Anonymus* apud *Photium*, Μαρτύριον Τιμοθέου τοῦ Ἀποστόλου, & Ὁ Ἀπόστολος, inquit, Τιμόθεος ὑπὸ τοῦ μεγάλου Παύλου καὶ πρεσβυτερίου τῆς Ἐφεσίων μητροπόλεως διάκονος, καὶ ἐνθρονίζεται, *Apostolus Timotheus à Magno Paulo & ordinatur Ephesiorum Metropolita, & in throno collocatur*: ut & * *Theodoretus*, Ἀσιανῶν Ἀπόστολος ὁ Τιμόθεος. Et *Theophanes*, Τῷ Ἰουλίῳ μηνὶ γέγονεν ἐγκαίνια τῆς ἁγίας λειψάνων, Ἀνδρέου, Λουκᾶ, καὶ Τιμοθέου τῆς ἁγίας Ἀποστόλων. De *Tito* idem affirmatur, Κρήτων Ἀπόστολος ὁ Τίτος, apud *Theodoretum*. *Num.* 25. * *In* 1 *Tim.* 3. 1.

§. 21. Sic *Epaphroditum S. Pauli* συνεργὸν & συστρατιώτην, ejus jussu ad *Philippenses* missum, *Phil.* 2. 25. eorum ibi Ἀπόστολον dictum, * *Theodoretus* exinde *Philippensium Episcopum* fuisse concludit, Ἐπαφρόδιτον, inquit, Ἀπόστολον αὐτῶν κέκληκεν σαφῶς, τοῦτον ἐδίδαξε ὡς πρὸ ἐπισκοπικοῦ διακρυσίαν αὐτὸς ἐπιδείξατο, ἔχων διακόνου φροντίδα, & iterum ad *cap.* 2. Ἀπόστολον αὐτὸν κέκληκεν αὐτῶν, ὡς πρὸ ἐπιμέλειαν αὐτῶν ἐμπεπιστευμένον, ὡς εἰκὸς, ὅτι τῶν ἄλλων οἱ ἐν τῇ φροντίδι, καθήκοντες διάκονοι, &c. Et in eandem sententiam, post *Chrysostomum*, *Theophylactus* & *Oecumenius*. *In Philip. 1. 1.*

§. 22. Sic & *Clement Romanus* συνεργὸς *Pauli*, *Phil.* 4. 3. διάκονος Πέτρου (inquit *Ignatius* ad *Trallenses*) ab *Apostolis* istis primariis in plantandâ *Ecclesiâ* adhibitus, à [a] *Clemente Alexandrino*, *Apostolus Clemens* nuncupatur, ab [b] *Hieronymo*, *vir Apostolicus*, *qui post Petrum*, *Romanam rexit Ecclesiam*, à [c] *Russino*, *Apostolicus vir*, *imò penè Apostolus*.

[a] Ἐν τῇ πρὸς Κορινθίους δευτέρᾳ ὁ Ἀποστόλος Κλήμης. *Strom.* l. 4.
[b] *In Is.* 52.
[c] *De adulterat. lib. Orig.*

§. 23. Sic & *Ignatius* noster, quem * ait *Chrysostomus* cum *Apostolis* familiariter & παντα χῦ versatum fuisse, καὶ τῶν πνευματικῶν ναμάτων ἀπολαύσαντα, & è *spiritualibus fluentis liberaliter hausisse*, ipsis συλλεγέντα (legendum putarim συλλεχθέντα) *connutritum*, καὶ ῥητῶν καὶ ἀπορρήτων αὐτοῖς κοινωνήσαντα, *ineffabilium* * Ignat. ἐγκωμ.

omnium participem facium, tandémque πειώτης ἢ δόξαντα αὐτῆς ἀρχῆς ἄξιον, ἀλλὰ καὶ αὐτοῦ ἤδη μείζονα ἐκείνων τιμῆ ἀρχῆ παρ' ἐκείνων ἐγχειρισθέντα, *tanto dignum principatu ab illis habitum, quem & ab illis sanctiis viris obtinuit* (καὶ γὰρ αἱ τῶν μακαρίων Ἀποστόλων χεῖρες τῆς ἱερᾶς ἐκείνης ἥψαντο κεφαλῆς, *ipsæ enim Beatorum Apostolorum manus sacrum caput ejus attigerunt*) ab eodem *Chrysostomo* Ἀποστολος & Ἐπίσκοπος appellatur.

§. 24. Hinc & illud *Theodoreti* in 1 *Tim.* 3. 1. de ævo isto loquentis, τὸν νῦν καιρὸν ὀπίσκόπους, Ἀποστόλους ὀνόμαζον, Eos qui posterioribus ævis *Episcopi* dicuntur, Illi tunc *Apostolos* vocabant; τῶν δὲ χρόνων περιόντων, τὸ μὲν τοῦ Ἀποστόλης ὄνομα τοῖς ἀληθῶς Ἀποστόλοις κατέλιπον, τιμῆ δὲ τῆς ἐπισκοπῆς μεγαλοψυχίαν τοῖς πάλαι μεγαλυψύχοις ἀποστόλοις ἐπέθεσαν: *Procedente verò tempore Apostolatus nomen veris* (i. e. *primariis* 12.) *Apostolis reliquerunt, Episcopatus* verò appellationem, illis qui olim *Apostoli* dicebantur, imposuerunt; ὅτω, inquit, Φιλιππησίων ἀπόστολος ὁ Ἐπαφρόδιτος ἦν, ὅτω Κρήτων ὁ Τίτος, καὶ Ἀσιανῶν ὁ Τιμόθεος Ἀπόστολοι. Sic *Philippensium Epaphroditus, Cretensium Titus, Asianorum Timotheus Apostoli* erant. Et ὅτω, inquit, ἀπὸ τῆς Ἱεροσολύμων τοῖς ἐν Ἀντιοχείᾳ ἔγραψαν οἱ ἀπόστολοι, *Sic ab Hierosolymis ad Antiochenos scripserunt Apostoli, Act.* 15. Manifesta omnia, & ad thesin nostram deicticè confirmandam commodissima; Nec est quod à *Walonis* περιεργοτέροις vindicari ea sollicitiùs curemus, qui potestatem hîc à *Theodoreto Timotheo* tribui ut *Apostolo*, non ut *Episcopo* affirmat, cùm nullum hîc inter *Apostolum* & *Episcopum* fuisse discrimen affirmet liquidò *Theodoretus*.

* *In* 1 *Tim.* 4. 14.

§. 25. Sic & * *Rabanus Maurus* de *Primis* istis *Temporibus, Episcopi provincias integras regebant Apostolorum nomine nuncupati.*

* L. 1. *hær.* 14. & 34.

§. 26. Sic cùm de *Marci* spurcissimi *Hæretici sectatoribus* narret *Irenæus*, l. 1. c. 9. (& ex eo * *Epiphanius*) eò insolentiæ elatos fuisse, ut ipsos etiam *Apostolos præ se contemnerent*, de *Primævis* istis *Ecclesiæ Episcopis* illud affirmasse videntur. Sic enim ad *Gnosticos*, quorum isti propago erant, alludens *Ignatius*, ὅτις γνώσῃ πλέον τοῦ ἐπισκόπου, φθαρῇ, *Siquis eò insolentiæ efferatur, ut se plus scire quàm Episcopum affirmet*, & ita *Episcopum præ se contemnat, corruptus ille est*, seu ad *Gnosticorum* castra defecisse censendus. In eandem plane sententiam quod *Irenæus* de *Apostolis*, *Ignatio* de *Episcopis* dicente.

§. 27. Quibus omnibus & illud addi potest, *stolam* seu *habitum Pontificalem* aut *Episcopalem* Ἀποστολικιον dici; videatur doctissimus *Meursius* in Glos. Sacro; Ut & sequioribus scriptoribus *Episcopalem* dignitatem *Apostolatum* dici. *Decursis literis Apostolatus tui*, inquit *Stephanus Presbyter* in *Epist.* ad *Annarium* Episcopum.

CAP. IV.

Angeli Apocalyptici Episcopi. Angeli nomen. Comprobatus à Christo Episcopatus, Apoc. 1. 10. 2. 1. *Objectio contra Angelum Thyatiræ, Apoc.* 2. 24. *Responsio. Locus explicatus. Timotheus, vel successor ejus, Ephesi Angelus. Polycarpus Smyrnæ.*

§. 1. AD tertium accedo, quod ad *Angelos Apocalyticos* pertinet, iis nempe notari totidem præcipuarum in *Asiâ* civitatum, aut *Ecclesiarum Præfectos*, quos non tantùm *Episcopos*, sed *Primates*, ἐξάρχους, aut *Metropolitanos* nuncupaveris; Utrumque breviter notandum erit.

§. 2. Primò, hos singulos, *singulares*, & propriè dictos *Episcopos* fuisse. Sic de iis *Andreas Cæsariensis*, ἕπτα ἐκκλησίαις ἱπαεθμοι Ἐφορεῖ Ἄγγελοι λέγονται, *septem Ecclesiarum totidem Ephori* (inspectores, *Episcopi*) *Angeli hîc dicuntur*. Hoc Ἀγγέλου titulo *summum Sacerdotem Judæorum* insignitum fuisse ex

* *Mal.* 11. 7.

Malachiâ satis notum est, *Ille enim* * *Angelus Domini Exercituum est*, utpote à quo *lex populo* derivanda erat. Quod & à *Diodoro Siculo* apud *Photium* de his ipsis *Judæis* verba faciente affirmatum videmus. Ἀρχιερέα, inquit, τοῦτον προσαγορεύουσι, καὶ νομίζουσιν αὐτοῖς ἄγγελον θεοῦ τῆς θεοῦ προσταγμάτων, *Hunc Summum Sacerdotem appellant, eumque mandatorum Dei nuntium, aut Angelum existimant.* Hi itidem in istâ *Johannis* visione totidem *Astris* assimulantur, quæ cùm *Christus* in *manu suâ* gestare dicatur, *Apoc.* 1. 16. & 2. 1. ex eo argumentum satis firmum duci potest, hanc eorum in *Ecclesiâ* dignitatem & ἐξουσίαν, à *Christo*, si non immediatè institutam, *comprobatam* saltem, & confirmatam esse, præsertim cùm (his totidem *Epistolæ* hujus particulis) eos singulos, sub hoc honoris & dignitatis titulo *ipse* interpellaverit: In tantâ luce adhuc cæcutire aliquos, inter pessimi & inauspicatissimi sæculi prodigia numerandum est.

§. 3. Quod enim ex vocâ unâ [ὑμῖν] in *plurali*, c. 2. 24. contra tot *singulares Angelorum* mentiones, à quibusdam objici video, illud omne statim evanesceat, si ex manuscriptis antiquissimis, eo præsertim, qui in *Archivis Carolinis* recondebatur, *Venerando* & omnibus æstimatissimo *Codice*, verba ista recenseantur. Sic enim unius particulæ [Καὶ] omissione restitutum locum dignoscemus, Ὑμῖν δὲ λέγω τοῖς λοιποῖς ἐν Θυατείροις, *Vobis verò reliquis in Thyatiris dico*, Hoc est, Non Ἀγγέλῳ, aut *Episcopo* soli, sed iis omnibus, ὅσοι οὐκ ἔγνωσαν, &c. *quotquot profunda*, quæ dicuntur, at ea *Satanæ*, *non sciverunt*, i. e. quotquot ad *Gnosticorum* castra non defecerant, quorum sub *Jezebele* mentio, v. 20. Et sic statim perspicua, & extra omnem controversiæ aleam posita omnia. At si cui vulgata lectio sincerior credatur, Nec tamen sic Vocabulum [ὑμῖν] (ὑμῖν καὶ λοιποῖς τοῖς ἐν Θυατείροις) ad Ἄγγελον τῆ ἐν Θυατείροις ἐκκλησίας pertinere putabitur, cùm eam ad alias personas respicere, quàm ad illas ipsas, quæ in fine versûs proximè præcedentis eâdem voce notantur, ratio *contextus* nullatenus passûra esset. Sunt autem istæ πᾶσαι ἐκκλησίαι, *reliquæ omnes Asiæ Ecclesiæ*, quarum cùm, in eo ad *Angelum Thyatirensem* sermone, mentio inciderit [καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι] Eas omnes paucis alloquitur *Christus* (quod rectè fecisse eum putes, cùm hæc una ad omnes *Epistola* missa fuerit, c. 1. 4. 2. 11, 17, 29.) *Dabo*, inquit, *unicuique vestrûm secundum opera vestra*, v. 23. itidémque, ὑμῖν δὲ λέγω, v. 24. *vobis autem dico, reliquisque Thyatirensibus*, Qui cùm culpæ illius, de quâ præsens sermo fuit, immunes & insontes essent, in *tertiâ* ideò personâ interpellandi fuerant, [ὅσοι οὐκ ἔχουσι, &c.] Adeò de rediculo fingi solent, quæ ad novitiæ περιλήψεως confirmationem à partium studio abreptis contra apertissimam lucem proferuntur.

§. 4. Hoc

§. 4. Hoc tam ἀναπρήτῳ ipsius *Christi* de cœlo loquentis testimonio, *singulares* in singulis *Ecclesiis Episcopos* comprobatos esse, imò ab *Apostolis* ipsis institutos (si adhuc ambigendi locus sit) extra dubium ponet *Concilii Chalcedonensis Actus* 2. Ἀπὸ τῶ ἁγίω Τιμοθέω μέχρι τῶν κζ'. ὀλίγοστοι ἐγένοντο —— dein πάντες ἐν Ἐφέσῳ ἐχειροτονήθησαν, *A S. Timotheo* (quem διὰ ὁσημέρας τῶν χειρῶν αὐτῶ ordinatum affirmat *S. Paulus* 2 *Tim.* 1. 6.) *ad hoc tempus*, inquiunt *Patres*, *viginti septem Episcopi in Epheso ordinati sunt.* Ex quibus patet, vel *Timotheum* ipsum, vel aliquem ei succedaneum, hunc ipsum *Angelum* fuisse, quem c. 2. 1. *Christus* alloquitur. Id etiam * *Polycrates* testatur, qui annis non ita multis post *Johannis* tempora natus, † *octavum* se illis urbis *Episcopum* fuisse asserit. * *De Magna Tim.* † *Ep. ad Victor. ap. Euseb. Eccl. hist. l. 5. c. 24.*

§. 5. Idem de *Smyrnensis Ecclesia Angelo* affirmat *Irenæus*, l. 3. c. 3. *Polycarpum* scilicet, quem ipse puer senem viderat, ὑπὸ μόνον τῶν Ἀποστόλων μαθητευθέντα, καὶ συναναστραφέντα πολλοῖς τῶν τὸν Χριστὸν ἑωρακότων, ἀλλὰ καὶ ὑπὸ Ἀποστόλων κατασταθέντα εἰς τὴν Ἀσίαν, ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ἐπίσκοπον, *Non solùm ab Apostolis ad fidem conversum, & cum multis, qui Christum viderant, versatum, sed & ab Apostolis in Asiam missum, in Ecclesiâ Smyrnensi Episcopum constitutum esse.* Sic *Tertullianus* de *Præscr.* c. 32. *Sicut Smyrnæorum Ecclesia Polycarpum à Johanne collocatum refert, sicut Romanorum, Clementem à Petro ordinatum edit, perinde utique & cæteræ exhibent, quos ab Apostolis in Episcopatum constitutos, Apostolici seminis traduces habent.* At istis & id genus aliis notissimis immorari supervacaneum erit, cum de his omnibus simul pronuntiet * *Tertullianus, Habemus Johannis alumnas Ecclesias —— Ordo Episcoporum ad Originem recensus, in Johannem (Apostolum) stabit authorem.* * *Adv. Marc. l. 4. c. 5.*

CAP. V.

Angeli 7. Metropolitæ. Metropolis quid sit. Ἐκκλησίαι *in S. Scripturâ in plurali, at* & Ἐκκλησία *in singulari. Judæa provincia, Creta, Gallia.* Κατὰ ἐκκλησίαν, *Act.* 14. 23. *idem cum* κατὰ πόλιν. *Metropoleon exemplar à Judæis sumptum, Deut.* 16. 18. *Act.* 9. 1. *Damascus ad Hierosolymam pertinebat, ad Tyheriadem Syria & Cilicia, ad Bagdat Assyria, ad Alexandriam Ægyptus. Secunda Metropoleon apud Judæos imago, Num.* 3. 24. 32. *Dependentia Ecclesiarum à Metropoli ab Apostolis instituta, Act.* 16. 4. *Syria Antiochiæ παροικία.* Ἔφησοι ἀπὸ Σμύρνης. *Anianus Metropolitanus. Cretæ Metropolis Gortyna. Dionysii Corinthiorum Episcopi Epistola. Asiæ 7 Metropoles, earum fata. Metropoles fundatæ* ἐν ἀρχαίοις ἔθνεσι.

§. 1. SEcundò igitur, Hi septem *Ecclesiarum Angeli*, aut *Sydera*, non tantum *Episcopi*, sed & *Metropolitæ*, i. e. *Archiepiscopi* statuendi sunt, i. e. *principalium urbium* ἔξαρχοι, ad quos *Provinciæ* integræ, & in iis multarum inferiorum urbium *Ecclesiæ*, earúmque *Episcopi*, tanquam ad *Archiepiscopum*, aut *Metropolitanum* pertinebant. Illud in singulis istis septem *Ecclesiis* statim credibile fiet.

§. 2. Inprimis verò, ut quæ sint *Metropoles*, distinctiùs ex ipso *sacro* codice dignoscatur, sciendum est, *Ecclesias*, non *Ecclesiam*, *Judæa*, *Gal.* 1. 21. 1 *Thess.* 2. 14, ut & *Samaria*, & *Galileæ*, *Act.* 9. 31, *Ecclesias Syriæ*, ut & *Ciliciæ*, *Act.* 15. 41. *Ecclesias Galatiæ*, 1 *Cor.* 16. 1. *Gal.* 1. 2. *Ecclesias Asiæ*, 1 *Cor.* 16. 19. *Apoc.* 1. 11. *Ecclesias* denique *Macedoniæ*, in *plurali* singulas, à scriptoribus *sacris* memorari; Cùm tamen ἐν Ἱερουσαλήμ, *Act.* 8. 1. 15. 4, 22. ἐν Ἀντιοχείᾳ, *Act.* 11. 26. (ut & *Act.* 15. 3. si versus ille cum c. 14. 27. componatur) ἐν Κεγχρεαῖς, *Rom.* 16. 1. ἐν Κορίνθῳ, 1 *Cor.* 1. 2. 2 *Cor.* 1. 1. *Thessalonicensium*, 1 *Thess.* 1. 1. 2 *Thess.* 1. 1. *Ephesina*, *Apoc.* 2. 1. *Smyrnensium*, *Apoc.* 2. 8. ἐν Περγάμῳ, c. 2. 12. ἐν Θυατείροις, 18. ἐν Σάρδεσιν, c. 3. 1. ἐν Φιλαδελφείᾳ, c. 3. 7. *Laodicensium*, 14. Ἐκκλησία constanter in *singulari* reponatur.

§. 3. Causa hujus discriminis in promptu est, Istæ enim *singulæ*, *Judæa*, &c. *Provinciarum* nomina erant, ἐπαρχιῶν, quatenus eæ παροικίαι, aut διοικήσεις contradistinguuntur, (sic ut cùm apud * *Cyprianum* & alios non semel, *Per omnes Provincias* & *Urbes singulas ordinati Episcopi* dicantur) *Provinciarum*, inquam, in quibus plurimæ *Civitates*, singulæ *singularum Ecclesiarum* sedes, comprehendebantur, ideóque in *plurali* Ἐκκλησίαι istius, sive istius *Provinciæ* dicendæ. Sic *Dionysius Corinthiorum Episcopus*, apud * *Eusebium*, τῇ ἐκκλησίᾳ παροικούσῃ Γόρτυναν, ἅμα τοῖς λοιποῖς μὴ Κρήτῃ παροικίαις *Epistolam* scribens, *Philippum* ἐπίσκοπον αὐτῶν, simul omnium *Episcopum* commendat. Sic de *Irenæo* * *Eusebius*, ὃς τῆς κατὰ Γαλλίαν παροικιῶν, ἃς Ἐφέλιος ἐπισκόπει, *omnium in Gallia Provinciarum Episcopum fuisse*; earum nempe omnium quæ *Lugdunensi Metropoli* suberant, juxta illud *Gulielmi Britonis* in *Philippeide*, & *Lugdunensis*, *quo Gallia tota solebat, ut fama est, Primate regi*; Sic *Cyprianus Carthaginis* Episcopus, sub qua universa *Africæ* provincia comprehendebatur, Ἀρχιεπίσκοπος τῆς Ἄφρων χώρας κινδύνου, *Archiepiscopus Africæ regionis* à Concilio *Constantinopol. in Trullo* dicitur *Can.* 2. Ideoque plurium Episcoporum in Provincia ejus non semel mentionem facit, † *Universis Episcopis vel in nostrâ Provinciâ*, &c. Et * alibi, *Latiùs fusa est nostra Provincia, habet etiam Numidiam & Mauritanias duas sibi cohærentes.* Cùm tamen unaquæque *civitas* cum *territorio* sibi adjuncto, ab *Episcopo* suo administrata, *singularis Ecclesia* dicenda sit; Ideóque quod κατ' ἐκκλησίαν factum dicitur, *Act.* 14. 23. κατὰ πόλιν fieri jubetur, *Tit.* 1. 5. (ut & *Apostolorum* decreta *singulis civitatibus* ut *singulis Ecclesiis* tradebantur, *Act.* 16. 4.) *Ecclesiâ* quippe in quâlibet *Urbe* constitutâ, cùm in quâlibet urbe *Episcopus* constitueretur. * *Ep.* 52. † *Ep.* 40. * *Ep.* 41.

§. 4. His sic positis, Illud statim sequitur, ut (in *Imperii cognitione*) in *provinciâ* qualibet, cùm plures *urbes* sint, una tamen primaria, & *Principalis* censenda erat, μητρόπολις ideò dicta, cui itidem *inferiores* reliquæ *civitatis* subjiciebantur, ut *civitatibus regiones*, sic & inter *Ecclesias* & *Cathedras Episcopales* unam semper *primariam* & *Metropoliticam* fuisse, à quâ reliquæ inferiorum *Civitatum* & regionum *Ecclesiæ*, & *Episcopi* dependebant, cum quâ concordiam & *unitatem* omnem colere tenebantur.

§. 5. Illud

§. 5. Illud ex *Judaorum exemplari* transcripsisse *Apostoli* videntur, cùm *Mosaicâ* id lege cautum esset, ut *Judices, & Ministri in qualibet civitate ordinarentur*, *Deut.* 16. 18. Illi verò in rebus dubiis ad *Judicem Mosis successorem, Synedrio Hierosolymitano* cinctum, recurrere tenerentur, c. 17. 9.

§. 6. Illud his ipsis *Apostolorum* temporibus observatum fuisse monstrat *Historia Saulis*, *Act.* 9. 2. ubi à *summo Pontifice*, ut *Hierosolymitani Synedrii* principe (vel ut *Act.* 22. 5. dicitur, *à summo Pontifice, & toto Synedrio*) *literas* poscit ad *Synagogas Damasci*, ut *Christianos*, quotquot ibi reperiret, omnes *vinctos Hierosolymam duceret*, ex quo patet, *Judæos Damascenos*, ut & aliarum civitatum, *Synedrii Hierosolymitani* dominio subjectos fuisse. Sic *Agrippa* de *Hierosolymis* apud *Philonem.* Μητρόπολις ἦ ἡ μίας χώρας Ἰουδαίας, ἀλλὰ καὶ τῶν πλείστων, διὰ τὰς ἐποικίας ἃς ἔπεμψεν, εἰς τὰς ἀδρὸν ὁμόρους Αἰγύπτῳ, Φοινίκῃ, Συρίαν τέ τὴν ἄλλην, καὶ τὴν Κοίλην περαιτέρω διαβάσας, Παμφυλίαν, Κιλικίαν, τά τε πολλὰ τῆς Ἀσίας ἄχρι Βιθυνίας καὶ Πόντου, &c. *Hierosolyma metropolis non unicæ regionis Judææ, sed & plurimarum, propter colonias quas emisit, in Ægyptum, Syriam, Cœlosyriam, Pamphyliam, Ciliciam, multásque Asiæ partes usque ad Bithyniam, &c.*

§. 7. Quod de *Hierosolymis* dicimus, illud post *Hierosolymitanum* excidium de *Tiberiade* monstrat *Codex Imperialis, tit. de Jud. & Cœlicol.* ad quam igitur, ut ad *Metropolim*, totam *Syriam* & *Ciliciam* pertinuisse monstrat *Epiphanius Hær. Ebionit.* Idem etiam & in dispersionibus suis observarunt *Judæi*, *Synedrio* in *Bagdat* constituto, ad quod *Synagogæ* per *Assyriam* & *Mediam*, ut & *Alexandriæ*, ad quod universa *Ægyptus* pertineret.

§. 8. At & alia hujusce institutionis imago apud *Judæos* occurrit; Cùm enim *Num.* 3. tres *Levitarum* familiæ ad ministeria sacra à *Domino* separarentur, & eorum singulis *Princeps* præficeretur, נשיא itidem dictus, v. 24. 30, 35. super hos omnes *Eleazarum Aaronis* filium constitutum videmus, v. 32. dictum inde נשיא נשיא הלוי ἄρχοντα ὅλῃ τῇ ἀρχόντων Λευιτῶν, ad quem pertinebat suprema ista *sacrorum* cura & ἐπισκοπή.

§. 9. Ad hanc imaginem *Apostolos Ecclesias* ubique disponendas curasse, & in omnibus plantationibus suis, minorum ab eminentioribus civitatibus dependentiam, & subordinationem constituisse, exemplis quidem plurimis monstrari posset; Illud in *Syriâ*, & *Ciliciâ* patet, *Act.* 15. Cùm enim ζήτημα illud c. 15. 2. *Hierosolymas* referretur ab *Ecclesiâ* ἰδίως *Antiochia*, c. 14. 26. & 15. 3. & decretum ab *Apostolis* denuò ad eos, à quibus quæstio proponebatur, i. e. ad *Antiochenam Ecclesiam* mitteretur, v. 22. in *Epistolâ*, quâ decretum illud continebatur, simul cum *Antiochensibus*, τοῖς κατὰ Συρίαν καὶ Κιλικίαν ἀδελφοῖς comprehensos videmus, v. 23. Dein *Epistolâ* istâ *Antiochenæ Ecclesiæ* redditâ, v. 30. *Paulus* tandem & *Silas*, *Syriam* & *Ciliciam* peragrantes, v. 4. c. 16. 4. δόγματα κεκριμένα ὑπὸ τῶν Ἀποστόλων, singulis *Civitatibus* observanda tradiderunt, *Derbe* & *Lystræ Lyaoniæ* urbibus, *Act.* 14. 6. quidni & per *universam Phrygiam* & *Galatiam*, v. 6. quæ omnes, ut & ipsa *Antiochia* ad *Hierosolymas*, primariam tam latæ (ut ex *Philone* prædiximus) *Provinciæ Metropolin*, pertinebat, & ad eam ad dirimendam litem istam, se conferebant, & ab arbitrio ejus & Conciliari decreto in re jam dubia [illegible]dua dependebant.

§. 10. Hinc dicti *Ignatiani* ratio constat in *Epistolâ* ad *Romanos*, ubi ille *Antiochiæ Episcopus*, se τὸν ἐν Συρίᾳ Ἐκκλησίας ποιμένα, *Pastorem Ecclesiæ quæ est in Syriâ* appellat, cùm ad *Antiochiam* scilicet, & *Metropolim* suam tota *Syria* pertineat. Sic & *Author Epistolæ* ad *Antiochenos*, Ἐκκλησίᾳ Θεοῦ παροικούσῃ ἐν Συρίᾳ τῇ ὑπ' Ἀντιοχείᾳ eam inscribens, totam *Syriam* ejus παροικίαν esse concludit.

§. 11. Hîc & illud rursùs recenseri debet, quod ejusdem *Ignatii* ad *Romanos Epistolæ Epigraphe* nobis largitur [Ἐκκλησία ἥτις καὶ προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων] ex quâ, *Ecclesiæ Romanæ*, ejusque *Episcopo*, super *Ecclesiis* omnibus in *urbicariâ regione*, aut *provinciâ Romanâ* contentis, *Præfecturam* competisse videmus.

*L. 2. c. 16'. §. 12. Idem de *Alexandrinâ* prius monstratum fuit, de quâ inquit * *Eusebius*, *Marcum* Ἐκκλησίας θεσπίσαι ἐπ' αὐτῆς Ἀλεξανδρείας συστήσασθαι, *Ecclesias, in plurali, primùm in Alexandriâ instituisse.* Has omnes ab eo, sub nomine τῆς ἐν Ἀλεξανδρείᾳ παροικίας, administrandas susceptisse *Anianum* octavo *Neronis* anno,
*L. 2. c. 24'. idem * *Eusebius* affirmat. Quibus patet, *primariam Alexandriæ*, & *Patriarchalem Cathedram* fixam esse, ad quam reliquæ *Provinciæ* illius *Ecclesiæ* à *Marco* plantatæ (quales in *Pentapoli* fuisse prædiximus) ut ad *Metropoliticam* suam pertinebant.

§. 13. Idem etiam sine dubio de *Cretâ* affirmandum est, aliquam in eâ *Metropolim* fuisse, ubi sedem suam figebat *Titus*, & in aliis omnibus civitatibus, & *Ecclesiis Episcopos constituebat*, qui huic exinde, ut *Metropolitano* subjacebant, sic certè *Eusebius* putavit, qui *Titum* τὸν ὅλῃ Κρήτης ἐκκλησιῶν ἐπισκοπεῖν εἰληχέναι, *Ecclesiarum, quæ in Cretâ erant, Episcopatum* sortitum esse affirmat, l. 3. c. 4'.

§ 14. Sic *Theodoretus* in *Arg. Ep. ad Titum*, *Ordinatum eum à Paulo Episcopum*, τῆς Κρήτης μητρὸς ὕστις, *mandatum à Paulo accepisse*, τοὺς κατ' αὐτὸν ἐπισκόπους χειροτονῆσαι, *ut Episcopos sub se ordinaret.* Sic & *Chrysostomus* in *Tit.* 1. *Hom.* 1. *Titum sine dubio virum* δόκιμον *fuisse*, *cùm illi* ὁλόκληρος νῆσος καὶ πόλεων ἐπισκόπων κρίσις *commissa esset.*

§. 15. Quæ tum fuerit *Insulæ* illius *Metropolis* ex Scriptura non constat. At sub ævo *Dionysii Corinthiorum Episcopi* (quem ἀρχαῖον τινα appellat *Eusebius* l. 3. c. 4'.) i. e. circa *An. Ch.* 175. *Gortynam* eam fuisse monstrat *Epistola* ejus, quam τῇ ἐκκλησίᾳ παροικούσῃ Γορτύναν, ἅμα τοῖς λοιποῖς καὶ Κρήτῃ παροικίαις, *Ecclesiæ Gortynam incolenti, vel adjacenti, simul cum reliquis per Cretam Ecclesiis*, aut *diœcesibus scripsisse* eum ait *Eusebius* l. 4. c. 23'. quarum, inquit *Eusebius*, *Philippum Episcopum* commendat; Φίλιππον ἐπίσκοπον αὐτῶν non unius *Diœceseos*, sed λοιπῶν, ut videtur, παροικιῶν) ὑπομνήσας.

§. 16. Sic denique de *Asiâ*, cujus in *Novo Codice* toties fit mentio, *Asiâ* scilicet *Lydiacâ*, pronuntiandum est. Cùm enim 1°. prædicato per *Paulum* & *Johannem* per annos aliquot *Evangelio*, Incolæ ejus *omnes fidem recepisse* dicantur, *Act.* 19. 10. & tamen in eâ universâ post tres annos à *Paulo* inter eos insumptos, septem tantùm *Ecclesiæ* in *Apocalypsi* recenseantur: Cúmque 2do, multas *Metropoles* in eâ fuisse certum sit, (καὶ ἡ Μιλητοπόλεων Ἔφεσον *primam* apud * *Ulpianum*) & inter eas || *Ptolomæo Thyatira*, † *Concil. Constant. sub Menâ*, *Philadelphia*, *Metropoles* appellentur, *Laodicea* itidem, & *Sardis*, *Smyrna* & *Ephesus* à *Plinio* l. 5. c. 29. ponantur, ut civitatis in quibus *Romani Procos.* sedes suas figentes, *Civitatibus* omnibus circum ambientibus jus dabant, quod & de *Pergamo* affirmat c. 30. Cùm denique 3tio, *Ignatii* ævo *Magnesiam* & *Trallin* super *Mæandri* ripis positas (Τράλλεις πόλις Λυδίας

* *In l. Observ. D. de off. Proconſ.*

|| Θυάτειρα Μητρόπολις. *Geog. l. 5. c. 2.*

† Ἐπίσκοπος τῆς Φιλαδελφέων μητροπόλεως τῆς Λυδῶν ἐπαρχίας, *Act. 5.*

πρὸς τῷ Μαιάνδρῳ ποταμῷ, ait *Stephanus Byzant.* περὶ πόλ.) ideóque in hâc *Asiâ* locandas, ex *Epistolis* ad eas conscriptis, & *Episcopis Damâ*, & *Polybio* ab *Ignatio* nominatis, *Ecclesias* seu *Civitates Episcopales* fuisse monstretur, & quas postea *Ephesino Metropolitano* subjectas fuisse cognoscimus: Nemini novum aut improbabile censebitur, quod ex his aut talibus præmissis *Reverendissimus Primas Armachanus* concludi postulat, (& ad illud elucidatius reddendum, de *Asiæ* istius ambitu eruditissimam commentationem conscripsit) Has scilicet singulas *Ecclesias*, eo ipso, quo ad eas missa est *Epistola*, tempore, *Metropoles* fuisse, ad quas reliquæ omnes istius *Asiæ Ecclesiæ*, ut ad *Matres* filiæ pertinebant, & quamvis earum plures ab hac denuò dignitate exciderint, solâ *Ephesô*, sub *Constantini* tempore, incolumi servata, omnes tamen, solâ *Thyatirensi* exceptâ, ad eandem, à quâ exciderant, tandem restitutas esse.

§. 17. In re testatissimâ unicum addo (ne *Reverendissimi Primatis scrinia compilasse* videar) idque notissimum, *Concilia* ea, quæ hos *Metropoliticarum Ecclesiarum Primatus*, aut *Exarchatus*, decretis ipsorum confirmandos censuerint, cùm de iis sermonem fecerint, *Antiquarum*, aut *Apostolicarum* traditionum mentionem solenniter facere.

§. 18. Sic in fronte laudatissimi istius *Niceni Canonis sexti* (quo totius *Ægypti*, *Lybiæ*, & *Pentaleos* ἐξουσίαν ad *Patriarcham Alexandriæ* pertinere statuitur, ut & *Romano Episcopo*, & *Antiocheno*, & cæterarum *Provinciarum Metropolitis* πρεσβεῖα σώζεσθαι, *privilegia* sua *servanda* esse decernitur) præponitur [Τὰ ἀρχαῖα ἔθη κρατείτω (ipsis *Ignatii* verbis, de *Apostolicis* consuetudinibus sine dubio usurpatis) *Antiqui*, aut *Primitivi mores obtineant*] ii scilicet, qui à *Marco* ipso (quem *Alexandrinæ*, ut & in *Lybiâ*, & *Pentapoli*, *Ecclesiarum* fundatorem fuisse monstravimus) ad ea tempora deducebantur.

§. 19. Sic & in *Antiocheno Canone* 9. ubi ὁ ἐν τῇ μητροπόλει πρώτως ἐπίσκοπος, *Episcopus qui in Metropoli præficitur*, πᾶσι φροντίδα ἀναλαμβάνειν πάσης τῆς ἐπαρχίας, *totius Provinciæ curam suscipere jubebatur*: Cæteri verò *Episcopi* μηδὲν μέγα ποιεῖν ἄνευ αὐτοῦ, *nihil grande facere sine illo*, &c. statim additur, κατὰ τὸν ἀρχαῖον κανόνα τὸν κρατήσαντα ἀπὸ πατέρων ἡμῶν καὶ νῦν, *secundum Patrum nostrorum antiquum*, seu *primitivum Canonem*, *qui jamdiu in Ecclesiâ obtinuit*.

§. 20. Sic *Ephesini Concilii Can. ultimo*, cùm de *Cypriorum Archiepiscopi* privilegiis agatur, caveatúrque, Ne ille *Patriarchæ Antiocheno* subjacere existimetur, iterum ad ἀρχαῖον ἔθος, & ἀρχαίαν συνήθειαν, tandémque ad τὰ ἐξ ἀρχῆς ἀνωθεν δίκαια, *illa, quæ ab initio plantatæ Ecclesiæ* fuerant, *jura*, & τὸ πάλαι κρατῆσαν ἔθος recurritur.

§. 21. Ex quibus satis patet, Hanc *Metropoliticarum Ecclesiarum* πρωτείων assertationem, aliarúmque omnium ab iis dependentium subordinationis vindicationem, nihil novum, aut à quo *Primitiva* praxis abhorruisse putetur, in *Ecclesiam Christi* invehere, sed ea ab ipsis demum *Apostolis Ecclesiarum* fundatoribus instituta manasse, & ad *Ecclesiarum unitatem*, & concordiam conservandam non parum contulisse.

CAP. VI.

Ἐπίσκοπος & Πρεσβύτερος vocum usus promiscuus. De eo testimonia Theodoreti, &c. Ἰσοδυναμίας quatuor modi. Primus Theodoreto, Tertius Theophylacto placuit, Neuter Presbyteranorum sententiæ confirmandæ utilis.

§. 1. ISti sic dispositis, ad *quartam* dicendorum *Classem* progredimur, Ἐπισκόπου simul ac Πρεσβυτέρου apellationem, quatenus voces eas in *Novo Testamento* usurpatas reperimus.

§. 2. Et illud inprimis hâc in re diffitendum non est, quòd *Antiquorum Scriptorum* quàm multis visum est, eas aut semper, aut plerunque in *Novo Testamento* promiscuè usurpari, ut voces ἰσοδυναμούσας. Sic *Theodoretus* in 1 *Tim.* 3. 1. Τὸς αὐτὸς ἐκάλεσε ποτὲ πρεσβυτέρους καὶ ἐπισκόπους, & in *Phil.* 1. ἀμφότερα δῆλον καθ' ἑκάτερον ἡ χειρὸς τὰ ὀνόματα. Sic post *Chrysostomum Oecumenius* in *Phil.* 1. ἐπισκόπους τὸς πρεσβυτέρους καλεῖ, τότε γὰρ ἦν ἐκοινώνουν τοῖς ὀνόμασι. Et in *Act.* 20. Ἐπειδὴ λανθάνει τὸς πολλὸς ἡ συνήθεια μᾶλλον ἡ χαρὶς διδάσκουσα, τὸς ἐπισκόπους πρεσβυτέρους ὀνομάζουσα, καὶ τὸς πρεσβυτέρους ἐπισκόπους, σημαντέον πάντα ἐντεῦθεν, καὶ ὅτι ἡ αὐτὸς Τίτον ἐπιστολῆς, ἐν ᾗ καὶ αὐτὸς Φιλιππησίοις, καὶ ὅτι ἡ αὐτὸς Τιμόθεον αὐτός. Sic in 1 *Pet.* 5. 1. Πρεσβυτέρους γὰρ τὸς ἐπισκόπους, καὶ ἡ ἀπὸ Πεδίων βίβλος οἶδε λεγομένη. Idem etiam sensisse *Hieronymum* ex *Commentariis* præcipuè ad *Titum* à *D. Blondello* fusè recitatis, constat.

§. 3. Hæc *Antiquorum* affirmatio quatuor modis explicari, aut intelligi potest; vel sic ut ambæ voces ἰσοδυναμοῦσι [Ἐπίσκοπος, & πρεσβύτερος] rem unicam, & simplicem, quæcunque illa fuerit, significasse putandæ sint, quòd etiam dupliciter fieri potest, 1. Ut *Episcopos solos*, 2^do. ut *Presbyteros* (quos hodie dicimus) *solos* denotasse putentur; vel 3^tio, ut utraque vox utrosque promiscuè significet, quandoque scilicet *Episcopum*, quandoque *Presbyterum*, adeóque vox ἐπίσκοπος quandoque *Presbyterum* significet, quandoque *Episcopum* propriè dictum, idémque de voce πρεσβύτερος affirmetur, aliquando *Presbyterum* vulgò dictum, aliquando ἰδίως apellatum *Episcopum* significasse. 4°. Denique ut vox ἐπίσκοπος semper *Episcopum singularem* denotet, πρεσβύτερος verò quandoque de *Episcopis*, quandoque etiam de *Presbyteris*, quos hodie dicimus, *comparibus* usurpetur.

§. 4. Horum sensuum *primúsne*, an *secundus*, seu *tertius* demum, *quartúsve* Antiquorum istorum dictis accommodandus sit, nondum, quod scimus, inter *scriptores* convenit. *Theodoretus* ad *secundum* potiùs sensum inclinasse videtur, cùm voce ἐπισκόπου, *Act.* 20. *Phil.* 1. *Tit.* 1. ut & 1 *Tim.* 3. non *Episcopos*, sed *Presbyteros solos* intelligendos pronuntiet; Ἐπισκόπους, inquit, τὸς πρεσβυτέρους καλεῖ, *Episcoporum voce utitur*, cùm *Presbyteros* intelligat *Apostolus*; sequitur enim, ἄλλως τε οὐδὲ οἷόντε ἦν πολλὸς ἐπισκόπους μίαν πόλιν ποιμαίνειν, *Aliàs enim impossibile esset, multos Episcopos unam civitatem pascere*, aut *administrare*.

§. 5. Hæc quidem *Theodoreti* sententia, quamvis fundamento planè debili nitatur (neq; enim, si ἐπίσκοπος omnibus istis locis pro singularibus & propriè dictis *Episcopis* sumantur, ex eo quicquam incommodi sequetur, ut * statim patebit) nihil tamen, si pro concessâ habeatur, ad stabiliendam *Episcoporum*, & *Presbyterorum* * C. 8, & 12.

byterorum ἰσοτιμίαν factura est, cùm ab ipso, qui sic affirmaverit, *Theodoreto*, *Episcoporum* ὄνομα seu * μεῖζον τιμὴ manifestè propugnetur, ipsique, quos nunc *Episcopos* dicimus, singulares urbium *Præfecti*, *Apostolorum* tempore, † *Apostoli* nuncupati fuisse affirmentur.

* Ἐπισκόπους ἅπερ δὴ καὶ μεῖζον μεταλαχόντας τιμῆς, in 1 Tim. 3.
† Ib.

§. 6. Quid autem hâc in re de *Hieronymo* pronuntiandum sit, satis superque prædiximus.

§. 7. Verùm post *Chrysostomum*, *Theophylacto* & *Oecumenio tertium* potissimum sensum placuisse video, cùm enim in *Phil.* 1. nominum κοινωνίαν notasset *Oecumenius*, eam sic statim explicandam curavit, ut non solùm οἱ ἐπίσκοποι πρεσβύτεροι vocari putentur (uti & διάκονοι etiam) sed & τὸ ἔμπαλιν ἐ *converso*, οἱ πρεσβύτεροι ἐπίσκοποι. Illud etiam ex verbis ad *Act.* 20. recitatis patet, *Scripturam* quippe τὺς ἐπισκόπους πρεσβυτέρους, καὶ τὺς πρεσβυτέρους ἐπισκόπους ὀνομάζειν, Et cùm ad 1 *Pet.* 5. 1. notasset vocem συμπρεσβύτερον *Petro* accommodatam, vel ἡλικίαν, vel τῷ ἐπισκόπῳ τιμῷ significare, statim adjicit, πρεσβυτέρους γὰρ τὺς ἐπισκόπους, καὶ ἡ πρὸ πράξεων βίβλος οἶδε λεγομένους, *Episcopos* (propriè dictos, quibus prædicta ἐπισκόπου τιμὴ competebat) *in Actorum libro per vocem* πρεσβύτερος *significari*; sic & in 2 *Jo. Joannes*, inquit, πρεσβύτερον μόνον ἑαυτὸν ἐξίωσε καλέσαι, ἴσως ὅτι ὀλίγοις ὢν ὕστερον ἔγραφε ταῦτας, ἢ καὶ ἐπίσκοπον καλῶν ἑαυτὸν διὰ τῦ πρεσβυτέρου, *Presbyterum solummodo se vocandum putavit*, *vel quia has Epistolas jam senex scripserit*, *vel quia voce* πρεσβύτερος *se Episcopum nuncuparet.*

§. 8. Ex quibus itidem manifestum est, ex hoc altero harum vocum ἰσοδυναμίας sensu, nihil ad *Presbyteranam* ἰσοτιμίαν tuendam concludi posse, cùm & ii ipsi qui in *Novo Testamento* ἐπισκόπων & πρεσβυτέρων *promiscuum* usum affirment, & quandoque *Episcopos* (sequioribus ævis sic dictos) quandoque *Presbyteros* iis significari censeant, extra omnem tamen illud controversiam ponant, ipsis *Scripturarum* temporibus, *singulares Civitatum Præfectos* fuisse, seu Πρεσβυτέρους quidem eos, seu *Episcopos* nuncupatos.

§. 9. Hæc utrobique verè à me dicta esse, malo Optimi senis *Petri Molinæi*, quàm meis verbis testatum facere. *Dixi*, * inquit, *in Novo Testamento voces Episcopi & Presbyteri perinde accipi*, *sed non putavi inde imminui dignitatem Episcopalem*, *cùm locutus sim de solo nomine*, *non de solo munere*, *habeámque———consentientes*, *præter Presbyterum Hieronymum*, *celeberrimos Episcopos veteris Ecclesiæ*, *Chrysostomum*, *Ambrosium* (Authorem Comment. in Epistolas Pauli pseudepigraphum) *Theodoretum*, *qui non putaverunt sibi fraudi esse*, *aut per hoc de suâ dignitate quicquam detrahi*, *si voces Episcopi & Presbyteri primitùs eodem sensu usurpatas fuisse crederetur.*

* Ep. 1. *ad Episc. Winton.*

§. 10. His itaque prælibatis, sic ut causæ nostræ quicquid de horum in *Scripturâ* verborum ἰσοδυναμίᾳ, aut promiscuo usu affirmetur, quovismodo obesse nequeat, nihil jam vetat, quo minus singula *Novi Instrumenti* loca, ubi aut ἐπισκόπου, aut πρεσβυτέρου mentio occurrit, perlustraturi, obiter etiam (& planè ex abundanti) disquiramus, annon *primum*, aut *quartum* demum ἰσοδυναμίας genus hîc locum habere possit, ita, ut aut utroque vocabulo ἐπισκόπου & πρεσβυτέρου soli *singulares Episcopi*, constanter (& nunquam non) in *sacro Codice* denotentur, aut saltem voce [ἐπίσκοπος] ad *solos singulares Episcopos* pertinente, vox πρεσβύτερος communiter ad *Episcopos*, quandoque tamen licet rarò ad *Presbyteros* pertineat.

CAP. VII.

Ἐπισκόπου *vox in veteri Testamento.* אל Ἐπίσκοποι, Ἄρχοντες, *Annui Præsides*, פקודים. Ἐπίσκοποι δαυάμεως, *Artifices principales. Rectores*, *Præpositi Sacerdotum & Levitarum*, ἐπίσκοπος Ἐλεάζαρ. *Græca Exemplaria*, *Is.* 60. 17. *Emendata ex Clemente.* Ἀρχὴ *aliqua per* ἐπισκοπὴ *notata. Christi* χειρότης, *Jo.* 13. 13. Κλῆρος διακονίας καὶ Ἀποστολῆς, *Act.* 1. 25. *Dominium Charitativum. Status Controversiæ.*

§. 1. A Voce ἐπισκόπου exordiendum est, ab *Hellenistis* in *Veteri*, ab *Apostolis* dein, in *Novo Testamento*, non raro usurpatâ. It *Veteri Testamento* Duo sunt vocabula *Hebraica*, quæ *Græci Interpretes* per ἐπίσκοπον reddenda putarunt, 1. אל semel, (Θεῷ, Κυρίῳ, Ἀγγέλῳ, καὶ ἐπισκόπῳ commune) quo scilicet κοινῶς *dominium* notatur.

§. 2. Sic apud *prophanos Authores* iidem sunt ἐπίσκοποι & ἄρχοντες; Videatur *Aristides* in *Orat. de Concor. ad Asiat. Civit.* ubi post βασιλέων mentionem, adduntur οἱ κατ' ἐνιαυτὸν ἐπίσκοποι ἀφικνούμενοι, de quibus priùs dicebatur, ἡγεμόνες ἢ ἡμῖν ἐκ νόμου φοιτῶσι κατ' ἔτος, *Annui scilicet Præsides*, *Qui Justiniano ἄρχοντες ἐπαρχιῶν*, & μητροπόλεων ubique dicebantur. Unde illud forsan *Hesychii*, ἐπίσκοποι βασιλέα reddentis. Sic & *Ciceroni* in *Epist.* ad *Atticum*, *vult me Pompeius esse*, *quem tota maritima ora habeat* ἐπίσκοπον, i. e. *speculatorem & custodem.*

§. 3. Secundò (à themate (פקד) פקד, פקיד, פקוד, quibus omnibus notatur *Præfectus*, *Præpositus*, *Commissarius*, cui aliqua super homines administratio concreditur, communiter per ἐπίσκοπος redduntur, at & per ἐπισκέπτης, & πρεσβύτης, ut & ἄρχων, ταμίας, κωμάρχης, & semel per θυρωρὸς *Janitor*, viz. cui *claves domus Domini* commissi sunt, *Ezech.* 44. 11. Cùm per ἐπίσκοπον reddatur, ad quinque significatio ejus reduci potest.

§. 4. *Primò*, in *Exercitu*, *Ducem*, ἐπίσκοπον ἢ δυνάμεως, *Chiliarchum*, aut *Centurionem* denotat, *Num.* 31. 14. *Jud.* 9. 28. 2 *Reg.* 11. 15.

§. 5. *Secundò*, in *officinâ*, *Artifices* principales, 2 *Chron.* 34. 12, 17. eos nempe qui restaurando *templo* præficiebantur.

§. 6. *Tertiò*, in *Civitate*, quemlibet *Rectorem*, aut *Principem*, *Nehem.* 11. 9, 14. peculiariter verò *Sacerdotum Præpositum*, v. 10. qualis erat *Jedaiah*, dein *Levitarum* v. 15. qualis *Shemaiah*, Priorem ἱερέων, posteriorem Λευιτῶν ἐπίσκοπον dictum.

§. 7. *Quartò*, in *Templi* ministerio, *Eleazarum* filium *Aaronis* (ὃς ἀρχόντων τῶν Λευιτῶν ἄρχοντα dictum, *Num.* 3. 32) qui *Num.* 4. 16. ἐπίσκοπος Ἐλεάζαρ vocatur.

§. 8. *Quintò*, *præpositos domus Domini* significat, ἐπίσκοπος ἐπὶ τὸν οἶκον Κυρίου, 2 *Reg.* 11. 18.

§. 9. Quòd

§. 9. Quod verò in *Græcis Isaiæ* exemplaribus, c. 60. 17. vocem ἐπισκοπὸς pro *Hebr.* נגש hodiè repositam reperiamus, videtur illud ex *Clemente Romano* emendandum esse, sic ut ad priorem *Commatis* particulam vox ἐπισκόπους pertineat, & per eam פקידיך reddatur, quam toties sic redditam videmus, נגש verò, (quæ ad inferiora officia, ἐργοδιώκτου, φορολόγου, πρέκτορος, ἵλαος pertinet, &, cùm semel per ἐπιτάκτης reddatur, *Ex.* 5. 14. ad ἐργοδιώκτου munus pertinere deprehenditur,) rectissimè (ut ab eodem *Clemente* in hoc *Isaiæ* loco, è *Codice* antiquissimo, & quo *Apostoli* utebantur, repositam experimur) per διακόνους reddatur, Quod hîc obiter monuisse sufficiat.

§. 10. Ex hâc sub *Veteri Testamento* vocis hujus significatione, multa sunt, quæ ad rem nostram satis commodè concludi possent, si istis immorari opus esset. Nos ex iis omnibus hoc unum *deictice* monstratum censemus, ἐπισκέπτω, aut προϊστάμαι (aliquem aliis *præpositum*, ut ipsorum actiones, & operas observet, *curámque* suscipiat) hoc ἐπισκόπου titulo constanter apud *Interpretes* eos *Hellenistas* significari, ideóque nullam dubitandi causam esse, quin ἀρχὴ aliqua in *Ecclesiâ Christianâ* à *Novi Testamenti scriptoribus* per ὁποιονῶν indigitetur.

§. 11. Talis quidem erat, quam *Magno* nostro ψυχῶν *Episcopo*, *Christo* ipsi competiisse videmus, qui cùm hîc in terris discipulis suis *ministraret*, κυβέρνησις tamen sibi vendicabat, *Jo.* 13. 13.

§. 12. Talis ἐπισκοπὴ, *Act.* 1. cùm *munus*, saltem in designatione divinâ, *Apostolicum* eâ notetur, quòd, ad modum *Christi*, κυρίου, & tamen διακονοῦντος, *dominium* certè (inter *fideles* aut *Christianos*) sed *Charitativum*, & cum humilitate summâ conjunctum fuisse, priùs monstravimus. Hinc & illud παρέρχου notari debet, munus illud, quod ἐπισκοπὴ dicitur, v. 20. κλῆσιν τῆς διακονίας καὶ ἀποστολῆς nuncupari, v. 25. διακονίας vocabulo ad *ministerium*, ἀποστολῆς ad *regimen* in *Ecclesiâ* futurum (utroque ad *regiminis* modum definiendum, *dominium* scilicet, non ἀναγκαστὸν, aut αὐχεμφόν, 1 *Pet.* 5. 1, 5. sed, ut dictum est, ὡς διακονοῦντος, *Lu.* 22. 27. ὡς πόδας νιπτοντος, *Jo.* 13. 13. ὡς διακόνου καὶ πάντων δούλου, *Mar.* 10. 43. *mansuetum* quidem, & *charitativum*, & ad omnem subditorum utilitatem destinatum) spectante.

§. 13. At de istis nulla inter nos & *Presbyteranos* controversia futura est. Quæritur tantùm an *singulari personæ*, an toti demum *collegio* jus illud competat. Nos *singularibus* personis, singularum *Civitatum Præpositis*, *Jus regendi Ecclesias* in *Scripturis* attribui contendimus. Illi è contra vocabulorum ἐπισκόπων & πρεσβυτέρων ἰσοδωμίαν in *Scripturis* se concluisse putantes, unamquamque *Civitatem* à pluribus ἐπισκοπαῖς, seu ἐπισκόπων seu πρεσβυτέρων titulo notis, administrari affirmant, sèque *Novi Testamenti* authoritate fulciri existimant. De vocabulorum ἰσοδωμίᾳ statim plura dicemus, & ex eâ concessâ nihil *Presbyteranorum* causæ accrescere posse monstrabimus. Interim pauca de Ἐπισκόπου significatione in omnibus *Novi Codicis* locis dicenda sunt.

CAP. VIII.

Ἐπισκόπου usus in Novo Testamento, Act. 20. 28. *Πᾶν πρόβατον de totâ Asiâ. Irenæi authoritas. Paulus universæ Asiæ fidem annuntiavit, Act.* 19. 10. 1 *Cor.* 16. 9. *Ephesus Asiæ Metropolis primaria, Act.* 19. 35. & 38. *Ab eâ præcepta Apostolica ad reliquas Civitates optimè diffusa. Per Asiam navia à Paulo insumpta. Ultimum vale*, v. 22.

§. 1. EJus prima mentio est, *Act.* 20. 28. ubi ad πρεσβυτέρους ἐκκλησίας, v. 17. verba faciens, eosdem *Episcopos* nuncupat, Προσέχετε, inquiens, ἑαυτοῖς, καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν Ἐκκλησίαν τοῦ Θεοῦ, &c. Hinc certè harum vocum ἰσοδωμίαν rectissimè colligi putamus, nec certè alios jam *Mileti* πρεσβυτέρους repertos esse, quàm quos singulos ἐπισκόπους *Paulus* appellat.

§. 2. Qui verò, & quales sint hoc in loco ἐπίσκοποι, faciliùs intelligi poterit, si prænoscatur, quodnam sit hoc πᾶν τὸ ποίμνιον, cui ἐπίσκοποι, ut ποιμένες præponebantur. Si enim ad unam aliquam *Civitatem* restringendus sit grex ille, *Presbyteranis* fortè herba porrigenda videretur, at secus, si ad plures extendatur; Testis hîc omni exceptione major *Sanctus Irenæus*, l. 3. c. 14. ubi de vocatis *Miletum Episcopis* aut *Presbyteris* sermone habito, statim addit, *Ab Epheso, & reliquis proximis Civitatibus convocatos esse.* Plures enim *Apostolorum* tempore in *Asiâ Episcopos* fuisse, post alios multos ipse etiam * *Hieronymus* pronuntiat, *Ipsorum* quippe *rogatu Johannem Evangelium suum scripsisse affirmans.*

* *Catal. Scr. Eccl. c.* 9.

§. 3. Id unum si concedatur, frustra contra nos militatura sunt aliorum omnium argumenta, quibus *Episcopos* hîc nominatos ad *Presbyterorum* gradum detrudere se cogi existimarunt; Quæ quidem sententia si antiquorum cuivis placuisse videatur, nemini tamen, qui cum *Antiquissimo Irenæo*, (i. e. *Polycarpi*, εἰς τὴν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ὑπὸ Ἀποστόλων πεπιστευμένῳ ἐπισκόπου, auditore) hac in re contendere, aut ei opponi posse videatur.

§. 4. Ad hujus autem rei veritatem perspiciendam, ex v. 31. lux aliqua affulsura est. Γρηγορεῖτε, inquit *Sanctus Paulus*, μνημονεύοντες, ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον, *Vigilate, memoriâ recolentes, quòd per triennium nocte dièque non cessavi cum lachrymis unumquemque monere.* Quinam verò illi erant, quibus *annos tres insumpsit Apostolus?* Num unius *Civitatis* fideles? Imò consulatur historia rei gestæ, c. 19. proposita.

§. 5. *Paulus Ephesum venit*, v. 1. discipulis duodecim primùm *in nomine Jesu baptizatis*, v. 5. postea etiam *manus imposuit*, v. 6. *Spiritu* statim *sancto dona linguarum* & *prophetiæ* iis largiente; Post hæc in *Synagogâ Ephesinâ* per tres menses prædicavit, v. 8. dein ἀποβαὶς ἀπ' αὐτῶν per spatium aliquod, in *Scholâ Tyranni* quotidiè διαλέγετο, v. 9. dein prædicationi, & miraculorum operationi *biennium* integrum insumebatur, & ex eo factum, ut *omnes* universam *Asiam incolentes verbum Domini Jesu audirent*, v. 10. Dein v. 22. missis in *Macedoniam Timotheo* & *Erasto*, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν, ipse *Paulus* in *Asiâ moram fecit*, tandémque v. 26. manifestum esse ait *Demetrius*, ὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, *non solùm Ephesi, sed per universam ferè Asiam* ἱκανὸν ὄχλον *multitudinem non exiguam ad fidem à Paulo conversam esse.* Ideóque θύραν sibi μεγάλην, in partibus istis ἀνεῳγμένην, portam magnam apertam esse affirmat *Paulus*, 1 *Cor.* 16. 9.

§. 6. Patet hinc *universam Asiam*, *Lydiocam* aut *Proconsularem*, non unicam *Asiæ Civitatem*, *Ephesum*, πίμπτον hîc dici, cujus ἐπίσκοποι convocati sunt, nec igitur quicquam obstare, quin singuli singularum *Urbium Præfecti* hoc titulo significentur.

* C. 19. & 20. §. 7. Phrasin [τὰς προσευχὰς ἡ Ἐκκλησία] c. 20. 17. nihil nobis officere * postmodum monstrabimus. Duo interim hîc notanda erunt.

§. 8. *Primum*, *Ephesum Asiæ Metropolim* fuisse, (Ἐφεσὸς ἐστι τῆς Ἀσίας μητρόπολις, ait *Chrysostomus* in *Arg. Ep.* ad *Ephesios*. Τῶν Ἐφεσίων μητρόπολιν τῆς Ἀσίας, &c. *Theodos. Ep. ad Dioscor.*) ideoque apud *Euseb.* l. 3. c. 4. *Timotheum* τῆς ἐν Ἐφέσῳ παροικίας *Episcopum* dici. Imò inter *primarias Asiæ civitates* primò repositam, *Apoc.* 2. 1. ut & in *Notitiis Imperii*. Hinc sub *Antonini* tempore, necessitas *Proconsuli* imposita, per mare *Asiam* applicare, καὶ τὴν μητρόπολιν Ἔφεσον *primam attingere*. *Ulpian.* in l. *Observ. D. de offic. Proconsul.* Sic apud *Josephum* Ἀρχ. ιδ'. κεφ. κ'. *Dolabella* ab *Hyrcano* literas recepit, misitque τοῖς κατ' Ἀσίαν ἅπασιν καὶ τῇ Ἐφεσίων πόλει παρεπίδημοι κατ' Ἀσίαν, *Ephesiorum urbi Primatum totius Asiæ obtinenti*. Hinc & *Act.* 19. 38. de *Epheso* dicitur, ἀνθύπατοί εἰσι καὶ ἀγοραῖοι ἄγονται, *Jus* scilicet *Asiaticis omnibus* in hâc *primariâ Asiæ hujus Metropoli* dabatur. Hinc est quòd *Antonini Pii* de *Christianis* Epistola περιεῖδεν ἐν Ἐφέσῳ ἐν τῷ κοινῷ τῆς Ἀσίας, *in communi Asiæ concilio* (confessù quippe aut *Curiâ Proconsulari*) *Ephesi divulgata sit*, inquit *Euseb.* l. 4. κεφ. ιγ'. Sic & *Ephesus* non solùm *Dianæ* ναοφόρος, *aditua*, *Act.* 19. 35. sed & πρώτη κοινὴ τῆς Ἀσίας καὶ τῆς χρείας καταφυγὴ, inquit *Aristides Or. ad Asiat. Civit. de concord.* Nec igitur sine ratione *scriptor* ille (quisquis fuerit) *de locis in Act. Apost.* sub *Hieronymi* nomine, *Specialiter*, inquit, *ubi Ephesus Civitas est*, *Asia vocatur*; Et de *Ephesi Episcopo*, *Ordo thronorum Metropol. ad calcem Codini*, Ὁ Ἐφέσου κατέχει πάσης Ἀσίας, *Ephesi Episcopus*, *totius Asiæ Primas*.

§. 9. *Secundum*. Ab *Epheso* ad reliquas *Asiæ Ecclesias* vigorem præceptorum *Apostolicorum* commodissimè diffundi potuisse.

§. 10. Illud duobus testimoniis confirmatum dabimus, uno ab *Antiquo Martyrii Timothei scriptore*, altero à *Chrysostomo* petito. * Ille sic de *Johanne* pronuntiat, Ψηφίσμαι Νεῦσα τῆς ὑστεραίας ἀναχωρῆσαι, τὴν Ἐφεσίων κατέχειν μητρόπολιν, καὶ αὐτὸς δὲ ἑαυτὸν, καθὰ συμπεφώνηντο ἐπισκόποις τῆς Ἐφεσίων ἀντιλαμβάνεται μητροπόλεως, καὶ διήρκεσε τὸν τῆς εὐσεβείας κηρύσσων λόγον ἄχρι τῆς βασιλείας Τραϊανοῦ, *Johannem* scilicet *Apostolum*, *qui cum septem Episcopis* (illis sine dubio, quibus *septem Ecclesiæ Apocalyptica* committebantur) *universam Asiam gubernabat*, *Ephesi substitisse*, *illique septem illos*, *ut in Concilio*, *adfuisse Episcopos*.

* *Phot. Bib.* n. 254.

* *Hom.* 15. *in* 1 *Tim.* 5. 19. §. 11. * *Chrysostomus* verò de *Timotheo*, *Ephesi* hujus *Episcopo*, Δῆλον, inquit, ὅτι ἐκκλησίαν λοιπὸν ὧν ἐμπεπιστευμένος ὁ Τιμόθεος, ἢ καὶ ἔθνος ὁλόκληρον τὸ τῆς Ἀσίας, *Timotheum*, quâ *Ephesi Episcopum*, integræ *Gentis*, *Asiaticæ* curam sibi commissam habuisse.

§. 12. Idem etiam, ex *Notitiis Imperii* confirmari posset; In quibus ut *Proconsularis Asiæ Metropolis*, *Ephesus* reperitur, sic & *Asia* illa totius *Asiaticæ* διοικήσεως præcipua *provincia* erant, cujus *Proconsulatus* ἀρχῶν ἐνδοξοτάτη, inquit *Eunapius* in *vitâ Maxim. Omnium principatuum honoratissima erat.*

§. 13. Ex quibus omnibus satis superque probatum est, *Ephesum* aliarum *Civitatum* omnium commodissimam fuisse, ad quam nuntio dato, *Paulus Hierosolymam* festinans, hoc demum compendio omnes totius *Asiæ Episcopos* ad se *Miletum* convocaret, v. 17.

§. 14. At illud adhuc dilucidiùs monstratur ex *Orationis Paulinæ* ad hos *Episcopos* factæ procemio, v. 18. ubi *prædicationis* & conversationis ejus inter eos, non *Ephesi* solùm, sed & per totam *Asiam*, ipsi ut conscii & testes advocantur, ὑμεῖς ἐπίστασθε ἀπὸ πρώτης ἡμέρας, ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, ὡς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, διδάξας ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, v. 20. ἐν οἷς, inquit διῆλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, v. 25. *vos nostris*, *à primo die*, *quo in Asiam abscessi*, *quomodo vobiscum omni tempore me gesserim*, *docens vos publicè*, *& domatim*, *Inter quos transivi annuntians regnum Dei.* Quinam verò illi fuerunt, inter quos, à quo in *Asiam* descenderat, *omne tempus*, πᾶσαν *integram*, absumpserat? quos *publicè & domatim docuerat?* inter quos, non sedem fixerat, sed (κατὰ τὴν πάροδον, *in transcursu*, τὸν τοῦ εὐαγγελίου διαπέραν κύκλον, inquit *Oecumenius* in 2 *Jo.*) *regnum Dei prædicans*, διῆλθεν, à loco ad locum *transiverat?* Certè non unica *Ephesi urbs*, sed aut (χώραι καὶ κῶμαι) *regio* integra, aut saltem *principales universæ Asiæ civitates*; Quas cùm tanto cum profectu adeò fœliciter *Apostolus* peragraverat, satis apparet, eum in illis æquè ac *Ephesi*, *Episcopos* singulares gregibus singulis præfeciisse, quos hîc *universos*, & *singulos* per nuntium *Ephesinum*, quo omnes mandati *Apostolici* certiores fiebant, ad se convocandos putabat, ut jam ad πλοῦν καὶ θλίψεις *festinans*, iis omnibus longum (& * quibusdam *ultimum*) vale diceret, v. 22. 25. curámque integri ποιμνίου in manus eorum traderet.

* Οὐκέτι πάντες ὄψεσθε.

CAP.

CAP. IX.

Tempus quo Timotheus ad Ephesi Cathedram ascendit, 1 *Tim.* 1. 3. *Act.* 20. *Reditus per Macedoniam,* v. 3. 1 *Tim.* 3. 14. *Timothei titulus Ephesius,* 2 *Tim.* 4. 9, 13. *Collatio inter,* 1 *Tim.* 1. 3. *& Act.* 20. 29. *respectu hæreticorum quos prævidit venturos.*

§. 1. HÆc omnia adhuc clarius elucescent, si advertatur, huic ipsi *Ephesinæ Ecclesiæ Timotheum* à *Paulo* (sub istius fortassis, quod hîc præcesserat, certè) sub alicujus *Macedonici* itineris tempore præfectum esse.

§. 2. Inter *Asiæ Episcopos*, *Timotheum* numerandum esse, *sedemque Ephesi* fixisse (inter alios innumeros) *Patres Concilii Chalcedonensis*, *Act.* 11. testentur, qui à *Timotheo* ad sua tempora *Episcopos* 27. intercessisse liquidò affirmant. Hunc verò ad istam *Ephesi* curam, aut *Titulum*, sub hoc itineris *Paulini* tempore, cujus fit mentio, *Act.* 20. 3, 4. alligatum esse, factâ inter hunc *Actorum* locum, v. 4, 5. & 1 *Tim.* 1. 3. comparatione, concludendum videtur.

§. 3. 1 *Tim.* 1. 3. Παρεκάλεσά σε, inquit *Sanctus Paulus*, προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, *Cùm ad Macedoniam iter facerem, jussi te Ephesi commorari, aut sedem figere.* Hoc verò *Actorum* loco, *Paulus*, inquit *Lucas*, ἐξῆλθε πορευθῆναι εἰς Μακεδονίαν, *exivit Macedoniam profecturus*, c. 20. 1. διελθὼν δὲ τὰ μέρη ἐκεῖνα, &c. tandem ἦλθεν εἰς τὴν Ἑλλάδα, v. 2. ibi autem tres menses commoratus est, dein cùm in *Syriam* iter paranti insidiæ à *Judæis* struerentur, mutato consilio reversus est per *Macedoniam*, v. 3.

§. 4. Hâc igitur jam (secundâ, vel potiùs) tertiâ vice *Macedoniam* transit, & cum eo *Sopater Beræensis*, v. 4. (ut & *Lucas* Historiæ *scriptor*, ut voce [ἡμᾶς] monstratur, v. 5.) cùm alii interim, & inter eos *Timotheus*, v. 4. relicto *Paulo* rectà *Troadem* proficiscerentur, v. 5. Postquam verò *Troadem* ventum est, v. 6. nulla *Timothei* ulterior mentio in *Actorum* libro reperitur, quem igitur *Ephesum* abscessisse, curâ *Ephesinæ Ecclesiæ* illi à *Paulo* demandatâ, ex verbis istis [παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν] non temerè concludendum putamus, ibique sedem suam ita fixisse (quod προσμεῖναι est) ut 1 *Tim.* 3. 14. *Paulus* se sperare affirmet, ἐλεύσεσθαί σοι τάχιον, *ad eum statim venire.*

§. 5. Non diffitemur, quandoque *Timotheum* à sede suâ *Ephesinâ* posthæc abscessisse, *Paulóque*, cui ut *Apostolo* συνεργὸν in *Evangelio*, ut patri obedientiam & ὑπηρεσίαν debebat, adfuisse; At hoc concello, nihil tamen obstabit, quo minus qui se *Paulo* aliquandiu ad alia *Ecclesiarum* negotia utilem præbebat, adeóque *Apostolus* dicebatur, ad *Ephesum* tamen, tanquam ad singularem *titulum*, & grandem curam suam alligaretur, Sic ut nusquam (nisi à *Magno Apostolo*, qui eum *Ephesi* constituerat, ad operam aliquam in *Evangelio* locandam avocatus & occupatus) ab eâ abscederet, pari modo, quo *Silas*, ex *Judææ Episcopis* unus, postea *Antiochiam* missus, *Paulo* se comitem adjunxit, *Act.* 15. 40. de quo • postmodùm videbimus. * C. 13.

§. 6. Certè qui *Presbyteros* hodiernos eam sibi libertatem, quam *Episcopis* negandam putarunt, & *Episcopos* tamen se egregios esse volunt, satis (liberaliter dicam? an) profusè indulgere meminerit, hanc itidem *Timotheo* (seu *Christo Domino*, seu suavissimo parenti πιστῷ τέκνῳ Παύλῳ, τῷ δούλῳ Ἰησοῦ Χριστοῦ operam suam extra *Ephesi* mœnia navanti) veniam concedere non gravabitur. Id interim notatu non indignum, eum, cùm à *Paulo* vocatus *Romam* proficisceretur, 2 *Tim.* 4. 9. *Epistolam* ad id scriptam *Ephesi* accepisse, ideóque per *Troadem* Epheso non ita procul distantem transitum illi patuisse, v. 13.

§. 7. Addit *Apostolus*, 1 *Tim.* 1. 3. *Timotheum* ideò *Ephesinæ Ecclesiæ* affixum tunc fuisse, ut παραγγείλῃ τισὶ μὴ ἑτεροδιδασκαλεῖν, notans insigne tunc temporis ab *Hæreticis Ecclesiæ* isti periculum imminuisse.

§. 8. Idémque per omnes *Asiæ Ecclesias* metuendum tunc fuisse, monstrat orationis *Paulinæ* ad *Episcopos* factæ (quæ unica adjicitur) ratio, Ἐγὼ γὰρ οἶδα, inquit v. 29. ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς, *Novi enim, quod Lupi ovili graves post abscessum hunc meum irrupturi sunt, & ex ipso grege exorituri* ἄνδρες λαλοῦντες διεστραμμένα, *viri perversa loquentes*, discipulos post se ad ἑτεροδιδασκαλίας suas ἀποσπῶντες *abstrahentes*, v. 30. At ista ex abundanti, nec nimis affirmanter dicta sunt.

CAP. X.

Phil. 1. 1. *Walonis argumentum infirmum. Epaphroditus Philippensium Episcopus, Romæ fuit, (Onesiphorus, Familia ejus, 2 Tim.* 1. 16. *Dogma orandi pro defunctis, ut sine ratione fundatum)* Ἐπίσκοποι *Phil.* 1. 1. *verè Episcopi. Plures quandoque in eadem Civitate Episcopi. Dilemma contra Presbyteranos. Philippi* μείζης *Macedoniæ Metropolis, Act.* 16. 12. *Epistola ad Philippenses, ad totam provinciam missa. Philippi,* Κρηνίδες, Δάπες. *Metropolitica dignitas mobilis ex variis causis, Conventus, Fora, Sedes Procuratorum, Macedoniæ primitiæ Philippi.* Πρωτοκλισίας *privilegium, Phil.* 4. 15. 2 *Cor.* 11. 9. *Epistolæ ad Thess. ad Philippenses missi à Polycarpo dictæ. Epistolæ ad Corinthios ad omnes Achaiæ Ecclesias missæ, 2 Cor.* 1. 1. *Col.* 4. 16. *Nulli quandoque in primis Ecclesiis Presbyteri, A solis Episcopis & Diaconis administratæ Ecclesiæ. Testimonia Clementis Romani, Alexandrini, Tertulliani.*

§. 1. PRocedamus igitur ad proximam ἐπισκόπων mentionem, *Phil.* 1. 1. Ubi post *Sanctos omnes in Christo Jesu*, (i. e. fideles) τοὺς ὄντας ἐν Φιλίπποις, adjicitur σὺν ἐπισκόποις καὶ διακόνοις] Hinc rectè *Walo Mess.* se concluſisse putavit, *Cùm nullus inter Episcopos & Diaconos ordo interponatur, Episcopos eos intelligi, qui & Presbyteri, dicebantur.*

§. 2. Nos certè & illud rectè concluſum cenſemus; ſi enim inter *Philippenſes* eo tempore πρεσβύτεροι fuiſſent ab *Epiſcopis* diſtincti, rationem non conſtare, cur in enumeratione tam accuratâ ab infimis *fidelibus* ad ſummos *Epiſcopos* aſcendente, nulla ipſorum mentio fieret, ideóque cum *Walone* concludimus, eoſdem hîc ἐπισκόπους & πρεσβυτέρους eſſe, nec quoſvis in *Eccleſiâ Philippenſium* Πρεσβυτέρους tunc fuiſſe qui iidem ἐπίσκοποι non fuerint, ideóque extra omne dubium ponendum eſſe, vocem πρεσβυτέρους, ἀξιώματος æquè ac ἡλικίας titulum, ſingularibus *Eccleſiarum Epiſcopis* eo toto ſæculo competiiſſe. At non diſſimulandum eſt, alium, ex mente *Walonis*, ſenſum verbis illis neceſſariò affigendum eſſe, *Epiſcopos* nempe eo loco memoratos, ex ſententia ejus *Presbyteros*, quos hodie dicimus, *compares* ſtatuendos eſſe. Sic certe ante *Walonem Hieronymus* & *Theodoretus* exiſtimaſſe videntur; Συνεπισκόπους (ſic enim ſublatâ diaſtole, unâ voce legendum, non σὺν ἐπισκόποις, ſed συνεπισκόποις quidam voluerunt) εἴπε τοὺς πρεσβυτέρους, inquit *Theophylactus*, ὁ γὰρ δὴ ἐν μιᾷ πόλει πολλοὶ ἦσαν ἐπίσκοποι, ὅπου γὰρ ἦσαν διακριβῶς τὰ ὀνόματα.

§. 3. Pergamus igitur, Et, ſuppoſito pauliſper, ſed nullatenus conceſſo, voce [Ἐπισκόποις] *Presbyteros*, quos hodie dicimus, compares, eo loco intelligendos eſſe, Illud *Waloni* reponendum erit, nihil ex eâ *hypotheſi* concludi poſſe, quod cauſæ noſtræ quoviſmodo officiat, cùm vel *Philipporum ſedes* vacare, vel ab *Apoſtolo* ipſo occupari, vel ipſorum *Epiſcopus* eo temporis articulo à ſede ſua abeſſe potuerit. Et illud quidem conſtat, *Epaphroditum* (ſi eidem *Theodoreto*, *Chryſoſtomo*, *Theophylacto*, aliiſque credendum ſit) *Philippenſium Epiſcopum*, ἐπαχθόμενον τὰ πρὸς χρείαν τοῦ Ἀποστόλου, *ipſorum liberalitatem ad Paulum in uſus ejus neceſſarios deferentem*, c. 4. 18. *Romæ* nunc, cùm *Apoſtolus* hanc *Epiſtolam* ſcriberet, *adfuiſſe?* ipſámque hanc *Epiſtolam* (quam igitur nomini ejus inſcribi conſentaneum non fuit) ad eos retuliſſe.

§. 4. Exemplo res clarior futura eſt. *Oneſiphorus* cum familiâ ſuâ *Epheſi* degebat, ibíque *Paulum* non ſemel liberaliter invitaverat (διηκόνησεν ἐν Ἐφέσῳ, 2 *Tim.* 1. 18.) Hic idem, cùm *Paulus Romæ* vinctus jaceret, ἐν Ῥώμῃ γενόμενος, eum σπουδαιότερον ἐζήτησε καὶ εὗρε, v. 17. & ſine omni, aut *metu*, aut *erubeſcentia* in carcere eum *viſitavit*, & *refocillavit*; Hujus tantæ charitatis vicem ei repenſurus *Apoſtolus*, cùm hoc ipſo tempore ad *Timotheum Epheſi* morantem ſcriberet, *familiam* ejus, non ipſum *Oneſiphorum*, ſecum jam *Romæ* exiſtentem, ſalutari ab eo jubet, v. 16. adeóque fauſtiſſima quæque comprecatur, *Det miſericordiam Dominus domui Oneſiphori.*

§. 5. Hinc certè aliqui boni viri, vitâ jam exceſſiſſe *Oneſiphorum* concludentes, oratione eâ pro illo perſonaliter effuſâ, v. 18. (Δῴη αὐτῷ ὁ Κύριος, &c.) ad ſtabiliendum pro defunctis orandi dogma uti voluerunt; Eâdem planè, aut oſcitantiâ, aut temeritate, quâ nullum hîc *Philippis Epiſcopum* fuiſſe concluſuri ſunt *Presbyterani*, ex eo tantùm quod ſine *Epiſcopi* mentione, *Presbyteros*, quos dicimus, & *Diaconos Philippenſes* ſalutaſſe *Apoſtolum* animo ſuo præſumpſerint.

§. 6. Et hæc quidem *velitantium* inſtar, ſed & ad obtundendam omnem adverſariorum vim πρὸς ἔντασιν dicta ſunt.

§. 7. Illud jam tertiò addendum eſt. *Epiphanio* multò ſecus quàm *Hieronymo*, &c. viſum eſſe. Ἐπισκόπους nempe hîc verè *Epiſcopos* fuiſſe. Sic enim ille erroris anſam *Aerio* porrectam eſſe aſſerens, ex eo quòd *Apoſtolus* Ἐπισκόποις & Διακόνοις ſcribat, ſtatim adjicit, ὅπου μὲν ἦσαν ἐπίσκοποι ἤδη κατασταθέντες, ἔγραφεν ἐπισκόποις καὶ διακόνοις. *Ubi Epiſcopi* (propriè dicti) *erant*, *Epiſcopis & Diaconis ſcripſit.* Quod ſine dubio ejus dictum ad hunc ad *Philippenſes* locum ſpectat, ideóque, ex ſententiâ *Epiphanii Philippis* jam *Epiſcopos* conſtitutos eſſe, concluſurum eſt.

§. 8. Quod verò à contrariæ ſententiæ fautoribus adducitur argumentum [*in unâ civitate non fuiſſe plures Epiſcopos*] ideóque ἐπισκόπους hîc plures *Philippis* ſalutatos, ſingulares *Epiſcopos* non fuiſſe, Ei facilis reſponſio.

§. 9. Primò, non uſquequaque verum eſſe, quod pro conceſſo ſumitur; Quamvis enim in unâ *Eccleſiâ*, aut *Cœtu*, plures ſimul *Epiſcopi* nunquam fuerint, nihil tamen obſtare quin in eâdem *civitate* dùo aliquandiu diſterminati *cœtus* fuerint, duobus *Apoſtolis* ad fidem adducti, diverſis forſan dialectis, & aliquando ritibus disjuncti, quibus duo itidem *Epiſcopi* ſeorſim & diviſis κλήσεσι præſiderent. Quod * alibi latiùs monſtrabitur.

* *Diſſ.* 5. c. 1. §. 6. &c.

§. 10. Secundò, quod ad vim argumenti attinet, reſpondemus retorquendo id quod intorquent, idque ex dilemmate utrinque adverſarium ad abſurdum adigente; *Axioma* certè illud [*de unico in qualibet civitate Epiſcopo*] aut ad iſta *Paulina* tempora pertinuit; aut poſt illa demum tempora ab *Eccleſia* introductum, ad *Paulina* non pertinuit. Si prius verum, tunc ſtatim ſequetur, (ſummis *Presbyteranorum* ingratiis,) Eo ipſo *Apoſtolorum* ævo talis in *Eccleſiâ Chriſti Epiſcopos* fuiſſe, quales in eâdem civitate

tate *plures* esse non licebat, i. e. *Singulares* planè, quos hîc contra *Presbyteranæ* ἰσοπολίας assertores propugnamus, *Episcopos*. At si posteriùs affirmetur, tunc nihil ex hoc axiomate (temporibus *Paulini* verbisque ad *Philippenses* hisce perperàm adaptato) rectè contra nos concludi poterit, qui non sumus adeo ἰλιγγιοι aut εὐήθεις, ut ex *posteriorum* sæculorum constitutionibus de *Paulino* sæculo pronuntiari permittamus, aut ea adversùs nos vera esse suspicemur, quæ vera non esse ipse nobis adversarius largitur, & in eo ipso quòd vera non sint, omnem causæ suæ incolumitatem collocat.

§. 11. Hæc iterum πρὸς ἕτερον præmittenda erant; *Tertiò* igitur, ut verbo uno rem omnem absolvam, Respondetur, Φιλιππησίους, ad quos hæc *Epistola* dabatur, non unius tantùm *Civitatis*, aut *cœtus* nomen esse, at integræ demum περιοικίας, aut *provinciæ*, in quâ *plures Civitates* fuerunt, adeòque Ἐπίσκοποι in *plurali*. *Philippos* quippe πρώτην τῆς μερίδος Μακεδονίας πόλιν, *unius divisionis*, aut *provinciæ* in *Macedonia*, *primam*, aut principalem *civitatem*, *Act.* 16. 12. ideòque *metropolin* fuisse; Sic *Photius Patriarcha Constantinopolitanus*, Epist. 247. Ἡ Φιλίππων πόλις τῆς Μακεδόνων ἐπαρχίας Μητρόπολις ὤν, *Philippi Provinciæ Macedonicæ Metropolis*. Sic vetus certè scriptor, licet sub sacratiore *Ignatii* nomine γνησία Σολέα se prodat, in *Epistola* ad *Tarsenses*, (Ἀσπάζονται ὑμᾶς αἱ Ἐκκλησίαι Φιλιππησίων) *Philippensium Ecclesiarum* in plurali mentionem fecit; Quare illud, nisi quod aliæ *Philippis*, ut *Metropoli* subjectæ fuerit *Ecclesiæ*? Exinde id statim sequitur, hanc *Sancti Pauli Epistolam Philippensibus* suis datam, ut & *Polycarpi* alteram τῇ ἐκκλησίᾳ περιοικούσῃ Φιλίππους inscriptam, ad totam περιοικίαν aut μερίδα, universum scilicet civitatum confinium, (quarum *metropolis Philippi*) in quibus plures absque dubio *Episcopi* fuere, (nullique adhuc, quos hodie dicimus, *Presbyteri*) missam esse, nec temerè igitur Ἐπισκόπων, æquè ac Διακόνων in plurali, (at *Presbyterorum* planè nullam) mentionem fieri.

§. 12. At *Philippos*, dices, μικρὰν πόλιν ὑπὸ μητροπόλεως Θεσσαλονίκης τιλοῦσαν, *parvam civitatem*, & *Thessalonicæ metropoli* subjectam fuisse, Sic enim in γνησίοις *Epistolæ*, *Commentariis Theophylacti* præfixâ affirmari.

§. 13. At respondetur, illam *Philipporum* definitionem ex *Geographo* antiquo petitam, ad ædificatam à *Philippo* civitatem, prius Κρηνίδας dictam, dein Δάτον (unde proverbiale illud Δάτος ἀγαθῶν, ob *aurifodinam*, quam juxta positam *Appianus* affirmat) at non ad sequiora illa, sub *Romanorum* imperium, tempora accommodandam esse. Nec certè novum censendum esse, aut à quo *Imperii Notitia* abhorreant, è novo *metropoles* nasci quæ priùs non fuerant, (ut & posterioribus sæculis πόλεις διὰ γεγραμμάτων βασιλικῶν τὸ τῆς μητροπόλεως ὀνόμαν πιμηθεῖσαν inveniuntur, videatur *Conc. Chalced. Can.* 12.)

§. 14. Notum est illud *Strabonis Geogr.* l. 17. Αἱ ἐπαρχίαι ἀεὶ διήρηνται ἄλλοτε μὲν ἄλλως, *Provinciæ aliis temporibus aliàs divisæ sunt*; ut & illud l. 13. quo *Provinciarum* confusionis, quæ facta est, rationem reddendam curavit, διὰ τὸ τοὺς Ῥωμαίους μὲν μὴ φῦλα διαλεῖν αὐτὰς, ἀλλ' ὕπερον τέλος διατάξαι διοικήσεις, ἐν αἷς τὰς ἀγορὰς ποιοῦνται καὶ τὰς δικαιοδοσίας, *quòd Romani eas non distribuerent, secundum Gentium* & Geographorum antiquas, & proprias divisiones, *sed ex politicâ distribuendi ratione, habito respectu ad civitates, in quibus jus populo reddebatur*, & ad quas ἀεὶ χωρῶ ad dirimendas lites congregabatur. Illud in civitatibus *Asiæ* * priùs notavimus, *Laodiceam*, *Sardin*, *Smyrnam*, & *Ephesum* à † *Plinio* ut *metropoles* ex ea poni, quòd in iis toti civitatum confinio jus redderetur. P. 401. P. 639. *C. 5. §. 15. † *Nat. Hist.* l. 5. c. 29.

§. 15. Illud etiam hîc locum habere suadet *Lucas*, qui *Philippos* sub hoc ipso *Paulinæ* profectionis tempore, non tantùm πρώτην πόλιν, i. e. *metropolin* fuisse affirmat, sed & κολωνίαν adjicit, eam *Romanorum Coloniam* fuisse, unde v. 21. ἡμῶν ἐκ ἔξεστι Ῥωμαίοις ἔστι. Quamvis enim illud satis constet, *Præsides Romanos*, conventus & consessus suos non tantùm in *Coloniis*, aut *Municipiis* celebrandos constituisse, sed quandoque in *Foris* (quæ dicebantur) *Livii*, *Julii*, *Appii*, *Licinii*, &c. Nemini tamen dubium erit, *Colonias* imprimis ab eis electas esse, ad quas reliquarum confinia propter judicia aggregarentur.

§. 16. Quod verò ad *Ecclesiam* itidem *Philippensium* attinet, (ut ab *Imperiali*, ad *Ecclesiasticam Notitiam* descendamus) illud etiam manifestum est, in *Evangelii* prædicatione eam totius *Macedoniæ* ἀπαρχὴν *primitias* fuisse; Consulatur *Apostolicæ* prædicationis historia, *Act.* 16. 9, 10, 11, 12, &c. ut & 1 *Thess.* 2. 2. ex quâ clarum est, *Paulum Philippis* exorsum, προπαθόντα, καὶ ὑβρισθέντα ἐν Φιλίπποις, *Thessalonicam* pòstea progressum esse, in hoc Κηρύγματος cursu, aut *agone*. Nec certè illud novum, ut *Ecclesiasticarum* divisionum ratio ex προπολήσει, quòd hæc maturiùs, illa seriùs ad fidem conversa sit, peteretur; Hinc προτόμια olim *Antiochiæ* data, & *Primitiis*, aut ἀπαρχαῖς cujusvis regionis solenniter assignata προλεῖα; Quod si hîc etiam obtinuerit, *Philippi* non *metropolis* tantùm, aut πρώτη unius μερίδος πόλις, sed & totius *Macedoniæ prima metropolis* censenda erit (ut ex *Ulpiano Ephesum* totius *Asiæ* fuisse * prædiximus) sic ut ei *Thessalonicâ*, non ut *matri* (à qua fidem acceperit) *filia*, sed ut *primogenita* in *Fide* soror ætate *minor*, (ad *Fidem Christi* δευτεροπλασθεῖσα) cessura sit, eámque non ut *metropolim civitas* ei subjecta, sed ut *metropolim primam metropolis* quidem, sed posterius ad fidem conversa, vel *secundaria* agnitura. *C. 8. §. 8.

§. 17. Ut ut illud sit, liberalem *Philippensium* κοινωνίαν, *Phil.* 4. 16. qualem *ab aliâ nullâ Ecclesiâ se* recepisse profitetur *Apostolus*, fratribus *Macedonicis* in commune imputari videmus, 2 *Cor.* 11. 9. Et cùm *Polycarpus Paulum* ad *Philippenses* ἐπιστολὰς in *plurali* scripsisse affirmaverit, unicæ autem *Philippensibus* ἰδίως inscriptæ Θεσσαλονικεῦσι *Ecclesiæ* meminerit, eas intelligi affirmarunt viri docti quas ad *Thessalonicenses*, aliam *Macedoniæ metropolim*, scriptas habemus, ex hâc *Philipporum* & *Thessalonicæ* cognatione, æquè ad *Philippensium Ecclesiam* pertinentes, ac quæ ad *Corinthios* mittebantur ad alias omnes * *Achaiæ Ecclesias* pertinebant, 2 *Cor.* 1. 1. & quæ *Colossensibus* inscribebatur, à *Laodicensi* etiam *Ecclesiâ*, primariâ *Phrygiæ Metropoli*, (cui *Colossenses* adjungi videmus, *Col.* 1. 2. ut *metropolim* secundariam legenda erat, c. 4. 6. At ista ex abundanti. * *Vid. diss.* 5. c. 2. §. 3.

§. 18. Superest ut *Walonis* demum argumento (*Presbyteros* hîc fuisse, qui Ἐπίσκοποι vocantur, ex eo probantis, quòd *Presbyterorum* mentio non intercedat inter *Episcopos* & *Diaconos*) illud unum reponatur, quod contra *Aërium*, *Epiphanius* l. 3. t. 1. præfandum duxit, *In exordio* nempe *Evangelii*, νῦν ὄντος τοῦ κηρύγματος, πρὸς τὰ συμπίπτοντα γεγράφαι Ἀπόστολον, *ad ea quæ iis temporibus accidebant*, aut *conveniebant*, *scripsisse Apostolum*. Quæ verò sunt illa? Ὅτι, inquit, οὐκ εὑρέθη τις ἀξιος ἐπισκοπῆς, &c. *Ubi nemo Episcopatu dignus inventus est*, *manebat locus sine Episcopo*, ὅπου δὲ γένοιτο χρεία, καὶ ἦσαν ἄξιοι ἐπισκοπῆς, κατεστάθησαν ἐπίσκοποι, πολλοὺς δὲ μὴ ὄντος, οὐκ εὑρέθησαν ἐν αὐτοῖς πρεσβύτεροι καταστασθῆναι, καὶ ἠκέσθησαν ὅτι τὸν καὶ τόπον μόνον ἐπισκόπου, ἀνὰ ἡ πλῆθος ἐπίσκοπον ἀδύνατον εἶναι, καὶ ἐπεμελήσατο ὁ ἁγιος ἀπόστολος

Παῦλος

διακόνους ἐπὶ τῷ ἐπισκόπῳ διὰ τὴν ὑστερείαν, *Quando autem opus erat, & Episcopatu digni invenirentur, Episcopi constituebantur. Sic itidem cùm tanta fidelium multitudo non esset, ut Presbyteri inter eos constituerentur, solo, in quolibet loco,* (aut *civitate*) *Episcopo contenti erant, ita tamen ut Episcopo semper Diaconus ad ministerium adjungeretur, sine quo Episcopus commodè esse non potuit.*

§. 19. Illud imprimis in *Hierosolymitanâ Ecclesiâ* constat, ubi cùm statim post *Christi* ascensionem *Jacobus Episcopus* constitutus sit, *Diaconos* primò adjunctos videmus, *Act.* 6. nullâ adhuc *Presbyterorum* factâ mentione. Et illud quidem in universum, *Apostolis* viventibus & instituentibus factum esse, *Clemens Romanus* affirmat; *Apostoli*, inquit, κατὰ χώρας καὶ πόλεις κηρύσσοντες, κατίστανον τὰς ἀπαρχὰς αὐτῶν, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν, *Primitias suas*, seu eos, qui primi ubique fidem amplectebantur, *in eorum qui posteà crediturі erant, Episcopos & Diaconos constituebant.*

§ 20. Quò & illud referri debet, quod apud *Eusebium*, l. 3. c. κγ'. *Clemens Alexandrinus de Johanne Apostolo* pronuntiat. Eum, cùm ex *Patmo Ephesum* rediisset, *quorundam rogatu ad finitimas gentes profectum esse*, ὅπου μὲν ἐπισκόπους καταστήσοντα, ὅπου δὲ ὅλας ἐκκλησίας ἀρμόσοντα, ὅπου δέ τινα κληρώσοντα τῷ ὑπὸ τοῦ πνεύματος σημαινομένῳ.

§. 21. Ex his ratio constat, quare sine *Presbyterorum* mentione interveniente, *Episcopis Diaconi* immediatè adjiciantur, quia scilicet in singulis *Macedoniæ Civitatibus*, quamvis *Episcopus* esset, nondum *Presbyteri* constituti sunt, *Diaconis* tantùm πρὸς ὑπηρεσίαν ubique *Episcopis* adjunctis.

§. 22. Manifesta omnia, præsertim cùm hæc ipsa *Philippensium Ecclesia*, ut & *Thessalonicensium* altera, à *Tertulliano* nominatim inter eas recenseantur, apud quas, tempore ipsius, *Apostolorum Cathedræ suis adhuc locis præsidebantur, ipsæque eorum Authenticæ literæ recitabantur.* Quibus satis apparet, *Episcopum singularem* in hac *Philippensium Ecclesiâ* (*Epaphroditum* dixit *Theodoretus*) ab *Apostolo* ipso constitutum esse (cur non & *Thessalonicæ*, & in aliis *Macedoniæ Civitatibus?*) nec igitur *Presbyteros compares*, voce [ἐπισκόποις] sed solos, veréque nominis *Episcopos* diversarum civitatum, *Philippensi metropoli* subditarum, intelligendos esse.

CAP. XI.

1 *Tim.* 3. 1, 2. *Omnia per Episcopos & Diaconos administrata. Epiphanius emendatus,* πλατύνεσθαι, ἴδιον μέτρον.

§. 1. Succedit notissimus *locus* 1 *Tim.* 3. 1, 2. Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, &c. Nulla hîc dubitandi ratio est, quin ἐπισκοπὴ *singularem Præfecturam*, Ἐπίσκοπος *singularem*, quem dicimus, *Episcopum* significet.

* p. 12. §. 2. Quod enim ex *Diaconorum* immediatè sequente mentione * *Waloni* nectendum videtur *Argumentum*, in auras statim abiturum est, si illud unum, quod modò ex *Epiphanio* monuimus, hîc etiam advertatur, *Nascente* scil. *Ecclesiâ*, quandocunque Fides in civitate aliquâ plantari inciperet, aut cùm fidelium numerus supra modicum non excresceret, (quod & post *Apostolorum* tempora non semel accidit) ubique *Presbyteros* non fuisse, *Diaconis* autem accinctos *Episcopos* omnia administrasse. Hic est iste *Ecclesiæ status*, τὰ πληρώματα τῆς οἰκονομίας ὅπου λαβόσης (sic enim apud *Epiphanium* legendum est, non ὅπω) *cùm omnibus functionibus suis nondum expleretur*; (cui opponitur πλατύνεσθαι, & εἰς ἴδιον μέτρον ἐλθεῖν, & apud *Clementem*, ὅλαις ἐκκλησίαις ἁρμόζεσθαι) qui igitur huic loco rectissimè accommodari censebitur, cùm *Timotheus*, à *Paulo Ephesi* relictus (ut & *Titus Cretæ*) in omnibus jam *Asiæ Civitatibus* (ubi nondum erant) divinis officiis defuncturos constitueret, *Episcopos* inprimis, & *Diaconos*; Quibus solis (πλήθους μὴ ὄντος, *ubi multitudo non fuit*, καὶ ὅπου οὐκ ἐφείθησαν πρεσβύτεροι καταστῆναι) *contenti erant*, inquit *Epiphanius.*

* *In* 1 *Tim.* 3. §. 3. His etiam * *Theodoreti* dictum addi potest, qui, licèt ad *Presbyteros* has regulas à *Paulo* sanctas pertinere affirmet, adjicit tamen, manifestum esse, ὡς τοὺς ἐπισκόπους φησὶ τοὺς πρεσβύτερους τούτους φυλάττειν νόμους, ἅτε καὶ μείζονος μεταλαγχάνοντας τιμῆς, *Eas ab Episcopis præcipuè observandas esse, ut qui majorem in Ecclesiâ dignitatem sortiti sunt.*

In 1 *Tim. Hom.* 10. §. 4. At è contra *Chrysostomus*, de *Episcopis* dictum esse ait, & deinde *Presbyteris* adaptari, Ἐπισκόπων ἔδει πολλῶν, καὶ κατ' ἐκείνου πόλιν πρεσβυτερίων, *multis Episcopis opus erat, qui per singulas civitates præficerentur*, &, Ἃ περὶ ἐπισκόπων εἴπε, ταῦτα καὶ πρεσβυτέροις ἁρμόττει, *quæ de Episcopis dixit, ea & Presbyteris conveniunt.* Et sic ex *Chrysostomo Theophylactus.* Nec igitur rationem esse, cur distincta hoc in loco post *Episcopos Presbyterorum* mentio fieret; præsertim cùm præter *Episcopos* & *Diaconos* nulli adhuc *Presbyteri partiarii* constituerentur.

CAP. XII.

Tit. 1. 7. Πρεσβύτεροι, v. 5. ἐπίσκοπον κ᾽ πόλιν. *Titus* 100. *Civitatum Episcopus.*

§. 1. HUic ad *Timotheum*, alter ille ad *Titum* locus (planè parallelus) accensendus est, c. 1. 7. Δεῖ γὰρ ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, &c. Hîc denuò *Episcopum singularem* intelligendum esse, nobiscum *Chrysostomus*, *Theophylactus*, *Oecumenius* pronunciant, Nec obstare vocis [πρεσβυτέρους] mentionem, v. 5. sed, ex adverso, hos ipsos *Episcopos* (inter quos, & *Diaconos*, nulli *Presbyteri* interceſſerunt) πρεσβυτέρους, ex more sæculi istius, dictos esse, loquatur post alios *Theophylactus*. Κατὰ πόλιν πρεσβυτέρους] Ἐπισκόπους ὅπως ἐνταῦθά φησι, ὡς κ᾽ ἐν τῇ πρὸς Τιμόθεον, Κατὰ πόλεις δέ φησιν, ὁ γὰρ βούλεται πᾶσιν ἡμῖν ἐπιτηδεῦσθαι ἐνὶ, ἀλλὰ ἑκάστῃ πόλει ἴδιον ἔχειν ποιμένα, ὅπερ κ᾽ ὁ πόντος κυφότερος, κ᾽ ἡ ἐπιμέλεια ἀκριβεστέρα, *Episcopos intelligit, ut & in Epistolâ ad Timotheum*; *Per civitates verò ait, noluit enim universam Insulam* (τὴν Κρήτην μεγάλην οὖσαν, ait *Oecumenius*, *Cretam, cùm satis magna esset*) *ab uno* (ἐπισκόπῳ, addit *Oecumenius*) *administrari, sed unamquamque Civitatem suum habere Pastorem*, i. e. *Episcopum, sic enim & labor levior, & cura exactior futura est.*

§. 2. Cùm enim in *Cretâ Insulâ*, quam *Paulus* ad fidem converterat, *civitates* plus minus *centum* essent, Palam est, phrasi istâ non *unam*, sed plurimas *civitates* intelligendas esse, *quarum omnium* (inquit *Eusebius*, l. 3. c. 4.) ἐπισκοπὰς *sortitus est Titus*, ut sub se *Episcopos ordinaret*, inquit * *Theodoretus*, ut *Episcoporum zelum exerceret*, & τοσούτων ἐπισκόπων κρίσιν κ᾽ χειροτονίαν, *tot Episcoporum judicium & ordinationem*, ait, cum † *Chrysostomo*, * *Theophylactus.*

* *Arg. Ep. ad Tit.*
† *In Tit.* 1. *Hom.* 1.
* *Arg. Epist.*

CAP. XIII.

Ἡγούμενος, *Heb.* 13. 7. *Vocit hujus usus in Vet. Testamento. In Novo.* Μείζων ἐν ὑμῖν, *Luc.* 22. 26. *Act.* 15. 22. Προφῆται. *Deus. Aaron Propheta, Exod.* 7. 1. Μάντις σκλοσος. *Propheta, specialis in Ecclesiâ muneris nomen*, 1 *Cor.* 12. 28. *Eph.* 3. 5. & 4. 11. *Apostoli, Evangelistæ, Prophetæ*, Διδάσκαλοι. *Judas, & Silas à sedibus suis distenti, nihilominus Episcopi, & ex abundanti Propheta*, Ἡγούμενοι ἐν τοῖς ἀδελφοῖς. Ἡγούμενοι *simpliciter dicti, Episcopi. Hebræi, totius Palæstinæ Christiani*; *Episcopi* חבמונים.

§. 1. ISTis de *Episcoporum* titulo adeò prolixè propositis, adjicienda jam pauculis aliarum vocum, quæ ad eandem materiam pertinent, explicatio. Hujus generis est, [ἡγούμενοι] *Heb.* 13. 7, 17, 24. Μνημονεύετε τῶν ἡγουμένων ὑμῶν, πείθεσθε τοῖς ἡγουμένοις ὑμῶν, & ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν.

§. 2. Ἡγουμένων vocem ad *Præfectos* quoscunque, *Provinciis*, *Civitatibus*, aut familiis præpositos, pertinere, notius est, quàm ut probationibus indigeat. Sic ἡγούμενος λαοῦ, *Syrac.* 10. 2. ἡγούμενος ἐκκλησίας, c. 13. 9. ἡγούμενος δυνάμεων, 1 *Mac.* 13. 54. ἡγούμενος Ἰουδαίων, 1 *Mac.* 13. 53. ἡγούμενος ἔθνους, *Syrac.* 17. 17. ἡγούμενος τῆς πόλεως, *Syrac.* 10. 2. ἡγούμενος ἀδελφῶν, v. 20. & c. 49. 15. & frequenter ἀπλῶς ἡγούμενος.

§. 3. Sic & apud *Interpretes vet. Testamenti*, quandoque נשיא quandoque משל, & נגיד, aliáque quàm plurima, per ἄρχων sæpiùs reddita, ἡγούμενος etiam vertuntur.

§. 4. *Potestas* igitur, aut ἀρχὴ, isto verbo significatur, an *summa* in quovis genere, an *subordinata*, non ex vocis usu, aut *origine*, sed ex *contextus* circumstantiis judicandum est.

§. 5. In *novo Testamento*, de *Christo* in *Israëlem suum* dominum *summum* sanè, & αὐτόνομον exercente, usurpatum videmus, *Mat.* 2. 6. ex *Prophetâ*. Dein de *summâ Apostolorum*, aut *Episcoporum* in *Ecclesiâ* futurâ dignitate, *Luc.* 22. 26. Ὁ ἡγούμενος ὡς ὁ διακονῶν, ubi ἡγούμενον, τὸ μείζονα ἐν ὑμῖν, *majori*, i. e. *maximo inter vos*, æquipollere constat. Sic & *Josephus*, *Act.* 7. 10. ἡγούμενος ὅλης Αἰγύπτου, *universæ Ægypto præpositus* erat, quamvis *Regi Pharaoni* subjiciebatur.

§. 6. In *Concilio*, aut *Synodo Hierosolymitanâ*, *Act.* 15. 22. *Judas* & *Silas* ab *Apostolis* & πρεσβυτέροις, i. e. ab universo *Episcoporum* conventu, cujus ipsi pars erant, ἐξ αὐτῶν electi, ut *Paulo* & *Barnabæ* adjuncti, *Epistolam Synodicam* ad *Ecclesias Antiochenas* deferrent, dicuntur ἄνδρες ἡγούμενοι ἐν τοῖς ἀδελφοῖς. Quid illud sit indagaturis, duo potissimum sunt, quæ viam præmonstrent.

§. 7. *Primum*, Quòd Ἀπόστολοι & πρεσβύτεροι, hos ἐξ αὐτῶν ἐκλέξασθαι, *ex seipsis elegisse* hîc dicantur, ex quo sequitur, hos ἡγουμένους, non multùm ab *Apostolis*, qui hîc dicuntur, i. e. *Petro*, *Jacobo Hierosolymitano Episcopo*, ab aliis verò (ut alibi monstramus) *Judææ Episcopis*, nullo planè intervallo disjunctos esse, eâdem in concilio dignitate utentes, adeóque cum illis in eodem βαθμῷ, aut *gradu* repositos; Quod de nullis infra *Episcoporum* ordinem subsidentibus dici, aut censeri potuit. *Secundum*, quòd, qui hîc ἡγούμενοι dicuntur, *Judas* & *Silas*, v. 32. προφῆται appellentur. Qui verò fuerint isti *prophetæ*, obiter etiam hîc dicendum erit.

§. 8. *Prophetæ* nomine, ut in *Veteri*, sic & in *Novo Testam.* significatur ille, qui verbum *Dei* quibuscunque notum facit, exponit, *interpretatur*; at præcipuè, qui ex *revelatione* divinâ illud facit. Sic cum *Aaron Mosi*, in legatione ad *Pharaonem*, adjunctus, jubeatur ad *Pharaonem* loqui, *Ex.* 7. 2. i. e. nuntium *Dei* ad eum deferre, (quod à *Mose* tardiloquo, & blæso non ita commodè fieri potuerat,) *erit tibi*, (inquit *Deus*, v. 1.) *Prophetа Aaron frater tuus.* Ibi *Moses* tanquam *Deus Pharaoni* futurus erat, v. 1. (ut qui mandatum à *Deo* sibi commissum habent, *Dii* dicuntur) *Aaron* verò *Mosis Interpres*, & *oris* vicem suppleturus, quoties nimirum opus esset, sermonem ad populum habiturus (quod cùm *Paulus* fecisse legatur ἡγούμενος τοῦ λόγου dicebatur, *Act.* 14. 12. & ut Ἑρμῆς alter colebatur, i. e. ὑποφήτου, *interpretis*

interpretis Divini (quales in *Oraculorum* responsis mentem numinis exponebant) &, quod idem est, προφήτου munere defuncturus, Ex. 4. 16.

§. 9. Eodem planè modo (nec de *futurorum* tantummodo *prædictione*) apud *Ethnicos*, *Glaucus*, qui nautas monebat, ὡς δεῖ ποιεῖσθαι τὸν πλοῦν, Θαλάσσιος μάντις, *Marinus vates*, aut *propheta* vocabatur.

§. 10. Verùm cùm in *Novo Testamento* vocem hanc peculiari modo usurpatam reperiamus, *Prophetas* scilicet ab *Apostolis*, 1 *Cor.* 12. 28. *Eph.* 3. 5. & ab *Evangelistis* etiam, *Eph.* 4. 11. divisos, palam est specialis *officii*, aut muneris in *Ecclesiâ* nomen esse; Quodnam illud sit, ex cognatis & simul positis judicandum est.

§. 11. *Apostoli* qui fuerint, satis notum, *singulares* viri, universæ *Ecclesiæ* in μαθητὰς & πιστοὺς dividendæ, ex speciali *Christi* mandato, immediatè præpositi.

§. 12. *Evangelistæ* item, ii, qui ad eos, quibus *fides* nondum *prædicata* ab *Apostolis*, (& ad quos ipsis non vacabat) ab *Apostolis* mittebantur.

§. 13. Inter hos *medii* reponuntur *Prophetæ*, *Eph.* 4. 11. Ii quidem, qui illis, quibus *Evangelium* ab *Apostolis*, aut *Evangelistis* priùs prædicabatur, *doctrinam fidei* uberiùs annuntiarunt, ex *Mose* & *Prophetis*, cùm speciali interpretationis dono divinitùs instructi essent, *Evangelicam doctrinam* stabilientes, & sic ubique hoc insigni fulcro *Judæorum* fideles ὁπισυελίζοντες, per modum *confirmationis*; Et licet spiritualibus χαρίσμασι cumulatissimè instructi, tamen οὐκ εἶχον τὸν Ἀποστολὴν, *ad Apostolicam dignitatem*, aut ἀναβεβήκεσαν *non ascenderant*, inquit *Theophylactus*. Talis *Agabus*, aliique ab *Hierosolymis Antiochiam* descendentes, *Act.* 11. 27. Tales in *Antiochenâ Ecclesiâ* προφῆται, cum διδασκάλοις conjuncti, *Act.* 13. 1. (προφῆται πάντα ἀπὸ πνεύματος ἀγίου λαλοῦντες, inquiunt *Scholiastæ* in 1 *Cor.* 12. 28. οἱ δὲ διδάσκαλοι οἰκοδομὴν) qui *Barnabæ*, & *Saulo manus imposuerunt*. Tales hîc *Judas* & *Silas*, qui cùm *Judææ Episcopi* essent, simul hoc *Prophetico* dono instructi erant, ideóque προφῆται ὄντες, quatenus *Prophetæ*, διὰ λόγου πολλοῦ παρεκάλεσαν ἀδελφοὺς, καὶ ἐπεστήριξαν; Tales denique duo μάρτυρες, *Apoc.* 11. 3. qui *Episcopi Hierosolymorum* cùm esset (ut * posteà dicetur) προφητεύσαι dicuntur, *Prophetarum* more, in *sacco*, mandata *Dei* explicare, prophetiæ etiam dono iis accedente.

* *Diss.* 5. c. 1. §. 24.

§. 14. Hos jam à *Concilio Hierosolymitano Antiochiam* missos *Episcopos*, aliquandiu à *Cathedris* suis distentos esse constat, *Silam* enim *Antiochiæ* mansisse, *Act.* 15. 34. & *Paulo* dein se comitem adjunxisse, v. 40. quod, cùm res postulet, ab *Episcopis* fieri quis gravabitur?

§. 15. Eos interim *Episcopos* fuisse, omnia monstrant; *Concilii* scilicet *Hierosolymitani* ex solis *Apostolis* & (sub πρεσβυτέρων titulo) *Episcopis* conflati deputatos, quos ideò, 1. διδάσκοντας, διδασκάλους, 2. ὁπισηελίζοντας, ut & alios c. 13. 3. χεῖρας ἐπιθέντας, *docentes*, *confirmantes*, *manus imponentes*, omnia ferè *Episcoporum* munera exercentes videmus, at ex abundanti, προφήτας ὄντας, διὰ μιᾶς πνεύματος χάριν, *charisma* illud *Prophetieum* supra alios, quibus διδασκάλων nomen & officium competebat, sortitos.

§. 16. Si verò tandem quæratur, cur, cùm propriè dicti *Episcopi* essent, hîc tamen non ἡγούμενοι, aut ἐπίσκοποι simpliciter, sed cum adjecto, ἡγούμενοι ἐν τοῖς ἀδελφοῖς nuncupentur. *Respondeo*, inprimis advertendum esse, à quibus sic appellentur, scilicet à *Synodo Hierosolymitanâ*, eos ad totius *Syriæ Ecclesiam* jam mittendos designante, ideóque cùm nec iis à quibus, nec ad quos mittebantur, quovismodo præficerentur, sed tantùm *Ecclesiis* particularibus, quarum *Episcopi* erant, nec ἡγουμένους jam simpliciter, nec ἡγουμένους ὑμῶν, sed cum limitatione, Ἡγουμένους ἐν τοῖς ἀδελφοῖς (hâc satis opportunâ & idoneâ μειώσει) dicendos fuisse, cùm tamen eosdem [ἐξ αὐτῶν] ex ipsis electos fuisse difertè affirmetur.

§. 17. Cum verò de *Ecclesiis* particularibus, seorsim consideratis, nec in *Concilio*, ut hîc, conjunctis, sermo sit, Ἡγουμένους ὑμῶν appellatos videas, *Heb.* 13. 7. ubi περὶ ἐπισκόπων λέγει, *de Episcopis* planè sermo est, inquit *Chrysostomus*, aliique. Qui verò sunt hi ὑμῶν, i. e. *Hebræorum*, *Episcopi*? *Hierosolymorum* certè, & omnium in *Palæstinâ Civitatum*, ad quarum *fideles* missa hæc *Epistola*, ([τοῖς ἐν Παλαιστίνῃ καὶ ἐν Ἱερουσαλήμ] inquiunt * *Græci*) *singulares Præfecti*.

* Ὑποθ. *Ep. ad Heb.*

§. 18. Nec enim ad unam aliquam *civitatem* restringendos esse, ipsa in *prographe Hebræorum* mentio, satis latè patens, abundè testatur, Nec quicquam *Presbyteranæ* ἐπιτιμίας fautoribus in contrarium suppetit. Quod enim *D. Blondellus* affirmat, *A. D.* 61. *quo Epistolam ad Hebræos in vinculis scripsit Paulus*, *plures unâ Hierosolymis Episcopos*, *vel* Ἡγουμένους, *Ecclesiam communi curâ ac consilio pavisse*, nullâ certè ab eo, aut ratione, aut testimonio firmatum est; At è contrario Ἡγούμενοι hi, ὑμῶν, i. e. *Hebræorum*, omnium quippe *Palæstinæ*, non unius tantùm *Hierosolymitanæ civitatis Christianorum Præfecti*, aut *Episcopi* difertè hîc dicuntur.

§. 19. Unicum hîc ex abundanti addidisse licebit, sequioris ævi *Judæos*, *Episcopos Christianorum* (voce huic affini) Ἡγεμόνας, nominéque peregrino (*Civitate* sanctâ donato) הגמונים aut אגמונים appellare.

§. 20. Sic *Abrabaneel* in *Is.* 34. f. 54. c. 4. de illustri illo *Burgensi* verba faciens, ex *Judaismo* ad fidem *Christi* conversò, tandémque ad *Episcopalem* sedem evecto, priùs, inquit, *Solomon Levita* dicebatur, postquam autem factus esset שר וגדול בין הנוצרים *dux* (ἄρχων) *& magnus inter Nazareos*, i. e. *Christianos*, appellatus est, אגמון ברגינשיש, *Egemon*, i. e. *Episcopus*, *Burgensis*. Videatur *Elias Levita* in *Thisbi*, & *Buxtorfii*, si placet, *Rabbinicum Lexicon* in verbo אגמון.

CAP.

CAP. XIV.

Ποιμένες, ducet, de Christo, de Petro, de Asiaticis Episcopis, de Judæorum dispersorum Præfectis, Eph. 4. 11. Pastor pro Episcopo.

§. 1. POst Ἡγουμένους addendi ποιμένες, quibus *Presbyteros* suos notari D. * *Blondellus* voluit, sed sine omni itidem probatione. Vox ista à *Gregibus ovium* ad *Homines* traducta, *Regem*, λαῶν ποιμένα, apud *Homerum*, & *Mat.* 2. 6. † Ἡγούμενον, ὅστις ποιμανεῖ † λαόν, & *Apoc.* 12. 5. ποιμαίνοντα ἔθνη, idque ἐν ῥαβδῷ σιδηρᾷ, i. e. *Ducem* aut *Regem* denotat. * *Præf.* p. 2

§. 2. In *Novo Testamento* vox hæc primò de *Christo*, *Mat.* 26. 31. *Joh.* 10. 11, 14. *Heb.* 13. 20. 1 *Pet.* 5. 4. & (semel cum ἐπισκόπῳ conjuncta) 1 *Pet.* 2. 25. usurpatur. Dein *Apostolo Petro* accommodatur, *Jo.* 21. 16. ποίμαινε τὰ πρόβατά μου, *pasce* (*aut guberna*) *oves meas*, dein *Episcopis Asiaticis*, *Act.* 20. 28. προσέχετε τῷ ποιμνίῳ παντὶ, ἐν ᾧ τὸ πνεῦμα τὸ ἅγιον ἔθετο ὑμᾶς ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν, &c. *attendite gregi universo, super quem Spiritus sanctus Episcopos vos constituit, ut pascatis, (aut gubernetis) Ecclesiam Dei.* Ut & fidelium *Judæorum* ubicunque dispersorum in *Ponti*, *Galatiæ*, &c. *Civitatibus*, *Præfectis*, totidem *singularibus Episcopis*, 1 *Pet.* 5. 1. Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος, ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες, &c. *Seniores qui inter vos sunt, ego pariter Senior adhortor, pascite (aut gubernate) gregem qui est inter vos, Episcopos agentes*, &c. Nihil hic à voce [πρεσβυτέρους] metuendum, cùm eâ ἰδίως hoc sæculo, (ut mox loco suo dicetur) *Episcopi singularum urbium*, quales hîc per *Pontum*, *Galatiam*, *Cappadociam*, *Asiam*, *Bythiniam*, plures fuisse constat, *singulares* designentur.

§. 3. At præ omnibus notabilis ista, *Eph.* 4. 11. inter distinctos eorum, quos *Christus Ecclesiæ* indulsit, gradus, ποιμένων mentio. *Ad cælum*, inquit, *ascendens Christus, hominibus dona dedit*, v. 8. Quæ vero sunt illa? Αὐτὸς ἔδωκε τοὺς μὲν Ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστὰς, (de tribus istis abundè dictum est) τοὺς δὲ ποιμένας, &c. *Ipse dedit Apostolos, Prophetas, Evangelistas*, & hos tandem, de quibus jam loquimur, *Pastores.*

§. 4. De his *Chrysostomus*, & *Scholiasta*. Τοὺς τῶν ἐκκλησιῶν ἐγκεχειρισμένους λέγει τοὺς ἐπισκόπους, οἷος ἦν Τιμόθεος, Τίτος, καὶ οἱ τοιοῦτοι. *De iis loquitur, quibus Ecclesiæ commissæ sunt*, diserte de *Episcopis*, qualis erat *Timotheus*, *Titus*, & alii hujusmodi. Nec immeritò igitur apud *Ignatium*, ποιμήν, & in antiqua *Ecclesia Pastoris* nomen ad *Episcopos* ἰδίως, & nunquam non pertinuisse videmus, quod pluribus monstrari posset, si jam illis vacaret.

CAP. XV.

Διδάσκαλοι Episcopi, 1 Cor. 12. 28. Eph. 4. 11. Doctrina unitas ad pacem necessaria. Λόγος διδαχῆς. Doctoris munus. Διδάσκαλος ut à Prophetâ distinguatur, Doctores in scholis. Presbyteris Docendi licentia ut competat.

§. 1. HIc cùm *Pastoribus* adjungantur διδάσκαλοι, nec ab iis (ut ab *Apostolis Prophetâ*, & à *Prophetis* Ποιμένες, &c. per πρῶτον, δεύτερον, & ἔπειτα) distinguantur, sed per [καὶ] tantùm ἑρμηνευτικὸν, aut conjunctivum copulati, in idem planè coalescant, patebit itidem, quid per διδασκάλους significetur, quoties iis peculiare in *Ecclesiis* munus denotatur, 1 *Cor.* 12. 28. & *Eph.* 4. 11. In qualibet certè *Ecclesiâ singulares Præfecti*, aut *Episcopi*. Sic apud *Bedam Eccle. Hist.* l. 11. c. 2. *Episcopos sive Doctores* convocasse ad colloquium *Augustinus* dicitur, i. e. sine dubio, sub duplici nomine solos *Episcopos*.

§. 2. Quomodo à κηρύσσειν & εὐαγγελίζεσθαι distinguatur διδάσκειν, * priùs, cùm aliud ageretur, dictum est, Eo planè modo, quo à λόγῳ, διδασκαλία distinguitur, 1 *Tim.* 5. 17. priori ad *fidei primam plantationem*, *secundâ* ad ποτισμὸν, *irrigationem*, νουθεσίαν, διδαχὴν, *institutionem*, *exhortationem*, & demum ἐπιστηριγμὸν *confirmationem* in fide, pertinente. * *Differt.* 3. c. 6.

§. 3. Hæc in unaquâque *Ecclesiâ* primariò ad *Episcopum*, aut *Præfectum* spectabat, nec alteri cuivis, nisi cui ab *Episcopo* illud mandatum, competebat. Exinde enim omnium *sectarum*, & *hæreseon semina*, quoties in *Ecclesiâ*, ubi *fides* una plantata, variæ insuper διδαχαὶ, aut διδασκαλίαι superseminarentur. Ideóque ut *unitatis* cura, sic & διδασκαλίας (ut & *baptizatorum confirmationis*) *Episcopis* ubique concredita est. Sic apud *Justinum*, *Apol.* 11. Cùm *Anagnostes* portionem *Scripturæ*, seu ex *Apostolis*, seu ex *Prophetis* legisset, illo quiescente, προεστὼς (quem *Episcopum* fuisse mox dicemus) τὴν νουθεσίαν, &c. ποιεῖται, quo modo *Act.* 13. à *Paulo* factum legimus, Ubi, ut videtur, ἀναστὰς Νόμου, statim, suo quasi loco, succedit λόγος παρακλήσεως πρὸς τὸν λαὸν, *verbum adhortationis ad populum*, at id non *Lectoris* sed *Doctoris* munus.

§. 4 Διδάσκαλον autem, 1 *Cor.* 12. sic à *Prophetâ* distinguunt *Graci Patres*, ut hic πάντα ἀπὸ τῆς προφητείας, ille verò καθ' ἑαυτὸν, *à seipso etiam locutus sit.* Quod in illud ipsum recurrit, quod modo de *Prophetis* & *Episcopis*, seu Ἡγουμένοις dictum est. Nec mirum igitur, aut ab usu nominis (cùm *Christus* ubique διδάσκαλος vocetur, aut cùm διδασκάλῳ μαθητὴ, ut & *Cathedra*, ἰδίως competant) alienum futurum est, ut *Episcopi* in singulis *Ecclesiis* (non, ut *D. Blondello* placet, *Presbyteri compares*) διδάσκαλοι vocentur, ab unâ officii parte sic dicti, ut ab aliâ parte ποιμένες, & ἐπίσκοποι.

§. 5. Quod enim ad *Doctorum* aut *Professorum* in *Scholis* gradus attinet, ii longè recentiores sunt, quàm ut in *Pauli* scriptis locum habere possint.

§. 6. Si verò διδάσκειν, *docere* populum, & ex *Scripturis* instruere, *Presbyteri* hodiè *secundarii* non permittantur tantùm, sed & pro officio teneantur, illud quidem exinde natum apparet, quòd *Episcopi* in ordinandis *Presbyteris*, eam illis potestatem largiantur, nec tamen ἁπλώτως, sed postquam *literis*, aut mandato *Episcopi* ἰδίως licentiati fuerint, exercendam, juxta *Canonis Ancyrani* & *Laodiceni* de *Presbyteris* decretum, ab *Ignatio*, & primis temporibus in *Ecclesiâ* observatum, χωρὶς τοῦ ὁπισθεν τῶν ὁπισθίων μὴ γεγραμμένων μηδὲν ποιεῖν ἐν ἐκθέσει πρεσβύτερον. De quo * alibi fusiùs.

* *Dissert.* 3. c. 9.

CAP. XVI.

Ὑπηρέτης λόγου, *Luc.* 1. 2. χειρισαί. Οἰκονόμος Θεοῦ, *Episcopus. Unus ejusdem familiæ Oeconomus. Apostoli* οἰκονόμοι μυστηρίων.

§. 1. ALia quædam sunt, quæ, ut ἐπισκόποις, ἡγουμένοις, ποιμέσι, διδασκάλοις, ἐπισκοπὴν memorat *D. Blond.* ita singula, non aliâ quàm suâ *Authoritate* fretus, *Collegis Presbyteris* accommodat.

§. 2. Sic 1. ait, Ὑπηρέται λόγου, *Luc.* 1. 2. At quid illis, aut cum *Episcopis* nostris, aut cum *Presbyteris Blondellianis*, commune fuit? *Apostoli* certè qui *Historiæ*, aut rerum narrandarum (εἰ λόγοι hîc sunt, & ῥῆμα τὸ γεγονὸς, c. 2. 15.) non solùm αὐτόπται, sed & χειρισταὶ fuerunt, pars quidem ipsarum non exigua (cùm multa ab ipsis gesta sint, *damones* ejecti, &c.) ideò sine dubio ὑπηρέται λόγου dicuntur.

Præf. p. 5. §. 3. Miror igitur quid *D. Blondello* in mentem venerit, ut ἱσυμβόλους (per *Apostolos* & eorum συνεργοὺς, *Ecclesiæ* κατὰ πόλιν & χώραν tributos) à *Lucâ* sic appellatos censeret. Fœliciùs certè quod Οἰκονόμων Θεοῦ in hâc classe reponat, Talis enim diserte *Episcopus* dicitur, *Tit.* 1. 7. cui totius familiæ administratio à *Deo* tribuitur, eodem planè sensu, quo *Claves*, insignia Οἰκονόμου, aut *Patris domus*, *Is.* 22. 20, 21. *Petro dabantur.* At nec *Collegis*, nec *comparibus* commodè aptari potest φράσις ista. Ecquis enim ejusdem familiæ plures unquam *Oeconomos*, unius *Clavis* plures gerulos audivit? Videatur *Lu.* 16. 1. ubi in *Divitis* familiâ unus Οἰκονόμος, ut & in civitate *unus*, *Ro.* 16. 23. Et si *Apostoli* οἰκονόμοι μυστηρίων Θεοῦ dicantur, in plurali 1 *Cor.* 4. 1. Illud etiam ad *plures familias* divisas, plures scilicet particulares *Ecclesias*, distinctos ejusdem *universæ Ecclesiæ* κλήρους, & μερίδας, quas inter se *Apostoli* dispertiebant, pertinuisse censendum est.

CAP. XVII.

Πρεσβῦτες. *Justinus post tempus, quo discrimen inter Episcopos & Presbyteros in Ecclesiam inductum agnoscunt Walo, & Blondellus. Ejus evo nulli quibusdam in locis Presbyteri.* Πρεσβῦτες *pro Episcopis. Tria antiquissima testimonia, Præsidentes apud Tertullianum.*

§. 1. SUperest unus πρεσβατῶν, aut πρεσβυμβόων titulus, ille quidem neutiquam in *Scripturis* sacris, seu *Episcopis*, seu *Presbyteris* accommodatus. At istis affinis est πρεσβὼς *Præsidens*, *Antistes*, *Præpositus*, cujus apud *Justinum Martyrem* satis crebra mentio est, Προσφέρεται, inquit ille, τῷ πρεσβύτῃ τῶν ἀδελφῶν ἄρτος καὶ ποτήριον, *Apol.* 2. *Offertur Antistiti panis & poculum fratrum.*

§. 2. Ubi primò sciendum est, *Justinum* hunc, post illud tempus, quo discrimen inter *Episcopum* & *Presbyterum* inductum esse *Walo*, & *D. Blondellus* ex *Hieronymo* agnoscunt, hanc *Apologiam* suam scripsisse. Videatur *D. Blon. Apol.* p. 3. *Meminerit*, inquit, *veri studiosus lector, Hieronymum nequaquam scripsisse, simulac Corinthi dictum fuit, Ego sum Pauli, &c. toto orbe decretum, ut unus de Presbyteris electus superponeretur cæteris, sed postquam id dictum in populis*, i. e. *postquam alii passim Corinthiorum more in partes discerpti sunt, quod ante annum* 140. *evenisse, idoneè vix quisquam probaverit.* Videatur *præf.* p. 7. ubi præcedentem *Ecclesiarum* (quem dicere amat) *morem*, *orbe toto ad An. Ch. circiter* 136. mansisse affirmat, sic tamen ut probationes, quas sibi fingit, ultra *annum* 104. aut 108. non produxerit. Et ne quempiam hâc in re incertum relinquamus, videatur *Præf.* p. 11. *Nullum*, inquit, *momentum illustrius occurrit in quod insignis illa mutatio commodè conferri posse videatur, quàm An. Ch.* 135. Videatur itidem *Walo*, cujus hæc verba sunt, p. 7. *Trapezitici*, inquit, *Fœnoris scriptor, &c. nusquam negarunt antiqua etiam tempora discrimen illud inter Episcopos & Presbyteros agnovisse, qui sciunt rem esse antiquissimam, ut duo hi ordines in Ecclesia fuerint distincti, si excipiantur Apostolica tempora, quorum evo nullum constat eorum ordinum fuisse discrimen.* Certè si ad *Johannis* exitum *Apostolorum* ævum protelandum putemus, ultra *Centesimum Christi* annum durasse non putabitur, post quem hoc inter *Episcopos* & *Presbyteros* discrimen in *Ecclesiam* statim invectum esse *Walonis* verba evincunt.

§. 3. *Justinum* interea *Martyrem* non ante *An.* 150. *Apologiam* suam, in quâ ista πρεσβῶτος mentio facta est, scripsse, & *Ecclesiarum* sui temporis statum graphicè descripsisse, fatetur *D. Blondellus*, *Apol.* p. 21.

§. 4. Nec igitur cuivis æquum videbitur, ut contra *Hieronymum*, contra *Walonem*, contra ipsum *D. Blondellum* ter in eadem ferè verba consultò, & de industriâ testimonium ferentem, *singulari* (ne quid gravius dicam) *D. Blondelli testimonio* in causâ suâ credatur, * *istum Ecclesiarum ordinem* (quo *Episcopis Presbyteri adæquabantur*) *ad Justini tempora inviolatum permansisse.*

* *Apol.* p. 22.

§. 5. *Secundò*

§. 5. *Secundò* igitur notandum est (quod *Epiphanius* nos docuit) hoc ipso *Justini* ævo (νῦν jam tunc ὑπὸ κηρύγματος, *Fideque* per *Orbem Romanum* non ita diu *Gentibus* annuntiatâ, &, ubi annuntiaretur, persecutionibus omnimodis exceptâ) nondum *Presbyteros* in *Ecclesiis* ubique *constitutos esse*, sed *civitates* non paucas *Episcopo* & *Diaconis*, duobus istis *Christiani Cleri* gradibus, cùm *Presbyteri* idonei non reperirentur, aliquandiu contentas fuisse.

§. 6. *Tertiò*, ut ad ipsa *Justini* verba accedamus, notari debet vocem ἀδελφῶν cum *panis* & *poculo* copulandum esse (sic ut omnium *fidelium*, i. e. *Fratrum* προσφορὰν προεστῶτι *adductam* aut oblatam denotet) non cum προεστῶτι (ut cum *Lango*, *D. Blondellus* legi voluit, *Præposito fratrum*, aut, *Ei qui fratribus præest*,) alibi enim ubique apud *Justinum* non προεστὼς ἀδελφῶν, sed simpliciter προεστὼς dicitur.

§. 7. *Quartò*, Προεστῶτι apud *Justinum* πολλαχοῦ adjungi, sic ut ad προεστῶτι pertineat εὐχαριστῆσαι, *panem & poculum consecrare*, *Diaconis* ad *distribuendum benedicti panis & poculi* paratis; Εὐχαριστήσαντος τοῦ προεστῶτος οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόασιν ἑκάστῳ, &c. *Cum Præpositus gratias egerit, Diaconi qui apud nos vocantur, dant unicuique.*

§. 8. Hic rectè quidem *D. Blondellus* concluſit, * *Binos tantùm Christiani Cleri gradus, Præpositorum & Diaconorum agnosci. Imò & Ecclesiis, quæ ab unico Præposito regerentur, nihil ad integritatem deesse creditum esse*; At cùm ad *identitatem* aut ἰσοτιμίαν *Episcopi*, & *Presbyteri* adserendam, Cùm ad *Ecclesiarum per plures simul Præpositos gubernationem* confirmandam, hæc ex *Justino* testimonia ab eodem proferantur, nec aliud illi ad hoc cuivis persuadendum argumentum suppetat, præter hanc unicam προεστῶτος cum solis *Diaconis* conjunctam mentionem; sufficiet, uti spero, paucis monuisse, *Primò*, Nihil frequentius esse inter hos primorum temporum *Scriptores*, quàm ut *Episcopi singulares*, *Diaconis* suis accincti (ubi *Presbyteri nondum constituti sunt*) omnia *Ecclesiastica* munera obirent: *Secundò*, hoc προεστῶτος titulo, sub istis primis temporibus, *Singularem Episcopum* (non *compares Presbyteros*) insignitum esse. * *Apol.* p. 111.

§. 9. Illud, præ aliis, tria *Antiquæ Ecclesiæ* illustria testimonia confirmata sunt.

§. 10. 1. *Dionysius Corinthiorum Episcopus*, *Justino* post 40. annos succedens, in *Epistola* ad *Athenienses* apud * *Eusebium*, qui Πουβλίου προεστῶτος αὐτῆς mentione priùs factâ, statim Κοδράτου μὲν τὸν μαρτυρήσαντα Πούπλιον κατασήσαντος ἐπισκόπου αὐτῆς μέμνηται, *post Martyrium Publii, Quadrati Episcopi eorum creati meminit.* Nec illud quidem ex eo, quòd priùs προεστῶτες tantùm, postea, aucto fastu, & mutato nomine, ἐπίσκοποι constituerentur, nam in verbis immediatè sequentibus, *Dionysii Areopagitæ* meminit, ab ipso *Paulo* ad *fidem* conversi, qui πρῶτος, inquit, ἐκ Ἀθηναίων παροικίας τῶν ὁποιωνδὴ ἐγκεχείρικε, *primus Athenienſium Diœceſeos Epiſcopatum ſuſcepit.* * *Hist.* l. 6. c. 23.

§. 11. 2^do. *Marcellus Ancyranus Episcopus*, in * *Ep. ad Julium Romæ Episcopum*, ubi de seipso, aliisque *Ecclesiarum Episcopis* ab *Hæreticorum* audaciâ infestatis locutus, Δεινὰ, inquit, καὶ τὰ πρὸς τῶν Θεοῦ ἐκκλησιῶν καὶ ἡμᾶς τοὺς προεστῶτας αὐτῶν τετολμήκασι, *Pessima quæque contra Ecclesiam Dei, & nos earum Præfectos aut Antistites ausi sunt.* * *Epiph. Hær.* 72.

§. 12. 3^tio. *Concilium Ephesinum*, *Act.* 8. Ἔξωθεν τοῦ κλήρου οἱ πρὸς ἀγῶνα ἐκκλησιῶν καὶ τῶν Κύπρου προεστῶτες, *Ab omni violentiâ & injuria immunitatem habebunt Antistites Ecclesiarum quæ in Cypro sunt*, iidem sine dubio qui in priori *Canonis* parte ἐπίσκοποι τῆς Κυπρίων ἐπαρχίας appellantur.

§. 13. His singulis in locis, ut προεστῶτες & ἐπίσκοποι idem sunt, sic in *singularibus Ecclesiis singulares* προεστῶτας reponi palam est, nunquam *compares*, aut *Collegas*. Nec quicquam igitur *D. Blondellum* adjutura, quæ ex *Justino Antiquissimo Martyre* hausit, testimonia, Quæ, *singularis* ubique προεστὼς, cui * plures διάκονοι ministrarent, factâ mentione, *singularem* nobis *Episcopum* in unaquâque *Ecclesiâ* nobis proponunt, de *Presbyteris comparibus* syllabam unam non adjiciunt. * Ὁ προεστὼς εὐχὰς καὶ εὐχαριστίας ἀναπέμπει, καὶ ἡ διάδοσις καὶ μετάληψις ἀπὸ τῆς εὐχαριστηθείσης ἑκάστῳ γίνεται, καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται, *Apol.* 2. p. 77.

§. 14. Illud itidem à *Tertulliano* eodem ferè modo de *Præsidentibus* enuntiatur, de *Cor. mil.* Cui tamen *Episcopos singulares* incognitos fuisse, quis nobis persuasurus est?

CAP. XVIII.

Sacerdotes, Episcopi apud Tertullianum, Cyprianum, Pontium Diaconum, Ambrosium. Ἱερεῖς *apud Chrysostomum. Blondelli lapsus in Pontii loco, ut & in Hilarii.*

§. 1. HIS addi potest Ἀρχιερέων & Ἱερέων, at præcipuè apud *Latinos*, *Sacerdotum* appellatio, *Episcopis* non semel peculiaris. Sic *Tertull.* de *Baptism. Summus sacerdos qui est Episcopus, Debinc Presbyteri & Diaconi*, &c. Sic *Cyprianus Rogatiano Episcopo*, *Ep.* 65. *Si ultrò Te —— provocaverit Diaconus, eum vel deponas, vel abstineas, & siqui alii tales extiterint, & contra Sacerdotem Dei fecerint, vel coercere poteris, vel abstinere.* Idem planè *Episcopus*, & *Sacerdos dei*, cui *coercendi Diaconos* jus competebat.

§. 2. Sic cum *Ambrosius* de se, *Episcopo Mediolanensi*, & de aliis sui similibus pronuntiet, *Claves illas regni cœlorum in beato Petro Apostolo cunctis susceptimus sacerdotes*; cúmque de *Dignitate Sac.* c. 2. ex scripturis ostendat, *Oves Sacerdotibus concreditas esse*, iisque ut *Gubernatoribus* suis subjiciendas esse, Patet utrinque *Sacerdotes Episcopos* esse.

§. 3. Sic & *Chrysostomo* τοὺς ἱερεῖς. Ποιμένες & ἱερεῖς idem sonant, & non semel *Episcopos* significant. Sic iterum cùm apud *Cyprianum Ep.* l. 11. de *lapsis* sermo sit, quos, inquit, *absolvere Presbyteri præsumebant, eos Episcopo honorem sacerdotii sui & Cathedræ non reservare concludit.* Ubi *Potestas Clavium*, *Sacerdoti*, i. e. *Episcopo* propria, *Presbyteris* non competebat. Quod prius *Ep.* 10. distinctiùs affirmaverat, *Eos* quippe *Presbyteros*, qui sic *lapsos absolverent*, *præpositum sibi Episcopum non cogitasse, quod nunquam*, inquit, *omnino sub Antecessoribus factum est.*

§. 4. Sic l. 1. *Ep.* 3. *De Episcopali authoritate Deo* immediatè imputandâ, *Sacerdotalis*, inquit, *Authoritas*, & *Potestas*, *Divinâ* dignatione firmatur; Quibus statim adjicit, *Omnium schismatum fontem esse, quòd Sacerdoti Dei non obtemperatur, nec unus in Ecclesiâ ad tempus Sacerdos & ad tempus Judex, vice Christo cogitatur.* Sic cùm illi *Sacerdotum collegium*, & *Coepiscoporum consensus* idem sonent, statimque addatur, *Quicunque se supra Sacerdotem unum efferat, se non Episcopi, sed Dei Judicem facere.*

§. 5. Sic cùm *Pontius Diaconus* de *Cypriano* affirmet, ad *officium Sacerdotii*, & *Episcopatus gradum*, *novellum electum esse*, ex antecedentibus patet, *Sacerdotem* æquè ac *Episcopum Presbytero* opponi. Sic enim ille in laudem tanti viri, *Multa sunt, quæ jam Presbyter fecit, Ad probationem bonorum operum* (eorum scilicet, quæ *Presbyter* fecit) *satis est, quod ad officium Sacerdotii, & Episcopatus gradum adhuc novellus electus sit.* Adeò sine omni ratione, ex his ipsis *Pontii* verbis, concludendum putavit *D. Blondellus*, *Episcopum scriptorii illi, eundem qui Presbyter, fuisse, nihilque ex Hieronymi sententiâ* (in quâ sic ille triumphat) *dici magis potuisse.* *Apol.* p. 45.

§. 6. At clarissimè *Pontius* contrarium dixit, *Presbyterium* quidem, & *Sacerdotium* accepisse, *nullâ morâ, nullâ dilatione*, statim quippe post acceptum *Presbyterii* gradum (ita tamen ut *multa* jam *Presbyter fecerit*) *Sacerdotali*, aut, quod idem est, *Episcopali* donatum esse, *Quis enim* (inquit ille stylo *panegyrico*) *non omnes honorum gradus crederet tali mente credenti? ubi Presbyteratus*, & sacerdotium, *Diaconatui* superadditi) *omnes honorum gradus* sunt, non ideò ejusdem *honoris* βαθμοὶ, aut *gradus*.

§. 7. Fefellit sine dubio *D. Blondellum Sacerdotii* mentio, quòd ille de *Presbyteratu* dictum putavit, cùm clarissimè ad *Episcopatum* pertinuerit.

§. 8. Eundem planè errorem erravit, aut nos errare voluit *D. Blondellus*, cùm ex *Hilario Pictavienſi* verbis his prolatis [*In Aaron sacerdotes significari non dubium est, in Levi autem ministros ostendi absolutum est.*] Sic statim concludit, *Non ignorabat Pia anima, usu longo confirmatam Episcoporum super Presbyteros* ὑπεροχὴν, *sed (intento in Primitivam sacri Regiminis sub Apostolis, Apostolicisque viris formam, oculo) consuetum Ecclesiarum morem prætervectus, duo tantum in Clero capitum genera recensuit, Sacerdotum nimirum, seu Præpositorum, ac seniorum quorumcunque in Aarone præfiguratorum, & ministrorum in Leviticâ tribu.*

§. 9. Verùm sciat *D. Blondellus* per *Sacerdotem* hîc *Hilario*, ut modò *Cypriano*, & *Pontio*, & *Ambrosio*, &c. *Episcopum* significari, non *Presbyterum*: Ideóque hanc ab *Hilario* dicti sui rationem reddi, *Sacerdos enim in lege primus fuit Aaron, & exinde in successione ejus Sacerdotum honor manſit.* Piget istis immorari, ad quæ tamen ubique aut festinatio, aut *partium studium* doctissimum virum prodidit.

§. 10. De voce [*Sacerdos*] pro *Episcopo* usurpatâ, unicum addo ex *Concilio Taurino de Palladio*, *A Triferio Sacerdote fuerat mulctatus.* Ubi *Triferium Episcopum* fuisse, si cui dubium subesse posset, monstrabit *Canon* 4. qui ab eo *Exuperantium Presbyterum* excommunicatum affirmat. Et de Ἐπαινέτου nomine, aliisque ejusdem monetæ, vel apud *sacros*, vel *Ecclesiasticos Scriptores*, hactenus dictum esto.

CAP. XIX.

Πρεσβύτεροι *apud Græcos, & Hebræos, & alias Gentes*, ἀξίωμα *æquè ac ætatem denotant, Heb.* 11. 2. זקן *œconomus, Gen.* 24. 2. 15. 2. *Luc.* 7. *Num.* 22. 7, 8. *Gen.* 4. 7. *Patriarchæ, Seniores Israëlis, Ex.* 3. *Chilias pro Civitate, Jud.* 6. ἡγεμὼν, *Mat.* 2. Πρεσβύτεροι *dicti priusquam in Synedrium admitterentur.* Ἀρχιερεῖς & γραμματεῖς *in Synedrio. Epiphanius de primâ Episcoporum constitutione sine Secundariis presbyteris. Comparatio inter Mosaicam, & Apostolicam historiam. Quæstio de presbyterorum Secundariorum mentione in N. T.* 1 *Tim.* 5. 1. & 19. & 17. *Sententiæ Epiphanii & Chrysostomi. Timothei, ut & Titi primatus super Episcopos. Duplex portio. Primogenitorum dominium, Act.* 13. 2. ἀφορίζειν. *Duplex alimoniæ portio. Episcopi* πρεσβῦται, Κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. *Laici presbyteri.*

§. 1. AD Πρεσβυτέρους jam accedamus. De quibus illud præmitti oportet, quid *Græcis*, quidve *Hebræis* voce illâ potissimum denotetur. Apud *Græcos*, notissimum illud *Dionysii Halicarnassensis*, l. 2. Πρεσβυτέρους καὶ τοὺς ἀρίστους, καὶ τοὺς γέροντας εἰώθασιν οἱ παλαιοὶ λέγειν, *Seniores* & *pro Optimatibus* & *pro Grandævis dicere solebant Antiqui*, quod & hodie apud plurimas gentes, *Italos, Gallos, Hispanos, Anglos*, solenniter invaluit, ut non ἡλικία tantum, sed præcipuè ἀξίωμα, *dignitas, authoritas, præfectura*, eâ voce ἰδίως significetur. Sic *Æthelstanus* dux *Orientalium Anglorum*, qui *Half-King*, i. e. *Semi-rex* vocatus est, *Aldermannus*, i. e. πρεσβύτερος *totius Angliæ* salutatus est, vid. *Auth.* lib. *Rames.* §. 4. & 33. & illustrissimum *Dominum Hen. Spelmannum Glossar.* p. 28, 29. Idem de *Æthelwoldo* & *Ælwino* testantem. Sic Regis Aldermanni, & Presbyteri Regis mentio est in Alvredi Legibus, cap. 34. Unde & illud notandum, *Mat.* 20. 25. verba illa οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, *Principes Gentium dominantur illis*] à *Saxonibus* verti ealdormen wealdad hyra theoda *Seniores dominantur gentibus suis.* Et *Luc.* 11. 22. *Seniores* & *Principes* sacerdotum, ealdrum & ealdormannum vocari.

§. 2. Apud *Hebræos* idem planè constat, apud quos זקנים *Senes*, aut, quod idem est, *Seniores*, (*Hebræis* enim comparationum gradus deesse omnes nôrunt) Πρεσβυτέροις differtè respondent, quibus *dignitatem*, & *præfecturam* ubique in *veteri Testamento* notari omnes agnoscunt. Omissâ igitur latiori istâ *ætatis* notatione, (quâ vel *antiquos*, seu *majores*, quos dicimus, *Abelem* nempe & reliquos πρεσβυτέρους, *Heb.* 11. 2. vel *grandævos*, seu γεγηρακότας κοινῶς significat) illud utique affirmandum est Πρεσβυτέρων appellationem apud *Hebræos* ad ἡγουμένους, & ἄρχοντας, & ἡγεμόνας, qui aliis quovismodo *præficiebantur*, κυρίως & ἰδίως pertinere. Sic *œconomus Abrahami Eleaser, qui præerat omnibus* & servis & facultatibus ejus, *Gen.* 24. 2. זקן ביתו, *Senior domus ejus*, & simpliciter πρεσβύτερος & οἰκίας ὠνῆ, ἄρχων πάντων τῶν ὠνῆ nuncupatur. Nec enim זקן cum עבדו conjungendus est, sic ut *Senior servus* dicatur, sed cum diastole, *servus* ille, qui *domus* ipsius *Senior*, שליטא, inquit *Targum Hierosolymitanum*, *præpositus, rector, administrator*, vel *œconomus* fuit & ita distertis verbis appellatur, *Gen.* 15. 2. Sic sine dubio,

bio, *domus Pharaonis, totiusque Ægypti* פרעה aut *Seniores, Gen.* 50. 7. sunt regiæ domus, totiúsque *Ægypti præfecti* & *administratores.* Sic πρεσβύτεροι *Moabitarum, Num.* 22. 7. sunt שרי *Principes Moab,* v. 8. Sic cum in filiorum *Primogenitorum privilegiis dominium* omne fundaretur, *Gen.* 4. 7. & *Gen.* 49. 3. *Familiarum* aut cognationum, aut πατριῶν *principes Patriarchæ* pariter, & * πρεσβύτεροι dicebantur. Tales sine dubio *Seniores Israëlis, Exod.* 3. 16, 18. & 4. 29. primariarum familiarum, aut *Gentium Præfecti,* aut *capita* c. 6. 14. *congregationis præpositi,* aut *rectores* c. 16. 22. qui deinde *Seniores Israelis* vocantur, c. 17. 5, 6. & 18. 12. (& *Seniores tribuum, Deut.* 31. 28.) Tandémque, cùm à *Socero* admonitus *Moses, Judices* ubique constitueret, *Exod.* 18. 22. qui in *levioribus* causis populo jus redderent, *& super mille, super centum, super quinquaginta, & decem familias potestatem haberent* (quibus majorum, & minorum civitatum, & oppidorum *præfecti,* & *consistoriorum,* seu synagogarum *principes* succedebant) *Chiliade* civitatem notante aut certam aliquam in tribubus divisionem, *Jud.* 6. 15. *Mic.* 5. 2. cujus præfectus ἡγεμὼν dicitur, *Mat.* 2. 6. (quo nomine *Episcopos Christianorum* insigniri à *Judæis* * vidimus) hos itidem πρεσβυτέρους & ἄρχοντας, & *Judices,* & ἀρχοντας συναγωγῶν, & ἀρχισυναγωγὸς vocabant, ideóque quos *Lex secunda Cod. Theod. de Judæis Presbyteros* vertit, *Altera lex Synagogarum Patres* rectè nuncupat. Denique cum *Septuaginta Seniores Mosi* sufficerentur, *Num.* 11. 16. (quibus itidem *Magnum Hierosolymitanum Synedrium* successisse constat) palam est, hos ideò *Seniores* dictos esse, quòd *populi,* aut *Israëlis præfecti,* aut ἄρχοντες fuerint, priusquàm à *Mose* in *Synedrium* admitterentur. Illud ex contextu patet. *Convoca,* inquit *Dominus, Septuaginta viros, Seniores Israëlis, quos nosti Seniores populi esse, & illorum præfectos, & ad tabernaculum congregationis adducito, ut illic tibi adstent, & veniam ego, & accipiam de spiritu, qui est super te,* &c. Palam est πρεσβυτέρους [aut *Seniores Israëlis*] *dignitatis* & *Principatus* nomen esse, nec eò quidem *collegas,* aut *Compares,* aut συνέδρους, quâ tales, notari (imò nec omnes πρεσβυτέρους nuncupatos esse, qui in *Synedrio Hierosolymitano* consistebant, sed ἀρχιερεῖς etiam, & γραμματεῖς simul cum πρεσβυτέροις sedisse, *Novi Testam. Scriptores* * ubique testantur) sed ἄρχοντας primario & † ἡγεμόνας, *populi Judaici rectores,* aut *præpositos,* & dein secundariò συνέδρους, quòd qui *Principes populi* fuerunt, etiam in *Synedrium* admitterentur.

* Τῶν συγγενῶν κύριος ὁ πρεσβύτατος, *cognatorum Dominus est Senior, ait de Arabibus Strabo, Georg.* l. 16. p. C. 13. §. 20.

* Vid. *Mat.* 26. 31. 57.

† Ὁ πρεσβύτερος ἀεὶ τῆς ἡγεμονίας ἔχεται, καὶ τέλος πάντες πείθονται, *Diodor. Sicul.* l. 2.

§. 3. Hinc statim constat, quid de vocabulo isto [πρεσβυτέρων] *Christianâ* jam civitate apud *Novi Instrumenti* scriptores donato, pronuntiandum sit. Eo quidem non incommodè *Christianæ Ecclesiæ* præfectos, aut *Pastores, singulares,* ut diximus, שרי אלפים, *chiliadum,* i. e. *civitatum* ἡγεμόνας, seu *Patriarchas,* seu *Episcopos* significare posse, (quos ideo *Alvredi Leges* promiscuè *Episcopos* & *Aldermannos* appellant) quod & singulis hujus *Codicis* locis factum esse statim patebit.

§. 4. Illud interim * *Epiphanii* † denuò præmittendum est, *ex historiis,* quas ille βαθυτάτας, *profundissimas, & antiquissimas* vocat, petitum. *Initio prædicatæ per orbem fidei, cum multitudo fidelium nondum esset, nec digni presbyteratu* (secundario) *reperirentur, Ecclesias quasque, & civitates, Episcopis singulis, iisque adjunctis Diaconis contentas fuisse.* Nam, inquit ille, οὐκ ἦν τὸ πρᾶγμα ἐκ ἀπαρχῆς τὸ πάντα ἔχον, ἀλλὰ, προβαίνοντος τοῦ χρόνου, τὰ πρὸς τελείωσιν τῶν χρειῶν κατηρτίζετο——*Nihil ab initio completum, sed procedente tempore omnia ad perfectionem necessaria subministrata sunt. Sic,* inquit, *Moses ad Ægyptum mittitur* ῥάβδῳ μόνῃ *solâ virgâ* munitus, tandem ei *Aaron* sufficitur, dein *Principes populi,* tandémque *Septuaginta Seniorum Synedrium.*

* L. 3. t. 1.

† *Vid.* c. 10. §. 18.

§. 5. Pulcherrima certè totius rei σκιαγραφία, Primò *Mosem* (ut *duodecim Phylarchas* taceam, quibus totidem *Christi Apostoli* ἐν Θεσσαλίᾳ respondent) *singulares* tantùm *Rectores,* aut *Principes* (additis tantùm, ut fas erat, ὑπηρέταις, *licloribus,* aut *ministris*) populo per *familias,* aut πατριὰς *gentésque* diviso, ubique præfecisse, & ita per *singulares* præfectos omnia aliquandiu administrata esse. Sic & *Apostolos,* seu *Commissarios Christi,* huic *Dei* populo, *Mosis* instar, (quem à *Domino missum* scimus, *Exod.* 3. 10.) *præfectos, primitias* prædicationis suæ, tanquam primogenitos populi *verè Israëlitici* in πρεσβυτέρους, i. e. *Præfectos,* vel *Episcopos* constituisse, iisque *Diaconos* tantùm adjunxisse. Tandem verò, crescente, & fœliciter aucto populi numero, ipsi *Mosi Septuaginta collegarum Synedrium,* ut & *Principibus* singulis *viginti trium conventum,* aut *Consistorium* suffectum esse, ne soli tanto oneri, aut invidiæ non sufficerent; Et eodem planè modo *Episcopis* singulis plures tandem, quos hodie *Presbyteros* dicimus, in *partem* officii onerisque assumptos, & suffectos esse. Illos quidem *Synedrii,* & *Consistorii Collegas,* & *Compares,* sub *Capite,* aut *Principe* suo congregatos (qui ipsis *manus imponebat,* & cui ipsi nullatenus exæquabantur) eandem tamen ἀρχόντων, *Mat.* 9. 18, 23. *Lu.* 18. 18. & ἀρχισυναγωγῶν, *Act.* 13. 15. *Mar.* 5. 22. appellationem nactos esse, Sic & hos *Ecclesiæ* συνέδρους ad opem *Episcopo* ferendam allectos, πρεσβυτέρους etiam dictos esse, quamprimùm tales in *Ecclesiâ* constituerentur; Id verò *Apostolorum* tempore (si unicus excipiatur *Johannes,* qui ad *Trajani* imperium vixit, & ὅλως ἀρμόσαι ἐκκλησίας fertur) factum esse, nullis quidem indiciis, aut vestigiis nobis comparuit.

Clemens apud *Euseb.* l. 3. c. 23. sic *Chronicon Alexand.* πρωτόθρονα αὐτὸν τῆς Ἀσίας, καὶ τὰς πλησιοχώρους πατρίδας, ἐπισκόπους καθιστῶντα, καὶ κληρικούς.

§. 6. Nec igitur mirandum erit, si scribentibus *Apostolis* rara, aut potiùs nulla *Presbyterorum,* quatenus ii *Episcopo* in secundis erant, mentio occurrat.

§. 7. In re quidem non adeò magnâ, & in quâ fortunæ nostræ neutiquam positæ sunt, non ingratum, uti spero, facturus sum, si quid hîc aliis visum sit, pauculis perstringam.

§. 8. Geminam certè *Presbyterorum secundariorum* mentionem ab *Apostolo* factam esse, * *Epiphanius,* ni fallor, pronunciavit, & ex eâ *Aerianam insaniam* oppugnandam esse contendit. Primam 1 *Tim.* 5. 1. cum *Timotheo* ἐπισκόπῳ ὄντι edixerit, πρεσβυτέρῳ μὴ ἐπιπλήξῃς] *Quid verò,* inquit ille, *hoc sit, si non Episcopus* ὑπὲρ τὸν πρεσβύτερον ἐξουσίαν ἔχῃ, *super Presbyterum potestatem habeat;* Secundam v. 19. κατὰ πρεσβυτέρου μὴ παραδέχου κατηγορίαν] *contra Presbyterum accusationem non admittas. Non* inquit, *vultis Presbyterorum præcepit, ne contra Episcopum accusationem admitteret, non curvis,* μὴ ἐπιπλήττειν ἐπισκόπῳ, *sed Episcopo Timotheo, ne Presbyterum,* &c.

* *Const. Hær.* l. 3. t. 1.

§. 9. His certè in locis potestatem *Timotheo* in πρεσβυτέρους competere, at nullatenus πρεσβυτέρους in *Timotheum,* ex ipsis *Apostoli,* & *Epiphanii* verbis satis constat. Cùm verò ad *Timotheum,* non *Episcopum* tantùm, sed & *Asiæ* totius *Metropolitanum* sermo fiat, non satis convenit inter *Doctos,* an ad unius tantùm civitatis, vel *Ecclesiæ* secundarios *Presbyteros, Apostoli* primùm, dein *Epiphanii* verba limitanda sint, an ad omnes *Asiæ Episcopos* latiùs extendenda. Ego certè, quicquid de *Epiphanio* dicendum sit, *Apostolum* non ambigo de *Episcopis* planè locutum esse, quos *Diaconis* solis accinctos (nullâ intermedii *Presbyterorum Ordinis* factâ mentione) per omnem ubique *Asiam* ordinandos præceperat c. 3.

(quos

(quos & ad *Titum* c. 1. 5, 7. tam sub πρεσβυτέρων, quàm ἐπισκόπων nomine indigitaverat) eosdémque jam sine dubio *Timotheo*, *Ephesino Primati* subjiciendos, & ab eo, si necessitas postulet, in judicium vocandos pronuntiat, Eodem planè modo, quo *Tito* tot *Episcoporum* non χειροτονίαν tantummodo, sed & χρίσιν commissam esse, post alios * *Theophylactus* affirmat.

* *Tit.* c. 1.

§. 10. *Chrysostomus* certè, aliíque (ad caput 5.) utrumque locum περὶ τῦ γηγεραικότος, *de sene* (περὶ παντὸς γηγεραικότος, *de omni sene*) intelligendum affirmant, nec ad ἀξίωμα, sed ἡλικίαν referendum.

§. 11. Ubi tamen illud notari poterit, hos ipsos, qui περὶ παντὸς γηγεραικότος, *de omni sene*, *Apostolum* hîc explicandum censuerant, nullatenus tamen *seniores Ecclesiæ* excludisse (cùm ratio dicti *Apostolici* ab illis reddita [*quia nimirum propter ætatem senes Juvenibus minus peccant*] ad omnes *senes*, at præcipuè ad *Ecclesiasticos* pertinere putanda sit) statim enim, Quæstione proposita [Τί ἐν ἀν ὁμολογωμέθα μὴ ἔχειν τὰ ἁμαρτήματα, μάρτυρας δὲ μὴ ἔχῃ, ἀλλὰ πονηρὸν ὑπόνοιαν; *Quid si peccata in confesso sint, testes verò non habeant, sed pravam suspicionem?*] Respondent omnes, iisdem verbis, Εἶπον ἄνω, φησὶ, δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, *Suprà*, inquit, *dixi*, *Oportet verò eum ab iis qui extrà sunt*, *bonum testimonium habere*, ubi ad *Apostoli* de *Episcoporum* qualificationibus dictum, 1 *Tim.* 3. 7. Lectorem rejici clarum est, adeóque versum istum de *Ecclesiæ* item πρεσβυτέρους, ipsis planè, si *Chrysostomo* credendum, *Episcopis* intelligendum esse.

§. 12. Quò & illud clariùs spectat, quod post pauca adjiciendum curavit * *Chrysostomus*, ἅλλον, inquit, ὅτι ἐκκλησίας λοιπὸν ὅλῃ ἐμπιστεύθη Τιμοθέῳ, ἢ καὶ ὅλον τὸ τῆ Ἀσίας, διὰ καὶ περὶ πρεσβυτέρων αὐτῷ διαλέγεται, *Manifestum est Ecclesiam ei concreditam esse*, *imò integram Nationem Asiæ* (istius *Proconsularis*) *idcóque ad eum de Senioribus*, i. e. *Episcopis* planè *Asiaticis verba fieri*, cùm ὁλοκλήρου ἔθνους, *integræ Timotheo Metropolitano* concreditæ *Gentis*, mentio facta sit.

* *Hom.* 15. *in* 1 *Tim.* 5. 19.

§. 13. Huic geminæ πρεσβυτέρων acceptioni, tertiam ejusdem vocis, quæ in hoc capite reperitur, mentionem accommodandam esse non dubito, 1 *Tim.* 5. 17. Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, *Seniores qui bene præsederint*, vel præclarè officio suo defuncti fuerint, *duplici honore digni existimentur.*

§. 14. Ubi illud primò definiendum est, quid per διπλοῦν πλοῦν significari voluerit *Apostolus*. Potest φράσις ista ad *Hebræorum* פִּי שְׁנַיִם, aut duplicem portionem illic respicere, eâ enim πρωτοτόκια notabantur, i. e. *Primogenitorum portio*, & *privilegia* (sic appellata *Deut.* 21. v. 7.) inter quæ *Præfectura* super totâ familiâ, & tam in *fratres* minores, quàm in servos *dominium* numeratur, *Gen.* 4. 17. Sic cùm *Paulus* & *Barnabas* ad *Apostolatum*, aut *regimen* in *Ecclesiâ* designarentur, *Act.* 13. 2. eâdem dictione usus est *Spiritus sanctus*, quæ *Ex.* 13. 2. in *primogenitis Deo consecrandis* usurpatur, ἀφορίσατέ μοι, inquit *Lucas*, *Separate mihi Paulum & Barnabam*; Ut & in *Clementis* quæ dicuntur, *constitutionibus*, l. 11. c. 28. διπλῆ, inquit, αὐτοῖς ἀφοριζέσθω μοῖρα, *duplex illis portio separetur.*

§. 15. Potest itidem ἴσως ad uberiorem in distribuendâ hæreditate μερίδα, ad *duplicem alimoniæ portionem*, in distribuendâ collectâ, κοινωνίᾳ, offertorio fidelium, pertinere. Et sic certè restringendam hîc esse, persuasissimum mihi fecit adductum in proximis, v. 18. *Scripturæ* testimonium, *dicit enim Scriptura*, *Bovi trituranti os non alligabis*; &, *Dignus est operarius mercede suâ.*

§. 16. Quidni igitur de *Episcopis Ecclesiarum* προεστῶσι (ea ipsâ voce, quâ *Justinus*, ut prædiximus, aliíque antiquæ *Ecclesiæ* antistites de *Episcopis* usi sunt) munúsque suum *probè obeuntibus*, & non solùm annuntiando, ubi nondum innotuerat, *Evangelio* (illud per λόγον intelligendum * monstravimus) sed & populo fidelium in fide *confirmando* operam non mediocrem locantibus (id est κοπιῶν ἐν διδασκαλίᾳ) locus integer intelligendus sit?

* *Diss.* 3. c. 6. §. 7.

§. 17. Quod autem, ad adstruendos *temporales*, quos *Laicos* dicunt, *Presbyteros*, ex eo concludi quidam voluerunt, illud futilius est, quàm ut quovis responso dignum cordato cuivis videatur.

CAP. XX.

Act. 11. 30. Πρεσβύτεροι, *Judææ Episcopi. Collecta Episcopis concredita est. Phil.* 2. 25. & 4. 18. *Act.* 14. 23. & 15. 2, 4, 6, 22, 23. & 16. 4. *Differentia inter* Πρεσβυτέρους τῆς Ἱερουσαλὴμ, & ἐν Ἱερουσαλὴμ. *Apostolorum ἀξία super Episcopos.* Πρεσβύτεροι 24. *Apoc.* 4. *Concilii Hierosolymitani Imago. Episcopi Judææ, Jacobum cingentes* κυκλόθεν, *Apostoli & Diaconi*, *Act.* 20. 17. Πρεσβυτέριον, 1 *Tim.* 4. 14. *Susan.* 5. 50. *Chrysostomi testimonium.* Πρεσβύτεροι, *Tit.* 1. 5. *Episcopi*, 1 *Pet.* 5. 1, 5. 2 *Jo.* 1. 3. 3 *Jo.* 1. Καταχειροτονοῦντες τῇ χειρῶν.

§. 1. HIS tribus locis sic expositis, Ad reliquos jam ordine procedamus, statim experturi, quid de singulis sentiendum sit.

§. 2. *Act.* 11. 30. de *fidelibus Antiochiæ* dicitur, statuisse ipsos διακονίαν *collectam mittere* τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς, Quod & fecerunt ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους. Hîc cùm πρεσβύτεροι ii fuerint, ad quos non unius *Hierosolymitanæ Ecclesiæ*, aut alterius cujusvis *civitatis*, sed totius *Judææ* cura pertinebat, ideóque *collecta* ad omnes *universæ Gentis Christianos*, v. 29. missa, eorum manibus concrederetur, voce hâc (jam primum, quod sciamus) *civitate Christianâ* donatâ, totius planè *Judææ Episcopos* intelligi statuendum est.

§. 3. Illud enim inter *Primitivæ Ecclesiæ scriptores* satis ubique pro concesso ponitur, * *Eleemosynas* & *collectas*, χάριν & λογίαν, sive ab ejusdem *Ecclesiæ* fidelibus ad *mensam Domini* oblatas, seu demum ab aliis *Ecclesiis* per *nuntios* suos missas, & ad *indigentium necessitates* liberaliter administratas, *Episcopo*, ut *Domus Dei Oeconomo*, & *dispensatori* in terris *supremo*, concreditas solenniter fuisse, & exinde *Episcopum* * πάσιν ἐν χρείᾳ ὢσιν κηδεμόνα (*curatorem*) fuisse. Nec mirum igitur esse, si *Epaphrodito*, *Episcopo Philippensium*, hæc ipsa *cura* incumberet, ut *liberalitatem Ecclesiæ* ad *Paulum* deferret, *Phil.* 2. 25. & 4. 18.

* *Vide Diss.* 3. c. 7. §. 1.

* *Justin. Mart. Apol.* 11.

§. 4. Proxi-

§. 4. Proximum est, quòd cùm *Act.* 14. 23. *Paulus & Barnabas, Lystram, Iconium, & Antiochiam* peragrantes, *discipulorum animas confirmassent*, διδάξαντες ἱκανοὺς τῇ πίστει, &c. tandem longum iis vale dicturi, χειροτονήσαντες αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, eos *Domino commisêrunt*, ubi nulla dubitandi ratio subest quin πρεσβυτέρους κατ' ἐκκλησίαν *singulares* per *singulas urbes, Lystram, Iconium, & Antiochiam* constituti *Episcopi* existimandi sint.

§. 5. Sic *Act.* 15. 2. Cùm στάσις, & συζήτησις ista de *fidelibus Gentium circumcidendis* oriretur, lite quidem inter eos, qui à *Judæâ* venerant, & *Paulum & Barnabam* satis acriter disceptatâ, *placuit mitti Paulum*, &c. ἔταξαν τὸν Παῦλον καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ] Illi autem proficiscentes διηρχόμενοι δὲ τὴν ἐκκλησίας, ὑπὸ τῶν ἀποστόλων, καὶ τῶν πρεσβυτέρων, v. 4. dein συνήχθησαν, in *Concilium coacti sunt* Ἀπόστολοι, καὶ πρεσβύτεροι, v. 6. & post *quæstionem* ex omni parte disceptatam in *concilio*, concluditur, πᾶσι ἔδοξε τοῖς Ἀποστόλοις, καὶ πρεσβυτέροις, v. 22. & in [*Epistolæ à Concilio* ad *Antiochenos* missæ fronte, ponitur, [Οἱ Ἀπόστολοι καὶ πρεσβύτεροι] v. 23. Hæc dein *dogmata*, c. 16. τὰ κεκριμένα ὑπὸ τῶν Ἀποστόλων καὶ πρεσβυτέρων ἐν Ἱερουσαλὴμ dicuntur, v. 4.

§. 6. Sic & c. 21. cùm denuò *Paulus Hierosolymas* ascenderet, & *Jacobum Episcopum Hierosolymitanum* adiret, additur, tanquam in *Concilio*, [πάντες τε παρεγένοντο οἱ Πρεσβύτεροι.]

§. 7. His singulis locis siquis voce [πρεσβυτέρους] *secundarios Ecclesiæ Hierosolymitanæ*, sub *Jacobo Episcopo, Presbyteros* intelligendos esse contenderit, non est quòd nos inde causæ nostræ metuamus, aut cur, si modò tales *Hierosolymis Presbyteros* tunc fuisse quovis argumento nobis persuasurus sit, ulteriorem ei litem indicamus; Ut tamen, quod res est, liberè pronuntiemus, nihil nobis rationi magis consonum, singulísque contextus circumstantiis accommodatum visum est, quàm ut affirmetur, toties *Judææ Episcopos singulares*, singulis *civitatibus* præpositos, *Hierosolymas*, ut ad μητρόπολιν, aggregatos, *Petróque Apostolo*, & *Jacobo Episcopo Hierosolymitano* & *Metropolitano*, (eidémque *Secundario Apostolo*) adjunctos, *Concilium* hoc, cujus disceptationes, & *decreta* breviter hîc à *Lucâ* describuntur, constituisse.

§. 8. Illud enim hîc notandum est, in his omnibus locis, eos nunquam πρεσβυτέρους τῆς ἐκκλησίας Ἱερουσαλὴμ appellari, sed aut πρεσβυτέρους *simpliciter*, aut cum additione [τοὺς, aut τοὺς ἐν Ἱερουσαλὴμ] quâ locus tantummodo, in quo *Concilium* hoc eo tempore cogebatur, definiretur. Nec igitur multum dubitandum esse, quin iidem hîc describantur πρεσβύτεροι τῆς Ἰουδαίας, *totius Judææ Seniores*, (aut in singulis *urbibus constituti Episcopi*) c. 11. 30. dicebantur, de quibus verè etiam dici posset, quod *Walo ex Græcis* interpretibus notandum censuit, ex his conjiciendum esse, ὅτι ἄλλων τινὰ ἀξίαν τῶν πρεσβυτέρους ἐπαναλαίνουσ εἶχον οἱ Ἀπόστολοι, *Apostolos dignitatem Presbyteris* præeminentem habuisse, ideóque eos *Lucam Presbyterorum* nomine complexum non esse.

§. 9. Talem enim ἀξίαν, seu *Petro*, ut primario *Apostolo*, ut & cæteris *collegis* ejus, in quantum *Apostoli* erant, seu ipsi *Jacobo*, ut *secundario Apostolo*, totiúsque *Judææ Metropolitano*, super ipsos *Episcopos* competiisse non est dubitandum.

§. 10. Nec inidoneum erit, si huc advocandos putemus Πρεσβυτέρους 24. totidem *thronis* seu *Cathedris* insidentes, *Apoc.* 4. 4. & c. 11. 16. *Deum* quippe (sententiam excisionis, aut ferale *anathema* in *Judæos* parricidas statim pronuntiaturum, adeóque super *solio*, aut *throno* suo magnificè locatum) sub specie *Jacobi Episcopi Hierosolymitani*, in *Synodo*, aut *Concilio* sedentis, *Johanni*, ἐν πνεύματι, v. 2. propositum esse, Eum verò 24. *Episcopis Universæ Judææ* κυκλόθεν (seu in formam *Coronæ*, aut *semicirculi*) stipatum, quibus singulis ἱμάτια λευκὰ, *alba*, vel splendescentia *vestimenta*, & *coronæ aureæ*, *Dignitatis* quidem *Episcopalis* characteres & indicia imponebantur, v. 4. Istis *Septem Ignis Lampadas*, septem *Diaconorum* emblemata, addi videas v. 5. Et, ne quicquam *Hierosolymitano Episcoporum* Concilio (*Act.* 15. proposito) adesset, quod non hîc ad amussim describeretur, sunt & *quatuor Animalia oculorum* undiquaque *plena*, quibus *Apostolos Hierosolymis* degentes, & cum *Jacobo Concilio* præsidentes, significari pronum est. Sed de his alibi opportuniùs, adeóque fusiùs dictum est.

§. 11. Sic *Act.* 20. 17. πρεσβυτέρους ἐκκλησίας, iidem, qui statim ἐπίσκοποι ποιμνίου, *totius* nempe *Asiæ Episcopi*; Ad quem, ut & alia *Actorum* loca pertinet illud * *Oecumenii*, Πρεσβυτέρους γὰρ τοὺς ὁποτόπους ἢ ἀπὸ πόλεων βίβλῳ οἶδε λεγομένης, *Episcopos in Actorum libro Presbyterorum titulo nosci.* * *In* 1 *Pet.* 5.

§. 12. Nec jam novum, aut nimium putabitur, si τὸ πρεσβυτέριον, 1 *Tim.* 4. 14 (cùm, μετὰ ἐπιθέσεως τῶν χειρῶν πρεσβυτερίου *Timotheus* ad officium suum evectus, & *charismate* donatus dicitur) ex prædictis etiam explicandum existimemus (satis interim gnari ab aliis illud ad ipsum *officium*, aut χάρισμα accommodari, & ita vocabulum illud in historiâ *Susannæ* usurpari, v. 50. σοὶ δώσειν ὁ Θεὸς τὸ πρεσβυτήριον, *Deus tibi Senioris officium dedit*) sic ut ad *Apostolorum collegium*, quod *Ignatius* πρεσβυτέριον ἐκκλησίας nuncupat, *Ep. ad Philadelph.* aut *Apostolicorum virorum*, seu demum *Episcoporum* (τῆς Ἀποστολικῆς χάριτος ἠξιωμένοι, inquit *Theodoretus*) cœtum aliquem referatur, qui simul cum *Paulo*, 2 *Tim.* 1. 6. *Timotheum* ad *Episcopale* munus consecrarunt.

§. 13. Certè, cùm *Apostoli* indubitati, *Petrus*, & *Johannes* [πρεσβύτερος Πέτρος, πρεσβύτερος Ἰωάννης,] se arbitris & æstimatoribus, non inidoneè appellentur, cùm (ut *Chrysostomus* notavit) ἀξίωμα quandoque significat vox ista, cùm de *Paulo* & *Barnabâ* dicatur, *Act.* 14. 23. eos (in plurali χειροτονήσαντας) *Presbyteros urbatim ordinasse*, cùm denique de *Ignatio* affirmet *Chrysostomus*, μαρτύρων Ἀποστόλων χῆρας, *beatorum* (in plurali) *Apostolorum manus ei impositas esse*, Nihil obstat, quo minus quod *Pauli*, & *Barnabæ*, aut aliorum quorumlibet *Apostolorum*, manibus factum fuit, μετὰ ἐπιθέσεως χειρῶν πρεσβυτερίου fieri rectè dicatur, cùm tamen 2 *Tim.* 1. 6. disertè affirmet *Paulus* διὰ χειρῶν αὐτοῦ, *per manus ejus* χάρισμα illi datum esse.

§. 14. Fidenter * *Chrysostomus*, οὐ περὶ πρεσβυτέρων φησὶ ἐνταῦθα, ἀλλὰ περὶ ὁποτόπων, οὐ γὰρ ἦν πρεσβύτερος ὁ ἐπίσκοπον χειροτονῶν, *Non de Presbyteris istîc loquitur, sed de Episcopis, neque enim Presbyteri Episcopum* (qualis *Timotheus* præsumitur) *ordinabant*, Et iisdem planè verbis *Theophylactus*, & *Oecumenius*, Πρεσβυτείου, τουτέστιν ἐπισκόπων. * *In* 1 *Tim.* 4. *Hom.* 13.

§. 15. De unicâ in *Ep.* ad *Tit.* 1. 5. πρεσβυτέρων mentione, non est, quòd multa dicamus, cùm in *centum Cretæ civitatibus* totidem *singulares Episcopi* ab eo jam totius *Insulæ*, seu *Episcopo*, seu *secundario Apostolo*, certè *Archiepiscopo*, & *Metropolitâ*, ex mandato *Pauli*, constituendi fuerint, quos *Episcopos* distinctè nuncupatos videmus, v. 7. cúmque, quæ hîc de πρεσβυτέροις (iisdemque ἐπισκόποις) & πρεσβύταις dicuntur, eadem disertè de ὁποτόποις & διακόνοις dicta reperiantur, 1 *Tim.* 3.

§. 16. Hunc

§. 16. Hunc ad locum, *Græci Interpretes*, Πρεσβυτέρους ἤ τοὺς Ἐπισκόπους καλεῖ, *Episcopi qui erant, Presbyteros appellat*, &, Ἀπόστολος Τίτον ὅτι τὸ κατασῶσαι ἐπισκόπους κατέλιπεν, ἐπίσκοπον ἐφησεν ποιήσας, *Apostolus Titum ad constituendos Episcopos reliquit, eum prius Episcopum faciens*, & in *Theodoreti Arg. Ep. ad Titum*, ἐπιτέταλτο τὰς ὑπ' αὐτὸν ἐπισκόπους χειροτονῆσαι, *Ei commissum est, ut Episcopos sub se ordinaret*; & apud *Theophylactum*, πάντων ἐπισκόπων κρίσιν ἤ χειροτονίαν ἐπιτέτραπται, *Tot Episcoporum jurisdictio, & ordinatio ei concredebatur.*

§. 17. Illis accensendi πρεσβύτεροι οἱ ἐν ὑμῖν, 1 *Pet.* 5. 1. & 5. *Episcopi* scilicet quotquot in omnibus illis conversorum *Judæorum* διασπορᾶς, fidelibus cujusque *civitatis præficiebantur*, quibus se *Petrus* ipse, ut συμπρεσβύτερον adjungit, Eâdem planè ratione, quâ se *Johannes*, (seu sit ille *Apostolus Christi* dilectus, seu demum *Ephesinæ Ecclesiæ Episcopus* ab *Apostolo Johanne* constitutus, videatur *Author Constit.* l. 7. 45.) 2 *Jo.* 1. & 3 *Jo.* 1. πρεσβύτερος appellat, ἐπίσκοπον ἑαυτὸν καλῶν διὰ τὸ πρεσβυτέρου, inquiunt *interpretes*. Cùm enim, voce eâ, inter *Judæos* primò, dein in *Ecclesiâ Hierosolymitanâ*, non tam Ἡλικίαν, quàm ἀξίωμα, *dignitatem* aut authoritatem notari constet, simúlque, qui officio aliis præponebantur, *ætate* ut plurimùm præviisse, Nihil obstat, quin hac duplici ratione, *Episcopi*, aut *singulares Ecclesiarum Præfecti*, πρεσβύτεροι nuncupentur (& cum illis comparati alii omnes, νεώτεροι *juniores*, 1 *Pet.* 5. 5.)

§. 18. Illud certè ex textu ipso comparet, in quo duæ illæ *Ecclesiasticæ* λέξεις [ἐπίσκοποι, & ποιμένες] quibus *singulares Præpositi* noscuntur apud antiquos, cum levi aliquâ flexione [ἐπισκοποῦντες, & ποιμαίνοντες] hîc statim adjiciuntur.

§. 19. Quod verò hîc additur, μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τῆς ποιμνίου] illud ad *Dominii* hujus exercendi modum, seu *temperamentum* tantummodo pertinet, ut qui hominum *animas* sibi procurandas fuscipiunt, eas *suaviter*, & *diligenter* administrent, non ut *Proconsules*, *Provinciis* sibi assignatis (eæ sunt κλῆροι, & inde κληρουχία à *Phavorino* διανομὴ redditur,) vi & rapinâ, ad libidinem & lucrum suum dominaturi (illud est ἀναγκαστῶς, & αἰσχροκερδῶς) sed ut gregibus *Pastores*, voce & exemplo suo præeuntes, ita ut illi ἑκουσίως καὶ προθύμως, *libenter*, & *alacriter*, tanquam ad *pascua* ipsos sequuturi, obtemperent.

CAP. XXI.

Ja. 5. 14. πρεσβύτερους ἐκκλησίας. *Epistolæ istius Author, & tempus scriptionis, Ecclesiæ ad quas scribebatur. Infirmorum visitatio, & pauperum cura ad Episcopum pertinet.*

§. 1. REstat unus locus, *Ja.* 5. 14. ubi in ἀσθενείας (seu *morbi*, seu minùs prosperæ cujusvis *Christiani* valetudinis) tempore πρεσβύτερους Ἐκκλησίας advocari jubentur, ut *preces* super ægro fundant, *ungentes eum oleo in nomine Domini*, κἂν ἁμαρτίας ᾖ πεποιηκώς, *eum absolventes*, &c.

§. 2. Hîc cùm 1. à *Jacobo Hierosolymorum Episcopo* scripta sit *Epistola*, & 2^do^, numerus credentium auctior jam factus videri possit, quàm ut ab *Episcopis* & *Diaconis*, sine medii gradus *Presbyteris Ecclesiæ* regerentur, & 3^tio^, cùm *de infirmorum visitatione* hîc tantùm agatur, non improbabile forsan videbitur, si ad eos, quos hodiè dicimus, *Presbyteros* hæc saltem πρεσβυτέρων mentio pertinere censeatur.

§. 3. Nec certè quicquam nobis obfuturum est, si pertineat, illud lubentissimè cuivis argumento vel testimonio largituris, ut sic quidem (quod *Epiphanius* ex locis 1 *Tim.* 5. 1. & 19. concludendum putavit) nobis hoc uno saltem διστυδίῳ teste firmatum redderetur, sub his ipsis primis temporibus, inferiores *Episcopis*, & *Diaconis* superiores, medioxumos in quibusdam *Ecclesiis Presbyteros* constitutos esse. Quod si, neque ex hoc, neque ex illis ad *Timotheum* locis, *Presbyteri* evicturi sunt, necessum erit, ut *Ignatio Martyri*, cui ante omnes mortales minimum imputant, imò pessimè velle se monstrant, ipsi etiam plurimum debeant, & ab eo primario defensore, officii sui dignitatem (licèt non ὄξοχῶ, aut cum *Episcopis* ἰσοτιμίαν) astrui, & propugnari dignoscant; Optandum certè esset, ut beneficiis victi tandem mansuescerent, nec, quod ille optimè advertit, [παροξυσμὸς ἐμφερεῖς παύεσθαι] sic ipsi improsperè succederet.

§. 4. Sed, ut verum fatear, illud mihi nondum persuasum est, *Presbyteros secundarios* hîc à *Jacobo* designari. Primò enim, quod ad *scriptorem* hujus *Epistolæ* attinet, quem *Jacobum fratrem Domini*, & *Hierosolymorum Episcopum* fuisse jampridem agnovimus, Illum satis notum est, nec *Sancto Paulo*, nec *Petro*, muktominus *Johanni* supervixisse, sed *Neronis* 7^mo^ πλειάσαι suâ donatum esse; nec igitur vocis hujus pro *Secundario Presbytero* acceptionem ad sæculum, aut *Epistolam Jacobi* potius, quàm aut ad *Pauli*, aut *Petri* accommodandam esse, præsertim cùm à *Johanne*, cujus vita post alios omnes prorogata est, & qui, siquis *Apostolorum*, *Presbyteros secundarios* in *Asiâ*, *Provinciâ* suâ, constituit, non de alio, quàm seipso, *Apostolo*, & totius *Asiæ Primate*, (si saltem ab *Apostolo Johanne Epistolæ* secunda & tertia scriptæ fuerint) eam usurpatam reperiamus.

§. 5. Hinc etiam secundò ab *antiquo fidelium numero* nihil concludi posse satis patet; Imò, cùm ad *duodecim tribus* τὰς ἐν τῇ διασπορᾷ, i. e. ad *Judæos* in variis civitatibus *Ecclesias* singulas (sed non adeò frequentes, aut numerosas, ut aut *Presbyteris secundariis* indigerent, aut δυσμῶν, quos ad illud officium assumerent, copiam *Apostolis* suppeditarent) constituentes, hæc scripserit *Jacobus*, restat, ut jam tum eos *Episcopis* (sine *Presbyteris secundariis* à *Diaconis* distinctis) contentos fuisse censeamus, eósque per πρεσβυτέρους τῆς ἐκκλησίας non *unius civitatis* plures (nec enim *plures* ab eodem ægro convocari necessum fuerat) sed in universa *Ecclesia* innumeros, hîc significari dicamus.

§. 6. Quod denique ad hoc ipsum *infirmos visitandi*, super eos *orandi*, *ungendi*, *absolvendi*, simúlque *sanitatem* illis reddendi v. 15. munus spectat, statuendum est, neutiquam illud inter infima *Ecclesiæ* ministeria numerandum esse, sed, ut *medendi dona*, & *virtutes*, *Apostolis* ipsis (quos πρεσβυτέριον ἐκκλησίας ab *Ignatio* nuncupatos vidimus, *Ep. ad Philad.*) *Virisque Apostolicis*, dein *Episcopis* in unaquâque *Ecclesiâ* imprimis competiisse.

CAP.

CAP. XXII.

Polycarpi cum Jacobi dicto comparatio, Πρεσβύτεροι οὐν ἐνταῦθα *in Polycarpo.* Νέωτεροι, πρεσβύτεροι. *Episcoporum officia.* Πρεσβύτεροι, *primo sæculo vox* πολύσημος. *Alia ejus apud Ignatium, alia apud Polycarpum significatio, ut & Papiam, & Irenæum, Clementem Alexandrinum, Tertullianum.*

§. 1. UT hujus loci interpretationi lux aliqua accedat, non abs re erit, si *Polycarpi Antiquissimi* * *Episcopi*, & *Martyris* (statim post *Ignatii* πάθος conscripta) *Epistola*, huc, licèt loco non suo, advocetur, & cum hoc *Jacobi* commate comparetur.

* Πολύκαρπος ὁ ἐν Σμύρνῃ καὶ ἐπίσκοπος

καὶ μάρτυς. *Polycrates in Ep. ad Victor. ap. Euseb.* l. 5. c. κδ'. Οὗτος γέγονεν ὁ Σαυμασιώτατος ἐν τοῖς καθ' ἡμᾶς χρόνοις, διδάσκαλος Ἀποστολικὸς, καὶ ἀγωνιστὴς, ἡγεμὼν, ἐπίσκοπός τε τῆς ἐν Σμύρνῃ καθολικῆς ἐκκλησίας. *Smyrn. Eccl. de Martyr. Polyc.*

§. 2. Ille vir planè *Apostolicus*, καὶ τοῦ Ἀποστόλου κατηκολουθηκὼς ἴχνεσι τῷ Ἀσιάρχῃ ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ἐπίσκοπος (inquit ex * *Irenæo Eusebius*) ad *Philippenses*, *Ecclesiam*, ut diximus, *unius Macedoniæ* μοίρας *primariam*, & *Metropoliticam*, sub quâ igitur plures *civitates* & *Episcopi* comprehendebantur, *Epistolam* scripsit, sic & τοὺς οὐν αὐτῷ πρεσβυτέρους nomine συγγενοῦς.

* L. 3. c. 3.

§. 3. Qui sunt hi in συγγενοῦς [πρεσβύτεροι οὐν αὐτῷ] seu *Ecclesia* istius *Smyrnensis*, quos hodiè dicimus, *Presbyteri*, seu aliarum *civitatum*, quæ itidem ad *Smyrnam*, ut ad μητρόπολιν pertinebant, *singulares Episcopi*, cum *Polycarpo Metropolitano*, (totius *Asiæ Principe*, * ait *D. Blondellus*) tanquam in *Synodo*, congregati, non est quòd hìc sollicitiùs disquiramus.

* Apol. p. 14.

§. 4. Utut illud sit, *Divinus Præsul*, cùm in *Epistolâ* istâ ad pietatis, & disciplinæ regulas omnibus proponendas se accingat, primòque *fideles* ἀδελφοὺς promiscuè omnes; secundò, *viduas*; tertiò, *Diaconos*; quartò, νεωτέρους (ii sunt omnes *discipuli*, aut inferiores, à *Christo* communiter sic dicti, *Luc.* 22. 26. (quintò, πρεσβυτέρους aggrediatur, Νεωτέρους jubet τοῖς πρεσβυτέροις, καὶ διακόνοις, ὡς Θεοῦ, καὶ Χριστοῦ ὑποτασσομένους; Ubi, ut per νεωτέρους, *fideles* omnes nullum in *Ecclesiâ* gradum sortiti intelligendi sunt, sic per πρεσβυτέρους, supremum in *Ecclesiâ* (*Episcoporum* scilicet) *ordinem*, *Patres* quippe, *Deo Patri* quodammodo comparatos, & per *Diaconos* inferiorem illum *Episcopis* adjunctorum, &, ut *Christus Patri*, inservientium βαθμὸν intelligendum esse, sequentia concludere videntur.

§. 5. De his enim πρεσβυτέροις sic statim orditur, Καὶ οἱ πρεσβύτεροι ἅ ἴυσπλαγχνοι εἰς πάντας, ἐλεήμονες, ἐπιστρέφοντες τὰ ἀπεπλανημένα, ἐπισκεπτόμενοι πάντας ἀδυνάτους, μὴ ἀμελοῦντες χήρας, ἢ ὀρφανοῦ, ἢ πένητος, ἀλλὰ προνοοῦντες ἀεὶ τοῦ καλοῦ ἐνώπιον Θεοῦ, καὶ ἀνθρώπων, ἀπεχόμενοι πάσης ὀργῆς, προσωπολημψίας, κρίσεως ἀδίκου, μακρὰν ὄντες πάσης φιλαργυρίας, μὴ ταχέως πιστεύοντες κατ' ἀλλήλων, μὴ ἀπότομοι ἐν κρίσει, &c. *Et Presbyteri sint misericordes erga omnes, convertentes eos qui erraverint, visitantes omnes infirmos, viduam, orphanum, pauperem ne negligant, sed honestum semper procurent coram Deo & hominibus, abstineant ab irâ, personarum acceptatione, judicio injusto, ab omni avaritiâ procul absint, nec citò contra quempiam credant, ne sint severi, aut asperi in judicio, &c.*

§. 6. Ubi, ut multa sunt, quæ hunc *Episcopi*, seu *Præfecti*, ad quem *judicia* in *Ecclesiâ* pertingant, *characterem* fuisse arguunt, (κρίσεως scilicet, & ἀπονοίας ἐν κρίσει, προσωπολημψίας, & ὀργῆς, & τοῦ ταχέως πιστεύειν κατὰ πάντος, ut & *hæreticos reducendi*, mentiones) sic &, quæ de *infirmorum visitatione*, curâque *viduæ*, *orphani*, & *egeni* (quorum omnium, ut ex *Justino* prædiximus, *Episcopus* πάντων *curator* dicitur) præmittuntur, singula itidem ad *Episcopi* munus referri videntur. Quâ in re si rectè calculos posuerimus, nulla ambigendi ratio supererit, quin etiam *Jacobo* per [πρεσβυτέρους ἐκκλησίας] in qualibet διακονίᾳ μιᾷ constituti *Episcopi* intelligantur.

§. 7. Unicum est, quod contra istam *Polycarpiani Commatis* interpretationem militare video; *Epistolam* nempe hanc post *Ignatianas* omnes scriptam esse, earúmque distinctè meminisse) in istis verò vocem πρεσβυτέρων, ad *secundum* in *Ecclesiâ* gradum, eósque (quos hodiè dicimus) *Presbyteros* designandos, ἰδίως usurpari, quidni igitur & apud *Polycarpum*?

§. 8. At facilis defensio, Hoc scilicet toto *sæculo* vocem [πρεσβυτέρους] πολύσημον fuisse, aliquando ad *Episcopos*, aliquando ad *inferioris* gradus *Presbyteros* ubicunque tales essent, accommodatam, nec aliter, quàm ex locorum circumstantiis, distinguendam. Nec enim dubitandi causam subesse, quin ante hoc tempus, quo & *Polycarpus* & *Ignatius Epistolas* scripserunt, præter *Episcopos Presbyteri* in quibusdam civitatibus institui fuerint, (Illud enim est ὅλας ἐκκλησίας ἁρμόζειν, quod de *Johanne* ex * *Clemente Alexandrino* prædiximus) adeóque tres in *Ecclesiâ gradus*, his tribus Ἐπισκόπων, πρεσβυτέρων, διακόνων notissimis nominibus, dignoscendi, ideóque vocem hanc, cùm per se usurparetur, ambiguam, seu potiùs de *Episcopis* solis dictam, de *Presbyteris* tamen *secundariis* satis commodè usurpari, quotiescunque distincta singulorum enumeratio facienda erat.

* *Vide Euseb.* l. 2. c. κγ'.

§. 9. Illud apud *Ignatium* ubique factum videmus, *Episcopis* πρεσβυτέριον, aut πρεσβυτέρους, πρεσβυτέροις διακόνοις adjungentem; At secus apud *Polycarpum* in hâc *Epistolâ*, πρεσβυτέρων solummodo, aut πρεσβυτέρων, & διακόνων mentionem facientem.

§. 10. Sic & à *Papiâ* Ἰωάννου ἀκουστῆ, & Πολυκάρπου ἑταίρῳ, *Hierapolytano* etiam in *Asiâ Episcopo*, vocem πρεσβύτερος ita usurpari videas, ut aliquando *Apostolos* ipsos, & ab iis *constitutos Episcopos*, aliquando eorum γνησίους quoslibet significet; Videantur *fragmenta* ejus ab *Irenæo*, dein ab * *Eusebio* recitata; Εἰ δέ που, inquit, παρηκολουθηκώς τις τοῖς πρεσβυτέροις ἔλθοι, τοὺς τῶν πρεσβυτέρων ἀνακρίνοι λόγους, τί Ἀνδρέας, ἢ τί Πέτρος εἶπε, ἢ τίς ἕτερος τῶν τοῦ Κυρίου μαθητῶν, ἅτε Ἀριστίων, καὶ ὁ Πρεσβύτερος Ἰωάννης, οἱ τοῦ Κυρίου μαθηταὶ λέγουσιν, *Si quando quispiam venisset qui seniores secutus esset, Seniorum sermones sciscitabar, quid Andreas, vel quid Petrus dixit, vel quispiam aliud discipulorum Domini, Aristion scilicet, & Senior Johannes Domini discipuli dicunt.* Ubi πρεσβύτεροι adeò clarè de *Apostolis* à *Papiâ* enuntiantur, ut [Ἀποστόλοις] & [Ἀποστόλων] legendum suspicati sint.

* *Hist.* l. 3. c. λθ'.

§. 11. Sic postea de *Marco Evangelii* scriptore, Τοῦτ' ἐ πρεσβύτερος ἔλεγε Μᾶρκος, ἑρμηνευτὴς Πέτρου γενόμενος, *hoc Senior Marcus dixit Petri interpres.*

§. 12. Apud *Irenæum* verò, p. 497. *Presbyteri, qui Joannem viderant*, & l. 2. c. 39. *Omnes seniores qui in Asiâ apud Johannem Discipulum Domini conversarunt*, quod *Eusebius* ex *Græco* exemplari exscripsit, πάντες οἱ πρεσβύτεροι οἱ κατὰ τὴν Ἀσίαν Ἰωάννῃ τῷ τοῦ Κυρίου μαθητῇ συμβεβληκότες, *omnes Seniores qui per Asiam cum Johanne Domini discipulo versabantur*, quos quidem ipsos à *Clemente Alexandrino* indifferenter πρεσβυτέρους, & ὁσιωτάτους dici statim monstrabimus.

§. 13. Imò, post *Papiam Irenæus* ipse, vir *Magnus*, idémque *Lugdunensis Episcopus*, quique ab *Apostolis* in *Ecclesiis* constitutos *Episcopos*, eorúmque *successores*, adnumerat, l 3. c. 3. hâc etiam πρεσβυτέρων voce ad *Episcopos* designandos utitur. *Traditio ab Apostolis per successionem Presbyterorum in Ecclesiis custoditur*, l. 3 c. 2. Iis, qui in *Ecclesiâ* sunt, *Presbyteris* obedire oportet, statim enim sequitur, *His, qui successionem habent ab Apostolis, qui cum Episcopatus successione charisma veritatis —— acceperunt*, l. 4. c. 43. *Qui creditii sunt à multis esse Presbyteri, serviunt autem suis voluptatibus*; sequitur iterum, *Et principalis consessionis* (πρωτοκαθεδρίας, sine dubio, *Episcopalis*) *tumore elati sunt*, l. 4. c. 44. & eodem capite, *Tales Presbyteros nutrit Ecclesia, de quibus propheta ait, Dabo Principes tuos in pace, & Episcopos in justitia*, pro quibus *Isaiæ* verbis, ὁσιωτάτους καὶ δικαίους apud *Clementem Romanum* reponi videmus.

* *Vid. Euseb.* l. 4. c. 18. §. 14. Sic & de *Polycarpo ipso* (quem *Episcopum* fuisse satis clarâ voce* pronuntiat) in *Epistolâ* ad *Florinum*. Ἐκεῖνος ὁ μακάριος καὶ Ἀποστολικὸς πρεσβύτερος. Sic & in *Ep. ad Victorem*, οἱ πρεσβύτεροι οἱ προεστῶτες τῆς ἐκκλησίας, ἧς νῦν ἀφηγεῖ, Ἀνίκητος, Πίος, Ὑγῖνός τε, καὶ Τελέσφορος, &c. de *Romanis Episcopis singularibus* dictum.

§. 15. Ubique patet vocem πρεσβύτερος de *Episcopis*, aut *singularibus Ecclesiarum Præpositis* usurpatam esse.

§. 16. Huic etiam *Clementem Alexandrinum* addamus, Qui, cùm tres istos in *Ecclesiâ* gradus distinctè agnoscat, * Τὰς κατὰ τὴν ἐκκλησίαν ἀγωγὰς, διακόσμου, πρεσβυτέρων, διακόνων, eósque tot ἀγγελικῆς δόξης μιμήματα, *Angelici honoris*, aut hierarchiæ *imitationes* pronuntiet, * alibi tamen, πρεσβύτερος appellat, ad quem ἀρχιεπισκοπὴ pertineat. Videatur etiam ejusdem insignis apud * *Eusebium* locus, de *Juvene* à *Johanne*, τῷ ἐπισκόπῳ, *Episcopo* tradito; ἐλθὼν ὃν δὴ πυθὰ ἔφη ὁ μακαρίτης πόλεων, καὶ πάλιν ἀναπτύσας τὰς ἀλλαχοῦ, δὴ πᾶσι τῷ κοσμοῦσι φιλάδελφος ἐπισκόπῳ, νεανίσκον ἰδὼν, Τοῦτον, ἔφη, σοι ἐκδικῶ —— δὲ πρεσβύτερος ἀναλαβὼν οἶκαδε, τὸν ἐκδεδόμενον νεανίσκον ἐτήρει,— ἐφώπευε, καὶ μὴ τοῦτο ὑφῆκε τῆς πολιτικῆς ἐπιμελείας, καὶ ἐκφυλακῆς, ὡς τὸ τέλειον αὐτῷ φυλακτήριον ἐπιθεῖναι τῷ σωτηρίῳ τοῦ Κυρίου, *Veniens igitur ad civitatem quandam* —— *Episcopum super omnibus fratribus constitutum conspiciens, Hunc, inquit, Juvenem fidei & curæ tuæ committo, Ille verò Senior juvenem sibi commissum accipiens*, &c. Hîc idem planè *Senior*, seu πρεσβύτερος, & ἐπίσκοπος, ὁ δὴ πᾶσι κοσμοῦς. Posteà, ὦ ἐπίσκοπε τῆς ἐκκλησίας ἧς κατέστης, inquit *Johannes*, ὧν ἐγώτε, καὶ ὁ Χριστὸς σοι παρεκατέθεμεθα, δὴ ἐ ἐκκλησίας προκαθίζῃς, μάρτυρες, *O Episcope, redde nobis depositum, quod ego & Christus tibi tradidimus, Ecclesiâ, cui præsides, teste.* Palam est ἐπίσκοπον (eum quidem propriè dictum *Episcopum*, adeóque omnibus in civitate *fratribus præpositum*, ad quem ἀρχιεπισκοπὴ pertinebat, δὴ ἐ ἐκκλησίας προκαθιζόμενον, quippe post *baptismum*, τέλειον insuper φυλακτήριον, τῆς σφραγῖδα τοῦ Κυρίου ἐπιθεῖναι, *sacramentum confirmationis*, soli *Episcopo* proprium, administrasse dicebatur) statim etiam τὸν πρεσβύτερον nuncupari.

* *Apol.* p. 38. §. 17. Idem etiam de *Tertulliano* dicendum est, quem *communi usu receptam ordinis in Episcopos, Presbyteros, & Diaconos distinctionem* apertè tueri* *D. Blondellus* agnoscit. Illi enim vox [*Seniores*] de *Episcopis* seu *Præsidentibus* quandoque usurpatur, *Præsident probati quique Seniores, Apol.* c. 39. Sic & *majores natu*] (quod idem est, & *Græco* πρεσβύτερος directè respondet) de *Romanorum Episcoporum* serie dicitur, l. 5. *contra Marc.*

§. 18. In istis diutiùs morati sumus, ut exinde appareat, quàm sine omni rationis prætextu, ex his, & talibus πρεσβυτέρων, aut in *Scripturis*, aut apud *Antiquos*, mentionibus, *D. Blondellus* causæ suæ patrocinium quæsiverit, cùm aliud nihil ex istis concludi palam sit, præter *promiscuum* voculæ unius usum, quam sanè πολύσημον esse, quandoque de *primo*, quandoque de *secundo Ecclesiæ* gradu antiquitùs (at nunquam, quod scimus, in scripturis) usurpatam, nos illi, sine omni probatione, lubentissimè largiemur, neque enim, cùm ipsæ *Christianæ Religionis* ἀκροπόλεις satis acriter impetantur, nobis aut λογομαχῆν, aut ἀέρα δέρειν, *umbratilem* aut, quod idem est, *verbalem pugnam* cum quovis mortalium instituere vacabit.

§. 19. Et de vocis πρεσβυτέρων in *novo Codice*, simúlque (ὡς παρέδω) apud *Polycarpum*, & *Papiam*, *Irenæum* item, & *Clementem Alexandrinum*, & *Tertullianum*, usu, hæc dixisse sufficiat.

CAP. XXIII.

Διακονεῖν, κονεῖν. Διάκονοι in *Vet. Testam. & in Novo Ro.* 13. 4. 2 *Cor.* 6. 4. *Apud profanos scriptores* διακονία *vox convivalis.* Διακονήματα. Ἐγκύκλια διακονήματα, (μαθήματα.) Διάκονοι *qui mensas dispensant, Lu.* 17. 8. Ἀρχιτείκλινος, Οἰκονόμος *frangit, dividit & distribuit, Mat.* 20. 28. διακονεῖσθαι, κατακλειδίων, κατεξουσιάζειν.

§. 1. DEnique ad *Diaconorum* appellationem progrediamur. Quid per διακονέω primariò notetur, ex *Grammaticis* petendum est, Apud quos, κονεῖν] ut σπεύδειν, πτίσσειν, sic & ὑπηρετεῖν significat, (unde κονιταὶ, διερέσσοντες, & ἀγκόνοι, δοῦλοι —— *Hesychio*) à πονεῖν, inquit *Eustathius*, *Ionico* more deflexum, putarim potius à κόνις deductam, quòd *pedites*, & *in pulvere* versantes famulentur, Eâdem analogiâ, quâ in *Foro* nostro, **Pie powder**, i. e. *Pedem pulverizatum*, usurpatum dignoscimus. Unde [διακονεῖν] cuiquam *operam locare, ministrare, famulari.*

§. 2. Sic *Veteris Testam. Interpretibus* διάκονοι, & διερέσσοντες, & λειτουργοὶ, pro iisdem sumuntur, & *Heb.* מְשָׁרְתִים respondent.

§. 3. Sic

§. 3. Sic & in *Novo*, cùm Θεοῦ διάκονος *Rex* dicatur, *Ro.* 13. 4. *Dei* hîc in terris *minister*, ut &. (ad *Ecclesiastica* ministeria quod attinet) cùm Θεοῦ διακόνους *Apostoli* se nuncupent, 2 *Cor.* 6. 4. 1 *Thess.* 3. 2. διακόνους Χριστοῦ, 2 *Cor.* 11. 22. *Col.* 1. 7. διακόνους ἐν Κυρίῳ, *Eph.* 6. 21. & ἁπλῶς διακόνους, *Col.* 4. 7. eodem plane modo usurpatos, ac cum δοῦλος, & συνδοῦλος, vel simpliciter, *Col.* 1. 7. vel adjectis Θεοῦ, Χριστοῦ, ἐν Κυρίῳ, repositos videmus.

§. 4. Ab hâc vulgari, & primariâ significatione ad alias duas deflecti vocem eam satis omnibus notum est, primam *scriptoribus* profanis æquè ac *sacris* familiarem, secundam *Ecclesiasticis scriptoribus* plane peculiarem.

§. 5. Apud *profanos scriptores* διακονεῖν, & διάκονοι inter *convivales* ritus usurpantur (quomodo διακονία apud *Athenæum*, l. 5. (& 1 *Mac.* 11. 58.) & διακόνημα, l. 6. *mensalem supellectilem* significant (sic ut ad munera *servorum* eorum qui *mensis ministrant* ἴδιον referantur; Ea *Aristoteli* ἐγκύκλια διακονήματα dicta sunt, *Pol.* l. 1. c. 4. sic ut ἐγκύκλια μαθήματα *literæ humaniores*, significant, *Grammaticam*, *Gymnasticam*, *Musicam*, (πρὸς ἀντιπαιδοτριβὴν τῆς φιλοσοφίας, καὶ ἅμα μαθημάτων) quas omnes liberaliter instituti tenebant) quod universis κατὰ τοὺς *famulis* competeret.

§. 6. Sic, cùm apud *Lucian.* in *Cronosol.* inter *leges Convivales* memoretur, [Οἱ διάκονοι πρὸς χάριν μηδένι μηδὲν] palam est, διακόνους eos esse, qui in *conviviis*, μοίρας, & μερίδας, aut τομὰς, *dimensum* convivæ cuilibet suum dispensant, sic enim apud *Lucian*: sequitur μηδὲ τῷ φίλῳ ἐ μείζω, τῷ δ' ἐ γνάθος σύας, ἀλλ' ἴσους ἅπαντας.

§. 7. Illud inter *ritus convivales* observatum videmus, ut διάκονοι μοίρας primò διανέμῃ *convivatori*, dein *convivis* singulis singulas, vel ex præcepto ἀρχιτεικλίνου, *principalis Festi dispensatoris*, vel ex lege ἰσότητος (μὴ τῷ υἱῷ μεγάλα, τῷ δ' κομιδῇ μικρὰ ἐδαπιδᾶσθαι) *distribuerent*. Videatur ubique *Lucianus* in *Cronosol.* Et *Ep. Saturn.* ubi de iniquis *ministris* verba faciens, Ἐκομιδῆτος, inquit, συὸς, οἰκίτης διανέμων τῷ μὲν διανέμῃ ἐδαπιδᾶσθαι τὸ ἡμίτομον ὅλον σὺν τῇ κεφαλῇ, τοῖς δ' ἄλλοις ὀστᾶ φέρει ἀγκαλυμμένα. *Ep. Saturn.* ubi de iniquis *ministris* verba faciens, Ἐκομιδῆτος, inquit, συὸς, οἰκίτης διανέμων τῷ μὲν διανέμῃ ἐδαπιδᾶσθαι τὸ ἡμίτομον ὅλον σὺν τῇ κεφαλῇ, τοῖς δ' ἄλλοις ὀστᾶ φέρει ἀγκαλυμμένα.

§. 8. Juxta hunc διακόνων ritum, intelligendum est illud *Christi*, *Lu.* 17. 8. de *Domino* famulos suos *convivio* excipiente, ἑτοίμασον, καὶ ἀνακλινεῖ αὐτὰς, καὶ περιζωσάμενος διακόνησόν, eodem planè modo, quo apud *Lucianum* τὰς οἰκίτας ὁ πλοῦτος ἐυνοεῖ διακονῶν, καὶ οἱ φίλοι σὺν αὐτῷ. Hoc, ut diximus, ἀρχιτεικλίνου imprimis, aut οἰκονόμου τροφῶν munus erat, cujus igitur speciem præ se ferens *Dominus* noster, cùm multitudinem exciperet, εὐχαριστήσας (ἔκλασε, inquit *Matthæus* 15. 36.) δέδωκε τοῖς μαθηταῖς αὐτοῦ (ut ἀρχιτείκλινος, vel οἰκονόμος διακόνοις) οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις, *Jo.* 6. 11. Sic ut ad διακόνους *distribuere* μερίδας, licèt ad οἰκονόμων *frangere*, aut *dividere* pertineat. Ex hoc ritu illud *Christi*, *Mat.* 20. 28. *Mar.* 10. 45. rectè intelligi poterit, cùm de seipso pronuntiet, Ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, *Venit filius hominis, non ut alii illi, sed ille* aliis omnibus *subministret*, liberales gratiæ suæ, & benignitatis μερίδας *distributens*, &, ut sequitur [δοῦναι τὴν ψυχὴν λύτρον ἀντὶ πολλῶν] *animam ipsius*, ut λύτρον, *multis*, imò *omnibus*, secundum leges *convivales*, ἐξ ἴσου (ait *S.* * *Maximus*) inter se dispertiendam, traditurus.

* Κεφ. οβ' Ἀγαπ.

§. 9. Neque enim huic loci istius interpretationi obsistit, quod immediatè præcesserat [ὁ ὢν ἐν ὑμῖν μείζων γενέσθω ὡς ὁ νεώτερος, καὶ ἡγούμενος ὡς ὁ διακονῶν] quasi ad *Præfectorum Ecclesiæ* παίδευσιν hæc tota pertineret oratio. Duo enim sunt, quæ de *Gentilium principibus*, quatenus illis *Christiani Episcopi* contradistinguuntur, enuntiantur, *Primum*, eos κατακυριεύειν *subjectis suis*, ut ὑπηκόων δυνάστας, & ad *lucrum*, & *commodum* suum liberè abuti; (illud *Christo* est διακονεῖσθαι, * *Xenophonti* ὠφελεῖσθαι ὑπ' αὐτῶν) *Secundum*, κατεξουσιάζειν, *herilem* potestatem, aut authoritatem, i. e. ait *S. Petrus*, ἀναγκαστικὼ exercere.

* *Præf.* Κύρου παιδ.

§. 10. Horum utique, futurorum in *Ecclesiâ Præfectorum*, officium opponi *Christus* voluit, ita ut 1. Illis *benefacere* & *prodesse*, 2. Omnem erga illos *mansuetudinem*, & humilitatem exercere satagant, Quorum *primum* est διακονεῖν, *secundum* δοῦλον γενέσθαι.

CAP. XXIV.

Jo. 2. 9. *Septem Diaconi*, *Est.* 1. 10. *Diaconorum officium*, διακονία τραπεζῶν (& λόγου) *apud Julianum* Ἐπιστολία, *Ep.* 4. 11. Διακονία *ex alienis & ex suis. Phœbe* γυνὴ ἀδελφὴ, 1 *Cor.* 9. 5. κοινωνία διακονίας. *Procopii interpres notatus.*

§. 1. AB hoc in conviviis διακόνων munere, ritúque, quem ex omni parte accuratum habemus *Jo.* 2. 9. (Ibi enim primò νύμφιος occurrit, γάμου, i. e. *convivii nuptialis* διανέμης, dein ἀρχιτείκλινος, *cibi vinique* primarius *dispensator*, dein διάκονοι, v. 5. vinum ἀντλοῦντες, & φέροντες ἀρχιτεικλίνῳ, v. 8.) septem primorum sub *Apostolis* in *Ecclesiâ Hierosolymitanâ* ἡ τραπέζας διακονούντων *officium*, leviter immutatum videmus (numero ipso ad ἐπὶ τὰ ἐυσύχους τὰς διακόνους, *Est.* 1. 10. fortean respiciente) qui toti quasi *familiæ Christi*, omnibúsque ad *mensam* ejus vocatis, μοίρας suas *distribuebant*, pauperibus primò omnibus in hoc *Cœnobio* victitantibus, prout unicuique opus esset, ex facultatibus *Ecclesiæ* (sub *Apostolis Oeconomis*, aut primariis dispensatoribus) χορηγοῦντες, dein in *celebratione Eucharistiæ*, aut cœna *Dominicæ*, operas suas locantes, *panémque* quem illi εὐχαριστήσαντες ἐκλασαν, *vinúmque* itidem cum εὐλογίᾳ effusum *fratribus omnibus dispertientes*.

§. 2. Ita ritum hunc *Apostolicum* à *Justino Martyre Apol.* 2. delineatum cernimus, ubi *Episcopus* ut οἰκονόμος εὐχαριστεῖ, &c. & καλούμενοι διάκονοι δίδασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν, &c. P. 97.

§ 3. At ad *Pauperum* præcipuè *curam* hanc eorum operam destinatam esse *Lucas* monstrat, *Act.* 6. 1. Ἐθνικὰ, inquit, γογγυσμὸς τῶν Ἑλληνιστῶν, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ (in *quotidianâ facultatum Ecclesiæ* distributione) αἱ χῆραι αὐτῶν. Hæc erat διακονία τραπεζῶν, v. 2. (vel, ut * *Concilii* in *Trullo verbis* utar, ἡ ἐν τῇ χρείας τραπεζῶν ἀκουρία) quatenus διακονίᾳ τοῦ λόγου opponebatur, v. 4. & ὑπὲρ χρείας ταύτης *instituti* διάκονοι, v. 3. * *Can.* 16.

Fragm. p 558. §. 4. Sic de *Galilæis*, quos nuncupat, i. e. *Christianis*, ὁ Φλαβιανὸς *Julianus*, Apud eos, inquit, τὸν λεγόμενον παρ' αὐτοῖς ἀγάπην, καὶ ἀποδοχὴν, καὶ διακονίαν, πτωχῶν reperietis, *quibus*, inquit, *multos* ad *cultum suum pellicichant.*

§. 5. Imò notissima est, & frequentissima διακονίας, & τῶ διακονεῖν significatio pro χορηγία, (& χορηγεῖν) necessariorum quorumcunque *suppeditatione* quovismodo factâ, quam pari modo *Latinè administrationem*, vel *subministrationem* dicimus. Sic διακονεῖν, *Mat.* 25. 44. & 27. 55. *Mar.* 1. 13. 2 *Tim.* 1. 18. *Heb.* 6. 10. 1 *Pet.* 4. 10. διακονία, *Act.* 11. 29. 1 *Cor.* 16. 15. 2 *Cor.* 8. 4. & 9. 1. & quidni *Eph.* 4. 11. ubi inter *cœtuum Ecclesiasticorum* (χαρισμῶν τῶν ἁγίων) *beneficia*, ἔργον διακονίας (ista omnium *Christianorum*, *liberalitas*, κοινωνία, προσφοραὶ, χάριτες, λογίαι, promiscuè dicta, & v. 16. ἐπιχορηγία & πάσης ἁφῆς, cáque in *sacrario*, aut *gazophylacio*, aut, ut dicebatur, *diaconio*, primò ad *sacrorum*, dein ad *indigentium* omnium *usum* reposita) numeratur.

§. 6. Illud tantummodo hîc addendum est, quosdam quidem, ut alienæ ἐπιτροπίας *ministros*, & ἐπιτρόπους, hoc fecisse, ex facultatibus *Ecclesiæ*, necessitatibus pauperum *subministrasse*, verùm & alios *ex suis*, ἐκ τῶν ὑπαρχόντων αὐτοῖς διακονῆσαι, *Luc.* 8. Sic *Onesiphorus*, 2 *Tim.* 1. 18. qui *Paulum* sæpiùs ἀνέψυξε, v. 16. πολλὰς διηκόνησε, v. 18. Sic *Phœbe* ἀδελφὴ ἡμῶν, inquit *Paulus*, *Rom.* 16. 1. (alibi, ni fallor, γνησὶ ἀδελφὲ, 1 *Cor* 9 5. cujus benignitate, si uti voluisset *Apostolus*, φαγεῖν καὶ πεῖν poruisset, v. 4. & tamen μὴ ἐργάζεσθαι, v. 6.) & διάκονον ἐκκλησίας τῆς ἐν Κεγχρεαῖς, *Apostolis* ex suis facultatibus opitulata videtur, ideóque προστάτις πολλῶν, v. 2. i. e. προέξενον nuncupatur.

§. 7. Hinc *Act.* 11. 29. εἰς διακονίαν πέμψαι, *ad Egenis opitulandum mittere*, ut & *Act.* 12. 25. Hinc 2 *Cor.* 8. 4. κοινωνία τῆς διακονίας εἰς τοὺς ἁγίους, *liberalitas administrationis erga sanctos*, & 1 *Pet.* 4. 10. ἑαυτοῖς, διακονοῦντες (ut & v. 11.) de *sublevandis* egenis.

* *Schol. in 1 Sam.* 9. §. 8. Nec igitur cùm apud * *Procopium*, ἀποστόλων διακονημάτων mentio fiat, rectè *Interpres* reposuit [*Apostolorum ministrantium*] Reddendum sine dubio [*administratione*, aut *liberalitate aliorum utentium*] cùm statim ex *S. Paulo* adjiciatur, ὡς εἰς χρείαν μὲ ἐπέμψατε.

CAP. XXV.

Διάκονοι. *Eorum munus*, *Fidei prædicatio*, *non solùm* πτωχῶν διακονία, *Rom.* 15. 8. *Act.* 6. 4. Ὀφθαλμὸς λόγου, 2 *Tim.* 2. 15. *Eph.* 3. 7. Διάκονος *refertur ad* οἰκονομίαν, 2 *Cor.* 3. 6. *Gal.* 2. 17.

§. 1. ISTis de primâ διακονίας acceptione sic prælibatis, primò notandum est, Ipsam διακόνου vocem (si unicam *Phœbes* τῆς ἐν Κεγχρεαῖς ἐκκλησίας διακόνου mentionem excipias) nullibi aut in *Veteri*, aut in *Novo Testam.* usurpari ad denotandum eum, qui aut πτωχείαις, aut χρείαις *subministraverit.*

§. 2. Nec igitur rationem constare, cum διακόνου *munus* in primis vagientis *Ecclesiæ* incunabulis, his tam arctis carceribus finiatur, præsertim cùm ex *septem* illis ad τραπέζων διακονίαν allectis, *Act.* 6. 5. non solùm *Stephanus*, v. 8. Sed & *Philippus*, c. 8. *verbum Dei* prædicaverit, universam *Samariam* ad *fidem*, & *baptismum* receperit. Videatur *Hilarius*, aut quisquis ille sit (*D. Blondello* præcharus) sub *Ambrosii* nomine in *Paulinas Epistolas Commentarii Autbor*. *Quamvis*, inquit, *non sint sacerdotes*, *evangelizare possunt sine Cathedrâ*, *quemadmodum Stephanus & Philippus*, *in Ep.* 4.

§. 3. *Secundò*, διάκονον quandoque sic in novo *Codice* usurpari, ut levi quâdam mutatione ab hoc sensu deflexisse videatur. Sic cum ὁ χειρὸς τῆς περιτομῆς (*Judæorum*) διάκονος dicatur, *Rom.* 15. 8. eâ φράσει significatur *Christum* eum esse, qui omnem operam suam navaverit, ut *Judæis*, veritatem *Dei* iis annuntiando, *benefaceret*, eos ad *fidem* vocaret, & ἐπαγγελίας τῶν πατέρων his *Abrahami* filiis βεβαιώσῃ. Sic & 1 *Cor.* 3. 5. Cùm *Paulus* & *Apollos* διάκονοι, δι' ὧν ἐπιστεύσατε *Corinthii*, appellentur, ex immediatè sequentibus apparet, ad hanc *Evangelii*, tanquam animarum *cibarii*, *distributionem*, διακονίαν λόγου, *Act.* 6. 4. (quam igitur ὀρθοτομίαν λόγου Θεοῦ, 2 *Tim.* 2. 15. verbi *Dei* ut in τομὰς & μεληδὼν (sic ut cuiquam *dimensum* suum assignetur) *distributionem* appellat) pertinere; [καὶ ἑκάστῳ, inquit, ὡς ὁ Κύριος ἔδωκεν] *Prout unicuique* διακόνῳ *summus* ille οἰκονόμος, aut ἀρχιτέκτων *divisit*, sic & nos *convivis* omnibus *administramus.*

§. 4. Sic *Eph.* 3. 7. (ut & *Col.* 1. 23.) cùm *Evangelii* διάκονον se *Paulus* appellet, statim sequitur κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, ipsum quippe, ut à *Christo* summo *Oeconomo* acceperat, sic & aliis *distribuere* divinam hanc *Evangelii gratiam.*

§. 5. Sic cùm *Col.* 1. 25. ἐκκλησίας διάκονος dicatur, Sequitur enim κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς, *verbum* quippe *Dei*, à magno *Oeconomo*, aut dispensatore *Christo*, *Paulo*, gentibus distribuendum, committebatur.

§. 6. Sic cum iidem *Apostoli*, 2 *Cor.* 3. 6. διάκονοι τῆς καινῆς διαθήκης nuncupentur, quatenus ab iis τὸ πνεῦμα ζωοποιοῦν (γράμμασι ἐγκεκολαμμένον oppositum) διακονοῦσθαι, *suppeditari*, aut fidelibus omnibus *distribui* dicatur, palam est, ad hanc primam διάκονου acceptionem spectari.

§. 7. Sic *Gal.* 2. 7. διάκονος ἁμαρτίας] designat eum qui *Gentilismo* favet, (cujus institutis qui inhærent, eo ipso versu, & ubique in hoc codice, ἁμαρτωλοὶ dicuntur) qui fovendo & *sublevando Gentilismo* operam collocat, & ita quasi subministrat.

CAP.

CAP. XXVI.

Secunda Diaconi significatio, Phil. 1. 1. & 1 *Tim.* 3. 8, 12. *Ministri Judicum, Deut.* 16. 18. שוטרים, חזנים, Ἄζανται. Ταζοφύλακες. Ἐπιμεληταί. *Grotius à Riveto sine ratione notatus.* Παρεδιακονοῦσαν, *Act.* 6. 1. Τεσσαράκοντα. Καλῶς διακονήσαντες, 1 *Tim.* 3. 13. Καλὸς βαθμὸς, *Episcopis inserviebant diaconi. Cur nulla Presbyterorum mentio, Phil.* 1. 1. 1 *Tim.* 3.

§. 1. PErgamus nunc ad secundam vocis hujus acceptionem, eam quidem *scriptoribus sacris*, & postmodum *Ecclesiasticis* peculiarem, adeóque inter *Codicis sacri* τυχηρολογήματα numerandam. Sic tribus præcipuè in locis usurpatam reperies, *Phil.* 1. 1. 1 *Tim.* 3. 8. & 12. & διακονήσαντες, v. 13.) in quibus singulis, cùm *Episcopis* primariis *Ecclesiæ Præfectis Diaconi* adjungantur, ad peculiarem aliquem in *Ecclesiâ* βαθμὸν, seu gradum pertinere censendi sunt. Quibus autem officiis designati, jam pauculis disquiremus.

§. 2. A *Judæis* sine dubio hujus rei (ut aliorum plerunque in *Ecclesiâ rituum*) origo petenda est.

§. 3. Apud eos, *ministri Judicibus* in qualibet *civitate* adjuncti, *Deut.* 16. 18. qui ipsis in *Consistoriis inserviebant*, in *scripturis* שטרים, à *Rabbinis* חזנים *ministri*, & חזנים הכנסת *ministri Synagogæ* vocantur. *Juniores*, inquit *Maimonides*, qui ad *ætatem Doctoris* nondum pervenerant.

§. 4. Hos * *Epiphanius*, leviter ab *Hebræo* deflexâ voce, Ἄζανται appellat, iísque in *Ecclesiâ* ἐπὶ τὰ μεγάλα *Diaconos* (ut & Ἀρχισυναγώγους *Episcopos*, *Senioribus Presbyteros*) respondere affirmat. Hos ait *Philo* Ταζοφύλακας fuisse, & διακονητὰς χρείας ὑπηρετῶν, *Josephus* ὑπηρετὰς χειροτονητὰς, *Curatores per manuum* aut *elevationem* electos, aut *impositionem ordinatos.* * *Hær.* Ebion.

§ 5. Nec est, quod hâc in re * *Andreas Rivetus Hugonis Grotii* manibus litem intenderet, ex eo tantùm, quòd productis tabulis non probaverit, Ἄζανται *in Synagogis*, *Præfectos esse ut ministrarent mensis*, cùm illud oculatis omnibus palàm sit, διακονία τραπέζων, *Act.* 6. 1. nihil aliud quàm χηρῶν, *viduarum*, & *indigentium omnium* ὑστερήσεων indigitari, adeóque ipsum Ταζοφυλάκων *munus*; quod in *Corbanæ custodiâ*, & alendi pauperes curâ, ἴδιος versabatur. Quibus & illud fortassis addendum erit, eo ipso *Actorum* loco voce [διαδιωκῶν] ad *Judæorum* חזנים respici, quos à radice חזה *vidit*, sic dictos scimus, eámque per διωκεῖν non semel redditam esse. * *Grot. discuss. Riv.* p. 1474.

§. 6. De his *Hebræorum* חזנים notabile (inter alia multa) illud *Judæorum* dictum, sub ἀλλόφυλος, aut *cædis Hierosolymitanæ* tempore, *Sapientum* (i. e. *Doctorum*) *eruditionem in eam quæ Azanitis*, *Azanitarum verò in eam quæ Notariis competebat*, *degenerasse.* Ubi, ut in *Synagogâ Archisynagogis Doctores*, sic *Doctoribus* חזנים immediatè subordinari, iísque demum *Scribas* aut *Notarios* apparet, ut & in *Ecclesiâ*, *Episcopis Presbyteri*, *Presbyteris Diaconi*, & *Diaconis* etiam ὑποδιάκονοι adjungebantur.

§. 7. Ex his constat, quid de *Diaconis*, cùm post *Episcopos* & *Presbyteros*, tertio demum loco subsistentes reperiantur (quod in *Scripturis sacris* nunquam factum) censendum sit; Quid verò, cùm *Episcopis* immediatè subnectantur, adhuc dubitari potest.

§. 8. Et primò, illud in comperto est, quod ex *Epiphanio* notavimus, νῦν ὄντως κηρύγματος; in primâ *Evangelii* prædicatione, ὅπου τῆς ἐκκλησίας λαζόντος τὸ πλήρωμα τῆς οἰκουμένης, vel cùm *Ecclesia* εἰς ἴδιον μέγεθος nondum pervenissèt, *idoneos* ubique *reperios non esse*, qui ad *secundarii Presbyteratûs* officium, citrà omnem præcipuè necessitatem (paucis adhuc ad *Fidem* conversis) admitterentur; ideóque *Episcopo* in qualibet civitate contentos fuisse, ei *Diacono* tantùm, aut *unico*, aut *pluribus* adjunctis, διὰ πλῆθος ὑπηρεσίαν, qui illi *ministrarent*, aut inservirent, ἀνὰ ὃν ἔδει τοσοῦτον ἀριθμὸν εἶναι, *sine quibus Episcopus esse nequibat.*

§. 9. Tales autem infimi gradus *ministri*, inter hos mediocritatis terminos se per spatium aliquod continentes, tandem, cùm probè hoc munere defuncti fuerint, (καλῶς διακονήσαντες, inquit *Apostolus*, 1 *Tim.* 3. 13.) παρὰ τοῖς ἄνω ἑλίσσονται, inquiunt *Scholiastæ*, καλὸν ἑαυτοῖς, inquit *Apostolus*, βαθμὸν περιποιοῦνται, *bonum* sibi, i. e. *excelsiorem*, vel *Episcopalem* in *Ecclesiâ gradum* (sic *Clemens* Πέτρου διάκονον, ei in *Cathedrâ Episcopali Romæ* successit) acquisituri erant, (interea in hoc infimi *ordinis Ecclesiastici* gradu, *Episcopis* inservituri.) Quò & illud spectat, quùm addatur [καὶ πολλὴν παῤῥησίαν ἐν πίστει] Παῤῥησία enim inter alia ἔξοδον notari affirmat *Hesychius*, ideóque hîc à *Theophylacto* explicatur per ἐνδοξοτέρους γενέσθαι, & ἐκκλησίᾳ λάμπειν, ἐν πρεσβυτερικῷ βαθμῷ ἢ ἐπισκοπικῷ, *honoratiores fieri*, & *in Ecclesiâ splendere*, *in Presbyterano*, & *Episcopali gradu.*

§. 10. Et ita quidem de isto ad *Philipp.* loco pronunciandum esse prædiximus. De altero verò ad *Timotheum* multò magis. Ubi cùm de *Episcopo* & *Diacono leges* aut *regula Timotheo* ferantur, qualiter imbutos esse oportuit, qui ad duos istos *gradus* promovendi erant, nihilque de *Presbyteris* hac in re adjiciatur, (cùm tamen in omnibus ad *Ecclesiam* pertinentibus se eum instituendum curasse affirmaverit, 1 *Tim.* 3. 14, 15, &c.) commodissima facti ratio cuivis constat, nullos quippe adhuc, scribente *Apostolo*, *Presbyteros* medioxumos institutos fuisse.

CAP.

CAP. XXVII.

Πρεσβῦται, πρεσβύτιδες, *Tit.* 1. & 2. *cum* 1 *Tim.* 3. *comparata.* Πρεσβύται *non de senibus simpliciter intelligendi, sed de Ecclesiasticis.* Κατάστημα, κατασὰς, καταλογὰς, ἐν καλοῖς, Ἱερὸς, Ἱερομάρτυς, Ἱερουργία. *Pseudo-Ambrosius notatus,* Περιβόλαια ἐν Ἐκκλησίᾳ. Σωφρονισταὶ. Ἀρχιάνναι. *Canonis Laodiceni explicatio.* Χειροτονίας *duo genera. Viduarum duo gradus. Diaconissa.*

§. 1. HIS de *Diaconis* sic propositis, adjicienda videntur, quæ in *Epistolâ* ad *Titum* de πρεσβύταις dicuntur, simúlque, ut γυναῖκας ad *Timotheum*, sic πρεσβυτίδας ad *Titum* mentio, factâ breviter inter 1 *Tim.* 3. & *Tit.* 1. & 2. comparatione, elucidanda.

§. 2. Quæ de *Episcopo* constituendo ad *Timotheum* dicebantur, oportere eum ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, &c. 1 *Tim.* 3. 1, 2, 3, 4, 5, 6, 7. ea planè omnia ad *Titum* iisdem ferè verbis posita reperimus. Δεῖ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, &c. *Tit.* 1. 6, 7, 8, 9. Eodem ferè modo, quo de instituendis *Israëlitarum præfectis Moses* à *socero* instruitur, *Exod.* 18. 21.

§. 3. Pari itidem modo, quod ad *Timotheum* de *Diaconis* præcipitur, v. 8. διακόνους ἀνεπιλήπτους σεμνὰς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει, idem ferè ad *Tit.* c. 2. 2. de πρεσβύταις mandatur, πρεσβύτας νηφαλίους εἶναι, σεμνὰς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ. Tandémque quod δεῖ γυναικὰς ad *Tim.* 3. 11. γυναῖκας ὡσαύτως σεμνὰς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσι, idem etiam δεῖ πρεσβυτίδας, ad *Tit.* 2. 3. πρεσβύτιδας ὡσαύτως ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, ἵνα σωφρονίζουσι τὰς νέας, &c.

§. 4. Hîc illud unicum cavendum est, ne (quod quibusdam placuisse video) aut πρεσβύται de *senibus quibuscunque*, aut γυναῖκες de διακόνων *uxoribus*, aut πρεσβυτίδες de *vetulis* promiscuè omnibus (& νέαις oppositis) intelligendi censeantur.

§. 5. Quod ad πρεσβύτας attinet, manifestum est eos intelligi, qui ad munus aliquod *Ecclesiasticum* ordinabantur, quorum igitur approbandorum & constituendorum regulas eadem, quas *Timotheo Asiæ Præposito*, hîc itidem *Tito* (ad id *Cretæ* relicto, c. 1. 5.) proponit *Apostolus*, (cùm de *Junioribus*, i. e. *fratribus*, vel fidelibus *Laicis*, hoc tantùm adjiciat, *monendos* à *Tito* esse, ut *sobrios* se præstent, v. 6.) Sic in *Commentariis* sub *Hieronymi* nomine, *Senes*, inquit, *ætate & ordine possunt intelligi, Ecclesiæ præcipuè Seniores.*

§. 6. Illud etiam ab ipso πρεσβυτὴς nomine fortassis colligendum erat. Πρεσβύτης enim in *positivo*, ad *comparativum* πρεσβύτερος, v. 5. ut *inferior* ad *superiorem* gradum referri putandus est.

§. 7. Illud clariùs eluceseet, si ad (iis adjunctas) πρεσβυτίδας accedamus, quas ab *Antiquorum* non nemine *Presbyteras* dictas esse *Baronius* memorat.

§. 8. Has hîc à *Paulo* disertè πρεσβυτίδας ἐν καταστήματι nuncupatas videmus.

§. 9. Quid sit κατάστημα, ex voce καθιστάνειν, de *Episcoporum*, & *Diaconorum ordinationibus* usurpatâ, *Tit.* 1. 5. *Act.* 6. 3. (unde *Suidæ* κατασὰς (sensu *passivo*, *constitutus*, *creatus*, ut apud * *Polycratem*, πέμπτος κατασὰς διάκονος. *Publius Episcopus creatus*) προχειρισθεὶς redditur, & καθίστατο, ἐπιμελεῖτο, ἐφέστηκε de *curâ* aut *officio* cuivis commisso) petendum videtur; sic ut à καταλέγειν, de *Electionibus Ecclesiasticis* usurpato, κατάλογος ἁπλῶς sumptus, & quandoque ἱερὸς κατάλογος *Ecclesiasticum album* aut *Matriculam* denotat.

* *Euseb. Eccl. Hist.* l. 4. c. κγ'.

§. 10. Quidni igitur [πρεσβυτίδας ἐν καταστήματι] idem sonet, quod οἱ, aut αἱ ἐν κλήρῳ; quâ φράσει *sacris ordinibus imbutos* quoslibet significari omnes norunt.

§. 11. At, si ista cuivis non arriserint, si, ut apud *Ignatium* ad *Trall. Episcopi* κατάστημα *habitum* σεμνὸν significare videtur, sic & hîc definiendum videatur de γυναικῶν καταστήματι, Eadem nihilominus conclusio ex sequenti [ἱεροπρεπεῖς] firmabitur, quam (iidem qui κατάστημα ἀμφίασιν, *indumentum* reddunt) per [ἁγίαις ἀφιέρωσαι ὑπηρεσίαις] exponunt *scholiastæ*; ἱερὸς enim de *Ecclesiasticis* dici solet, nec de *sanctitate* quavis, sed de *separatione* ad *officia*, aut usus *sacros*, quemadmodum ἱερομάρτυς *Clerico-Martyr*, non tantùm à μεγαλομάρτυς *Heroe*, καλλιμάρτυς *virgine*, sed & ab ἀνομάρτυς quovis de plebe *fidelium martyre* distinguitur, ideóque, quibus ἱεροφάντεια præcipitur, eæ *ordinibus sacris* initiatæ censendæ sunt.

§. 12. Sic in *Commentariis Pseudo-Ambrosii*, *Anus*, inquit, *in statu religione digno*] malè quidem, quod ἱεροπρεπεῖ in *tertio*, pro ἱεροπρεπεῖς in *quarto* casu legendum putaverit, at rectè, quòd ἱεροπρεπὴς *Religione dignum* reddiderit, *religione functionem sacram* denotante.

* *Ad quam sedem eliguntur. Tertull. de Veland. Virgin. quia scilicet certam sedem habeant in Ecclesiâ.*

§. 13. Sic & *Canon* 11. *Concilii Laodiceni*, Μὴ δεῖν τὰς λεγομένας πρεσβυτίδας, ἤτοι * προκαθημένας ἐν ἐκκλησίᾳ, καθίζεσθαι. Ubi προκαθήμενοι ἐν ἐκκλησίᾳ] *Ecclesiastici muneris Character* est, imò *Præfecturæ* cujusdam *titulus* (qualiter apud *Athenienses* σωφρονισταὶ, Ἄρχοντες χειροτονητοὶ, inquit *Phavorinus*, ἐπιμελούμενοι τῆς ἧβῆ ἐφήβων σωφρονύνης, ut & apud *Lacedæmonios* Ἀρμόσυνοι) quatenus ad eas pertineret † σωφρονίζειν τὰς νέας, v. 4.

† *Viduæ vel sanctimoniales, quæ ad baptizandarum mulierum ministerium eliguntur, tam ad officium instructæ sint, ut possint apto & sano sermone docere imperitas & rusticas mulieres, quo tempore baptizandæ sunt, qualiter baptizatori respondeant, & accepto baptismate vivant, Con. Carth.* 4. 12. *Diaconissæ mulieres in suo sexu ministrare videntur in baptismo, sive ministerio verbi: quia privatim docuisse fœminas invenimus. Sicut Priscillam— Hieron.* in *Rom.* 16. *Diaconissas in baptismo seu ministerio verbi mulieribus ministrare, sedulius in Rom.* 16.

§. 14. Cùm verò de his, isto *Laodiceno* canone, statuatur, μὴ δεῖν καθίζεσθαι, *eas ordinandas non esse*, sic sine dubio intelligendus est *Canon*, ut solennis, quæ aliis insignioribus in *Ecclesiâ* gradibus competat, *per manuum impositionem ordinatio*, iis non competeret; Duo enim χειροτονίας genera fuisse ait * *Tharasius*, εὐλογίας, & χειροτονίας, seu καθιερώσεως, has per εὐλογίαν, non per χειροτονίαν, *per benedictionem Episcopi*, non per *ordinationem*, aut *consecrationem* constitutas esse.

* *Concil. Nic. 2. Can.* 1.

§. 15. Quâ

§. 15. Quâ de re *Concilii Epaunensis Canon* 21. *Viduarum consecrationem, quas Diaconas vocant, penitus abrogamus, solùm eis pœnitentiæ benedictionem imponendo.* Quod contra *Catophrygarum hæresin* cautum erat, qui, ut *Montani Prophetissis faverent*, mulieres, ad prædicandum, & docendum in *Ecclesiâ*, ordinari, & consecrari voluerunt. De quibus *Commentarii Ambrosio* adscripti in 1 *Tim.* 3. *Catophrygæ erroris occasionem capiantes, propter quod Diaconas mulieres aliquibus, & ipsas Diaconas ordinari debere defendunt, &c. sed Apostoli verbis contrà sensum accipiunt Apostoli, ut etiam ille mulierem in Ecclesiâ in silentio esse debere præcipiat, illi è contrà, etiam docturas mulieres in Ecclesiâ ministerii.*

§. 16. Ex quibus patet, illud solum *ministerium* illis vetitum esse, ne *mulieribus* his τὸ κηρύσσειν ἔσται, (τὸ ἐφεξῆς ἐξαπλοῦσθαι, ait *Canon Nicænus* 19. & quibus διακονία θεοῦ ἐνεργήσει, inquit *Theodosius Imp. Concil.*) *ministrandi*, i. e. *prædicandi* in *Ecclesiâ* authoritas (*Paulino* tacendi præcepto è diametro opposita) multo minus *sacramenta administrandi* (ἱερατεύειν ait * *Epiphanius*) *cœnam Dominicam conficiendi* facultas permitteretur, & exinde ne per χειροτονίας (qualiter ii, quibus hæc munera competebant) in *Ecclesiam* admitterentur. * *Hær.* 79.

§. 17. De his πρεσβύτισι aperte * *Epiphanius*, Παρεκτρεπόν ἦν ἔν ἄχει διακονισσῶν τὸ ἐκκλησιαστὸν ἐπιδιδόναι τάγμα, χήρας τε οὐδαμῶς, καὶ τούτων τὰς ὑπογεγηρακυίας πρεσβύτιδας. Ubi hunc πρεσβυτίδων ordinem, viduis (de quibus alibi *Apostolus*) *superiorem* esse pronuntiat. Duos quippe *viduarum* (ἢ ἐν χήραις ἐξαπλοῦσθαι, *earum quæ in habitu numerantur*, *Concil. Nicen. Can.* 19.) *gradus* fuisse, *juniorum*, quæ simpliciter χήραι, γεγοτέρων, quæ ἰδίως πρεσβύτιδες nuncupabantur. * *Hær.* 79.

§. 18. Sic & de *mulieribus* ad *Tim.* affirmant *Commentarii* * *Hieronymo adscripti*, *Similiter tot, ut Diaconos eligi jubet; unde intelligitur, quòd de his dicat, quas adhuc hodiè Diaconissas in oriente appellant.* * *In* 1 *Tim.* 3. 2.

§. 19. Quod & de πρεσβύτισι, aliis visum esse fatetur, qui aliter ipse sentiebat, * *Theophylactus*, Τινὲς τὰς ἐν ἐκκλησίᾳ διακόνους φασὶν, ἃς ἂν αὐτῇ ἡ ἀμφιέσεως ἀπειρία φαίνοιτο ἐφεπομένη, τούτους, ἢ ἐφεξῆς πρεσβύτους ὀνομάζειν, *Diaconissas in Ecclesiâ aliqui hîc intelligi dicunt, quas ipse amictu ad sanctitatem composito, tali scilicet, qui sacris ministrantes decet, uti jubet Apostolus.* Et de istis hactenus. * *In Tit.* 2. 3.

DISSER-

DISSERTATIO QUINTA.

De omnibus Clementis Romani, aliorumq; primi ævi Scriptorum locis, quæ ad Regiminis Ecclesiæ formam pertinent.

CAP. I.

Clemens Romanus quis fuerit. Romanorum Episcoporum series ad Irenæi tempora. Hegesippi, & Hieronymi testimonium; Quæstio an primus, an tertius, an quartus post Petrum Clemens, Epiphanii testimonium. Paulus & Petrus Romanam Ecclesiam fundabant. Testimonium Gaii, Dionysii. Duo Romæ cœtus, Judæorum & Gentilium. Petro Clemens, Paulo Linus successit. Idem Antiochiæ factum. Evodius & Ignatius. Ignatius ab Apostolis constitutus Episcopus. Idem Ephesi, Johannes & Timotheus. Idem Corinthi, Paulus & Cephas. Constitutio de uno in civitate Episcopo post nata. Idem fortè Hierosolymis. Quindecim Episcoporum successiones, à Christo ad Adriani obsidionem. Hugonis Grotii testimonium de duobus Hierosolymæ conventibus.

§. 1. POst omnes *Sacri Codicis periochas*, quæ ad hanc materiam pertinere videntur, leviter perlustratas, Ad primi ævi scriptores, adeóque primo loco ad *Clementis Romani* ad *Corinthios Epistolam* accedamus, De ipso imprimis paucula præfati.

§. 2. Hunc *Pauli συνεργὸν, διάκονον Petri*, tandémque *Episcopum Romanum fuisse ex* [a] *Paulo*, [b] *Ignatio*, [c] *Irenæo*, & *Antiquorum* omnium constanti affirmatione discimus. Ideóque [d] *Apostolicum* virum, [e] *Apostolorum Comitem*, imò [f] *Apostolum* nuncupatum esse prædixmus.

§. 3. De eo, & hâc ejus *Epistolâ* à [g] *Romanâ Ecclesiâ* ad *Corinthios*, ad acerrimam [h] *ζῆλον* inter ipsos sedendam missâ, loquatur præ aliis [i] *Irenæus* qui simul *Romanorum Episcoporum* seriem ad ipsius tempora ab *Apostolis* deducit, Θεμελιώσαντες, inquit, καὶ οἰκοδομήσαντες οἱ μακάριοι Ἀπόστολοι τὴν ἐκκλησίαν, Λίνῳ τὴν τῆς ἐπισκοπῆς λειτουργίαν ἐνεχείρησαν, διαδέχεται αὐτὸν [k] Ἀνέγκλητος, μετὰ τοῦτον τρίτῳ τόπῳ ἀπὸ τῶν Ἀποστόλων τὴν ἐπισκοπὴν κληροῦται Κλήμης, ὁ καὶ ἑωρακὼς τοὺς μακαρίους Ἀποστόλους, καὶ συμβεβληκὼς αὐτοῖς, καὶ ἔτι ἐναυλον τὸ κήρυγμα ἔχων καὶ τὴν παράδοσιν ἀφ' ὑφαλμοῦ ἔχων ὁ μόνος· ἔτι γὰρ πολλοὶ ὑπελείποντο ὑπὸ Ἀποστόλων διδαχθέντες· ἐπὶ τούτου ἐν τῷ Κλήμεντος στάσεως οὐκ ὀλίγης τοῖς ἐν Κορίνθῳ γενομένης ἀδελφοῖς, ἐπέστειλεν ἡ ἐν Ῥώμῃ ἐκκλησία ἱκανωτάτην γεγραφὼ τοῖς Κορινθίοις, εἰς εἰρήνην συμβιβάζουσα αὐτοὺς, καὶ ἀνανεοῦσα τὴν πίστιν αὐτῶν, καὶ ἣν νεωστὶ ἀπὸ τῶν Ἀποστόλων παράδοσιν εἰλήφει. Τούτῳ Κλήμεντι τῷ τὸν διαδοχὴν Εὐάρεστος, καὶ τὸν Εὐάρεστον Ἀλέξανδρος, εἶθ' οὕτως ἑκτὸς ἀπὸ τῶν Ἀποστόλων κληροῦται Ξύστος, μετὰ ὃν τοῦτον Τελεσφόρος, ὃς καὶ ἐνδόξως ἐμαρτύρησεν, ἔπειτα Ὑγῖνος, εἶτα Πίος, μεθ' ὃν Ἀνίκητος, διαδεξαμένου τὴν Ἀνίκητον Σωτὴρος, νῦν δωδεκάτῳ τόπῳ τὴν τῆς ἐπισκοπὴν ἀπὸ τῶν Ἀποστόλων κεκλήρωκε κλῆρον Ἐλεύθερος, &c. Clarissima, & illustrissima singularium *Episcoporum* series, ab *Apostolis* fundatoribus, per *Linum*, *Cletum*, (vel *Anacletum*) *Clementem*, *Evarestum*, *Alexandrum*, *Xystum*, *Telesphorum*, *Hyginum*, *Pium*, *Anicetum*, *Soterem* ad duodecimum *Eleutherium*, *Irenæi* ætate superstitem, deducta.

§. 4. Eadem etiam ab *Hegesippo*, hoc ipso tempore historiam suam adornante, &, ut ait * *Eusebius*, ὀλίγα τῆς κατὰ τῶν ἀπὸ τῶν Ἀποστόλων ἀκοὴν διαδοχῆς, *sub primâ Apostolorum successione vivente*, à *Novatorum* omnium calumniis vindicatur. † Γενόμενος, inquit, ἐν Ῥώμῃ διαδοχὴν ἐποιησάμην μέχρι Ἀνικήτου, οὗ διάκονος ἦν Ἐλεύθερος, καὶ ἐπὶ Ἀνικήτου διαδέχεται Σωτὴρ, μεθ' ὃν Ἐλεύθερος, &c. quod idem ἐν ἑπτὰ διαδοχαῖς

a *Phil.* 4. 3.
b *Ep. ad Trall.*
c L. 3. c. 3. *Euſ.* l. 5. c. 6. *Hieron. Catal.* & *in Iſ.* 52.
d *Hier. in Iſ.* 52.
e *Hier. in Interp. Com. Orig. in Ep. ad Rom.*
f *Clem. Al. Strom.* l. 4.
g Ὡς ἀπὸ τῆς Ῥωμαίων ἐκκλησίας τῇ Κορινθίων διεπυπώσατο Κλήμης, *Euſeb.* l. 3. c. 15'.
h *De hac cæſa Hegeſip. Euſ.* l. 3. c. 15'. l. 4. c. κβ'.
i L. 3. c. 3. *Euſ.* 4. c. 6.
h *Epiphanio aliiſque* Κλητὸς *vocatus.*
* L. 2. c. κγ'.
† *Euſ.* l. 4. c. κβ'.

καὶ ἐν ἑκάστῃ πόλει ὅπως ἔχειν, in *unaquaque civitate*, & *Episcoporum successione*, eodem modo se habere confirmat, & exinde τὰς τῶν αἱρέσεων ἀρχὰς, *hæresium origines*, quatenus his *Apostolicæ* doctrinæ propagatoribus se opposuerint, deducit.

§. 5. Idem etiam ab *Hieronymo* didicisse non gravabitur, quisquis *Hieronymo Authore Presbyteranam* ἱστορίαν amplexus est; *Clemens*, * inquit ille, *quartus post Petrum Romanus Episcopus, siquidem Linus secundus fuit, tertius Anacletus, tametsi plerique Latinorum, secundum post Petrum putent fuisse Clementem.* * *Catal. Eccl. script.*

§. 6. De re ipsa mirus omnium consensus, *Clementem Romæ Episcopum* fuisse, eúmque singularem; at quo ordine aut loco successerit, seu *secundo*, seu *quarto* post *Petrum*, seu demum τρίτῳ τόπῳ ἀπὸ Ἀποστόλων, magnis, ut videtur, authoribus diversa placuere. Ab *Hieronymo quartus*, ab *Irenæo tertius*, à *Latinis*, i. e. * *Tertulliano*, & reliquo satis prolixo comitatu, *secundus* illi assignatur, ut & ab authore Constitutionum. * *De præscr.*

§. 7. In hac tantâ scriptorum antiquorum varietate, non dicam inconstantiâ, non gravabimur hîc quædam, licèt extra orbitam, breviter proponere, rémque non ita omnibus notatam paucis diluci-dare, facto initio ab *Epiphanii* verbis, quatenus ea cum *Irenæo* satis pulchrè concordant, ei itidem lucem non minimam allatura, l. 1. *adverſ. Carpocra.* Ἐν Ῥώμῃ, inquit, γεγόναμεν Πέτρος καὶ Παῦλος, οἱ Ἀπόστολοι αὐτοὶ, καὶ ὁμόσκοποι, εἶτα Κλητὸς, εἶτα Κλήμης. Hic quod ab *Irenæo* de *beatis Apostolis*, illud ab *Epiphanio* de *Petro*, *Paulóque*, disertè *Apostolis* & *Episcopis* dictis, affirmatum videmus, ab *utroque* scilicet ἁμιλιωθεῖσαν, καὶ οἰκοδομηθεῖσαν, *fundatam Ecclesiam Romanam*, & *ædificatam* esse.

§. 8. Magna quidem non ita pridem inter doctos viros orta & in utramque partem disceptata controversia est, an *Petrus* & *Paulus unum* idémque *Ecclesiæ Romanæ caput* constituerint, cui *Episcopus Romanus* postmodum successerit, (μονάμπυξ συνωείδι) an demum uni *Petro Primatus* & *Cathedra* imputanda, & vindicanda sit. Nolo me liti isti immiscere, paucis tantummodo intercessurus, quæ omnem litigantibus materiam, omnem antiquorum scriptis ἐναντιοφάνειαν præripiant.

§. 9. *Utrosque*, *Paulum* & *Petrum*, *Apostolos*, *Romæ* fidem *Christi* inseviisse, & sanguine suo obsignasse, præter prædicta *Irenæi*, & *Epiphanii* suffragia, præter ipsam κοιμητηρίων ἀρχαιότητα, *inscriptionem in cœmeteriis* ipsorum, εἰς τὸ δεῦρο, inquit * *Eusebius*, κρατήσασαν, *ad ipsius adhuc tempora permanentem*, his duobus testimoniis extra dubium ponetur. * *Euſ. hiſt. Ec. l. 2. cap. 25.*

§. 10. Primò Γαΐος ἐκκλησιαστικὸς ἀνὴρ satis antiquus, *Zephyrini Episcopi* σύγχρονος apud *Eusebium*, l. 2. c. 25. de *Pauli* & *Petri monumentis* verba faciens, ea τροπαῖα τῶν τοιούτων ἱδρυσαμένων ἐκκλησίαν appellat. Sic & secundò * *Dionysius Corinthiorum Episcopus*, (annis post ipsorum exitum 20.) in *Ep. ad Rom. Romanam* æquè ac *Corinthiorum Ecclesiam* τῶν ἀπὸ Πέτρου καὶ Παύλου φυτείαν γενομένην affirmat. Hæc verò ab illis non incommodè, sed, secundum rei gestæ Historiam, exactissimè affirmata esse, constabit illicò, si unicum illud recolatur, non *Gentiles* tantùm, sed *Judæos Romæ* fuisse, Eos quidem satis inter se dissitos, ante fidei prædicationem, nec subitò in eundem cœtum compingendos. Eodem igitur tempore, quo *Petrus* (ὁ θεῖος Ἀπόστολος) *Judæis*, *Paulus* etiam (ἀποστολικῆς ἐξουσίας Ἀπόστολος) *Gentilibus* ἐν ἰδίῳ μαθήματι *Romæ* prædicabat, εἰσπορευομένους εἰς αὐτὸν ἀπροσκόπως, *Act.* 28. 30. postquam *Judæorum* maxima pars ab eo discesserant, v. 29. * *Ibid.*

§. 11. Hoc uno prælibato, Illud statim sequitur, quod ex * *Ignatio* laudat *Walo*, *Linum Paulo*, *Clementem Petro* seorsim adjunctos *Diaconos* fuisse, qui, cùm per aliquod tempus χηλῶς διηκόνησαν, *Apostolis* tandem in *Episcopatu* succedebant, *Linúsque Gentilium Romæ* fidelium, *Clemens Judæorum Episcopus* creabatur. * *Ep. ad Trall.*

§. 12. Exhinc prima ista *scriptorum* varietas exorta est, dum alii *Petro*, alii *Paulo Romanæ Ecclesiæ Originem* imputaverint, sed utrique eorum rectissimè *Epiphanius*.

§. 13. Exhinc secunda varietas, dum alii *Linum*, alii *Clementem*, *primum* post *Apostolos Romæ Episcopum* statuerint, singulis quidem id quod res est affirmantibus, sed diverso respectu (& sic ut nobis rerum gestarum ignaris, erroris quandoque ansam porrexerint) *Lino* quidem *Paulo*, *Clemente Petro* succedente, tandémque post *Lini* & *Anacleti* (vel *Cleti*) exitum, sublato omni discrimine, atque in unum *Ecclesiæ* consessum coalescentibus *Judæis* & *Gentilibus*, *Clemente* simul omnes pascente.

§. 14. Exhinc & tertia varietas de hoc uno *Clemente*, aliis cum *Petro* primum, * *authore Constitutionum*, post *Linum*, *secundum*, aliis post *Linum Cletúmque*, *tertium*, & inclusivè loquendo, (quod fecisse *Hieronymum* constat) sic ut *Apostolis* ipsis primæ deferrentur, etiam *quartum* successisse affirmantibus. * L. 7. c. 46. Κλήμης μὲν ὁ Λίνου δεύτερος ἐμοῦ Πέτρου δευτέρου χειροτονηθείς.

§. 15. Quod de *Romanâ* diximus, idem & in *Antiochenâ* evenisse apparet. In *Epistolâ* ad *Magnesios* (licèt in *Laurentiano* codice non compareat) *Antiochena Ecclesia* à *Petro* & *Paulo* πεδιμελιωθεῖσα fundata dicitur, & in *Epistolâ* ad *Antiochenos* satis antiquâ, & à *Walone* sub *Ignatii* nomine laudatâ, *Vos*, inquit, *Antiocheni* Πέτρου καὶ Παύλου μαθηταὶ γεγόνατε, quod & alii non semel affirmarunt. Id verò sic intelligi debet, ut, quemadmodum *Petrus Judæorum Antiochensium*, ita *Paulus Gentilium*, *Apostolus* fuisse statuatur. Nam *Ecclesiæ*, vel *cœtus Gentilium Antiochensium* (sub *Paulo* ad fidem perductorum) diserta mentio est, *Act.* 15. 23. ubi *Decretalis Epistola Concilii Hierosolymitani*, [τοῖς κατὰ Ἀντόχειαν, καὶ Συρίαν, καὶ Κιλικίαν ἀδελφοῖς, τοῖς ἐξ ἐθνῶν] inscripta, hunc ἰδίως *Gentilium cœtum* indigitat.

§. 16. Quod ex *Gal.* 2. 9. satis clarè monstrari potest; Ibi enim *junxisse dextras Apostoli* dicuntur, & pactum iniisse, ut *Paulus* cum *Barnabâ* εἰς τὰ ἔθνη, ut ad *provinciam* ipsorum, *Petrus* verò (ut & *Jacobus Hierosolymorum Episcopus*, &, ut statim dicetur, *Joannes*) *ad Judæos*; i. e. cùm in unâ aut civitate aut provincia, ubi & *Judæi* & *Gentiles* essent, fidem *Christi* prædicarent, hi ad *Gentium Synagogas*, illi ad *Gentilium* ædes privatas se reciperent.

§. 17. Quod ad hanc *Antiochiæ* civitatem ἰδίως pertinere videmus, v. 11. Ubi *Petro Antiochiam* venienti, & (ut *Judæis Hierosolymitanis*, legis *Mosaicæ* æmulis, licèt ad fidem conversis, gratum faceret, & à se proculcatæ legis scandalum procul arceret) se à *Gentilium* consortio *subtrahenti*, v. 12. idémque reliquis *Judæorum Antiochensium* fidelibus facientibus, *Paulus* itidem præsens, se κατὰ πρόσωπον *in faciem*, i. e. *coram*, & *publicè obstitisse* profitetur.

§. 18. Postquam verò & *Petrus*, & *Paulus Antiochiâ* abscesserant, ad alias *Apostolicæ* sollicitudinis suæ partes profecti, quid mirum, si, quod *Apost. Const.* scriptor asserit, *Evodius* pariter, & *Ignatius*, alter *Petro* (in *Ecclesia Judæorum*) alter *Paulo* (in parte *Gentilium*) succederet, utrisque tandem cœtibus, dirutâ divinitùs maceriâ omni, sub *Ignatio* fœliciter coalescentibus, qui igitur * *Origeni* & † *Eusebio* *Hom. 4. in Luc.* † L. 2. c. 22.

secundus, *Hieronymo* (iterum inclusivè *Apostolos* complexo) *tertius Antiochiæ Episcopus* dicitur, * *Athanasio* itidem τῶν τὸν Ἀποστόλων καταξιωθεὶς ἐπισκοπῆς, *post Apostolos* non unum, sed *plures*) *constitutus Episcopus*. Quod & † *Chrysostomus* sic effert, Αἱ ἐκ μαχαιρῶν Ἀποστόλων χεῖρες, &c. *eum ab Apostolis* (in *plurali*) *creatum Episcopum* fuisse, cùm tamen *Theodoretus* τῆς μεγάλης Πέτρου δεξιᾶς, &c. *à magni Petri dextrâ* ἀρχιερωσύνης χάριν καταξιωθῆναι, *summi sacerdotii*, i. e. *Episcopatus gratiam accepisse pronunciet*. Ita enim rem *integram* gestam esse, veterum scripta diserte monstrant. De *Euodio* imprimis illud in voce χειροτονοὶ *Suidæ* notissimum est, ὅτι χλαυδίου βασιλέως Ῥωμαίων, Πέτρου τοῦ Ἀποστόλου χειροτονήσαντος Εὐόδιον ἐν Ἀντιοχείᾳ μετονομάζονται οἱ πάλαι λεγόμενοι Ναζωραῖοι, καὶ Γαλιλαῖοι Χειριανοί, *Regnante Romæ Claudio, Petro Apostolo Euodium Antiochiæ ordinante Christiani cognominabantur, qui prius Nazores & Galilæi dicebantur*. De Ignatio verò illud *Pseudo-Clementis*, *Constit.* l. 7. c. 47. testabitur, Ἰγνάτιος ὁ ὑπὸ Παύλου, *Ignatius à Paulo Episcopus ordinatus est*. Cùm verò in *Ignatii Actis* à *Simeone Metaphraste* congestis, *Ignatius Euodio successisse* dicatur, ut *Euodius Petro*, Πέτρου μὲν ἦν μέγας Εὐόδιος διάδοχος, Εὐόδιον δ' Ἰσιάπος, accinente itidem *Actorum Ignatii vetere Scriptore*. Manuscripto, Εὐόδιον γὰρ (Ἰγνάτιος) διαδέξασθαι, cumque illud, ut diximus, ipsius *Petri dextra* factum esse affirmet *Theodoretus* [in Ἀφέλῳ] ut & *Felix tertius Papa* in *Epistola* ad *Zenonem*, ἐναυτοφανείαν hic omnem abstulit Johannes Antiochenus in [l. 10.] Chronico, ita rem integram disponens, Ἐν τῷ ἀνελεῖν αὐτὸν (Πέτρον) ἐν τῇ Ῥώμῃ, διερχομένου ἀπὸ δ' Ἀντιοχείας τῆς μεγάλης, συνέβη τελευτῆσαι Εὐόδιον τὸν Ἐπίσκοπον, καὶ Παγκράτιον Ἀντιοχείας, καὶ ἔλαβε τὸ ῥῆμα τῆς ἐπισκοπῆς Ἀντιοχείας μεγάλης Ἰγνάτιος, τοῦ ἁγίου Πέτρου τοῦ Ἀποστόλου χειροτονήσαντος αὐτὸν καὶ ἐνθρονίσαντος. *Cum Petrus Romam contenderet, iterque per Antiochiam magnam faceret, Euodium Episcopum & Patriarcham Antiochenum mori contigit, & Ignatius* (prius *Gentilium Antiochenorum Præfectus à Paulo* constitutus) *Episcopatum Antiochiæ Magnæ suscepit, (Judaicæ* nempe μοίρας, cui vivus præfuerat *Euodius*) *Sanctio Petro Apostolo manus illi imponente, & in solio collocante*. Clara itidem omnia, si quis animum adverterit.

* Τὰς αὐτοῦ δεήσεις ἐκκλησίας, l. 3. c. κγ'.
† *Vid. Tolieratem ap. Euseb. l. 3. c. 24.*

§. 19. Idem etiam *Ephesi* obtinuisse videtur, ubi præter *Gentiles* à *Paulo* conversos, & in manus *Timothei* traditos, alios posteà è *Judæis*, sub *Sancto Johanne Apostolo* (cujus provincia *Judæi* ex pacto erant, *Gal.* 2. 9. & illi quidem per *Asiam*, ut ex * *Eusebio* ubique patet, universam, præcipuè verò *Ephesi*, † ubi *diem* obiit, degentes) post ejus ab exilio reditum, in sacros cœtus collectos fuisse constabit, si adeatur *Eusebius*, l. 3. c. κγ'. Idque ex antiquâ φιλοδοσει affirmat constitutionum author, τῆς δ' Ἐφέσου Τιμόθεος μὲν ἀπὸ Παύλου, Ἰωάννης δ' ὑπὸ ἐμοῦ Ἰωάννου χειροτονηθέντα. *Ephesi quidem Timotheus à Paulo, Johannes verò à Johanne Episcopus ordinatus est*.

§. 20. Idem ferè de *Corintho* credendum suadet, *Dionysii*, antiquissimi *Corinthiorum Episcopi*, priùs laudatum testimonium, qui *Corinthum*, æquè ac *Romam*, non *Pauli* tantùm, sed & *Petri φυτείαν plantationem* fuisse affirmat. *Paulus* nempe *Gentiles Corinthi* repertos (tales *Crispus*, *Gaius*, *Stephanæ* integra *familia*) ad fidem vocatos baptizavit, 1 *Cor.* 1. 14, 16. *Judæos* itidem nonnullos ἔπειθε, *Act.* 18. 4. qui tamen (ex potiori eorum parte) ἀντιπάσσοντο *obsistebant, & blasphemabant*, v. 6. & exinde *Paulus* se ad *Gentiles* solos recipiebat. *Judæis* verò *Cephas*, i. e. *Petrus Evangelium* prædicavit, ut patet 1 *Cor.* 1. 12. & 3. 22. & hæc duplex φυτεία, statim (licèt non in diversos cœtus sub diversis *Episcopis*, tamen) in partes perquam dissitas μεριζομένη discessit, c. 1. 13. & ex hac ipsâ duplici *plantatione* (uno dicente, *Ego sum Pauli*, c. 3. 4. & altero esse se ex parte *Cephæ* affirmante, v. 22.) omnes illæ notissimæ ἔριδες, & διχοστασίαι, inter fideles ortæ sunt. Quod quum à proximis *Apostolorum* successoribus, idem ubique docente experientiâ, satis animadversum esset, *tunc* demum *toto orbe decretum est, ut ad unum* ubique in singulis civitatibus *Episcopum* res tota deferretur; Quod iis quidem quæ ad *Hieronymi* sententiam dicenda putavimus, satis commodè addi posset, si iis jam vacaremus.

§. 21. Tunc certè *constitutioni* isti locus fuit (quam *tacito primùm consensu firmatam, dein Canonibus sancitam* esse verissimè pronunciavit * *D. Blondellus*) ἕνα ἐπίσκοπον δεῖν εἶναι ἐν καθολικῇ ἐκκλησίᾳ. Illis enim verbis hunc sensum inesse [*in eâdem civitate unicum Episcopum esse oportere, ad quem omnes convenirent, Judæi, Gentésque*] vox [καθολικῇ] mihi persuasit, quâ, sub istis temporibus, *Gentilium*, & *Judæorum* in *Ecclesiâ Christi* amicam conjunctionem, intelligi, *Apostolorum Symbolum* confirmat, ideóque *Polycarpum* τῆς ἐν Σμύρνῃ καθολικῆς ἐκκλησίας ἐπίσκοπον dici videmus, in *Epist. Eccl. Smyrn.* apud *Euseb.* Hoc certè, ante ea à *Cornelio* prolata verba, *tacito consensu* jamdiu invaluisse *D. Blondello* elargiemur, Tandémque *Niceno* * *Canone*, contra *Novatianos* in universum decretum esse, μὴ ἐν τῇ πόλει δύο ἐπίσκοποι ὦσιν, *in qualibet civitate unicum tantùm*, non *plures Episcopos admittendos* esse. Quam ad rem qui plura cupit, adeat *Notas* in *Cod. Can. Ecclesiæ Universæ*, p. 146. eademque apud *D. Blondellum* relegat, *Apol.* p. 189.

* *Apol.* p. 188.

* *Can.* 8.

§. 22. Hæc certè de *Româ*, *Epheso*, *Antiochiâ*, *Corintho* satis manifesta, si etiam *Hierosolymis* locum habere possent, exinde lucem aliquam tenebris istis, quæ τὰς ἀφ' ἑκάστων Ἱεροσολύμοις ἐπισκόπων χρόνους occupasse dicuntur, exorituram seperarem. *Episcoporum* enim *Hierosolymæ* primorum (post *Jacobum*, & *Simeonem* usque ad *Marcum*) tempora σωζόμενα nequaquam se reperisse fatetur * *Eusebius*, id tantùm ἐξ ἐγγράφων accepisse, A *Christo* ad obsidionem *Judæorum ab Adriano factam*, quindecim *Episcoporum* successiones fuisse, quos, inquit, omnes *Hebræos* fuisse affirmabatur, *Jacobum* scilicet, *Simeonem*, *Justum*, *Zacchæum*, *Tobiam*, *Benjaminum*, *Joannem*, *Matthiam*, *Philippum*, *Senecam*, *Justum*, *Levi*, *Ephræmum*, *Josephum*, *Judam*, post quem primus è *Gentibus Marcus* sedere cœpit.

* L. 4. c. ε'.

§. 23. Ex hâc βεκκείων, ut *Eusebio* visum est, historiâ, mirum est quàm sibi prolixas tragœdias exordiendi occasionem arripuerit * *D. Blondellus*, ut sic ὑποθέσει suæ de πρωτοχειροτονηθέντων φυγαδείᾳ inserviret. Eæ quidem tanti non sunt, ut hîc *Lectori* extra orbitam, & ad nauseam proponantur. Verùm si conjecturæ (in re obscurâ) non adeò improbabili locus, aut venia sperari posset, non gravarer ego ἔφαρον, aut *symbolam* meam hîc adjicere; scilicet ut alibi, sic & *Hierosolymis*, post excidii saltem sub *Tito tempora*, *Gentilibus* jam tum non paucis civitatem occupantibus, & ad *fidem* demum *Christi* conversis, suum à *Judæis* disterminatum cœtum fuisse, cui licèt, ad *Marci* illius tempora, *Hebræi Episcopi* præsiderent (eodem planè exemplo, quo & *Paulus*, *Hebræus* ipse ex *Hebræis*, *Romæ*, *Antiochiæ*, *Corinthi*, *Ephesi*, *Gentiles* ad fidem à se vocatos aliquandiu gubernabat, & quo *Timotheus*, circumcisus & ipse, *Gentilibus Ephesinis* præponebatur) poterant tamen *Hebræi* fideles ut aliis multis, sic & ipsâ, quâ utebantur, *linguâ* ad *alienigenis* disjuncti, (præsertim cùm ab ipsis *Hellenistis*, i. e. *Græcè* loquentibus *Judæis* quadantenus diversi essent, *Act.* 6. 1.) suum etiam cœtum separatum, atque à *Gentium* fidelibus distinctum, sub *Episcopo* suo usque servare.

* *Præf.* p. 14.

§. 24. Qua

§. 24. Quâ in re, conjecturæ nostræ suffragium suum tulisse *Hugonem Grotium*, † πάνυ, ex annotationibus posthumis ad *Apoc.* 11. 3. nuper editis, & postquam hæc omnia *Typographo* transmissa essent, cursim perlectis edoctus gratulor. Sic enim ille, de *duobus testibus*. *Duo Christianorum genera ex multitudine Æliam deductâ exstiterunt, ex Judæis orta & alienigenis, Qui cum diversâ linguâ loquerentur, Judæi Hebraicâ, alienigenæ Græcâ, necessariò & duos fecere conventus, sive Ecclesias, Hîc duo illi conventus* (putarim potius *Episcopi* horum conventuum) *vocantur testes duo, quia illustre Deo testimonium præbebant. Et quia facti ex Judæis Christiani opponebant se aliorum Judæorum vitiis, sicut olim Moses fecerat, ideò Mosi comparantur, & quia vocati ex Gentibus idololatriam oppugnabant, ideò Eliæ comparantur, qui Idololatriam & olim destruxerat.——Tempus autem hîc expressum terminatur, in principio motus Judaici, qui fuit sub Adriano.* Atque inde futurum erit, ut quindecim isti à *Christo* ad *Adrianum* excidium *Episcopi* non in uno *Judæorum* omnes, sed divisim alii in *Judæorum*, alii in *Gentilium* cœtu, aut *Ecclesiâ* (i. e. in *cathedra* non unâ, sed geminâ) præsederint. Neque nobis opus erit, ut aut ad *Eusebii* βεγχροβιότητα, aut ad perpetuam *D. Blondelli* seniorum præsidentiam confugiamus; Judicent viri docti. Nos interim in orbitam redeamus.

CAP. II.

Epistola ad universam Corinthi περιοχὴν *scripta. Corinthus Achaiæ Metropolis, Act.* 18. 12. *Pauli Epistolæ Corinthiis inscriptæ, ad omnes Achaiæ fideles missæ sunt,* 1 *Cor.* 1. 2. ἐν παντὶ τόπῳ, 1 *Cor.* 16. 15. c. 3. 6. *Act.* 18. 27. *Rom.* 16. 1. & v. 1. & 5. *Rom.* 15. 26. 2 *Cor.* 9. 2. & 11. 8. *Episcopi singulares Clementis tempore aliquando* πρεσβύτεροι *dicti. Per singulas Civitates & Regiones Episcopi constituti.*

§. 1. ISTis de *Authore* ipso prælibatis, ita ut ab eo, qui tantæ *Civitatis singularis Episcopus* fuerit, causæ nostræ valdè timendum non sit, Quædam deinceps de hâc ejus *Epistolâ* prænoscenda sunt.

§. 2. *Primò*, Eam ad *Corinthios* scriptam esse, aut ad *Ecclesiam Dei* περιοῦσαν Κόρινθον; Eâ φράσει idem sine dubio significatur, quod, cùm à *Polycarpo*, cum *dativo*, usurpetur, περιοικέω φιλίπποις, aut, cùm apud *Ignatium* τόπῳ χωρίῳ Ῥωμαίων, aut hîc ἐκκλησίας Θεοῦ περιούσης Ῥώμην mentio fiat, sic ut ubique πόλις simul, & χώρα significetur, cùm *urbe Regio* integra (*territorium Corintho* adjacens) quæ ab *Antiquis* περιοικὶς dicebatur, & apud * *Eusebium*, cùm de *Dionysio Corinthiorum Episcopo* loquatur, ἡ ἐν Κορίνθῳ περιοικὶς. *L. 4. c. 23.

§. 3. *Secundò*, Hanc *Corinthiorum civitatem, Achaiæ*, i. e. *Græciæ*, (Ἀχαΐαν πᾶσαν Ἑλλάδα καλῶ) *metropolim* fuisse, In quâ siquidem, ut in *civitate*, πολλῷ πλούτῳ καὶ σοφίᾳ, *multâ opulentiâ & sapientiâ superbiente, Achaiæ Proconsul* sedem suam figebat, *Act.* 18. 12. *Judicia* exercebat, v. 15.

§. 4. *Tertiò*, Ex his consectaneum esse, ut quæ hîc *Ecclesiæ* περιούσης Κορίνθου dabatur, *Epistola*, non ad unius civitatis *Ecclesiam*, sed ad omnes *totius Achaiæ Christianos*, per singulas *civitates*, & *regiones*, sub *Episcopis*, aut *Præfectis* suis, ubique collocatas missa existimetur.

§. 5 Hoc de *Pauli* ad *Corinthios Epistolis* omnino pronuntiandum esse, nobiscum statuet, quisquis eas vel leviter degustaverit, (nec igitur de hâc *Clementis* ambigi poterit, qui ad eos ipsos, qui à *Paulo Epistolam* receperant, se jam scribere affirmavit.) De posteriori earum, *Clarissima Apostoli* verba sunt, 2 *Cor.* 1. 1. τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ, Ad *Achaicos* nempe *universos, sub unius Corinthi nomine missam esse*; Et in eandem fortè sententiam explicanda est φράσις ista, 1 *Cor.* 1. 2. [πᾶσιν ἐπικαλουμένοις τὸ ὄνομα Χριστοῦ ἐν παντὶ τόπῳ] *omnibus Christianis in omni loco*, (non in omni, per universum *orbem* simpliciter, loco, nec enim *Catholicam* scripsisse *Epistolam* censebitur, nec *incestuosos concubitus Individuo*, ut loquuntur, *vago* objecisse, 1 *Cor.* 5. 1. nec ab *universâ* per omnes mundi plagas sparsâ *Ecclesiâ* literas, quibus hîc responsum adornaret, c. 7. 1. accepisse, sed) ἐν παντὶ τόπῳ *in totâ* demum *regione*, quatenus illa uni *Corinthi civitati* opponitur, & πᾶσι τοῖς κλίμασι τῆς Ἀχαΐας, *omnibus Achaiæ oris æquipollet*; A quibus *Stephanus*, totius *Achaiæ* ἀπαρχή, 1 *Cor.* 16. 15. (quod cùm eodem modo de *Epæneto* affirmetur, *Rom.* 16. 5. vel de diversis *Achaiæ civitatibus* explicandum videbitur, sic ut in unâ *Stephanus*, in aliâ *Epænetus* fidem *Christi primus* amplexus sit, vel quòd *Epænetus* omnium primus, *Stephanæ familia*, prima *familia*,) simúlque *Fortunatus*, & *Achaicus*, v. 17. omnium in *Achaiâ Ecclesiarum* nomine (ὑστέρημα, inquit *Paulus*, αὐτοὶ ἀναπληρώσαντες, & ἀναγγείλαντες αὐτῷ καὶ τὴν ὑμετέραν ἀγάπην καὶ τὴν ἀλλων ἁμαρτημάτων, inquiunt *Græci scholiastæ*, *contentionem*, *aliáque* non pauca, quæ ab eo corripienda erant, *flagitia annuntiaturi*) ad *Apostolum* iter susceperant.

§. 6. Sic, quod apud *Corinthios* fecisse *Apollos* dicitur, [Ἀπόλλως ἐπότισεν ὑμᾶς] 1 *Cor.* 3. 6. illud ad totius *Achaiæ Christianos* spectasse, rei gestæ *Historia* monstrant, *Act.* 18. 27. Βουλομένου αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, cùm in *Achaiam profectionem institueret, scripserunt fratres discipulis* (non *Corinthi* tantummodo, sed per *universam* denuò *Achaiam*) ut *eum* alacriter *reciperent*, Ὃς παραγενόμενος, *qui cùm venisset* (in *Achaiam* sine dubio, quam statuebat διελθεῖν) πολὺ συνεβάλετο τοῖς πεπιστευκόσι, *iis qui credebant* (per universam iterum *Achaiam*) *multùm contulit*, inquit *Lucas*, ἐπότισε, inquit *Paulus*, *glebas* omnes, quibus *fides* priùs inseminata est, *irrigavit*.

§. 7. Sic in *Epistolâ* ad *Romanos*, ἀπὸ Κορίνθου scriptâ, *salutant*, inquit, *vos*, *in plurali* (non quæ *Corinthi* tantùm erat) ἐκκλησίαι τοῦ Χριστοῦ, c. 16. 16. Sic & τῆς ἐν Κεγχρεαῖς ἐκκλησίας, cujus *Phœbe* διάκονος, mentio est, *Rom.* 16. 1. (ne πρὸς κατ' οἶκον αὐτῶν (i. e. *Priscillæ & Aquilæ*) ἐκκλησίαν, v. 5. adjicere opus sit.)

§. 8. Sic quod in *Epistolis* ad *Corinthios* de *collectâ* in *Judæam* mittendâ scribit *Apostolus*, 1 *Cor.* 16. 1. 2 *Cor.* 8. & 9. *ad totam Achaiam* pertinuisse apparet, *Rom.* 15. 26. Εὐδόκησαν Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι, & 2 *Cor.* 9. 2. Οἶδα τὴν προθυμίαν ὑμῶν, *Novi alacritatem vestram*, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι, *Achaia enim jamdiu parata est*; Palam est ὑμῶν, i. e. *Corinthios*, (ad quos *Epistola* scripta est) & *Achaiam* ἑτοιμασμένα esse.

§. 9. Sic quod c. 11. 9. dicitur [πρὸν ἐφ' ὑμᾶς, ἢ ὑστεροῦσι ἃ κατενόησα ἐλάχ] ad *Corinthum*, unicam *civitatem*, restringendum non esse, sed ad universam *Achaiæ Ecclesiam* spectare, monstratur, v. 10. ἡ καύχησις αὕτη ἡ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. In re manifestâ pluribus opus non est.

§. 10. *Quartò* igitur, ex his præmissis patet, cùm in universâ *Achaiâ*, pluribus civitatibus ad fidem *Christi* conversis, plures itidem ab *Apostolis Episcopi* præficerentur, cúmque *Episcopi singulares*, & ante, & sub, & post *Clementis Romani* tempora, πρεσβύτεροι etiam nuncuparentur, nihil causæ nostræ officere, si plurium in *Epistola* ista πρεσβυτέρων mentio reperiatur, nec enim ex ea consequi, quod * *D. Blondellus* concludendum putavit, [*Episcopos qui fraternitati per singulas urbes præfecti sunt, una plures, illosque Presbyteros fuisse,*] sed illud tantùm per *plures civitates*, *plures Episcopos*, seu in *singulis civitatibus singulos*, totidem διοικήσεων, aut παροικιῶν *singulares Præfectos*, ab *Apostolis* constitutos esse. Illud disertis verbis affirmante *Clemente*, κατ' χώρας δὲ καὶ πόλεις (quod enim de *Chorepiscopis* hinc colligit *D. Blondellus* jamdudum ad examen revocavimus) κηρύσσοντες Ἀπόστολοι καθίσταν τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους, &c. eósque sic *constitutos*, quandóque πρεσβυτέρων, quandoque & frequentius ἐπισκόπων titulo donatos esse.

* *Apol.* p. 11.

CAP. III.

Occasio Epistolæ. Seditio secunda, à pauculis nullam in Ecclesia dignitatem adeptis, contra Episcopos, eos à sede suâ deturbans. Clementis Interpretatio semel emendata. Contentio hæc in forum erupit. Ἡγούμενοι *pro civilibus Magistratibus.* Οἰκονόμος πόλεως. *Clementis verba sine causâ à D. Blondello mutata. Status hæc pejor eâ, quæ Pauli tempore præcesserat.*

§. 1. ISTis sic prælibatis, pauca etiam de occasione hujus *Epistolæ* subjicienda sunt.

§. 2. Et primò notissimum est, *seditionem* in *Ecclesiâ* seu *Corinthiacâ*, seu, rectiùs, *Achaicâ*, *secundo* obortam, hanc nunc *Clementi*, ut *priùs Paulo*, *Epistolam* extorsisse.

§. 3. *Secundò*, *seditionem* hanc *à pauculis*, iisque nullam in *Ecclesiâ* dignitatem adeptis, contra *Episcopos*, aut *Ecclesiarum Præfectos*, excitatam esse, & in tantum profecisse, ut *Episcopos* ipsos sedibus suis deturbaverit.

§. 4. Hæc singula ex ipsius *Epistolæ* verbis clarissima redduntur. *A pauculis*] sic enim *Clemens* [a] Μιᾶς τάσις, ὧν ὀλίγα πρόσωπα ἀρχηγοὶ καὶ αὐθάδη ἐξήκασιν, &c. &, [b] αἴσχος, ἀγάπητοι, δ' ἂν ἦ δύο πρόσωπα στασιάζειν. *Nullam in Ecclesiâ dignitatem adeptis*] [c] ἐπηγέρθησαν, inquit, οἱ ἄτιμοι, οἱ νέοι, &c. & [d] postea, καταγνόντες, πνὲς ὑμᾶς ἐλύπησαν—*Contra Episcopos, aut Ecclesiarum Præfectos*] [e] ἐπὶ τοὺς ἐντίμους, inquit, & ἐπὶ τοὺς πρεσβυτέρους. *Episcopos* denique *à sedibus suis deturbatos esse.*] [f] Τοὺς, inquit, καταστάντας ὑπ' ἐκείνων, (i. e. Ἀποστόλων] ἢ μεταξὺ ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν—καὶ λειτουργήσαντας ἀμέμπτως τῷ ποιμνίῳ τοῦ Χριστοῦ—τούτους δικαίως νομίζομεν ἀποβάλλεσθαι τῆς λειτουργίας, *Ab Apostolis, & postea ab aliis illustribus viris (Apostolis* nempe *secundariis) constitutos, & inculpatè ovili Christi inservientes, non existimamus ministerio suo justè deturbari*; & [g] iterum, ἁμαρτία ἐ μικρὰ ἡμῖν ἔσται, ἐὰν τοὺς ἀμέμπτως καὶ ὁσίως προσενέγκοντας δῶρα, τῆς ἐπισκοπῆς ἀποβάλωμεν, ubi quod priùs dicebatur [ἀποβάλλεσθαι τῆς λειτουργίας] jam explicatiùs dicitur [ἀποβάλωμεν τῆς ἐπισκοπῆς] quod ideò sic intelligendum, non ut [τῆς ἐπισκοπῆς] cum [δῶρα] nectatur, reddatúrque [*Episcopatus munera offerunt*] (quod doctissimo *Clementis Interpreti*, quomodocunque exciderit, jam certè non placet) sed ut cum verbo [ἀποβάλωμεν] conjunctum, in hanc sententiam dilucidè conspiret, *Inculpatos, & pios Ecclesiarum Præpositos, Episcopatu dejectos, & deturbatos esse.* Et iterum, Ὁρῶμεν γὰρ ὅτι ἐνίους ὑμεῖς μετηγάγετε καλῶς πολιτευομένους ἐπὶ τῆς ἀμέμπτως αὐτοῖς τετιμημένης λειτουργίας.

a Pag. 21
b Pag. 61.
c Pag. 4.
d Pag. 61.
e Pag. 4. & 61.
f Pag. 59.
g *Ibid.*

§. 5. *Tertiò*, *Procellam hanc in Ecclesiâ ortam*, *etiam in forum erupisse*, ipsúmque *civilem* statum sollicitâsse. Hinc est, quòd non solum * ζῆλος καὶ ἔρις, sed & στάσεις καὶ διχογνωμίαι, καὶ ἀκαταστασίαι eos incuset. Hinc *obedientiæ* τοῖς ἡγουμένοις debitæ mentio; Ubi per ἡγουμένους *Magistratus civiles*, à *Præfectis Ecclesiasticis* distinctos, (ἡγουμένους ὑμῶν dictos, cùm illi παρ' ὑμῖν *inter vos*, in *Ecclesiâ* vestrâ πρεσβυτέροι dicerentur) ipsos fortassis *ad fidem conversos* (qualis *Erastus ipsius Pauli* tempore, οἰκονόμος τῆς πόλεως, *Rom.* 16. 23. i. e. ὁ ταμιοπώλης καὶ διοικητὴς Κορίνθου, πλούτῳ καὶ ἀξιώματι, *opibus & dignitate præcellens*, inquit *Theophylactus*) intelligendos esse (contrà quàm [h] *D. Blondellus* censet) quamplurima demonstrant. Ut, cùm de *Paulo* dicatur, quòd [i] μαρτυρήσας ἐπὶ τῶν ἡγουμένων ἀπηλλάγη τοῦ κόσμου, cùm de *Jacobo*, quòd ab eo orti [k] βασιλεῖς, καὶ ἄρχοντες, καὶ ἡγούμενοι, cùm de *Chiliarcho*, quòd [l] φαλδόντα τοῖς ἡγουμένοις, cùm *Pharaoni* adjungantur [m] πάντες ἡγούμενοι Αἰγύπτου, cum simul ponantur [n] πολλοὶ βασιλεῖς καὶ ἡγούμενοι, & jubeantur ἐπιτελεῖν τὰ ὑποτασσόμενα ὑπὸ τῶν βασιλέως, καὶ τῶν ἡγουμένων.

* Pag. 4.
h *Apol.* p. 12.
i Pag. 8.
k Pag. 4.
l Pag. 48.
m Pag. 67.
n Pag. 70.

§. 6. Quæ omnia hîc recitanda erant, ne quis *Ecclesiarum Præfectos*, quos *Heb.* 13. 7. sic appellatos videmus, hîc etiam hâc voce intelligendos esse suspicaretur. Quod ut faceret *D. Blondellus*, duplici molimine illi opus erat, 1. πρεσβύτεροι (illis postpositi, p. 2.) *Seniores*, i. e. *ætate graves* reddendi erant; dein textus *Clementis* sollicitandus, & pro iis, quæ in vulgato *codice* sic legimus [ἐν τοῖς νόμοις τοῦ Θεοῦ ἐπορεύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ πρέπον τῷ καθήκοντι ἀπονέμοντες τοῖς παρ' ὑμῖν πρεσβυτέροις, νέοις τε μετεῖναι, καὶ σεμνὰ νοεῖν ἐπιτρέπετε] (contra totam contextus seriem, & sine quâvis exemplaris emendatioris πρόφασει) subsistituenda [ἀπονέμειν ἐπιτρέπετε] Adeò nihil non liberè tentabitur, quod ὑποδύσει servire quovismodo videatur.

§. 7. *Quartò*, Σάσιν *hanc eodem ferè fundamento nixam esse, quo ea quæ Sancti Pauli tempore se prodiderat*, cùm se *Pauli unus, alter Apollo, alter Cephæ* discipulum, & *sectatorem* venditaret; Eâ tamen multò turpiorem (ut & magis cruentam) quòd tunc, inquit *Clemens*, *Apostolis testatissimis viris, Petro, & Paulo*, & ἀνδρὶ παρ' αὐτοῖς δεδοκιμασμένῳ, *Appollo* scilicet, προσεκλίθησαν, *nunc verò à duobus, aut tribus vilibus mancipiis*, qui sine omni *missione* se ad *clavum Ecclesiæ* sistebant, abriperentur.

CAP.

CAP. IV.

Primum Clementis testimonium. Secundum. Episcopi ab Apostolis, ut illi à Christo, Christus à Deo. Iis soli Diaconi adjuncti. Apostoli πνεύματι δοκιμάζοντες eos quos ordinabant. Revelationes Apostolis data. Nemo tunc sine Spiritus dictamine promotus. Matthias, Paulus, Timotheus, 1 Tim. 4. 14. & 1. 18. προφητεία, Act. 20. 28. Asiæ Episcopi.

§. 1. TAndem igitur opportunum erit, *Clementem* ex professo loquentem, & quibus demum argumentis hæc illis ferocia minuenda erat, monstrantem, audire, simúlque suffragio tanti viri & *testimoniis* uti, singulis certè ad stabiliendam thesin nostram, non ad destruendam, gnaviter operam daturis.

§. 2. *Primum testimonium*, * Ἐν τοῖς νόμοις τοῦ Θεοῦ πορεύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ τοῖς παρ' ὑμῖν πρεσβυτέροις τιμὴν πρέπουσαν ἀπονέμοντες ——Hîc, ut *obedientia ἡγουμένοις*, ita *debitus honor πρεσβυτέροις Ecclesiarum Præfectis*, præstandus, inter *Dei leges* numeratur. Sic & posteà, *Timori isti*, qui *Domino Jesu Christo, reverentiæ*, quæ *magistratibus* debetur, τοῖς πρεσβυτέροις τιμὴν immediatè subjiciendum curavit; * Τὸν Κύριον Ἰησοῦν Χριστὸν ὑπηρετῶμεν, τὰς ἀποκειμένους ἡμῖν ἀπολαύοντες, τοῖς πρεσβυτέροις ἡμῶν τιμῶντες. * Pag. 2. * Pag. 3.

§. 3. *Secundum testimonium*, Ἐξεπέμφθη, inquit, ὁ Χριστὸς ἀπὸ Θεοῦ, καὶ οἱ Ἀπόστολοι ἀπὸ τοῦ Χριστοῦ, illi verò εὐηγγελίζοντο, —— Κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, κατίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν. Hîc ut *Christus* (*magnus Apostolus* noster) à *Patre*, sic *Apostoli* à *Christo*, *Episcopi* ab *Apostolis missi* dicuntur, iísque, hoc primo *Evangelii* mane, soli *Diaconi* adjuncti. His stipati *Episcopi*, ut olim *Levitis* Ἀρχιερεῖς, quamprimùm in *regione* aut *civitate* quâvis *fides* reciperetur, ubique *constituebantur*, *Ecclesias* nondum natas, sed ad partum (bonis *Dei* auspiciis) festinantes, brachiis atque ulnis suis *susceptúri*, & *administraturi*.

§. 4. Hæc quàm pulchre cum iis, quæ ad *Phil.* 1. 1. notavimus, & βαδυπάτους, quas laudavit *Epiphanius*, ἱστορίας conveniant, * prius dictum est. *Diss. 4. c. 10.*

§. 5. In hoc *secundo testimonio*, Illud etiam notandum est, *Apostolos*, cùm *Episcopos* ordinarent, eos τῷ πνεύματι δοκιμάσαι, *Spiritu examinasse*, & *probasse*, i. e. *revelationibus* edoctos esse, quibus demum hæc dignitas communicanda esset (quod & postea non semel innuitur, cùm *Apostoli* προγνῶσιν, *præcognitionem*, i. e. *revelationem* ἐληφότες τελείαν, hos *constituisse*, & ἕτεροι δεδοκιμασμένοι, eodem *Spiritu approbati*, his successisse dicantur. Quod & *Mosis* exemplo illustrat, qui προέγνω, inquit, *Deo revelante*, præscivit, *Aaroni Sacerdotium obventurum* esse, &c.) Nec igitur quempiam sine ipsius *Divini Spiritus* dictamine ad *dignitatem* istam promoviisse.

§. 6. Illud de *Matthiâ* primùm, *Act.* 1. 24. dein de *Paulo* & *Barnabâ* factum novimus, *Spiritum* quippe *sanctum* disertè edixisse, ἀφορίσατέ μοι, *separate mihi Paulum & Barnabam ad opus*, &c. *Act.* 13. 2. Sic *Timotheo* χάρισμα illud *Episcopalis authoritatis* διὰ προφητείας ἐδόθη, 1 *Tim.* 4. 14. & καὶ πᾶς προαγόμενος ἐπ' αὐτῷ προφητείας, c. 1. 18. *per prophetiam*, vel *prophetias* dabatur: quibus rei *præsentis* (non solùm futuræ) *revelationem* significari monstrat *Paulus*, 1 *Cor.* 14. ubi quod [προφητεύειν] est v. 24. & 31. v. 30. per [ἀποκαλυφθῆναι αὐτῷ τι] explicatur. Videatur *Chrysostomus*, & *Theophylactus* ad illa *Apostoli* ad *Timotheum*, 1 *Ep.* c. 4. 14. verba: Τὸ τῆς διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ὄν, τῆς τοῦ Θεοῦ δωρεᾶς ἦν, ὥστε καὶ ἄξιον δέξασθαι, διὰ τὸ πάλαιον ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τουτέστιν, ἀπὸ τοῦ πνεύματος ἦν ὁ Τιμόθεος ἠρέθη διὰ τὴν ἱερωσύνην. * L. 3. c. 25.

§. 7. Imò non de *Timotheo* solo (*adolescente* ad *Episcopatum* evecto) sed de omnibus *Asiæ Episcopis* affirmatum videmus, *Spiritum sanctum eos gregi ipsorum præfeciisse*, *Act.* 20. 28. Ita quidem de *Johanne Apostolo Clemens Alexandrinus* apud *Eusebium*, ad *vicinas gentium regiones rogatum iisse*, Ὅπου διδασκάλους καταστήσοντα —— ὅπου δή γε κλῆρον ἤδη πνεύματι κληρώσοντα, τοῦτ' ἐστὶν τοῖς πνεύματος σημαινομένοις.

§. 8. Nihil, ad *Primorum Episcoporum Authoritatem* magis vindicandam, & *Apostolis* ipsis μικρῷ δεῖν æquandam, ab *Apostolico* viro, & *Episcopo*, dici potuit.

CAP. V.

Prima Blondelli conclusio ex hoc secundo Testimonio deducta, examinatur. Tota Blondelli spes de πρωτοπαθεῖ θεσίᾳ concidit. Jacobus & Simeon promoti, ut Christi ἀνέψιοι. Sic Diaconi non ætate, sed merito electi. Καθιστάνειν quid, Act. 6. 3, 6. Blondelli inventum de πρωτοχειροτονηθέντι θεσίᾳ soli Pseudo-Ambrosio innixum. Scripturæ adductæ nihil probant, Act. 1. 21. Andreas primus ad Christum accessit, Philippus πρωτοκλητός, & tamen πρῶτος Simon. Sortes πρωτοκληθέντα non indicant. Concilia frustra advocata, ut & ἀπαρχῶν mentiones in Scripturâ.

§. 1. EX hoc *secundo Clementis testimonio* quid de *Chorepiscoporum* antiquitate concludi voluit *D. Blondellus*, * priùs perpendimus; At & alia itidem tria sunt, quæ (in rem & commodum suum futura) hinc colligenda putavit *vir Doctissimus*. * *Diss. 3. c. 3. §. 17. &c.*

§. 2. 1. *Apostolos*

§. 2. 1. *Apostolos primitiis suis*, i. e. *primis ad fidem vocatis (si modò probabiles essent) Ecclesiastica munera demandare solitos.*

2. *Binos tantùm Cleri gradus, Episcoporum scilicet, & Diaconorum, hîc recenseri, in Episcopis autem Presbyteros fuisse.*

3. *Apostolos binorum istorum graduum institutores, non Moysis Septuaginta Seniores cooptantis exemplo, non Synagogæ sacrarii ministros, in Pontificem, Sacerdotes, Levitas distinguentis præscripto, non Christi septuaginta discipulos Apostolis succenturiantis mandato, sed solâ Oraculi prophetici authoritate permotos fuisse.*

§. 3. Hæc *tria* quàm rectè hinc concluſa, & quàm commodè dicta sint, libet paucis disquirere.

§. 4. Ad *primum* quod attinet, 1. Verum est, & quod *Clementis* testimonio firmatum agnoscimus, *Apostolos*, ἀπαρχάς, i. e. *primitiis*, seu sint illi, ad morem *primitiarum* legalium, selectissimi ac præstantissimi quique, seu, ut *Blondello* nimium allubescit, *Primi ad fidem vocati*, & *conversi*, *Ecclesiastica munera demandâsse.*

§. 5. Verùm 2^do^, & illud statim à *Clemente*, ad modum *restrictionis*, adjectum est [δοκιμάσαντες τῷ πνεύματι.] Ex hoc igitur æquè concludi debuit, non quosvis ὡς ἔτυχε, primò conversos, sed ipsorum optimos, eosque non nisi à *Spiritu* destinatos, aut, cùm *plures primò conversi* fuerint, aliquos tantùm eorum, ex sententiâ *Clementis*, non *omnes*, eósque ἰδίως qui à *S. Spiritu probati* essent, non qui (minutias temporis æstimando) *primi* omnium primorum crediderant, aut *baptizati* fuerant, solâ *Ordinis*, nullâ *meriti*, aut *approbationis divinæ* ratione habitâ, *Episcopos*, & *Diaconos constitutos* esse.

§. 6. Illud quodammodo agnoscit *D. Blondellus*, cùm *parentbesi* istâ [*si modò probabiles essent*] *thesin* suam emollire cogeretur. Quod tamen illud ipsum est, quod postea in *Ecclesiam invectum* sæpius conqueritur, *merito scilicet, non ætate creatos esse.*

§. 7. At quid demùm ex hâc observatione lucraturus erat *D. Blondellus?* Illud in his ad *Clementem scholiis* nondùm elocutus est, sed cùm p. 52. ex *Pseud-Ambrosio* notasset [*nascente primùm Christianismo, ubicunque Presbyterorum aggregari collegium cœpit, Presbyterum inter collegas antiquissimum, consessus totius caput, & πρωτοκαθεδρίαν, jure quodam πρωτοτυπίας factum esse*] id (ne ex unâ tam belli *scriptoris* auctoritate pendere videretur) *ex intimo remotissimæ Antiquitatis sinu repetitis argumentis undique muniendum* suscepit, & tunc statim, [*scripserat*, inquit, *Clemens ex Romana Ecclesiæ Persona, Primitiis suis Episcopatum ab Apostolis ubique concreditum.*]

§. 8. Videmus jam quare hoc *Clementis* testimonium in tantum *D. Blondello* placebat, nimirum, ut ex eo, *Apostolica Presbyterorum paritas*, *inter quos πρωτοκαθέδρια*, inquit, *præsidentia*, aut *primatus obtigit*, confirmata putaretur.

§. 9. At piget dicere, quàm nihil hoc *Clementis* dictum, ad hunc omnis spei *Blondellianæ* fundum pertinuerit.

Primo enim, Nullus hîc de aggregando *Presbyterorum collegio Clementi* sermo instituebatur, sed de eo tantùm *nascentis Ecclesiæ statu*, in quo *plures fideles nondum essent*, ideóque sine dubio, nec *Presbyteri* instituerentur. Tunc, inquit *Clemens*, οἱ μέλλοντες πεδίων, tantæ *Apostolis* curæ fuerunt, ut *Episcopum in qualibet civitate*, solo *Diacono* accinctum, *constituendum* putarent. Nec igitur quicquam hîc in voce [ἀπαρχάς,] quod *πρωτοχειροτονίαν*, aut *πρωτοκαθεδρίαν*, i. e. *antiquissimo Presbytero* competat, sed de *primis* solummodo *ad fidem conversis*, *πρωτοκλησίαν*, (quibus iccirco præ aliis *fidelibus*, siqui essent, non præ aliis *Presbyteris*, qui omnino nulli erant, *πρωτοκλησία*, aut *primatus* competebat) sermo omnis nectebatur. Et sic ilico in auras evanuit unicum illud, quod *D. Blondello* usui futurum erat, testimonium.

§. 10. *Secundò*, Quod de ἀπαρχαῖς hîc dicit *Clemens*, æquè ad *Diaconos*, ac ad *Episcopos* pertinebat, [in *Diaconos* nimirum *primitias* istas *constituisse Apostolos.*]

§. 11. Imò *Tertiò*. Nec uni illi, qui inter conversos simpliciter *primus* fuit, hanc *πρωτοκλησίαν* contigisse affirmat *Clemens*, tunc enim nullus τῇ τῆς πνεύματος δοκιμῇ locus esset, sed inter eos qui *primi conversi* sunt, quotuscunque illorum numerus esset, aliquos in variis *provinciis*, & *civitatibus*, in *Episcopos ordinatos* fuisse, (quos scilicet *Spiritus sanctus* tali munere dignos pronuntiaverat) alios itidem ubique in *Diaconos*; Illud unum est, quod hîc *Clemens* pronuntiat.

§. 12. Nec igitur *πρωτοκλησία*, sed *S. Spiritus revelationi*, & *approbationi* imputandum esse, quod quispiam in *Episcopum constitueretur.*

§. 13. Hoc in *Matthiæ* ad *Apostolatum* surrogatione satis patet. Patet etiam in *Jacobo*, primo *Hierosolymorum Episcopo*, ejúsque successore *Simeone*, nulla *πρωτοκλησίας* prærogativâ ad *Clavum* istum evectis, sed (præter meriti præstantiam) ex eo potiùs, quòd *Christi* ἀνέψιοι, aut *fratres* vulgò dicti essent, ad eam dignitatem *assumptis*. Sic enim *Hegesippus* apud * *Eusebium*. Μετὰ τὸ μαρτυρῆσαι Ἰάκωβον τὸν Δίκαιον, πάλιν Συμεὼν ὁ τῦ Κλωπᾶ καθίσταται ἐπίσκοπος, ὃν προέθεντο πάντες ὄντα ἀνέψιον τῦ Κυρίε δεύτερον, *Post Jacobi Justi Martyrium, iterum Symeon filius Cleophæ Episcopus constituitur, quem secundum Domini consobrinum existentem, aliis omnibus unanimi consensu omnes præposuerunt.* Quod & fusiùs ab *Eusebio* narratur, l. 3. c. κα'. *Fama*, inquit, *est Apostolos & discipulos Domini, qui adhuc supererant, unâ cum his, quibus cum Domino secundum carnem cognatio intercessit, consilium iniisse, τὲ τῦ τίνα χρὴ τῆς Ἰακώβε διαδοχῆς ἐπικρίναι ἄξιον, quisnam dignus censendus esset, qui Jacobo succederet* (nulla hîc *ordinis*, qui sic apud *Pseud-Ambrosium*, *D. Blondello* allubescebat; sed tantùm ἀξίας seu *meriti* mentio) καὶ δὴ ἀπὸ μιᾶς γνώμης, τὸν πάντας Συμεῶνα τῦ τῆς αὐτόθι παροικίας θρόνε ἄξιον εἶναι δοκιμάσαι, ἀνέψιον, ὡς γὰ φασὶ, γεγονότα τῦ Σωτῆρος, *Omnes ergo uno consensu Simeonem Ecclesiæ illius throno dignum esse existimarunt, Consobrinum quippe Servatoris existentem.*

* *Hist.* l. 4. c. κβ'.

§. 14. Ubi itidem *electionis* per *suffragia factæ* mentio toto cœlo disterminatur ab eo, quod ex *Clemente*, *D. Blondellus* colligendum putavit.

§. 15. Consulatur itidem *Clementis* dictum *Hypotyp.* l. 6. apud *Eusebium*, l. 2. c. α'. *Petrum* nempe, *Jacobum & Johannem (Zebedæi filios, μὴ ἐπιδιώξαι δόξης, ἀλλ' Ἰάκωβον τὸν Δίκαιον ἐπίσκοπον Ἱεροσολύμων ἑλέσθαι, de gloriâ* (i. e. honore *Hierosolymitani Episcopatus*) *non contendisse, sed Jacobum Justum Episcopum Hierosolymitanum elegisse.* Apertissimum testimonium, quo ex *electione*, non ex *primogenituræ privilegio* his primis temporibus *Episcopum* constitutum esse apparet.

§. 16. Idem

§. 16. Idem etiam de *Diaconis* dici posset, *Act. 6.* quos ad illud munus nullâ solius πρωτοκλισίας ratione habitâ, sed quatenus μαρτυρούμενοι ἄνδρες πλήρεις πνεύματος ἁγίου, καὶ σοφίας, evectos legimus, v. 3.

§. 17. *Quartò* igitur & illud notandum est, Hos ipsos, qui ex *primorum conversorum* numero *Episcopi* fiebant, *probatos* prius, dein *constitutos* ab *Apostolis* fuisse, Καθίστανον Ἀπόστολοι εἰς ἐπισκόπους, inquit *Clemens* (quid verò sit καθιστάνειν prius diximus, & ex comparatione 3tii & 6ti versus *sexti* capitis *Actorum* clariùs patet, ubi quod [καθιστάνειν ὑπὸ πάντος χειρὸς] dicitur, v. 3. est [προβεβλημένοι ἐπιθῆναι αὐτοῖς τὰς χεῖρας] v 6.) Quod unum si advertisset *D. Blondellus*, has scilicet *Apostolorum primitias*, seu eos qui *fidem primi receperint*, post δοκιμασίαν πνεύματος, per χειροθεσίαν demum *Apostolorum* in *Episcopos*, &, quòd minus est, *Diaconos* constitutos esse, certè fabrica omnis, quam huic *ex intimo remotissimæ antiquitatis sinu petito testimonio* superstruendam optavit, i. e. totius *Blondellianæ* sententiæ, & causæ *tibicen*, & *columna* in terram ilico concidisset.

§. 18. Et quoniam in istis nunc sumus, licèt causa nostra istis suppetiis non indigeat, (Quid enim nostri interest, an πρωτοκλήτα, an alium quemvis in *Christo post-natum Apostoli* in *Episcopum* constituerint?) videbimus paucis, ecquod aliud magis idoneum firmamentum, cui *hypothesis* ista inniti posset, ex *remotissimæ Antiquitatis sinu D. Blondello suppetat.* Certè, præter unicum illum sub *Ambrosii* larvâ in *Ep. Paul. comm. scriptorem*, nullum.

§. 19. Quæ enim de *Scripturis* peti voluit, ea nihil probant: *Primò* enim *Christum* ait, eos, quos primos ἐμαθήτευσεν, ad *Apostolicum fastigium* evexisse. At 1. nullibi illud constat, Hos singulos *duodecim discipulos* omnium mortalium primos fuisse, qui *Christi fidem* amplexi sunt; Hos ab eo constitutos affirmat *Marcus*, c. 3. 14. ἵνα ὦσι μετ' αὐτοῦ, καὶ κηρύσσωσι, &c. at præter eos alii sine dubio non pauci eo tempore *Christo* nomina dederant.

§. 20. Imò cum *Josepho*, & *Matthia*, alios multos, ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος, ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου, *discipulis* his *consociatos* fuisse, *Petrus*, ipse pronuntiat, *Act.* 1. 21.

§. 21. Secundò, De his ipsis *Christi* duodecim *Discipulis*, & *Apostolis*, illud utique notandum est, *Andream*, & cum eo alterum innominatum (*Johannem*, crediderim, historiæ illius scriptorem) à *Baptistâ* primùm *Jo.* 1. 36. dein ab ipso *Christo* v. 40. edoctos, fidem *Christi* primos accepisse, ut patet v. 42. Post hos, *Simonem* dein ad *Christum* ab *Andreâ* deductum esse v. 43. *Philippum* interim omnium *primum*, ad *discipulatum*, vel famulitium *Christi*, admissum esse, illi primò omnium mortalium dictum esse, ἀκολούθει μοι, v. 43. *Philippo* dein alios accensèri, c. 2. (*Nathanielem*, uti videtur, c. 1. 51. aliósque) quibus accinctus *Canam*, v. 2. *Capernaum*, v. 12. post & *Hierosolymas*, v. 13. profectus est; Dein *Judæam* peragravit, c. 3. 22. *Jesus*, & μαθηταὶ αὐτοῦ, καὶ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζον, (non *ipse* tamen, sed *discipuli* ejus, c. 4. 2.) & hæc omnia perfecit, cùm *Johannes Baptista* ἐν Αἰνὼν βαπτίζων, v. 24. nondum *custodiæ traderetur*, v. 34. nec igitur adhuc *Andreas*, & *Simon*, *Mat.* 4. 19. ut nec *Jacobus*, & *Johannes*, v. 21. ad discipulatum assumerentur, quod ex *Mat.* 4. 12. *Mar.* 1. 14. manifestum redditur, *Audito enim quod Johannes tradebatur*, *divertit* (jam secundò) *Christus in Galilæam*, & ibi demum eos *vocavit*. Hìc certè, nec *Andream*, qui primus *accessit*, nec *Philippum*, qui primus *vocatus*, primus etiam *Christum* secutus est (cui igitur πρωτοκλησία planè contigit) quâvis inter compares πρωτοσία, quâvis præ aliis collegis *primogenituræ* prærogativâ gaudentem, videmus, πρῶτος Σίμων, inquit *Matthæus*, c. 10. 2. qui & apud *Marcum primo* loco reponebatur.

§. 22. At & tertiò, de *Episcopis* ab *Apostolis*, non de *Apostolis* à *Christo constitutis*, *hypothesis D. Blondelli* procedit, nec igitur *fundamento* isti (satis quidem invalido) inniti debuit.

§. 23. *Secundò*, ex *Petri* verbis *Act.* 1. 21. illud probari existimat. At *Petri* verba sic sonant, Ἕνα τούτων, *Unum eorum, qui omni tempore à baptismo Johannis ad diem ascensionis Christi* συνῆλθον ἡμῖν, in defuncti *Traditoris* loco surrogandum esse, tandémque ex horum numero ἕνα δύο, *Josephum*, & *Matthiam*, neutrum, in quantum sciamus, πρωτοκλησίας *prærogativâ* utentem; Et denique (ne quid unquam in hac causâ *D. Blondello* prosperè succedisse putaretur) ad *sortes* deventum est, quæ πρωτοκληθέντα à *post-nato* non distinguunt, sed tantummodo *propositi* divini decretum nobis indicant.

§. 24. At *tertiò*, inquit *D. Blondellus*, *Gentium magister Paulus* (ille sine dubio nullo *primogenituræ* jure gaudens) 1 *Tim.* 3. 6. & ex eo *Laodicena Synodus*, *Can.* 3. *Nicena*, *Can.* 2. *Sardic.* c. 10. *Syricius*, *Ep.* 3. c. 3. *Concilium Arelat.* 2. *Can.* 1. (Quid verò hæc tanta nomina *decreverunt? primogenitum Collegis omnibus præsidere?* Imò post tantum conatum, illud tantùm) *Neophytum ab Ecclesiæ regimine arcendum, conceptis verbis sanxerunt.*

§. 25. Verum advertisse debuit *D. Blondellus*, æquè *primogenitum*, quamprimum *nascatur*, ac *post-natum*, νεόφυτον esse, nec igitur concludi posse, hunc *post-natum* non esse, qui *novitius* non fuerit, aut illum *novitium* non esse, qui *primogenitus* fuit.

§. 26. *Quartò*, *Erant*, inquit, *summo inter pios omnes in pretio οἱ* πρωτοκληθέντες, *nequis miretur*, *Andronicum*, *& Juniam*, *in Apostolis nobiles*, *quia ante Paulum fuerant in Christo*, *Epænetum*, *Stephanumque*, *hoc ab Apostolo nomine commendatos*, *quòd fuerant* ἀπαρχὴ τῆς Ἀχαΐας, *cui se Corinthii subdere tenerentur.*

§. 27. Verùm non omnes, qui ante *Paulum* in *Christo* fuerunt, cujusvis *civitatis*, aut *regionis primitiæ* fuerunt, ut nec, qui *summo inter pios omnes in pretio*, *erant* qui *in Apostolis nobiles*, ii statim singuli *Presbyterorum collegiis* præficiebantur. Quod unicum *hypothesi* ejus profuturum erat. Si verò *Epænetum* æquè, *Stephanumque Achaici* cujusvis *Presbyterii* πρεσβῶτας fuisse existimet, *bicipitem* planè *Parnassum* in cognominem *Presbyterorum consessum* migrantem, somniasse par erit.

§. 28. Interea, si *Stephanæ* familiæ (ea enim ἀπαρχὴ Ἀχαΐας, 1 *Cor.* 16. 18. dicebatur) *Corinthii* se subdere tenerentur, non tamen *Epæneto* tenebantur, *Ro.* 16. 5. imò nec *integræ familiæ* inter πρωτοκλήτας πρεσβεία attribuenda erit.

§. 29. Denique de *Stephanæ familiâ* dicitur, ἔταξαν ἑαυτοὺς εἰς τὴν διακονίαν τοῖς ἁγίοις, & ob id demum, ἀπαρχὰς dictos, viros primarios, & præstantissimos, ideóque reverentiam aliquam, & ὑποταγὴν iis deberi, non ideò tantùm, quòd ἀπαρχὴ essent, sensu Blondelliano, i. e. *primo conversi.*

§. 30. *Quintò*, Illud *ad elogium ob fidem dispersorum Judæorum feciss*e affirmat *D. Blondellus*, *quòd eos à Deo ad verbum veritatis genitos* εἰς τὸ εἶναι ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων *scripsit Jacobus*; c. 1. 18. *Eorumque* 14. *Myriadas primitias Deo Agnóque sacratos dixit Johannes.*

§. 31. At

§. 31. At verò, nec istos omnes *Judæorum fideles* apud *Jacobum*, nec 14. *Myriadas* apud *Johannem*, totidem *Presbyterorum consessibus præsedisse*, putavit *D. Blondellus*, nimis certè luforius in re seriâ.

§. 32. Unicum adhuc supereſt, quo obiter uti *D. Blondellus* voluit, ex antiquitate petitum testimonium, *Canon* scil. 4^us^ *Nicenus*, quo, ut illi videtur, *mos* hic *immutatus* perhibetur. Sic enim in recensendis *Pseud-Ambrosii* verbis [*immutata est ratio, prospiciente concilio, ut non ordo, sed meritum crearet Episcopum*] ad vocem [*concilio*] *Nicen. Can.* 4. in margine apponendum * duxit. Idem à *Cl. Salmasio*, in *Apparatu*, prolixiùs factum est.

* *Apol.* p. 49.

§. 33. At piget dicere, quàm sine omni rationis specie, *Canone* isto *mos* ille *immutatus* dicatur. Videatur *Canon.* Ἐπίσκοπον μεσοίκει μαλιστὰ μὴ ἐπὸ πάντων ἅμα ἐν τῇ ἐπαρχία γενέσθαι, &c. *Integer Canon* illud unum curat, ne *Episcopus sine tribus* ad minimum *Episcopis*, *cum consensu omnium totius Provinciæ Episcoporum ordinetur.* At 1^mo^. quid illud πρὸς Διόνυσον, quid ad hujus *moris immutationem* pertinet? Certe vix potuit longiùs abesse.

§. 34. Secundò *Episcoporum per Provincia Episcopos Ordinationes* omnes, quarum ante *Concilium Nicenum* satis crebra mentio est, hoc ab illis deridiculo confictum esse monstrant. Imò *tertiò*, ne plura in re manifestâ accumulem, cùm *Concilium Nicenum An. Ch.* 325. hæc decreverit, *mos* verò iste, ipso

* *Præf.* p. 11.

* *D. Blondello* fatente, *An. Ch.* 135. *immutatus* sit, quæ demum hæc temporum confusio erit, si *Canone* isto *mos* ille *immutatus* dicatur.

§. 35. Et sic tandem experti sumus, quid sit [*ex intimo antiquitatis sinu argumenta petere.*]

CAP. VI.

Secunda, & Tertia Blondelli conclusio. Differentia inter Episcoporum, & graduum constitutionem.

§. 1. Quod verò secundo loco ex hoc *Clementis* commate concluſit *D. Blondellus*, illud ex parte verum est, *binos tantum Cleri gradus illic recenseri, Episcoporum, & Diaconorum.* At in *Episcopis Presbyteros fuisse*, cùm tale nihil apud *Clementem* reperiatur, illud ex propriis mentis suæ *ideis* exscripsisse putandus est *D. Blondellus.*

§. 2. Denique, quod ad *tertium D. Blondelli corollarium* attinet, mirum est, quòd vel sic sibi, aut à se aliis, imponi permitteret: Ubinam, quæso, illud *Clemens* affirmavit? *Apostolos, binorum illorum graduum institutores, solâ oraculi prophetici authoritate permotos fuisse?* Ait certè, *Apostolos*, aliquos in *Episcopos*, alios in *Diaconos constituisse*, δοκιμάσαντας πνεύμασι.

§. 3. At 1. hoc erat *personas constituere*, non *instituere* ipsos *gradus.* De eâ *graduum institutione*, nihil hoc loco *Clemens*, nisi quod in priori *periodi* parte dictum fuit, ut *Christum à Deo*, sic *Apostolus à Christo*, & *Episcopos* demum ab *Apostolis missos*, & *constitutos* esse, &, quod prætereundum non est, non ad *constitutionem graduum*, sed ad *dijudicationem personarum*, an *idonei*, vel minùs *idonei* essent, ista πνεύματι & δοκιμασία pertinebat.

§. 4. Imò 2^do^. Si *oraculi prophetici authoritas*, ad hos etiam *gradus* instituendos, eos permoverit, nihil tamen impedit, quin & cum *authoritate oraculi prophetici*, alii etiam *Veteris Testamenti ritus*, & *exemplaria* pulcherrimè consentiant, quæ tamen *Clementem* hîc memorare nulla necessitas cogebat; satis omnes novimus, quàm nihil concludat *Argumentum* à *testimonio negativum.*

At & 3^tio^. Quis adeò *vecors* unquam fuit, ut hîc, ubi *solorum Episcoporum*, & *Diaconorum* sine *Presbyteris* mentio à *Clemente* facta est, *exemplum Mosis Septuaginta Seniores cooptantis*, aut *Synagogæ Ministros in Pontificem, Sacerdotes, Levitas distinguentis*, aut *Christi Septuaginta discipulos duodecim Apostolis succenturiantis, Lectoribus* suis tam inficetè obtrudat, atque ad rem istam rectè accommodari somniet? Certè exæ singulæ *trium*, non *duorum Ecclesia graduum*, imagines & umbræ censendæ sunt, nec sine *dementiâ* quâdam, *binorum* mentioni coaptari, aut adjici potuerunt. Quod igitur factum non esse, *Clementi* neutiquam imputamus, sed *D. Blondello* dicam hanc justissimè inscribimus, quòd, talibus observationibus testimoniisque per vim ad suas partes pertractis, librum, heu nimis intumescentem, ampliandum existimaverit. Diutiùs certè, quàm par fuit, istis immorati sumus, non sic denuò molestiam nobis, lectori tædium adaucturi.

CAP. VII.

Tertium testimonium. Episcopi ex Isaiâ פקוד, נגש. *Judaicorum forensium rituum ad Ecclesiasticos Christianorum accommodatio. Excusatus Clemens. Quartum testimonium. Forma hæc Regiminis à præcepto divino. Quintum Testimonium.* Μεταξὺ. Ἐπινομὴ. *Immediato spiritus impulsu Episcopi in Achaia constituti, & successores assignati. Populi acceptatio à Blondello ficta.* Περισφάλεια δεῶν. *Blondelli duæ conclusiones infirmæ, Quatuor aliæ à nobis concessæ.*

§. 1. Tertium *Testimonium*, Ἐκ πολλῶν, inquit *Clemens*, χρόνων ἐγγέγραπται περὶ ἐπισκόπων, καὶ διακόνων, Κατατάσσω τὰς ἐπισκόπους αὐτῶν ἐν δικαιοσύνῃ, καὶ τὰς διακόνους αὐτῶν ἐν πίστει, *A multis temporibus scriptum est de Episcopis & Diaconis, Constituam Episcopos eorum in justitiâ, & Diaconos in fide.*

* *Isa.* c. 60. 17.

§. 2. Hîc quàm idoneè *vir Apostolicus* ἐπισκόπων & διακόνων mentionem, ex *Græco* * *Isaiæ Interprete* petitam, ad propositum suum accommodaverit, paucis dispiciemus.

§. 3. Et

§. 3. Et primò illud agnoſci debet, verba, quæ *Clemens* ex *Iſaiâ* laudaverat, in codicibus noſtris *Græcis* hodie non reperiri, ut nec apud *Irenæum*, l. 3. c. 44. ſed eorum vice repoſita eſſe, [Καὶ δώσω τὰς ἀρχοντάς σου ἐν εἰρήνῃ, καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ] *Clementinam* interim lectionem, *antiquiorem*, & ex codice, quo *Apoſtoli* utebantur, vetuſtiſſimo petitam, ideóque hodiernæ noſtræ longè præferendam, *Hebræus*, ſi conſulatur, ſatis monſtrat. In eo ſic legimus וְנִגְשִׂיךְ צֶדֶק, וְשֹׁטְטַי פְּקֻדָּתֵךְ שָׁלוֹם, ubi licet פְּקוּד per ἄρχων reddi ſatis fœliciter poſſet, cùm alibi, ut priùs diximus, στρατηγὸς, & κωμάρχης reddatur, neutiquam tamen נָגַשׂ per ἐπίσκοπον reddi potuit, at è contra & פָּקוּד per ἐπίσκοπον, novem vicibus redditur, ideóque hoc decimo loco ſic reddi debuit, & שׁוֹטֵט per ἐργοδιώκτην & φορολόγον, & στρατήγους (inferiorum officiorum nomina) ſubinde vertitur, Imò cum ἐπισκοπὴ *Præfectus* ſemel reddatur, *Exod.* 5. 14. pro *operarum exactore*, qui, cùm *Iſraëlitis* præficeretur, *Pharaoni* tamen ſubjiciebatur, clariſſimè ſumitur.

§. 4. Secundò itidem ſtatuendum eſt, *Iſaiæ* verba ſic intelligenda eſſe, ut, primariò ad *Judices Judæorum*, & ipſorum *miniſtros* pertineant, quales in *omnibus civitatibus*, juſſu *Domini*, *conſtitutos* videmus, *Deut.* 16. 18. *Judices*, inquit, *& officiarios conſtitues tibi in omnibus portis*; Quo tamen non obſtante,

§. *Tertiò*, æquiſſimum erit & *ſacrorum Scriptorum* genio valdè conſentaneum, ut, quod primariò in *Judæorum foro* locum habuerit, *ſecundariò* ad *Chriſti Eccleſiam* accommodetur. Illud ab *Apoſtolis* ipſis & *Evangeliorum ſcriptoribus* non rarò factum videmus, nec igitur *Clementi* neganda libertas iſta, qui voculas illas duas *Chriſtianâ* civitate jam (ante ſcriptam hanc *Epiſtolam*) donatas, & à *Paulo* ſimul poſitas, *Phil.* 1. 1. apud *Græcum Iſaiæ Interpretem*, cujus authoritas, apud *Helleniſtas*, ipſóſque, ad quos ſcribebat, *Corinthios*, multùm valebat, repererat.

§. 6. *Quartò* igitur, Licèt huic *Iſaiæ vaticinio*, ut columnæ, aut tibicini ſuo, ſingularis in *Eccleſiâ Epiſcopatus* non innitatur, verè tamen à *Clemente* dici potuit, τοῦτο ὐ καινὸν, *nihil ab Apoſtolis novitium* fieri, qui *Epiſcopos*, & *Diaconos* in *Eccleſiis* quibuſque conſtituebant, cùm *Judices* & *officiarii* à *Deo* ipſo per *Moſem* inter *Judæos* in omnibus *civitatibus* creati (viva hujus regiminis *Eccleſiaſtici* imago) his ipſis nominibus jamdiu inſignirentur.

§. 7. *Quartum teſtimonium*, Καὶ τί θαυμαστὸν, εἰ οἱ ἐν Χριστῷ πεπιστευκότες ὑπὸ Θεοῦ ἔργον τοῦτο, κατέστησαν τοὺς προειρημένους; *Et quid mirum, ſi quibus opus hoc à Deo in Chriſto concreditum eſt, ii conſtituerint prædictos?* Hoc igitur, *Præpoſitos*, & *Miniſtros Eccleſiæ conſtituendi* opus *Apoſtolis* à *Deo* in *Chriſto concreditum* fuit, Ex quo ſequetur, Hanc in *Epiſcopis*, & *Diaconis* fundatam *regiminis* formam, *præcepto divino* non minùs adſcribendam eſſe, quàm ſi in *ſingulis civitatibus Epiſcopos* & *Diaconos Chriſtus* ipſe conſtituiſſet.

§. 8. *Quintum*, (& illud ſanè illuſtriſſimum, *teſtimonium*) ſic ſe habet, Οἱ Ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἔρις ἔσται ὀπὶ τῷ ὀνόματι τῆς ἐπισκοπῆς, διὰ ταύτην οὖν τὴν αἰτίαν, πρόγνωσιν εἰληφότες τελείαν, κατέστησαν τοὺς προειρημένους, (ſcil. ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν) καὶ μεταξὺ ὁδὸν νομὴν δεδώκασιν, ὅπως, ἐὰν κοιμηθῶσι, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες (i. e. quos ut prædixerat τὸ πνεῦμα ἐδοκίμασαν) τὴν λειτουργίαν αὐτῶν, *Apoſtoli noſtri per Jeſum Chriſtum dominum noſtrum cognoverant* (*Chriſto* ipſo, ut videtur, prædicente) *contentionem de Epiſcopatus nomine orituram eſſe* (ſcilicet aut de *dignitate* (ut ὄνομα ſignificat ἀξίωμα) & *authoritate Epiſcopali* in *Eccleſiâ*, aut de *re* ipsâ, adeóque de *nomine* rem ipſam, *ſuperioritatem* & *præfecturam* denotante) *Ob hanc igitur cauſam, cùm perfectam præcognitionem* (à *Chriſto* ſcilicet præmonente) *accepiſſent* (talem nempe futuram eſſe de *Epiſcopatu* ἔριδα, ſeu ad ejiciendum ex *Eccleſiâ Sacerrimum Ordinem*, ſeu ad illud, quod jam conſtituebatur, quoviſmodo immutandum, aut intervertendum) ut venienti malo occurrerent, *prædictos* (Epiſcopos & Diaconos) *conſtituerunt, & poſtea* (ſic enim μεταξὺ in verbis proximè ſequentibus, ut & in *Epiſtolâ Barnabæ*, cum *Jacob* λαὸν τὸν μεταξὺ *populi poſt futuri* typus dicitur, §. 10. & *Act.* 13. 42. explicatiùs [εἰς τὸ μεταξὺ] ſignificat) aut * *ſeriem*, aut *modum ſucceſſionis*, aut *catalogum*, aut *diſtributionem*, aut fortè *ordinationem* dederunt, *ut, cùm illi vitâ excederent, alii probati viri* (quos ſcilicet eodem *prophetico*, quem prædixerat, *ſpiritu approbaverant*) *huic miniſterio*, aut officio ſuccederent.

* *Vox* ὀπνομὴ *alibi apud auctores non reperitur; poteſt fortaſſis Ordinandorum ſeriem, ſucceſſionem,* διαδοχὴν *ſignificare (quomodo apud Heſychium* ὀπίνομοι κληρονόμοι *dicuntur, cui conſentaneum eſt ut* ὀπνομὴ κληρονομίαν *ſignificet) ſic ut ex ſequentibus explicari poſſit, ὅπως διαδέξωνται ἕτεροι, ut alii ſuccedant, &c. Poteſt iſtius ſucceſſionis jus, ac modum, ὅπως ut, vel quemadmodum alii de natis ſuccedant, ſcilicet ut δεδοκιμασμένοι ἄνδρες perpetuâ ſucceſſionis ſerie ordinarentur; Poteſt & Catalogum, Album, matriculam,* ἱερατικὸν κανόνα *denotare; Poteſt & diſtributionem (ab* ὀπνόμω *diſtribuo) i. e. diſtribuendorum ad ſingula, aut Epiſcoporum, aut Diaconorum munera deſcriptionem ſignificare, ſic ut Heſychio* ὀπνόμησις ὀπαμερισμὸς redditur. *At & non incredibile eſt* νόμον & διαταγὴν, *ordinationem, vel conſtitutionem, eâ notari.*

§. 9. Patet hîc immediato *Spiritus Divini impulſu* in *ſingulis Eccleſiis*, adeóque *Corinthi*, & in reliquis *Achaiæ civitatibus Epiſcopos conſtitutos* eſſe, (ſolis *Diaconis* iis adjunctis) eodémque *prophetiæ*, aut *revelationis divinæ* juſſu, *ſucceſſores* illis poſt *diſceſſum* ipſorum, aſſignatos eſſe, ſic ſcilicet *Eccleſiæ paci* conſulente, & præcavente *Chriſto*, ne *Epiſcopalis dignitas* ad *unitatem Eccleſiæ* conſervandam inſtituta, *ambitioſorum* & *æmulorum* oculos ad ſe trahens, μεῖζον ἔριδος quoviſmodo fieret.

§. 10. Ex hoc *Epiſcoporum conſtituendorum* ritu ab *Apoſtolis* & *Apoſtolicis* viris hactenus obſervato, σασιαζῶν *molimina* fortiter retundit *Clemens* in ſequentibus, Τοὺς ὑπ' ἐκείνων, ἢ μεταξὺ ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν, συνευδοκησάσης τῆς ἐκκλησίας πάσης, καὶ λειτουργήσαντας ἀμέμπτως τῷ ποιμνίῳ τοῦ Χριστοῦ μετὰ ταπεινοφροσύνης, ἡσύχως καὶ ἀβασανίστως, μεμαρτυρημένους τε πολλοῖς χρόνοις ὑπὸ πάντων, τούτους ὐ δικαίως νομίζομεν ἀποβάλλεσθαι τῆς λειτουργίας: *Ab illis igitur* (i. e. ab *Apoſtolis* ipſis) *vel poſtea ab aliis illuſtribus* (i. e. *Apoſtolicis*, & *Spiritu Dei approbatis*) *viris conſtitutos, applaudente, aut congratulante tota Eccleſiâ* (nihil hîc de *acceptatione totius Eccleſiæ*, ſine quâ *Epiſcopos* & *Diaconos* ab *Apoſtolis* & *Apoſtolicis viris conſtitutos non eſſe* ex hoc loco concludit * *D. Blondellus*, quaſi qui ex *Dei juſſu*, & *approbatione conſtituebantur, populi* etiam *acceptatione* indigere putandi eſſent) *quique jam Chriſti gregi inculpatè, quietè, & ingenuè inſervierint, & ab omnibus jamdiu teſtimonium & laudem reportaverint, hos non juſtè* (imò *injuſtiſſimè*) *officio aut miniſterio ſuo deturbari putamus.* Ἁμαρτία γὸ ὐ μικρὰ ἡμῖν ἔσται, ἐὰν τοὺς ἀμέμπτως καὶ ὁσίως προσενέγκοντας δῶρα, τῆς ἐπισκοπῆς ἀποβάλωμεν, (*ſcelus enim non exiguum nobis erit, ſi inculpatè ſanctéque dona* (i. e. *ſacrificia Chriſtiana*, quæ ſolus, inquit *Juſtinus*, πρόσκλησις Θεοῦ προσφέρει) *offerentes, ab Epiſcopatu dejiciamus.* Omnia iterum clariſſima, & quæ omnem in *Eccleſiâ Dei authoritatem*, in *Epiſcopi* manus traditam fuiſſe confirment.

* *Apol.* p. 11.

§. 11. Quò itidem & sequentia spectant, Μακάριοι, inquit, οἱ προοδοιπορήσαντες πρεσβύτεροι, *Beati Seniores* (seu *Episcopi* qui ante has procellas pacatè *obdormiverant*) *qui, emenso vitæ stadio, ante has* σασιαζῶν *turbas excesserunt, οἵτινες ἔξαρτιν καὶ τελείαν ἔσχον τὴν ἀνάλυσιν, quotquot* * *perfectam & fructuosam dissolutionem consequebantur,* ὃ γὰρ ἐυλαβοῦνται, μὴ τὶς αὐτὲς μετασήσῃ ἀπὸ τῆ ἱδρυμένε αὐτοῖς τόπου, *Illis enim metuendum non est, ne quis eos loco* aut *sede, in quâ locati sunt, deturbet.*

* *Cum Martyrio, illâ Christi athletarum* πλειάσει, *conjunctam.*

§. 12. Quàm probè hinc octo corollaria concinnaverit *D. Blondellus*, quibus artibus falsa veris intertexenda curaverit, facilè ex prædictis æstimabitur; In illis quartum est, *Episcopos fraternitati* (at cur non *Ecclesiæ?*) *per singulas urbes præfecti sunt, unâ plures fuisse*, Sextum, *Presbyteros quosque dona obtulisse, Episcopatu functos, adeóque veri nominis Episcopos fuisse.*

Apol. p. 11.

§. 13. At monendus est vir oculatissimus, qui me monitore non indiguit, nec *plures* illos totius *Achaiæ Episcopos*, unius statim *urbis Præfectos* dicendos esse, Nec ex πρεσβυτέρων (voculæ πλυσίμου) pro *Episcopis singularibus* usu, ad *Episcoporum*, & *Presbyterorum*, quos nunc dicimus, ἰσοπμίαν, valere argumentum.

§. 14 Cætera verò, quæ ex hoc loco rectè conclusa sunt, 1. *Ecclesiastici regiminis formam nusquam ab Apostolis immutatam esse*, 2. *Toto eorum tempore, & (postquam consummati sunt) intermedio, sub eorum discipulis, Ecclesiæ cujusque regimen penes Episcopos & Diaconos in commune fuisse* (modò per illud suum [*in Commune*] *Clementi* obtrusum, nullam sive *ordinis*, sive *authoritatis* paritatem ipse intelligat, & nobis per *Episcopos*, aut *plures* successivè in eadem civitate, aut *plurium* quidem *civitatum* in eâdem *Provinciâ* simul *plures* intelligendi licentiam permittat) 3. *Presbyteros eosdem ministerio ritè functos nequaquam deturbandos fuisse*, (imò nec ad *populi arbitrium*, si minus rectè *officio* functi iis videantur) 4. *Corinthios hoc nomine violatæ fraternitatis* (licèt ejus rei nulla in *Clementis* verbis mentio occurrat, sed tantùm, ὡ δικαίως fieri dicatur, i. e. *Ecclesiæ* sine dubio violatæ) *reos, quòd aliquos ex administratione transduxissent* (sic ille [μετηγάγετε λειτυργίας, i. e. *ministerio movistis*] reddendum maluit) *D. Blondello* lubentissimè largimur, nec quicquam causæ nostræ decrescere opinamur, si hæc omnia ex *tripode* protulisse *virum doctissimum* agnoscamus. De *tertio* interim, quod unicum restat, [*Episcopos & Diaconos ab Apostolis Apostolicisque viris nunquam, nisi totâ acceptante Ecclesia, constitutos*] quid sentiendum sit,

* §. 10. * prædiximus.

CAP. VIII.

Plures πρεσβυτέρων *pro Episcopis Achaiæ mentiones. Potestas plebis circa sacra, sine omni rationis specie à Blondello asserta.*

§. 1. PLura adhuc apud *Clementem* supersunt, in quibus πρεσβυτέρων (quos nos totius *Achaiæ Episcopos* fuisse jam antè monstravimus) mentio facta est, quæ hîc etiam apponenda erunt. *Primò*, Αἰσχρὸν, inquit, καὶ λίαν αἰσχρὸν —— τὴν βεβαιοτάτην καὶ ἀρχαίαν Κορινθίων ἐκκλησίαν, δι' ἓν ἢ δύο πρόσωπα σαλεύειν πρὸς τὲς πρεσβυτέρους. *Turpe, imò valdè turpe est, firmissimam & antiquam Corinthiorum Ecclesiam* (de quâ αὐτόπτης *Hegesippus* apud * *Eusebium*, ἐπέμενεν ἡ ἐκκλησία μέχρι Κορινθίων ἐν τῷ ὀρθῷ λόγῳ μενόντων Πείμε ὀπισκοπεύοντος ἐν Κορίνθῳ) *propter unam aut alteram personam adversus seniores seditionem concitare*, Illud est σασιάζειν, quod priùs per [καταστάντας ὑπ' Ἀποστόλων, &c. λειτυργίας, & ὑπισκοπῆς ἀποβάλλειν, ut & per τεπμωμένης λειτυργίας μεταγαγεῖν] edixerat.

* *L.* 4. *c.* 23.

§. 2. Hîc interim more suo *D. Blondellus* vera falsis immiscens, quatuor itidem nobis cudit *corollaria*, quibus, cùm *incognitum tunc temporis Episcopum fuisse*, & *Presbyterorum in commune ministrantium regimini subditam fraternitatem*, sine omni probationis specie, ex verbis illis elici cupiat, non est quòd nos *aerem* aut *umbram* feriamus.

§. 3. *Secundò*, Εἴ τις ἐν ὑμῖν ἡγυσῦτο, ἐυσπλαγχνο, &c. εἰπάτω, εἰ δι' ἐμὲ σάσις, καὶ ἔρις, καὶ σχίσματα, ἐκχωρῶ, ἄπειμι, ὅ ἐὰν βέλησθε, καὶ ποιῶ τὰ προσταυόμενα ὑπὸ τῆ πλήθυς, μόνον τὸ ποιμνίον Χρισῦ εἰρηνδέτω μετ' τῶν ἡγυσαμένων πρεσβυτέρων. Πολλοὶ ἐξεχώρησαν ἰδίων πόλεων, ἵνα μὴ σαλεύσωσιν δῆμον πλέον, *Siquis inter vos* (quorum gratiâ seditio contra *Episcopos* orta est) *generosus, aut misericors, aut Christianâ charitate imbutus est, populum tumultuantem sic alloquatur; Si mei causâ seditio, contentio, schismata concitata sunt, excedo, abeo quocunque me abire vultis, quicquid multitudo præceperit, facturus, modò unum illud curetur, ut ovile Christi cum senioribus (Episcopis* illis ab *Apostolis, Apostolicisque* viris) *constitutis, pace fruatur. Multi quidem* (qui ipsorum causâ quietem publicam sollicitari, aut moveri experti sunt) *ex civitatibus suis ultrò excesserunt, ut ulterioris seditionis ansa & occasio omnis partium studiosis præscinderetur.*

§. 4. Ad hæc verba, *Prodigii* instar est, quod notandum duxit *D. Blondellus*, [*potestatem plebis circa sacra*] (de quâ tandem integram dissertationem elucubravit) artificiis quibuscunque asserturus. *Hîc*, * inquit, *nos monet Clemens, fideles etiam de Episcopatu aut Presbyterio contendentes, non ab Episcopi singularis* καθεύχο *nutu, sed à multitudinis præceptis pependisse.*

* *Apol.* p. 12.

§. 5. Certè, si seriò rem egerit *D. Blondellus*, de *Presbyteris* suis (non de *Episcopis* nostris) actum plane & triumphatum erit, nec enim ab *universo* aliquo *Presbyterorum Collegio*, quod ille tam efflictim ardet, sed à *multitudinis* solius arbitrio tum *contendentes* de *Presbyterio*, tum *fideles* omnes *Corinthios* pependisse æquè concludendum erit.

§. 6. At quis, sodes, à *fidelibus* de *Episcopatu*, ut ais, (contra ipsos ab *Apostolis* constitutos *Episcopos*) *contendentibus*, quis à *populo* contra *principem* suum tumultus ciente, quis à verbis ad retundendam *seditionem* ad *plebem* factis, argumenta ad *authoritatem* populo adjudicandam, principi derogandam, duci posse existimaverit?

§. 7. Imò adhuc *Clementis* manibus iniquior es, *D. Blondelle*. Ille φιλοσρο[illegible]δόντων, siqua sit, *pietatem, generositatem, charitatem* appellat, ut si quovismodo (licet summo cum damno suo) insanam *plebem*, ad debitum *Episcopis* suis obsequium revocare possint, incumbant sedulò, seque *licita* omnia ipsorum

gratiâ

gratiâ facere paratos affirment, ultroneas aut *peregrinationes*, aut *exilia* suscepturi, modò ad *pacem Ecclesiæ Christi* redire permittatur, modò *Episcopis* à *Christo* ipso *Ecclesiis* præpositis, sua dignitas sarta tecta conservetur. Tu verò, *D. Blondelle*, suavissimam hanc, & in solorum *Episcoporum* gratiam, efficiam oratiunculam, perspicillis, nescio quibus, perlustrans, serio quidem & constanti vultu, *omnia à multitudinis præcepto, non ab Episcopi singularis nutu pependisse concludit.* Quid verò est, si hoc non sit, adversus *Clementem* ex *Clemente* militare, ne dicam contra apertissimam lucem cæcutire? Imò, quod adhuc magis dolendum, & stupendum est, * *D. Blondellus*, quasi post unius paginæ breviculum intervallum sui planè oblitus esset, sic tandem è sententiâ *Clementis* concludit, *Eosdem, qui communi concilio Ecclesiam regebant, Presbyteros, nihil ἀρχοντικῶς attentasse, sed multitudinis dicto audientes fuisse.* At meminisse debuit *vir Doctissimus*, non de *Presbyteris*, aut *Episcopis* veris, sed de *fratribus*, aut *fidelibus* (i. e. *Christianis* ad *Clerum* nondum evectis) de *Episcopatu*, aut *Presbyterio* contendentibus, *Clementis* verba, ipso *D. Blondello* arbitro, intelligenda fuisse. * Pag. 13.

§. 8. Concludit tandem *Clemens* (& cum hoc testimonio *Clementina* hæc nostra dissertatiuncula finienda est) Ὑμεῖς οὖν οἱ τῶν καταλαλιῶν τῆς στάσεως παύσαντες, ὑποτάγητε τοῖς πρεσβυτέροις, καὶ παιδεύθητε εἰς μετανοίαν, *Vos igitur qui seditionis fundamentum fecistis, senioribus* (i. e. *Episcopis* in qualibet *Ecclesiâ*) *vestris subjicimini, & ad resipiscentiam erudimini.*

§. 9. Ex quibus omnibus satis patescit, quàm sine omni veritatis specie concluserit * *D. Blondellus*, *nominale tantùm inter Episcopos & Presbyteros fuisse discrimen, reale nullum*, Cùm revera solorum (cum *Diaconis*) *Episcoporum*, καθ' πόλεις singulas constitutorum mentio reperiatur, quandoque sub ὁμωνύμων, quandoque sub πρεσβυτέρων titulo, nullo planè *Presbyterorum*, quos hodiè dicimus, nedum *plurium* in eadem *Civitate*, *Episcopo* suo comparium, aut ἰσοτίμων, indicio, aut vestigio comparente. * Pag. 13.

§. 10. Et de *Clemente*, & ex divinâ *Epistola* ejus (*Episcopalis* ordinis firmissima *columnâ*) productis testimoniis, hactenus dictum esto.

CAP. IX.

Syllabus dicendorum. Hermas. Ejus Censura. Testimonia ex Herma quatuor nihil Blondellum juvant.

§. 1. POst *Clementem Romanum* sequuntur apud *D. Blondellum Polycarpus*, *Hermas*, *Pius Papa*, *Ecclesiastici regiminis forma, quo tempore Romam advenit Marcion*, Tandémque *Justinus*, *Papias*, *Ecclesiæ Gallicanæ testimonium*, & *Irenæus*. Hos omnes causæ suæ favere *D. Blondellus* sibi fortiter persuadet.

§. 2. *Polycarpi* testimonia obiter se nobis offerentia * jamdudum perlustrata sunt, ut & *Papiæ*, & *Irenæi*, & † alibi etiam *Justini*. Reliqua jam pauciſſimis perstringenda sunt. * *Dissert.* 4. c. 22. † C. 16. 17.

§. 3. De *Hermâ*, seu libri, qui *Pastor* inscribitur, *Authore*, mirum est quàm sine omni lucri, aut mercedis intuitu, molestiam sibi creaverit * *vir doctissimus*. Scripta quidem ejus, *Larvati Prophetæ somnia*, ipsum *Scriptorem impurum Dogmatistèn*, *Novatianorum*, & *Pelagianorum fontem*, *Montanisticarum superstitionum gurgitem*, disertè * appellat, &, cùm sic fecerit, ejus *patrocinio* statim utitur, *Nobis*, inquit, *hoc unum propositum est antiquissimum scriptorem* (certè quem *larvatum* dixerat, jam tamen verè *antiquissimum*) *de Ecclesiarum sui temporis statu loquentem audire*, *impurum* (ante duas lineas) *dogmatistèn*, jam tamen *dignum* ut *audiatur*, & *testimonium ferat*. * *Apol.* p. 16. * Pag. 17.

§. 4. Non hîc lector perspicillis meis indigebit, ut statuat quid in hâc, aut quavis demum lite dirimendâ, ab iis expectandum sit, qui sub inani φιλαρχαιότητος specie, omnia, quæ ad partes ipsorum quovis artificio trahi possunt, ex trivio (ne cum *D. Blondello* dicam, ipsâ *impuritatum* sentinâ) corradunt, quæ verò ex purissimis intemeratæ *Ecclesiæ* fontibus petita contra ipsos militant, ea aut non advertunt, aut uno statim fastidientis stomachi halitu, calami obeliſco conficienda, uno flatu, unò [* *Quid tum?*] dissipanda existimant. *Deus pacis & veritatis*, *Christianissimum puræ & illibatæ Antiquitatis amorem non calamis, sed intimis mentibus nostris indere dignetur.* * *Vid. Diss.* 2. c. 23.

§. 5. Verùm, ut *D. Blondello* rem gratam faciamus (ut & *Waloni*, qui hunc *impurum dogmatistèn*, *larvatum prophetam*, ut * *Pauli discipulum* seriò laudat, & eadem omnia, quæ *Blondellus* testimonia ex eo solenniter producit) per nos licet, *Hermæ* loquatur, & *de sui*, quodcunque illud fuerit, *temporis statu* liberè testetur. * *Wal. Mess.* Pag. 250.

§. 6. *Primum testimonium* l. 1. *Vis.* 2. Κλήμης πέμψει εἰς τὰς ἔξω πόλεις, σοὶ γὰρ ἀναγκαῖον τοῖς πρεσβυτέροις τῆς ἐκκλησίας.

§. 7. *Respondeo*, 1mo. Quid si in *Ecclesiâ Presbyteri* tunc fuerint? Fuerunt itidem & *Episcopi*, Talis *Romæ Clemens*, cujus istic in prioribus mentio est. Sic *Clemens Alexandrinus*, *Strom.* 6. Ἔξεστι γοῦν τῶν Κυριακῶν ἐνασκήσαντας ἐντολῶν, καὶ τὸ εὐαγγέλιον πεῖσαντας καὶ γνωσικῶς, εἰς τὸν ἐκλογὸν καὶ ἀπόστολον ἐγγεγράφθαι, ἅτις πρεσβύτερος ὢν τῷ ὄντι τῆς ἐκκλησίας, &c.

§. 8. 2do. Quid si *universæ Ecclesiæ*, aut plurium civitatum ad unam *Metropolim* pertinentium, *Episcopi*, hîc, ex more sæculi iſtius, quo *Episcopis* πρεσβυτέρων nomen tributum concedimus, Πρεσβύτεροι τῆς Ἐκκλησίας dicantur? Certè si utrumvis statuatur (utrumque verò statuendum esse eo ævo, quo iste, quisquis erat, *dogmatizaverit*, parum dubitamus) satis causæ nostræ consultum putabimus.

§. 9. *Secundum testimonium* l. 2. *Mand.* 8. *Inter Christiani officia recenset*, *Majores natu colere, fraternitatem conservare.*

§. 10. Ita quidem. Sed quid inde? Ergóne jam iidem sunt *Episcopi* & *Presbyteri?* Nos certè *Hieratici*, *natu majores*, quicunque illi sunt, seu *Episcopi*, seu *Presbyteri*, seu demum *Laici* canicie venerandi, *colendos*, itémque *fraternitatem*, seu cum *fratribus unionem* omnem, *conservandam* putamus, sed ex eo nihil contra superioritatem *Episcoporum* concludi posse confidimus.

§. 11. At *ubique*, inquit *D. Blondellus*, *communi Seniorum Concilio Romæ regi solitam fraternitatem insinuat.*

§. 12. *Insinuat*, sed quibus demum verborum involucris? Dicatur apertè; certè non his, quæ à *D. Blondello* apponuntur, nec quidem aliis uspiam, Siqua enim summæ diligentiæ viro spes talis affulserat, styli eum sui non adeò parcum novimus, ut lectori suo ea invisurus fuisset. At 2do. si illud concedatur

cedatur (quod tamen nullatenus concedendum nobis persuasit, aut *Pastor*, aut *Blondellus*) nihil tamen nobis, *communi Seniorum consilium* officiet, quamdiu *Clemens singularis Romæ Episcopus*, qui ad regendam *Ecclesiam* hoc *consilio* uti potuit, nobis ereptus non fuerit.

§. 13. *Tertium testimonium Vis. 3. hæc*, inquit, *habet. Lapides quadrati & albi*, &c. *sunt Apostoli & Episcopi & Doctores & Ministri, qui ingressi sunt in Clementiâ Dei, & Episcopatum gesserunt & docuerunt & ministraverunt*, Et l. 3. *sim. 9. Tales sunt qui crediderunt quidem Episcopi*, i. e. *Præsides Ecclesiarum, alii vero*, &c. Et deinde, *qui Præsides sunt ministeriorum. Hîc utroque*, inquit *Blondellus, loco Cleri, post Apostolos, duos tantùm gradus facit, Episcoporum, qui Ecclesiis, Diaconorum, qui ministeriis præsunt.*

§. 14. Liberè igitur *D. Blondellus* hujus testimonii beneficio fruatur, sibique prolixè gratuletur; Certè siquid exinde *Presbyteris* ipsius minùs fausti obvenerit, quorum nulla planè hîc mentio est, *Blondello* sic jubenti imputandum erit. Nobis interim *Episcopi* incolumes manent, iisque *Ecclesiarum Præsides*, nec unius *Ecclesiæ plures* compares, sed *singulis Ecclesiis* accommodati *singuli Episcopi*, *Episcopatum* gessisse permittuntur; Nihil causæ nostræ optatius dici potuit, nihil *Clementis Romani* dicto de constitutis ab *Apostolis* κατ' πόλιν *Episcopis* & *Diaconis* convenientius.

§. 15. *Quartum. Idem*, inquit l. 2. *Mand. 12. Quem Spiritus terrestris, vacuus, & fatuus, non habens virtutem, agit, his notis dignosci vult, Exaltat se, & vult primam cathedram habere*, &c. Et l. 3. *Sim. 8. Qui virides quidem virgas & scissuras habentes tradiderunt, fideles semper fuerunt, & boni, sed habentes inter se quandam invidiam, & contentionem de Principatu & dignitate, Verùm omnes hi insipientes sunt, & fatui, qui habent inter se æmulationem de principatu*, &c. *Vita etiam eorum, qui custodiunt mandata Domini, in mandatis consistit, non in principatu, aut aliquâ dignitate, per patientiam enim & humilitatem animæ, vitam homines consequentur, per seditiones verò & contemptum legis, mortem sibi acquirunt.*

§. 16. Certè hoc tanto conatu nihil adhuc *novùm*, aut quod *Prælaticis* minùs faveat, productum videmus. Omnia contra *contentionem, æmulationem, ambitionem*, φιλοπρωτείαν satis sobriè prolata, nec, ut, ab *impuro dogmatiste* expectandum erat, quicquam contra *Episcopalis ordinis*, aut *officii dignitatem*, quam potius sub *Primæ cathedræ*, *Principatus*, *dignitatis* mentione assertam videmus, & ab hoc ipso *larvato prophetâ* confirmatam.

* *Dissert. 1. c. 13.*

§. 17. Quæ verò de *Diotrephis* φιλοπρωτείᾳ * fusè disseruimus, omnia ad hanc rem satis commodè reponi possent, si istis vacaremus.

CAP. X.

Pii Papæ testimonia nihil Blondello prosunt. Πρωτοπαγῶν *jus. Blondelli syllogismus in ipsum retorquetur. Præfectus Ecclesiæ, Christi tamen servus.*

§. 1. SUccedit *Pius Papa: anno*, inquit, *Domini 146. in Hygini locum suffectus, anno 150. Martyrium passus* (qui ideò & ipse *Episcopus Romæ decimus* fuit, & post *Blondellianam æram* scripsit, qua, ipso fatente, *caput extulerat Episcopatus*) Et certè si ab illo contra *Episcoporum superioritatem* testimonia *Blondello* suppetant, quid est, quod de eo non sperent, qui patrocinio ejus utuntur, quid nos *Prælatici* non metuamus?

§. 2. Hîc, inquit, *Pius Hygino post 4. annorum vacationem suffectus est.* Illud verène an secus dictum sit, causæ nostræ non interest, Nec igitur de talibus litigamus; At *hujus*, inquit, *tempore*, πρεσβυτέρων ἀδελφίας καὶ διακονίας *prærogativa, quæ passim antiquissimo inter Presbyteros jure quodam naturæ, reservata fuerat, in alios jure electionis ac suffragiorum transferri cæpit.* Itidem in re istâ nos nemini litem moturos pollicebamur, verùm si 1mo. certum fuerit, *Hyginum clerum composuisse, gradúsque primum distribuisse*; si 2do. (ut *Justus Vienna à fratribus constitutus, & Collobio Episcoporum vestitus à Pio dicitur, ideóque Presbyteri & Diaconi eum observare jubentur*, sic) ipse *Pius suffragiis Ecclesiæ communibus ad Episcopatum aut Præfecturam electus fuerit* (quæ duo *D. Blondellum* fatentem habemus) sequetur illud, *Pium* quidem ex *primogenituræ jure Hygino non successisse*, ideóque aut talem in *Ecclesia succedendi morem* nunquam viguisse (quod satis in prioribus manifestum redditum est) aut ante *Pii* scriptam *Epistolam* immutatam esse.

§. 3. At quicquid hâc in re, aut affirmetur, aut negetur, *Pius* sine dubio *Episcopus* fuit, *Justúsque* sic *supra Presbyteros*, ipsâ *Episcopalis ordinis* prærogativâ, *efferri* ab eo dictus, ut eum *Presbyteri observare jubeantur.* Et quid, quæso, lucelli ex hoc tam importuno molimine *D. Blondello* accreviſſe putandum est? Certè in contrarium luculenter omnia. Ne quis tamen *Episcopali gradu, & pristino jure, ob institutum, &c. præpositum, dejectos Presbyteros putet, Apostolicos*, inquit, *viros, quotquot ad sua tempora gregem paverant, generali Presbyterorum nomine, more majorum nuncupat. Presbyteri illi*, inquit, *qui ab Apostolis educati usque ad nos pervenerunt*, &c. & Ep. 2. *Presbyteri & Diaconi non ut majorem, sed ut ministrum Christi te observent.*

§. 4. Ex his *Pii* dictis *syllogismum* statim ovans nectit *D. Blondellus*, *Quisquis à Presbyteris Episcopum ut majorem observandum negat, is revera Presbyteris parem——agnoscit, At Pius à Presbyteris Viennensibus Justum Episcopum ut majorem observandum negat, Ergo——*

§. 5. Quisnámne verò hoc ferìò à *D. Blondello* factum putabit? Si putaverit, recordetur, quæso, quæ hîc de *Presbyterorum*, eadem etiam de *Diaconorum* observantiâ dici; *Presbyteri*, inquit, *& Diaconi te-observent.* Eâdem igitur ratione, eodem *medio Episcopum Viennensem*, adeóque ipsos *Blondellianos Presbyteros Diaconis* exæquatus ex *Pii* verbis concluſuri sumus. *Quisquis à Diaconis Episcopum ut majorem observandum negat, is revera Diaconis parem agnoscit. At Pius à Diaconis Viennensibus Justum Episcopum, ut majorem, observandum negat, Ergo Pius Diaconis parem Episcopum agnovisse putandus est.* Vides, *Lector*, quid sit γραμμόντα πυκλδειν, nec curare quibus demum *ictibus* ipsi pateamus, modò nos alios feriisse videamur.

§. 6. Verùm 2do. Nihil ex hoc *Pii* dicto seu *Episcopis* seu *Presbyteris* metuendum est. *Episcopus* certè *Presbyteris* & *Diaconis major* fuit, at & ipse *Christi minister*, eóque magis ab *inferioribus observandus*, quòd ipse *Christo*, quàm, quòd illi *inferiores inserviant.* Ipse quippe *Christus discipulis* suis *major*, idem

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se κύριον *Dominum* esse affirmat, & ita ab illis appellari, & ut *Dominum observari* permisit, cùm tamen & ipse illis *ministraverit, pedes laverit*, illis *Episcopalis*, non *fastus*, sed *humilitatis, charitatis, modestiæ* ὑπογραμμὸν exhibens. Ideóque, quisquis ἐν ὑμῖν μείζων, in *Ecclesiâ Christi* aliis *major* fuerit, *Luc.* 22. 26. quisquis ἡγούμενος *præsultus*, ὡς ὁ διακονῶν, *sit ut junior, & ut qui ministrat*. Et sic certe *Episcopis* locutum *Christum* nos *Prælatici* fatemur, nec quenquam ad *Christi exemplar* efformasse vitam censemus, qui non *observantiam* omnem sibi, non ut majori, sed ut *ministro Christi* præstari expectet.

§. 7. At rursus *Pius adversus eos qui Ecclesiæ communi Presbyterii totius consilio regendæ non putant, longè alium Patrum fuisse morem docet*, hac *salutationis* formulâ, *Salutat te Senatus pauper Christi apud Romam constitutus, &c.*

§. 8. Piget talibus immorari, crambenque toties recoctam *Lectori* porrigere. Concedimus *Senatum sub Pio Romæ*, eúmque, ut *D. Blondello* adblandiamur, *pauperem* fuisse, Et hunc quidem *Presbyterorum* fortassis (nam in *principalibus civitatibus* quandoque *Episcoporum*, totidem *urbium singularium Præfectorum, Senatus* fuisse, in prioribus satis monstratum est.) Hos verò *soli divino Christi Monocratoris* imperio subfuisse, & ab iis *communi ipsorum consilio Ecclesiam* gubernatam fuisse, sic ut *nec Presbyteris Episcopus, nec Episcopis demum Metropolitanus præponeretur*, illud quidem ex nudâ *pauperis Christi Senatus* mentione (probatione certè perquam exili, liceat dixisse *pauperrimâ*, & conclusionem planè *emendicante*) nemo nobis persuasurus est. Multò minus (quo claudi hanc rem omnem *D. Blondellus* voluit) *Pium præpositum servum, non Dominum fuisse*. Certè, qui *fratrum*, qui *Presbyterorum præpositus*, & *Dominus* fuit, fuit idem *Christi* & *Ecclesiæ Christi servus*, ideóque *Ecclesiæ inservivit*, quia iis à *Christo præpositus* fuit, at & nunquam magis *Dominus* (ex ipsius *Christi* exemplo & *doctrina*) quàm cùm sic *inservierit*.

CAP. XI.

Regiminis forma Marcionis tempore. Blondelliana æra à seipso conculcata. Conclusiones Blondelli ex narratione Epiphanii, quàm infirma, & quàm nihil contra nos valent. Marcionis Historia, Absolutionis & communionis non Episcopatus petitio. Canon Ap. 13. Πρεσβύτεροι *de Episcopis. Excommunicatum non admittere ad communionem, ad Presbyteros pertinet.* Συλλειτουργὸς *paritatem non arguit, ut nec* σύνδουλος, συστρατιώτης.

§. 1. SEquitur *Ecclesiastica*, quam *D. Blondellus* vocat, *Regiminis forma, quo tempore Romam Marcion advenit.*

§. 2. Res aliquantò implicatior, & quæ paulatim, & per gradus à nobis explicanda est. *Marcionem*, inquit *(postquam ab Episcopo parente ob stuprum virgini illatum Ecclesiâ pulsus est) Romam, Aniceto Pii loco An. Dom.* 150. *ordinato, se contulisse memorat Tertullianus. Melius tamen Epiphanius, transfugium illud antequam Pius sederet, contigisse refert.* Ἄνεσιν δὲ Ῥώμῃ μὴ τὸ τελεσθὲν τύπον ἢ διάστημα Ῥώμης, &c. *Adver. Marci. l.* 3.

§. 3. De *annorum* hâc in re *quatuor*, aut *quinque* intervallo, aut discrimine, *Patres* illos venerandos committendos curare, nulla nos necessitas cogit, nec enim *D. Blondello* in rebus tantillis litem intendimus, quibus tanto majora non desunt, in quibus æquitatem ejus desideremus.

§. 4. Concedamus igitur *ante Pii*, sed & *post Hygini Papatum, Marcionem Romam venisse*. Certè siquid ex hâc ἀκριβείᾳ exurgere putetur, quod *Episcoporum* dignitati obesse videatur, necessarium erit, ut *D. Blondellum* iterum monendum curemus, hunc ipsum *Epiphanio*, & *D. Blondello* definitum temporis articulum solenni *Blondellianæ (Episcopatus caput supra Presbyteros attollentis) æræ, An. Ch.* 135. integro septennio, si non decennio, posteriorem esse, Ideóque aut hoc *advenientis Romam Marcionis tempore, Episcopos Presbyteris majores* fuisse, aut cum *Walone D. Blondellum* calculos suos rectè non posuisse, etiam cùm ex alterâ potius parte errasse ipsorum plurimùm interfuerit.

§. 5. At quid demum *hoc advenientis Romam Marcionis tempore* factum est, quod *Presbyterorum* causæ faveat? Illud omne, ut videtur, ex his *Epiphanii* adventum ejus recensentis *verbis* petendum est. *Romam*, inquit *Epiphanius, petit Marcion, postquam Hyginus Episcopus decesserat*, Et τοῖς ὑπ' ἐκεῖνον πρεσβύτοις καὶ ἀπὸ τῶν μαθητῶν τοῦ Ἀποστόλων ἐρωμένοις συμβαλὼν, ἤτει συναχθῆναι καὶ ὁδοὺς αὐτῷ συγχωρῆσαι, Σὺ γὰρ λοιπὸν ἐπαχθεὶς δὲ οὐκ ἀπέλιπες τὸ κήρυγμα τοῦτο ἐκκλησίας, ὅπου ἐὰν σὺ, καὶ πρεσβύτερος τις τοῦ ἀποστόλου Κύριον καὶ σέβεται, καὶ ἔρχεται πρεσβύτερος τοῦτο ζήτημα, Τί μὴ διελέσθαί με ἐκκλησίαν; illis statim respondentibus, Ὅτι ὁ διάβολος ἐνὸς τῶν ὑπηρετῶν τῆς πίστεως ἐκείνου κωφοῦ πρεσβυτέρους τοῦτο ποιῆσαι, μία γὰρ ἔστιν ἡ πίστις καὶ μία διάνοια, καὶ ὁ διάβολος ἐναντιοῦται τοῦ συλλειτουργοῦ παρεὶ τοῦ. *Cum senioribus usque tunc superstitibus, quique ab Apostolorum discipulis prodierant, collatione factâ, se in Synaxin recipi petierat: Nemo verò ipsi permisit. Cæterum invidiâ* (potius *irâ*) *elatus, velut cui nec præcedentia, nec ingressus Ecclesiæ datus; id sibi cogitavit, ut ad Cerdonis impostoris hæresim confugeret. Incepit autem Presbyteris, qui tunc temporis erant, hoc quæsitum prætendere, Quâ de re me non suscepistis? Illi verò, Quia id facere non possumus, sine honorandi Patris tui permissu, una enim fides est, una animorum consensio, nec possumus Collega* (ad verbum, *Comministro*) *bono Patri tuo contraire.*

§. 6. Quid hinc ad *D. Blondelli* causam adserendam elici magis possit, quàm ex quâcunque πρεσβυτέρων mentione sperandum erat, ego certè defixis & intentis oculis nullus video.

§. 7. Tria sunt, quæ *D. Blondellus*, ad πεπυσμένος, aut συμμαχίας modum, hîc prælibanda censuit, quæ an vera sint, an secus, scire, nostri certè non interest.

§. 8. *Quartò* igitur hinc concludit, *de fide Romanâ, per quadriennium viduatâ, invadendâ Marcionem cogitasse.*

Quintò, Turbonem hunc sexennio ad minimum in ipso conatu oppressum.

§. 9. Hæc certè nec verè ex *Epiphanii* narratione concluſa sunt, nec quovismodo rem nostram attingunt.

§. 10. An

§. 10. An *sedem*, i. e. *Cathedram* seu *Episcopatum Romanum invadendi lubido Marcioni* unquam *insederit*, non opus est, ut, *inspectio perspicillis* nostris vafri hominis pectore, definiamus. Aut quid hâc in re ab aliis definiatur, huc adferamus. Certè de εἰσδύσῃ τῆς ἐκκλησίας, *ingressu Ecclesiæ*, de *receptione ad sacram Synaxim* ab eo petitâ, præcipuus hîc sermo est; & προσδείας fortuita quædam, &, si non mendoso Codici imputanda, saltem, *secundaria* mentio.

§. 11. Ille ob *stuprum à Patre suo, Episcopo existente, Ecclesiâ Helenopontica arcebatur, Romamque adveniens* ἄπρακτος συναχθῆναι, *ad communionem recipi*, nec certè ad *Episcopatum promoveri*, sed *in Ecclesiam*, à quâ justè amovebatur, *admitti postulabat*.

§. 12. Hoc planè infimum *Christiani* hominis *privilegium* ei *negabatur*, nec igitur, sine magnâ insaniæ mixturâ, cui ad ima aditus non patebat, ad summa adspirare poterat. Imò, cùm hâc spe excideret, vilissimum sibi remedium excogitat, ad *Cerdonis hæresin* fugit, non jam *Episcopi*, aut *Doctoris*, sed *Discipuli* locum avidè arripiens.

§. 13. Imò, cum *Presbyteros, quorum nemo petitionem ejus admisit, interrogaret, quâ de causâ eum non susceperint*, ex ipsorum responso patet, non *cathedram Episcopalem*, sed aliquem inter *fideles* locum ab illo expetitum fuisse. Illud enim & ex usu *Ecclesiæ*, & *Can. Apol.* 13. cautum fuit, ne *qui ab uno Episcopo excommunicatus sit, & ad aliam properet civitatem, sine commendatitiis literis*, i. e. *sine prioris Episcopi permissu, sucipiatur*.

§. 14. Verùm, post multas, & quas piget referre, ambages, rem tandem acu pungit *D. Blondellus*, *Hinc*, inquit, *apparet secundo à Christo nato sæculo* (imò post æram tuam, *Doctissime Blondelle*, ex quâ id factum ipse alibi negas) *pares Episcopis Presbyteros, ejusdem collegii fratres, & ministerii consortes, Romæ creditos, Nullum tunc temporis reale inter eorum munera discrimen ibidem excogitatum, solumque* πρωτοκαθεδρείας, *jus pro Cleri fraternitatisque totius arbitrio, relictum esse*.

§. 15. At undenam hæc omnia tam festinantèr, & currenti calamo concluſa sunt? Ex eo tantummodo, quòd qui hîc πρεσβύτεροι dicuntur, *Episcopum Ponticum* συλλειτουργὸν appellent.

§. 16. At, quid si *Romanæ Provinciæ Episcopi*, demortuo jam *Metropolitano*, seu *Papæ Hygino* superstites, πρεσβύται & πρεσβύτεροι hîc dicantur? Certè uno indicio ipse contextus illud nobis satis probabile reddit, cùm dicatur, *petitioni ejus* ἀδίνα συγκαταθήκλωσαν *neminem annuisse*.

§. 17. Certè si de *Presbyteris*, quos hodiè dicimus, *communi consilio Ecclesiam administrantibus*, sermo esset, dicendum fuit, πρεσβυτέριον, vel γερουσία, vel συνέδριον, vel demum *junctis consilio* πρεσβύτεροι *illud non permiserunt*. Cùm verò de *singulis* dicatur, ἰδίᾳ αὐτῷ συγκαθήκα, argumentum non quidem δεικτικὸν, at nec improbabile, hinc necti potest, de eo, quod ad *singulos* pertinebat sermonem fuisse.

§. 18. At, ne in re non adeò certâ quicquam definiamus, illud secundò addi potest, hoc *Episcopalis sedis vacantis intervallo*, nec novum, nec, à quo nos *Prælatici* abhorreamus, inauditum censendum esse, si, qui viduatam *Ecclesiam* procurabant, *Presbyteri, excommunicatum*, & literis *commendatitiis* ab *Episcopo*, qui eum *excommunicaverat*, nullatenus munitum, ad *pacem* & *communionem Ecclesiæ* admittere recusaverint. Quod tamen unicum ex hâc rei gestæ historiâ concludi potuit.

§. 19. Denique, quod ad συλλειτουργῶ nomen attinet, non est quòd ex eo *collegarum*, aut *comparium* æqualitas *omnigena* argui, aut concludi putetur, sed tantùm *hujus* particularis λειτουργίας, de quâ istic sermo est, participatio; quo modo *Apostoli* Θεῷ συνεργοὶ, 1 *Cor.* 3. 9. *Priscilla & Aquila*, & *Urbanus*, aliique *Pauli* συνεργοὶ, *Ro.* 16. 3, 9. *Epaphras Apostolorum* σύνδουλος, aliique συστρατιῶται in *sacro Codice* dicti sunt, qui nullam tamen sibi cum *Apostolis*, ut nec *Apostoli* cum *Deo*, ex vi istorum titulorum, *æqualitatem* vendicârunt.

§. 20. *Presbyteros* interim, quos secundarios dicimus, æquè ac *Episcopos*, & *Christi*, & *Ecclesiæ*, cui præficiebantur, λειτουργοὺς fuisse (licèt non *Episcopis pares*) nihil mirum si hîc *Epiphanius* (*Aëriana* ubique & *Blondellianæ* sententiæ satis notus hostis) libenter agnoverit, aut si nos, ut gratum illi faciamus, liberaliter largiamur. Reliqua, quæ ex hoc testimonio concluſisse se putat, ea sunt, quæ à nobis commemorari, nec vacat, nec litis hujus interest.

CAP. XII.

Gallicanæ Ecclesiæ testimonium. Hieronymus à Blondello arguitur. Irenæus πρεσβύτερος, *verè dictus, qui & Episcopus.* Νεώτεροι, *Lu.* 22. 26.

§. 1. RESTAT unicum, quod appellat, *Gallicanæ Ecclesiæ testimonium*, quod, ut cum commodo suo proponat *D. Blondellus*, *Eusebii* imprimis, dein Charissimi *Hieronymi* (ut & *Fastos Græcos* taceam) παρεράματα, necessariò per modum παρασκῆς, ab illo *coarguenda* erant. Nam, si aut *Eusebius* non deliraverit, aut *Hieronymus Eusebianam hallucinationem* novis παρεράμασι non cumulaverit, aut *Fasti Siculi totam luculentissimæ Historiæ seriem* non *conspurcaverint*, nullum planè hîc, quod in nos vibrari posset, telum, *Gallicana Ecclesia D. Blondello* largitura erat.

Apol. p. 23.

Illud hîc nobis fixum & rarum esse volumus, *Chronologicis* disceptationibus, satis quidem & turbidis, & obscuris, in operis non adeò fœcundi, aut placidi exitu, nullatenus immisceri.

§. 2. Nos, ne à *D. Blondello* hâc in re vel latum unguem abscedamus, & sic pro *thesauro Carbones in pretio habuisse* dicamur, libenter concedemus *Polycarpum An. Dom.* 167. *gladio confossum esse*, *Junilque sequentis* 2^do^, *Potbinum, Christum Lugduni confessum, animam efflâsse*, sic ut *Irenæus successor ejus relictus, anno Episcopatûs, vel nono, vel decimo A. Ch.* 177. *Romam Gallorum Legatus profectus sit*.

§. 3. Quid igitur ad *Episcoporum & Presbyterorum* ἰσοτιμίαν confirmandam, *Gallicanæ* istius *Epistolæ*, quâ munitus *Irenæus legationem istam* susceperit, *testimonium* facturum est? Certè quicquid sit, ab *Irenæo Episcopo*, jam supra *Presbyterorum paritatem assurgente* (nec, uti spero, *Uriæ*, quas dicimus, *literis*, ab *Ecclesiâ*, cui præsidebat, bonisque *Christi martyribus*, instructo,) deferebatur. Certè & id integris 40. annis post *D. Blondelli* æram, ex qua *Ecclesiarum*, inquit ille, *consuetudo immutata est*, & *toto orbe ad unum cæteris superpositum omnis Ecclesiæ cura pervenit*; Nec igitur à testimonio hoc, qualecunque demum sit, nobis valdè metuendum erit.

§. 4. At

§. 4. At quale tandem *testimonium?* Quæ *Lugdunensium Martyrum* ad *Eleutherium Papam Romanum* verba sunt? scilicet, Ταῦτά σοι τὰ γράμματα ἐπεμψάμεθα ὁ ἀδελφὸν ἡμῶν, καὶ κοινωνὸν Εἰρηναῖον κομίσαι, Πάπᾳ Ἐλευθέρῳ, καὶ σοῦ καλῶς ἔχειν σε αὐτὸν ἐν σπουδῇ, ζηλωτὴν ὄντα τῆς διαθήκης τῆ Χριστῦ. Εἰ γὰρ ἔνομεν τόπον τινὶ δικαιοσύνῃ σπεισάμενοι, ὡς Πρεσβύτερον ἐκκλησίας, ὅπερ ἐστὶν, ἐπ' αὐτῷ ἂν σπεύδειν ἂν παρεδίμεθα, *Ut has ad te literas deferret fratrem nostrum communicatoremque Irenæum hortati sumus, Pater Eleutherie, Te etiam rogamus, ut eum Christi testamenti Zelatorem existentem, in pretio habeas. Si enim putassemus locum cuiquam justitiam parare, ut Presbyterum Ecclesiæ (ita enim est) eum imprimis commendassemus.* *Euseb.* l. 5. c. 4.

§. 5. Hîc certè libet exclamare, *Ad quid perditio hæc?* Certè omnia tam prolixè producta ad illud unum collimant, ut *Irenæus Episcopus Novennio* jam toto in *Lugdunensi cathedrâ* sedens (ipsius *D. Blondelli* fidem appello, quàm sit hoc verissimum) à *Martyribus Lugdunensibus* (nec enim [à *delegantibus*] illud factum apparet) πρεσβύτερος, (aut *Latinè* potius loquentibus, *Senior*) dicatur.

§. 6. Certè de vocis hujus pro *Episcopo* acceptatione, abundè in prioribus, præsertim *, cùm de *Polycarpo* sermo incidisset, disseruimus, & in hac re summam & *Papiæ*, & *Irenæi*, & *Clementis*, & *Tertulliani* concordiam advertimus. Nec igitur *Episcopum Irenæum* à *Lugdunensi Ecclesiâ*, aut *Seniorem*, aut πρεσβύτερον rectè dici potuisse dubitamus. Eo quidem modo, quo à *Christo*, *discipuli*, (*subjecti*, aut *inferiores* omnes) νεώτεροι simpliciter, *Luc.* 22. 26. Et in *sacro Codice*, primíque ævi *scriptoribus*, *Ecclesiarum Pastores* aut *Præpositi*, πρεσβύτεροι, non ut *ætatis* tantummodo, sed ut ἀξιώματος, aut *authoritatis* potissimùm titulo, dicebantur. * *Dis.* 4. c. 2.

7. Mirum est, tanto conatu, & apparatu hoc unum (toties decantatum) denuò ad *fastidium* à *D. Bl.* productum esse; At magis stupendum, hâc unâ *æquivoci* nominis usurpatione, omnem statim *Episcoporum* ὑπεροχὴν sublatam censeri, idque post tempus illud, quo *Episcopos toto Orbe cæteris superpositos esse*, ut & *Irenæum* ad hanc *Lugdunensis Cathedræ* dignitatem ascendisse, ipse nobis *D. Blondellus* largiatur.

§. 8. Dabit verò nobis res ista æstimandi copiam, quid demum, aut nobis, aut Lectori expectandum sit, si *D. Blondelli* vestigiis insistentes, eum ab hoc *Gallicana Ecclesiæ* de *Irenæo* testimonio, ad ipsum dein *Irenæum*, qui proximè succedit, latiùs vindicandum, si insuper ab *Irenæo*, & ipso singulari *Episcopo*, ad *Victorem Papam*, à *Victore* ad *Clementem Alexandrinum*, à *Clemente* ad *Tertullianum*, à *Tertulliano* ad *Originem*, ab *Origine* ad *Cyprianum*, aliósque notissimos *Episcopalis apicis*, vel *dignitatis* assertores, & propugnatores fidissimos, sequi velimus.

§. 9. Nos quidem prudentiùs otio nostro, pariter, & *Lectoris* commodo consulendum putavimus, & *Dissertationi* satis jejunæ & horridæ finem jamdiu exoptatissimum aliquando imposituri, sarcinulas jam nostras breviter colligendas decrevimus.

CON-

CONCLUSIO.

HÆC, quæ jam fusiùs dicta sunt, si cui nondum persuaserint, si post *mysterii ἀνομίας*, & *Antichristi* (ut & *Diotrephis*, & *Corinthiaci schismatis*) procul ab *Episcopis* nostris depulsam invidiam; Si post *Ignatio* primævo *Martyri*, & *Hierarchiæ* nostræ fidissimo ὑπερασπιστῇ abstersam labem omnem, authoritatémque ejus, firmissimis demum columnis stabilitam, & *testimonia* tam frequentia & manifesta ex eo pro *Episcopis* prolata, ut nihil contra apertissimam lucem adhuc vel fingi potuerit, nisi ut *Ignatius Epistolas* nunquam scripsisse credatur; Si post ipsius etiam *Hieronymi* liquidissimas confessiones, sic ut causæ nostræ satis prolixè suffragari, refragari neutiquam existimandus sit; Si post singula hâc in re *S. Scripturarum* loca, æquâ lance perpensa (sic ut ἄπιστος nunquam non, πρωτοβάτης plerunque, si non semper, veri nominis *Episcopum* significare reperiatur) si post regimen *Ecclesiæ Christianæ* adeò graphicè in iis delineatum, ut à *Christo magno animarum pastore*, & *Episcopo*, ad singulares *Apostolos*, eosdemque *Episcopos*, ab *Apostolis* dein ad singulares in quolibet cœtu, & propri dictos *Episcopos* (ipso *Christo* instituente officium, *Spirituque* sancto personas designante) continuâ successione derivatum, ad *Universæ* tandem, per quindecim sæcula, *Ecclesiæ Episcopos* (solo, per tot sæculorum decursum, *Aërio* contrà hiscente) descendisse appareat; Si post *Clementis Romani* (*Petri* primùm *Diaconi*, dein in cathedrâ ei succedentis *Episcopi*) de *Episcopis*, & *Diaconis* ab *Apostolis* ubique constitutis, apertissima producta testimonia; Si post aliorum omnium, quos à *Presbyteranorum* partibus stetisse *D. Blondelli* interest, à *strophis* & *technis* ejus vindicatas sententias, sic ut per universum *Blondellianæ* æræ spatium, ad *An. Chr.* 140. porrectum, quo integro intervallo à solis *Presbyteris* ἰσοτίμοις *Ecclesias* ille singulas procuratas affirmat, testimonium unicum, aut è sacris, aut *Ecclesiasticis* scriptis (ipsóve demum *Hermâ*) produci nequeat, quod ἰσοτιμίαν isti quovismodo faveat; Denique, si post tot ab omni ævo producta decreta, quibus in universum *Presbyteris* sine *Episcopo* quidvis faciendi potestas abjudicatur, omnísque in *Ecclesiâ Christi* potestas *singularibus Episcopis*, *Apostolorum* successoribus, concredita affirmatur; adhuc cuivis dubitandum videatur, annon omnis administrandæ *Ecclesiæ* (*Episcopis* postmodum natis) *Presbyterorum* consessibus à *Christo* & *Apostolis* tradita fuerit; Si post tantam, inquam, undique circumfusam claritatem, adhuc cæcutire quisquam, aut oculos obfirmare decreverit, Unicum certè supereſt, quod istis, quæ dicta sunt, adjici opportunè queat, nempe ut *Paritatis*, aut ἰσοτιμίας *Presbyteranæ Origines*, aut *Natales* juxtà positi, coram æquis judicibus trutinentur, ut integræ rei gestæ *Annales* (quibus demum initiis, & gradibus inter mortales primùm conspici, dein augeri, adolescere, tandémque lacertos movere *Presbyteratus* cœperit) dilucidè, & ex ipsis, seu χάρτων, seu ἀντίγραφων archivis aut commentariis desumpti, & à primo (parente dicam, an creatore?) *Johanne Calvino*, ad ultimum *D. Blondellum* deducti, conscribantur, ut sic, factâ comparatione, ad æquos arbitros res tota referatur, simúlque omnibus palam fiat, quid in hâc filiorum contra Patres insurgentium arenâ, hâc νεωτερίζοντων *palæstrâ*, & *agone* unusquisque præstiterit, & quæ demum tanti moliminis gratia, à *Christo*, ab *Apostolis*, à primævis *Ecclesiæ* columnis, à φιλαρχαίοις (ad quos *D. Blondellus* provocat) omnibus, à *pace*, & *unitate Ecclesiæ* universæ, à *Principibus Christianis*, ab ipsâ denique plebe, cui rem adeò gratissimam se fecisse spondent, singulis debeatur.

At & hæc certè ea sunt, quæ aut à me, aut à fratribus meis (utut breviter) perstringi (cùm sine Satyrâ non possint) non optaverim. Det *Deus*, ut consiliis istis locus non sit, ut ingratissimas operas nulla à nobis necessitas extorqueat.

Valeat Vir *Doctissimus*, *Pacémque* & *Ordinem Ecclesiasticum* boni consulat, Nec ad illud (adeò ipsi non inutile futurum) hac qualicunque operâ nostrâ uti dedignetur.

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DE

DE CONFIRMATIONE, SIVE BENEDICTIONE, POST Baptiſmum Solenni,

Per Impoſitionem Manuum Epiſcopi celebrata,

COMMENTARIUS EX SENTENTIA ECCLESIÆ ANGLICANÆ.

AUTHORE
H. Hammond, S. Theol. Prof. Oxonienſi.

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MDCLXXXIII.

DE

CONFIRMATIONE,

SIVE

BENEDICTIONE,

POST

Baptismum Solenni,

Per Impositionem Manuum Episcopi celebrata,

COMMENTARIUS

EX SENTENTIA

ECCLESIÆ ANGLICANÆ.

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Erudito & Pio Lectori S.

QUUM primùm ad sanctissimum, æquè ac doctissimum, τὸν μακαρίτην, *Hammondum* nostrum, Clarissimi *Dallæi de Confirmatione* Exemplar perlatum esset, offendissétque nonnulla ab ipso scripta redargui à *Dallæo*; amicissimis Literis (pro summa ejus erga Senem eruditissimum benevolentia, quem non solùm in privatis alloquiis debitis auxit semper encomiis, sed insuper à *Thoma White* malè habitum eum scripto in publicum emisso palàm defendit) causam suam privatim cum doctissimo Viro disceptare voluit; atque adeò Literas confecit, easdem propediem missurus. Postea verò, re acriùs pensitatâ, animadvertit doctissimum Virum in hoc maximè incumbere, omnésque adhibere machinas, ut probaret *Confirmationem* meram esse Baptismi laciniam, & appendicem; adeóque jam non suam agi causam, sed Ecclesiæ *Anglicanæ*, imò veteris purioríque Ecclesiæ disciplinam iri labefactatum: optimo igitur usus consilio, rem novam aggressus, minutatim omnia argumenta, testimonia omnia (quorum locuples *Dallæus*) pertractat noster, versátque studiosè; ingenuam ubique Verborum vim aperit, ad veræ Antiquitatis normam, & pulcherrimum Ecclesiæ consensum revocat omnia, & explanat: statim quale nunc vides, justum exsurgit opus. Idem deinde ad me destinat: ante septimum Calend. *Feb.* Anno 1659. ad me pervenit: quâ erat animi demissione, quo in me studio, voluit ὁ μακ. meum subire examen; addere, detrahere jussit, prout mihi visum foret. Ego inter legendum mirâ delibutus voluptate sæpius repeto, tanquam exhausturus; sed & morosulus examinavi penitus, non dicam ἀκριβῶς, sed concessâ mihi usus: nihil mutandum censui: attamen, nè officium & fidem negligere viderer, unum & alterum paulò latiùs ab ipso explicandum monui; & sic demum ad illum remeant Schedæ. 4. Idus *April.* se recepisse mihi renuntiat, sed non inspexisse, tertium enim tunc diem renum calculo laborantem à studiis abstinuisse; verùm si quando convalesceret, curis & monitis meis fruiturum. Sed ecce post paucos dies tristissima advolat Epistola, narrátque pertinacem morbi vim omnibus remediis restitisse, Lotium refundi, tantùm non conclamatum esse de salute. Insomnem ago noctem, proximo manè do me in viam, magnis contendo itineribus, ut saltem ultima divinissimi Viri verba exciperem, & cujus Vita Virtutis, & Pietatis erat exemplum, Illius mortis spectaculum in me excitaret dissolutionis meæ desiderium: sed ante vel inceptum iter, jam ad cœleste bravium evolârat sanctissima Anima; quúmque primùm ædes afflictissimas accessi, hæsi defixus & lacrymabundus; háncque animi mei ægritudinem auxit communis totius Ecclesiæ *Anglicanæ* jactura, in ipsis quasi temporum insidiis. Sed hasce querelas reprimebat Dei Opt. Max. reverentia, qui nobis omnia in melius prospicit, & *disponit suaviter*. Tandem igitur ad opus me meum accingo, me enim Testamenti executorem in extremâ scripserat cerâ. Dum omnia pro officii mei ratione ordino, Schedarum fasciculum de causâ cum *Dallæo* disceptata, prout à Me obsignatus fuerat, unà cum Literis meis inveni. Decrevi protinus typis mandari hasce optimi Virî lucubrationes, meras, nullâ meâ interpolatas curiositate; atque ità Typographo tradidi: sed operas aliquandiu distinebant publica gaudia: tandem etiam ante senos menses opus suum absolverat Typographus; sed rationibus ductus idoneis hucusque premebam.

De jure Episcop. Dissert. 3. p. 162.

Nunc demum paucula illa quæ ab optimo *Hammondo* adjicienda vellem, istiusmodi sunt: Inter clarissimos Viros *Erasmum*, *Cassandrum*, *Chemnitium*, qui conquisitâ & propositâ Confirmationis utilitate Causæ suæ Suffragatores numerantur, *Calvinum* insuper Ecclesiæ *Gallicanæ* Reformatæ Ducem ac Coryphæum, nec non *Theodorum Bezam* eidem succenturiatum, justissimè laudare potuisset. *Calvini* verba admodùm commoda describam ἐν πάσῃ.

Hic mos olim fuit, ut Christianorum liberi, postquam adoleverint, coram Episcopo *sisterentur: ut officium illud implerent quod ab iis exigebatur qui se ad Baptismum adulti offerebant. Hi enim inter Catechumenos sedebant, donec ritè Fidei mysteriis instituti poterant fidei confessionem coram Episcopo ac Populo edere. . . . Ab Episcopo examinabantur secundum* formam Catechismi *quam tunc habebant* certam & communem. *Quò autem hæc actio, quæ alioqui gravis sanctáque meritò esse debebat, plus reverentiæ haberet ac dignitatis, Ceremonia quoque adhibebatur manuum impositionis. Ità puer ille, fide suâ approbatâ*, cum solenni benedictione

Calvinus l. 4. Institut. c. 19. §. 4.

benedictione *dimittebatur. Hujus moris ſæpe mentionem faciunt Veteres*——— Talem ergò manuum impoſitionem, *quæ ſimpliciter loco benedictionis fiat*, laudo, & reſtitutam hodie in purum uſum velim.— Et poſtquam in ſequentibus Pontificiorum in hac materia errores & corruptelas prolixè ſugillârit, hæc habet; *Utinam verò morem retineremus quem apud veteres fuiſſe admonui, priuſquam abortiva hæc ſacramenti larva naſceretur.— Hæc diſciplina ſi hodie valeret, profectò Parentum quorundam ignavia acueretur, qui Liberorum inſtitutionem quaſi rem nihil ad ſe pertinentem ſecurè negligunt, quam tum ſine publico dedecore omittere non poſſent. Major eſſet in populo Chriſtiano fidei conſenſus, nec tanta multorum inſcitia & ruditas. Non adeò temere quidam novis & peregrinis dogmatibus abriperentur. Omnibus denique eſſet quædam velut Methodus doctrina Chriſtianæ.*

Ibid. §. 13.

Lubet ulteriùs eundem magni nominis virum alibi ſacras Literas explicantem audire. *Baptiſmos nominat* (de Apoſtolo loquitur) *ſolennes ritus, vel ſtatos baptizandi dies. Manuum impoſitionem cum Baptiſmo conjungit: quia ut duo erant Catechumenorum ordines, ità duplex erat Ceremonia. Nam qui erant extranei, non antè perveniebant ad Baptiſmum quàm editâ fidei profeſſione: in illis igitur Catechiſmus præcedere ſolebat. At liberi fidelium, quoniam ab utero adoptati erant, & jure promiſſionis pertinebant ad corpus Eccleſiæ, infantes baptizabantur: tranſactâ verò infantiâ, poſtquam inſtituti erant in fide, ſe quoque ad Catecheſin offerebant, quæ in illis Baptiſmo erat poſterior; ſed aliud Symbolum abhibebatur, nempe manuum impoſitio.* Hic unus locus abunde teſtatur hujus Ceremoniæ originem fluxiſſe ab Apoſtolis——— *Sciamus ergò a primis authoribus inſtitutum fuiſſe ut eſſet ſolennis precandi ritus, quemadmodum etiam* Auguſtinus *nuncupat. Fidei quidem profeſſionem, quam adoleſcentes pueritiam egreſſi edebant, voluerunt approbare hoc ſymbolo. Sed nihil minùs cogitârunt quàm vim Baptiſmi diſcerpere:* quamobrem hodie retinenda pura inſtitutio eſt, Superſtitio autem corrigenda. Atque hic locus ad Pædobaptiſmi approbationem facit.

Ca'vinus in Ep. ad Hebræ. cap. 6. v. 2.

Advocatus planè Eccleſiæ *Anglicanæ* prodit *Calvinus*, ejúſque cauſam agit ſtrenuè, & dum veterem depingit Eccleſiam, qualémque reſtitui optat, noſtram ipſam imaginat & refert, quæ ceremoniis, verbíſque gravibus, aptis, caſtis, magnificíſque, *Confirmationem* (quam vocamus) alumnis ſuis deſcripſit.

Beza in Hebr. cap. 6.

Theod. etiam *Beza* Annotator, breviter quidem, at non ſegniter, Apoſtolicam eſſe noſtram *Confirmationem* comprobat. *Quinque capita* (inquit) *Catechiſmi numerat* (intellige Apoſtolus) *nempe profeſſionem Emendationis vitæ; Fidei ſummam de Deo; Doctrinæ explicationem compendiariam, quæ in Baptiſmis & impoſitione manuum tradi rudibus præſertim ſolebat (id eſt, cùm ad baptizandos infantes vel adultos, item* cùm ad imponendas aliquibus manus conveniebatur) *caput Reſurrectionis mortuorum, & futuri Judicii.* Quod ſi neque *Helvetica*, neque *Bernenſis*, neque *Tigurina*, nedum ipſa *Genevenſis* Eccleſia hanc ſolennem profeſſionem, ejuſdémque per manuum impoſitionem *Confirmationem*, quâ nulla poteſt eſſe ſanctior, quámque non è lacunis nuperis, ſed fontibus petitam Apoſtolicis, duo ſummi è Gallis viri conſtanter aſſerunt, vel praxi à ſuis uſurpandam, vel ſaltem bono nomine & euphemiâ ornandam cenſuerant; ipſi viderint quorum intereſt: nos certè *Calvinum* & *Bezam* in noſtras partes transfugii manifeſtos tenemus.

Præfat. §. 12.

Rectè præfatur noſter, non minimam eſſe *Confirmationis* utilitatem ut *Antipædobaptiſtis obſtruantur ora:* dicebam, addi inſuper potuiſſe, ut deſinerent tandem novitatum, ac jurgiorum noſtrates opinatores, dum hi ex ſententia Parochi, aſſidentibus ei uno & altero Laicis, protervis æquè ac ignariſſimis; iſti verò ex plebiſcitis & vulgi rerum ſacrarum rudis opinione, aut admittunt ad ſacram Euchariſtiam, aut abſtinent, aut demum arcent gregales ſuos: vaneſcere nimirum importunas haſce ipſorum rixas & velitationes, ſi *Confirmationis* ritus curatè, auguſtè, ſeverè celebretur, talémque ſe indè uſum & beneficia ſperare nonnullos, qui inter ipſos ſunt doctiores, agnoviſſe & profeſſos eſſe. Hæc atque talia tunc temporis bonos iſtos viros dicebam prolixè pollicitos eſſe. Sed in caſſum omnia. Quorſum igitur hæc ab iſtis dicta? nimirum ἀπβυκολῶντες ἡ χαιταῖς ἐλπίον ἐξαπατῶντες· ſub obtenu veteris diſciplinæ rerum novitatem, & inſolentiam in Scenam producere ſatagebant; ſcilicet ut iſti ipſi Epiſcoporum partes in ſe reciperent: nam niſi manus in *Confirmatione* imponendi jus & poteſtas Presbyteris (aut ſaltem iis Presbyteris qui inter eos eminentiores ſibi videntur) & Paſtoribus (quos vocant coitiones ἀυτοκίφαλαι) concedatur, nihil ex eorum promiſſis profecimus; in hoc enim otium, in hoc negotium, in hoc totus illis labor eſt, ut Epiſcopis φαντάσματα ſurriperent. Sed & aliud præſentiſſimum Eccleſiæ malum commenti ſunt; ut iis ſolummodo manus imponerentur, qui ſcita quædam ſua & novatam indies tum loquendi, tum ſentiendi formam amplecterentur, palàm profeſſi, neque ſecundum *formulam Catechiſmi certam ac communem* gregales ſuos examinandos (quod venerandæ antiquitati, & Apoſtolicis viris placuit, quódque *Calvinus* ſummopere laudavit) voluere: ſed ſi qui placita ſua non bene edocti eſſent, eadémque imbiberent, protinus *rejiculi:* Catecheſes enim ſuas ſibi concinnârunt, & deindè pupam ſuam amant perditè. Nihil eos movet à primæva Chriſtianitate

Calvinus ut ſupra.

ſtianitate ſancita ratáque fidei myſteriorum tabula, nihil movent prudentiſſimi *Calvini* monita: *Major eſſet in populo Chriſtiano fidei conſenſus—— Non adeò temerè quidam novis & peregrinis dogmatibus abriperentur; Omnibus eſſet velut quædam Methodus doctrinæ Chriſtianæ*: Nihil (inquam) hæc movent, ſed convenire ſe poſſe ſomniant abeundo in adverſas vias, flammam oleo citiùs reſtincturi, quàm iſtiuſmodi inſtitutis domeſtica ſua conciliaturi diſſidia, quorum nova indies exorietur progenies, & immortalis.

Neque ſolùm laudare potuiſſet Noſter præcepta & ſancita ſive *Helvetiæ* Eccleſiæ ſive *Bituricenſis* de Matrimonio non contrahendo niſi priùs ſponſi & ſponſæ Catecheſi probè inſtructi fuerint; rectiſſimè enim accenſeri meruit Eccleſiæ Anglicanæ decretum. Cap. 12. Sect. 6. p. 761.

Rectores, Vicarii & Parochi—— *admonebunt adoleſcentes & juvenes, non tantùm Mares, ſed etiam Fœminas, cautum eſſe Legibus, ne quis illorum accedat ad ſacram Communionem, vel contrahat nuptias, vel infantem è ſacro fonte ſuſcipiat, niſi antea didicerit Rudimenta Religionis Chriſtianæ, & poſſit ad omnes partes Catechiſmi convenienter & dextrè reſpondere.* Inſuper ſeverè cautum eſt in Liturgia *Anglicana*, neminem ad ſacram Euchariſtiam admittendum, donec & Catecheſi inſtructus, necnon *Epiſcopali Benedictione confirmatus* fuerit. Lib. Canon. 1571.

Porrò etiam *Gregorii* verba à *Dallæo* diligentiſſimè obſervata nollem à noſtro prætermiſſa: nam etiamſi ad præſentem ſuam controverſiam haud ità propriè pertinent; quia tamen iſta *Gregorii* reſcripta à Scholaſticis non bene intellecta, miros inter ipſos excitârunt tumultus, qui nova quædam de *Sacramento*, de *Miniſtro Confirmationis Ordinario & Extraordinario*; de *plenitudine poteſtatis Pontificis Romani* philoſophati ſunt; eadémq; poſtmodum Novatores in ſuum trahebant uſum: genuinum *Gregorii* ſenſum explicuiſſe fuiſſet opportunum. Poſtquam enim Septimus *Gregorius* poteſtatis Papalis antiquos limites indignatus, & niſi quos ipſe ſibi facit, agnoſcens nullos, omnium Epiſcoporum jura ubique devolvit, & præter unum Pontificem Romanum cæteros falſi nominis, & æquivocè Epiſcopos haberi ſatagit; huic immani Romanæ ſedis tyrannidi mancipia ſeſe præbuere maxima pars Scholæ, (& in hac cauſa præſertim Dominicani) qui veteris Eccleſiæ, præſertim *Græcanicæ*, rituum inſcii, factum *Gregorii Magni* ex ſua opinione ſunt interpretati: deinde argumentoſi iſti Senes Strophas & Sophiſmata nectendi Artifices, ſpiſſis denſiſque ſeſe Lectoréſque ſuos implicuêre difficultatibus, divinationes ſuas, non ſenſum *Gregorianum*, perſequentes. Rectiſſimè enim cenſuit eruditiſſimus *Dallæus*, *Gregorium Virum prudentiſſimum nihil extra ordinem, nihil præter Divina vel Eccleſiaſtica jura geſſiſſe, dum Sardorum Presbyteris conceſſit, ut Neophytos in fronte chriſmarent.* Ipſe enim *Gregorius* ſui optimus interpres hunc ſcrupulum eximit, dum diſtribuit varium Orientis & Occidentis uſum. *Unde* (inquit ille) *Arrianos per impoſitionem manûs Occidens, per unctionem verò ſancti Chriſmatis, ad ingreſſum Sanctæ Eccleſiæ Catholicæ, Oriens reformat.* Uſum enim Chriſmatis Presbyteris non vetuit Oriens, ſed confectionem. *Caralitana* igitur in *Sardinia* Eccleſia *Græcanicis* ritibus aſſuefacta, ægrè ſibi iſtos prohiberi tulit; omnes enim inſulani *Græciæ* finitimi, atque inter eos *Siculi Sardi*que, ritibus, cæremoniis, liturgicis, æquè atque linguâ *Græcorum*, in omni officio (quod vocant) Eccleſiaſtico, uti ſolebant. Hiſce igitur innutritos *Sardos* peregrinum (*Romanum* ſcilicet) morem averſatos nil mirum. Prudentiſſimus verò Papa *Gregorius*, & *Græcanicæ* Eccleſiæ Rituum callentiſſimus, (ut qui aliquandiu *Conſtantinopoli* Romanæ Sedis Apocriſiarius commoratus fuiſſet) noluit præfervidum & concitatum populum irritare, ſed ipſorum murmura & pertinaciam placidè devoravit, avitiſque Eccleſiæ ſuæ moribus uti frui permiſit. Poſt ducentos verò annos *Nicolaus* primus, Pontifex imperioſior, ſive poteſtatis ſuæ limites proterminandi libidine abreptus, ſive veteris apud *Græcos* perpetuæque diſciplinæ inſcitiâ, temerè ad *Bulgaros* nuperrimè Chriſtianiſmo imbutos, & à Sacerdotibus *Græcis* Chriſmate inunctos, legavit Epiſcopos, iiſque in mandatis dedit, ut eos denuò in fronte Chriſmate linerent. Quod quidem (inter alia) *Nicolai* facinus adeò commovit Eruditiſſimum P. *Conſtantinopolitanum*, *Photium*, ut accerſeret omnes Orientis Epiſcopos, & colligeret in Synodum, ut vindicarent jura ſua, nec paterentur Eccleſias ſuas in leges *Romanas* adigi. Τὰ ἀρχαῖα ἀνωθεν ἀγαλλιάσθω conſenſêre omnes, & Chriſma ab Epiſcopo confectum, poſſe à Presbytero mero εἰς βάπτισμα Neophytorum uſurpari. Ex adverſo *Nicolaus* craſſâ fidentiâ calumniam eſſe *Græcorum* aſſertionem pronunciat: *Quod alicubi* (inquit) *conceſſum Presbyteris ut Baptizatorum frontes linant Chriſmate, ex magna cauſa ſi diſpenſatum; in contrarium planè eſſe uſum oſtenditur.* Ac pervicax auſis excidere noluit; grandi Epiſtolâ huc atque illuc in Occidente ſparſâ, *Græcorum* morem contumeliis oneravit: tandémque longo pòſt tempore apud *Latinos* percrebuit opinio, nullam apud *Græcos* fuiſſe *Confirmationem*. Et licèt *Nicolaus Cabaſilas* aliique docti *Græci* hanc commentitiam & futilem calumniam refutârunt; recentiores tamen *Latini*, an ignorantiâ, an invidiâ ducti, haud facilè dixeris, *Confirmationis* neglectum iis objicere non deſinunt. Dallæus de Confir. l. 3. c. 6. p. 333. Greg. lib. 9. Epiſt. 61. Bin. Con. Tom. 6. p. 634. Edit. Par.

Non

Non adeò confusæ & turbatæ fuissent hac in parte res Ecclesiasticæ, si probè *Gregorii* verba interpretati fuissent Scholastici: sed postquam in Scholis jactari cœperat, Pontificem posse Romanum potestatem confirmandi Presbyteris dare, hinc indè de *Confirmationis* Ministro acriter dimicatum. Novatoribus itaque nostris argumentorum supellectilem suppeditârunt nonnulli Scholastici, qui gradu, non ordine, Episcopum à Presbytero distingui contendunt: scilicet, lubet istis Scholæ, non dicam opiniones, sed errores potiùs amplecti, quàm Episcoporum αξιωμάτων non imminuant. Prudentissimè hosce homines monuit insignis pietatis & summi judicii Præsul, Reverendiss. *Joannes Sarisburiensis: Neque hîc*, inquit, *opus erit subtiliter disquirere, utrùm Episcopatus sit diversus ordo à Presbyteratu, an alius & altior tantùm gradus in eodem ordine——— Nobis utique sufficit (hâc verborum velitatione sepositâ) si ostendamus, eos qui appropriatè vocantur Episcopi, habere dignitatem altiorem, potestatem majorem, & eminentiora officia* (certò *Confirmationis*) *sibi annexa, quàm habent alii Presbyteri, idque Verbo Dei minimè repugnante.*

Greg. l. 3. Epist. 9. & 26.

Jo. Episc. Sarisbur. Qu. Theo. Dcter. 42.

Magis igitur consultò perpetuæ Ecclesiæ Catholicæ disciplinæ & praxi acquiescerent nostrates Sectarii, nec argutiis hisce, ac contortis aculeatisque Scholasticorum scitamentis sese immiscerent & implicarent. Veterum Patrum sanctitatem & sapientiam suspicerent & colerent, qui non solùm longo rerum usu periti, sed Sancti Spiritûs ductu gubernati decrèvêre, *Non aliunde hæreses obortas, aut nata esse schismata, quàm indè quòd Sacerdoti Dei non obtemperatur, nec unus in Ecclesia ad tempus Sacerdos cogitatur.* Et hac ipsa in Causa de *Confirmatione* differens Hieronymus, hæc habet: *Ecclesiæ salus in summi Sacerdotis dignitate pendet; cui si non exors quædam & ab omnibus eminens detur potestas, tot in Ecclesiis efficientur Schismata quot Sacerdotes.* Hisce (inquam) Ecclesiæ Magnatibus auscultarent, & tandem exiles & evanidas suas conjecturas (vigilantium planè somnia) venditare erubescerent. Sed ubi statio opinandi? ubi expunctio inveniendi? Novator semper molestus, & ὀπαδός.

Cypr. l. 1. Epist. 3.

Hier. adv. Lucif. c. 4.

Faxit Deus, ut gens ista hominum vel *Marcomannis*, *Quadis*, & *Sarmatis* irrequietior, κακοηθεστέρα, & malignè diligens, pacatè & citra pugnam, modestè & compositè, venerandæ antiquitatis regulas, actus, rerúmque sacrarum administrationes investigent; hisce enim instrumentis rerum Ecclesiasticarum directiones exiguntur. Si interpretem & Monitorem adhibeant hunc libellum, si studio & attentione perlegant, non inanem spem foveo, tum de *utilitate Confirmationis*, tum de consuetis & legitimis Episcoporum juribus in eadem administranda, consensuros.

Reverendissimos Ecclesiarum Præsules qui lapsam & dissolutam Politiam constituere dant operam, τῷ μαρτυρίῳ ardori & votis respondebunt, nil dubito; reliquique Symmistæ omnes, Presbyteri, Diaconi, solennia Ecclesiæ nostræ de Catechizandis rudibus præcepta complebunt sedulò. Sin hæc animis nostris non insideant, ubi tot per annos meditata & (dum incumberet & sæviret tyrannis) promissa disciplina, modò unquam serena affulgeret dies? Ecce candidos *Britanniarum* soles, rerúmque civilium tranquillum, redire jussit, votique Nos omnes damnavit, clementissimus & misericors Deus: ipsi sanctam hanc & sinceram immolemus latriam, dum quisque nostrûm sua in hac parte munia prompti obeamus.

Quum scelere & furiis Alastorum turbatæ essent res *Anglicanæ*, pollutis sacris, vastitate Sanctuarii ubique cum summo oculorum convitio adspectui objectâ, veritate obrutâ & compressâ, imò intermortuâ, prono cursu sese proripiunt Romanenses, Sectarii, & in Ecclesiam *Anglicanam* irruunt; devictam, triumphatam esse, usque ad delicias ostentabundi, clamitant: sed utrumque hostem noster *Hammondus* sustinuit certissimus vindex, sempérque pedem referre jussit. Nec hisce gyris coërceri sese passus est inquies & magnificus animus; mutavit sæpe industriam. Nonnunquam succrescentes hæreses, & errores qui mores Rémque publicam corrumperent, Zelotes refregit: Divina eloquia minutatim examinare, loca difficiliora explicare, hoc illi studium, hæc voluptas; ab hisce oblectamentis se avelli ægre passus est. Quandocunque in spinosas & ingratas quæstiones divertere coactus, etiam in hoc scribendi genere pietatis & sanctimoniæ incrementa totus cogitabat; nec alia ei instituti ratio, quum in hanc arenam descendit. Operæ tuæ erit pretium, *Erudite Lector*, utriusque doctissimi disputatoris præstantiam, virtutisque specimen inspectare. Clarissimus *Dallæus*, quâ pollet dicendi copiâ, causam suam latissimè explicavit: Noster acerrimè disputat; evolvit, perscrutatur omnia; acumen, diligentiam, eruditionem, probitatem, pietatem miraberis. Verùm hîc tuâ lectione, non meâ commendatione opus est. Vale.

H. Sarisburiensis.

PRÆ-

PRÆFATIO.

Mores Christianorum quàm Christi instituto dissimiles. Pietatis εὐσεβείας, *& Charitatis, unica Christi Cura: Redemptionis, Prædicationis, Sacramentorum, Clavium, Apostolici Symboli, Catecheseos, at* ἰδίως *Confirmationis scopus.* σύμπας γραφὴ, 2 Tim. 2. 19. *Ejus duplex* σκοπὸς. *Confirmationis institutio, debitus usus, beneficia. Consilium hujus Commentarii, duplex.*

§. 1. QUOD de nascente olim mundo *Epiphanius* observat, Primo illo humani generis diluculo nullas tenebrarum mixturas, * nullas hominum sectas, Nullum opinionum aut dogmatum dissidium fuisse, μόνον γὰρ δόξαν, καὶ εὐσέβειαν, *impietatem, & pietatem*, aut, quod idem plane est, ἀπιστίαν καὶ πίστιν, *infidelitatem, & fidem*, universum orbem inter se dispescuisse, († *fide quidem Christianismi Effigiem sibi insculptam, infidelitate verò impietatis & Apostasiæ Characterem* & imaginem inscriptam præferente) fallor Ego, si magis ad felicis & intaminatæ Mundi infantiæ, ætatisque illius, non poeticè, sed verè aureæ Encomium, quàm ad senescentis & degeneris sæculi, sub quo, ut sub *face Romuli* hodiè nascimur, improperium & opprobrium dictum fuerit.

* Οὐχ αἱρέσεις, ἢ γνώμης ἐπίσεις καὶ ἐπίσεις, ἀλλ' ἢ μόνον ἀνθρώποις ἐκλῦπτα *Panar.* li. 1. *Edit. Bas.* p. 8. l. 46.

† Εἶχε μὲν ἐπίχρυσον τῆς χριστιανισμοῦ εἰκόνα, ἀπιστίαν δὲ ἐπίχυσιν ἀπιβείας τὸν χαρακτῆρα καὶ ἀθεμιτίας. *Ib.*

§. 2. Multò quippe felicius, si illi credamus, apud *primi (de terrâ terreni*, ejusque prævaricantis) *Adami* posteros, quàm inter *secundi (de Cœlo Cœlestis*, & ad restaurationem sæculi nati) discipulos, pietati & genuinæ morum probitati prospectum est. Quò certè nihil uspiam infelicissimo sæculo magis probrosum, & pudendum, nihil universæ Christi incarnati prosapiæ, ipsique θεανθρωπείῳ Consilio, & æconomiæ Contumelioſius aut dici, aut fingi potuit. 1 Cor. 15. 47.

§. 3. Illud quippe divino Thesmothetæ, adeoque Soteri nostro imprimis Curæ fuit, ut *redimeret nos ab omni iniquitate; & mundaret sibi populum peculiarem & acceptabilem*, * *Sectatorem* aut *æmulum bonorum operum.* Dedit ille seipsum pro nobis, non ut fœcundo, & scientiâ inflante turgido Cerebello *Minerva* aliqua (erudita quidem, at & pugnax proles) nasceretur, sed ut obstetricante Charitate, ex visceribus intimis, humano generi salubres prodirent Gratiæ, ut hanc *Dei Civitatem*, mundique illam, ut Castra mitissimi Agni, atque rugientis Leonis, adeò inter se latissimè, & toto Cœlo disparata, hoc unico Bonæ indolis Insigni & quasi βασιλείῳ, palam distinguenda & dignoscenda curaret: eodemque licèt non æquali, puritatis splendore Ecclesiam suam coruscantem redderet, quo ipsa Cœlestis Aula, *Spirituum Consummatorum* (vereque ὁλυμπίων) πανήγυεις, in æternum micatura creditur.

* Ζηλωτὴν καλῶν ἔργων.

§. 4. Sic certè *Apoc.* 21. *Civitatem Sanctam, novamque*, quæ *à Deo descensura erat, Hierosolymam* describi videmus, * ut *sponsæ marito suo paratæ*, omnique muliebris mundi supellectile, purissimo auro, & pretiosissimis omne genus margaritis ornatissimæ, imaginem referret, verè σκηνὴν τοῦ μὴ ἀνθρώπων, *Tentorium* sanctissimi numinis, & majestaticæ præsentiæ *Schecina*, & plenitudo quædam, (ut *Hebræi* loqui amant) futura, ubi [a] *habitare* dignabitur *Deus*, & secundam tantùm non συνοικησιν pati, ubi cum morte & lacrymis, [b] *impuritate omni*, & *hypocrisi* in exilium missis, singula demum supernam, & plusquam humanam munditiem, & [c] *novitatem* sortientur.

* Ἡτοιμασμένην ὡς νύμφην κεκοσμημένην ἀνδρὶ αὐτῆς, V. 2.

[a] Σκηνὴ τοῦ θεοῦ, V. 3.

[b] Πᾶν κοινὸν καὶ πᾶν βδέλυγμα καὶ ψεῦδος, V. 27. βδελυγμένοις —— καὶ πορνοῖς καὶ πάντες οἱ ψευδεῖς, V. 8. Ἔξω οἱ κύνες καὶ πορνοὶ — καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος, C. 22. 15. [c] Ἰδοὺ καινὰ πάντα ποιῶ, V. 5.

§. 5. Hoc certè Concionum Christi Consilium unicum, augustissimæ præsertim & divinissimæ istius, quam ad naturalis & *Mosaicæ* Legis πλήρωσιν, & βεβαίωσιν, & αὔξησιν, *supplementum*, *extensionem*, *ampliationem*, ex altero, eoque præcelsiori monte (*Sinaitico* quodammodo superstructo) sine tonitru, at [a] non sine *potestate*, sine astantis populi metu, at non sine [b] *stupore*, & ecstasi habitam fuisse legimus; *Mat.* 4. Hûc facta, dicta, instituta magistri nostri omnia palàm collimarunt, huc geminum vitæ mortisque ejus martyrium, *Aquæ*, *sanguinisque* sacramentum, ex [c] *latere* in Cruce confosso erumpens, & ad Ecclesiam quotidie descendens. Huc universa Ἀποστολὴ, solennis ad prædicandum & baptizandum [d] *Missio*, ut ipsi à *Patre*, sic Discipulis ab ipso facta. Huc œconomorum [e] *Claves*, quibus filios familias, seu immorigeros, seu etiam ad bonam frugem redeuntes, pro cujusque merito, flectant, temperentque fidi procuratores. Huc [f] *Militiæ* Apostolicæ *tela*, quibus strenui Summi Ducis legati subditos protegant, hostes verò Contumaces fundant & debellent, & πᾶσαν κτίσιν universam lapsi *Adami* prosapiam ad obsequium Christi Captivam ducant, unicè collimant, & diriguntur.

[a] Ὡς ἔχων ἐξουσίαν, Mat. 7. 29.
[b] ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, v. 28.
[c] Joh. 19. 34.
[d] Joh 20. 21.
[e] Mat. 16. 19.
[f] 2 Cor. 10. 14.
Mar. 16. 15.

§. 6. Huc omnia (post triumphalem Magistri exitum) Consilia, Cœtus, peragrationes, ministeria Apostolorum spectant; præ omnibus verò selecta Fidei Capita, paucula quidem ea, sed ad ingenerandos bonos mores imprimis idonea, & efficacia; [g] *salubrium verborum formula* (inquit *Paulus*) Ecclesiis singulis, contra quoscunque animæ morbos, concreditum antidotum, & παγφάρμακον: quod unum [h] *ad omnis impietatis depulsionem, & ad pietatis Evangelicæ Stabilitionem* aut *constitutionem* abunde *sufficere Magnus* pronuntiavit *Athanasius*. [i] Hâc quippe unâ armaturâ expugnari mundum, hoc solius Catecheseos exorcismo exulare dæmones, nec aliis contra omnem Satanæ ictum amuletis indigere, quàm quæ ex hac auspicatissimâ pyxide promi rectissimè dixeris. Idem igitur apud antiquos *Catechista*, & *Exorcista* Munus, & ministerium fuit; nec, sine insigni aliquo dementiæ, & ἀλογίας mixturâ, Gentilium impietatibus inhærere putabantur, qui sub hâc sacro sanctâ formâ, Christianorum fidem fuerint amplexati.

[g] Ὑγιαινόντων λόγων τύπος, 2 Tim. 1. 13.
[h] Ἡ ἁγία καὶ πατέρων, κατὰ τὰς θείας γραφὰς ὁμολογηθεῖσα πίστις αὐτάρκης ἐστὶ πρὸς ἀνατροπὴν μὲν πασῶν ἀσεβείας, οὐ μὴν δὲ εὐσεβείας ἐν Χριστῷ, Epist. ad Epict. T. 1. p. 582.
[i] 1 Jud. 3.

§. 7. Unicum adjicio, sed illud Celeberrimum, & quod rem omnem (quam per has præfandi ambages moliti sumus) ad præsens nostrum institutum aperte deducat, à *Confirmationis* venerando, in Ecclesia, ritu, quatenus ille à *baptismo* latè differt, petendum Exemplum. De hac semel dixerim, post Fidem ipsam ἅπαξ παραδοθεῖσαν, [1] geminaque Novi fœderis à Christo ipso instituta, & omnibus districtè mandata sacramenta, nihil esse, quod ad perenne ejusdem Christi, aut duraturum obsequium, ad sinceram & ἀμεταμέλητον Evangelicæ legis obedientiam fortius obliget, Nihil, à cujus diligenti & prudenti administratione, auctiores Reipublicæ Christianæ fruges sperari possent, Nihil denique, cui aut neglecto, aut pro formâ & ex opere ut ajunt, operato, ἀνεπιγνωμόνως majora & pernitiosiora pietatis dispendia imputanda videntur. Ad hunc enim præcipuè finem, ritum istum antiquitùs institutum, & celebratum esse, tùm ut observantia Christo debita firmiùs sponderetur, & hâc quasi arrhâ, & σφραγὶδι obsignaretur, tùm ut uberiore Sanctificantis spiritus rivo in fideles & illuminatos cælitus evocato, ab eô intimè prolui, & inungi, & ad novitatem vitæ roborari possent.

§. 8. Huc etiam *Paulus* ipse respexisse videtur, cùm adversus omnes Gnosticorum κακοζηλίας & βδελύγματα, ipsiusque futuræ resurrectionis abnegationem, *Ignita* quidem illa *Nequissimi tela*, hoc unum *Fidei scutum* opponat. 2 *Tim.* 2. 19. Ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην, Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ, καί, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα τοῦ Χριστοῦ. Ad θεμέλιον quod attinet, viro Doctissimo *Sam. Petito* lubens assentior, vocem ad modum *Hebrææ* עקר πολύσημον esse, & cùm alibi *fundamentum* denotet, hic, & 1 *Tim.* 6. 19. pro συνθήκη *pacto*, aut *Chirographo* sumendam esse, (sicut & מַסֶּכָה quæ aliquando θεμέλιος, *Is.* 30. 1. συνθήκη redditur) adeoque ad *fœdus* aut pactum Christi, illud Dei cum hominibus contrahentis Instrumentum respicere, cujus στερεότης, solida & immutabilis *firmitas*, ex ipso, quod ei appenditur, *signaculo*, aut σφραγὶδι judicanda est: Signaculi verò hujus gemina facies, duplex Epigraphe, Ex unâ parte, divini promissi, aut Fœderis Icona impressam videas, *Cognovit Dominus qui sunt ejus*] Fideles scilicet servos Deus nunquam non agniturus, tutaturus & remuneraturus est, nullo non gratiarum spiritus sui imbre perfusurus; Ex alterâ, Officii Nostri imago exertè, sed summatim, & ἐν τύπῳ inscribitur, [*Omnis qui nominat nomen Domini, ab iniquitate procul discedat*] Quisquis salutem ab Evangelico Fœdere quærit, Quisquis Christo Nomen dedit, Obsequium despondit, Mercedem à tanto brabeutâ & agonothetâ expectat, sciat se severâ, & indispensabili lege teneri, ut improbitati, impuritati, impietati omni nuntium remittat, vitam [m] *piè*, *sobriè*, *justè* instituat, se ab omni [n] *Voluntario* peccato, [o] à quocunque, aut *Carnis*, *aut Spiritus*, *inquinamento mundandum* sollicitè cûret, *perficiens sanctificationem in timore Domini*, Deo constanter, & [p] ἐυαρέστως *serviens cum metu, & reverentiâ*.

[m] Tit. 2. 12.
[n] Heb. 10. 26.
[o] 2 Cor. 7. 1.
[p] Heb. 12. 28.

§. 9. Ab

§. 9. Ab hâc σφραγίδος & σημείου σφρηδονος, *Sigilli, cultique ſolidi, & ſtabilis* mentione, hic διαγράφω factâ, nolim perſuadere mihi *Confirmationis, Obſignationis*, apud *Latinos*, σφραγὶς, ὑποσφραγὶς, apud *Græcos*, nomina adeo lucidè deſumpta eſſe, & huic impoſita, ut aliunde hauriri omninò ſit impoſſibile; ſicut nec *inunctionis* aut *Chriſmatis* a phraſi iſtâ, quâ verè *Chriſtianos* dignoſcendus proponitur, ὁ ὀνομάζων τὸ ὄνομα Χριστοῦ, *Vncti* aut *Chriſti* (pro quo malè vulgatus [*Domini*] repoſuit, pro Χριστοῦ, Κυρίου, legens) *nomen nominans.*] Illud unicum contendo, quod nemo, uti ſpero, diffitebitur, clariſſimam Antiquiſſimi Ritus Effigiem (non tàm fronti ſignandam, quàm ipſis cordium tabulis inſcribendam) ſi alibi non extaret, ab hoc uno ſigillo non incommodè peti poſſe. Ad hæc enim duo *Confirmationem* inſtitutam ab initio fuiſſe, extra dubium pono, 1. ut nuper baptizati (quos *fratrum* & *fidelium* titulo Eccleſia ſemper dignata eſt) per Epiſcopi preces, Charitate, aliiſque Spiritus Sancti donis aucti (quibus, ceu charagmate per cauterium inuſto, ſervos ſuos dignoſcendos voluit Chriſtus) de cætero, ſpes bonas nutriant, pro certo habentes Deum, ſuos, ſeu famulos, ſeu diſcipulos efficaciter agniturum, ſolido & paterno amore amplexurum, nec unquam, niſi prius deſeratur, deſerturum; idque non obſcurè teſtari ſigilli chirographo divino affixi Epigraphen, ex ſuperiore parte, *Cognovit Deus qui ſunt ejus.* 2. Ut profeſſio, & abrenunciatio ſemel in baptiſmo facta, non jam, ut in infantiâ per ſponſores, ſed ore proprio Novitii iterata; Deo, Angelis, Epiſcopo, & frequenti cœtu, inſpectantibus & conteſtantibus, hoc tam ſacroſancto & verendo ritu ſolenniter firmaretur, nec jam temerè, aut impunè violari poſſe putaretur, quod tantâ cum pompâ & Cæremoniâ ratum & fixum fuit: Illud quaſi de cælo clarè buccinante, & tonante σφραγίδος facie alterâ, *Diſcedat ab iniquitate omnis qui nominat nomen Chriſti.*

§. 10. Hæc certè, ſi, quàm ſanctè & prudenter in Eccleſiâ Chriſti (ſeu per Apoſtolos ipſos, ſeu, ad eorum Exemplar, per Apoſtolicos viros, ipſorum Cathedræ & poteſtatis ſucceſſores) ordinata ſunt, tàm piè & reverenter, & conſtanter à Prælatis adhiberentur, aliis inſuper, loco & ordine ſuo, *Militiæ* Eccleſiaſticæ *telis*, in ſubſidium, quotieſcunque res poſtulaverit, vocatis; ſi in infantiâ baptizati, ſtatimq; ubi adoleverint, Catecheſi, & dilucidâ voti baptiſmalis & Univerſæ Fidei capitum explicatione imbuti, ad Epiſcopum demum ἐν ἀρχιερεῖ poſitum, nec honore magis, quàm morum ſanctitate omnibus prælucentem à ſingularum Parochiarum Rectoribus adducendi curarentur, manuque, & benedictione ejus, ut & monitis, & interminatione paternis, ad ſolennem ὁμολογίας & ὑποταγῆς βεβαίωσιν, *profeſſionis* & *abrenunciationis confirmationem* admitterentur, ſub his tantum auſpiciis ad menſam Domini aſpirare permiſſi; depellendi inſuper, & poteſtate *clavium* ligandi, & privilegiis diſcipulorum interdicendi, & abſtinendi, quoties * *præoccupati in delicto aliquo deprehenderentur*, aut *voluntariæ** prævaricationis rei peragerentur, ſolo genuinæ & ſolidæ reſipiſcentiæ tabulâ ab hujuſcemodi Naufragio redimendi, aut eripiendi; ſi, inquam, hâc non tétricâ ſed ſeverâ lege, nec ad inanem, & præfulgidam pompam, ſed ad ſolennem, & ſtatam cum nequitiis pugnam, comparatâ, in Chriſti Caſtris mereri, & proficere conſueſceremus Chriſtiani, vix dici, aut concipi poteſt, quàm uberem & felicem meſſem ex hâc ſemente, & Culturâ, qualem Contra Carnem & Satanam victoriam, quæ trophæa ab his *militiæ* Apoſtolicæ *telis non carnalibus* & infirmis, ſed *potentibus Deo* & πρὸς καθαίρεσιν ὀχυρωμάτων apprimè idoneis, ex pectari fas eſſet, cùm ſpretis jamdiu his politiæ noſtræ μαθήμασι, & aut univerſum in deſuetudinem abeuntibus, aut ad inanem tantùm pietatis μόρφωσιν compoſitis, & in meram tandem operis, ut ajunt, operati umbram degenerantibus aut (quod adhuc pejus) ad lucrum, & avaritiam (ut * *Spalatenſis* queritur) converſis, Eccleſiam hodie in Eccleſiâ, ſervos in familiâ Dei, Diſcipulos Chriſti inter Chriſtianos, fruſtra requiramus, nec quicquam pium aut ſanctum, præter Unbram & Nomen, inter candidatos Pietatis, reperiamus.

* Gal. 6. 1.
* Hcb. 10. 26.

* De Rep. Eccleſ. l. 5. c. 12. n. 24.

§. 11. Ut ex hoc profundo animarum torpore Evigilet aliquando Chriſtianus Orbis, ut à *tenebris* pluſquam *Cimmeriis* aut *Ægyptiis*, ad aliquem Crepuſculi ſaltem, ſi non lucis gradum aſpiret, viſum eſt his pauculis ſupinum & ſomnolentum Sæculum inquietare; & in hunc finem, Sacrum *Confirmationis* ritum, Eccleſiæ Antiquæ ſatis Cognitum, ut ut in modernâ contemtui habitum, adeoque aut in aërem, aut in umbram abeuntem, tandemque à *Doctiſſimo Dallæo* inter meras *Baptiſmi* Cæremonias numerari juſſum, hoc breviculo Commentario, ſi non in integrum vindicare, ſaltem ex cineribus, quibus opprimi, & ſepeliri videtur, ſuſcitare & ἀναζωπυρῆσαι, aliiſque, quorum intereſt, præferre facem, aut viam aperire, ut cujus adeò damnoſum, & lugendum neglectum experimur, ab eo ad genuinos uſus evocato, pari gradu felices ſucceſſus, & res lætas invicem ſortiamur.

§. 12. At & præter hos inſignes & planè divinos Confirmationis Uſus aliud eſt (ut id obiter notem) non infimi Ordinis beneficium, ad Eccleſiæ Concordiam, & pacem imprimis ſpectans, quo ſcilicet *Anabaptiſtis*, & *Antipædobaptiſtis*, fatalibus, & Epidemiis Occidentis noſtri (nec hujus tantùm ſæculi) peſtibus, Zizaniis quidem illis, quæ in

Agro Reformationis, juratissimus Pacis, puritatis, & antiquitatis hostis feminanda curavit, ora in omne ævum obstruantur. Nec enim vel minimam Argumenti Umbram supereſſe, quâ adversus Infantium tinctionem, aut pro baptismi semel adhibiti iteratione, contra perpetuum Ecclsiæ dogma, & praxim novatores militent, quæ non hoc uno *confirmationis* Ritu, in subsidium *Baptismi* instituto (si, quemadmodum ad quævis Lavacri σφάλματα redimenda aut defectus supplendos opportunè paratur, sic à Pastoribus Ecclesiæ legitimè, & diligenter fuerit adhibita) tanquam Clypeo, aut potius panopliâ repelli possit. Id semel, & ἐπιεικῶς, paucis notasse, Cordato Lectori satis erit.

§. 13. Det Deus, ut quæ sunt Pacis & sobrietatis, quæ non ad lites feminandas, sed sopiendas, nec ad πολύφρονα, sed σωφρονεῖν apprimè conducunt, sollicitè, & gnaviter curemus omnes, nec per *novitatem* dogmatum, sed morum, ad *Hierosolymam supernam* &
* Apoc. 11. 17. *Novam*, ad * *Manna absconditum*, *Calculum candidum*, eique inscriptum *nomen novum*, tandemque ad verè Olympium ἀμάραντον στέφανον, *immarcescibilem Coronam*, Cœleste bravium aspiremus.

DE

DE CONFIRMATIONE, SIVE BENEDICTIONE, POST Baptiſmum Solenni,

Per Impoſitionem Manuum Epiſcopi celebrata.

CAP. I.

Brevicula Defenſio Authoris, Johanni Dallæo, & Samueli Mareſio, oppoſita.

SECT. I.

Dallei Diſputatio de Confirmatione, Loci duo ex Hilario Sardo. Hammondi Commonitorium in Diſſertationibus contra D. Blondellum in jus vocatum. Rei geſtæ Hiſtoria.

JOhannes Dallæus, vir Doctiſſimus, in *Diſputationis*, quam *de duabus ex unctione Latinorum Sacramentis nuper edidit*, parte prima, de *Confirmatione* L. 2. *Cap.* 18. Cum Græcorum *Chriſmationem* à Latinorum *Confirmatione* ſollicitè diſtinguendam curaſſet, eo fretus argumento, quod hæc unctio apud *Græcos* à *Presbytero & nunc miniſtratur, & ſemper olim miniſtrata ſit*, Cum *Latinorum Chriſmationem non ab alio, quam ab Epiſcopo conferri fas ſit*, Miſſis tribus primis Chriſtianorum ſæculis, ex quibus oſtendiſſe ſe putat, haſce *Officii ſacerdotalis partes nuſquam ita diſpertitas, ut Presbytero cum Baptizare licuerit, conſignare non liceret, ac ne veſtigium quidem hujuſmodi diſcriminis apud ullam Eccleſiæ partem poſſe deprehendi*; Miſſis itidem *Firmiliani* ſupra ab ipſo deſcriptis verbis, quibus eum in genere affirmantem ſuggerit, *Majores natu* (id eſt, ait ille, *Presbyteros*) *nullo habito Epiſcopum inter & Presbyterum diſcrimine, Baptizandi, & manum imponendi poſſidere poteſtatem*; Miſſo etiam *Eliberitana Synodi Canone*, ex quo ſe ſupra demonſtraſſe Commemorat, *Latinos ipſos Presbyteros manum impoſuiſſe Baptizatis, nedum ut eos Chriſmare non potuiſſe putemus*: Miſſis denique (id eſt) leviter tactis) *Græcis, quos viam poſt Sylveſtri tempora* (id eſt, *poſt an. D.* 335.) *Eundem uſum conſuetè tenuiſſe, clarum* eſſe pronunciat; Tandem ſe, poſt tot velitationes, ad prælium accingit, ad *diſcrimen eâ de re hominis Latini, & quidem vetuſtiſſimi, teſtimonium* provocans, Scriptoris ſcilicet *Commentariorum in Paulum, qui Ambroſii quidem nomine circumfertur, veriſimilius tamen Hilarius Eccleſiæ Romanæ Diaconus* Pag. 118.

eſſe

esse putatur. Hic enim cum ab an. Dom. 354. Florere cæperit, facile potuit ad *Damasi*, sub quo ipse se testatur scribere, ætatem pervenire. De *Ecclesiâ* certe *Alexandrinâ*, Nobilissimo illo Græcanicæ membro, hæc habet Author ille, quisquis tandem sit, *Denique apud Ægyptum Presbyteri consignant, ubi præsens non sit Episcopus. Idem quoque* (inquit Dallæus) *testatur Scriptor ille Quæst. in vet. & Nov. Test. sive is sit supra nominatus in Paulum Commentator (quod placet Aurelio) sive alius, In Alexandriâ* (inquit) *& per totam Ægyptum, si desit Episcopus, consecrat Presbyter.*] Pag. 120.

§. 2. In istis dum versatur Dallæus, commemorare voluit, quod nuper attentaverit *Vir Doctus ex Angliâ Hen. Hammond de jure Episcopat. Diss. 3. Ubi duobus viris summis Salmasio & Blondello ἀζηλίαν exprobravit, ipse fidenter asseverans Consignationis (apud Ambrosiastrum) vocabulo solam Eucharistiæ Consecrationem significari, idque ex alterius de Quæstionibus Scriptoris loco satis constare dictitans.*] Pag. 161.

§. 3. Sic quidem *Dallæus.* Ego, licet Curis istis sanè diu sepositis, nullum, post lustrum alterum, à *Blondelli* aut *Salmasii* manibus, placidè quiescentibus, aut periculum metuens, aut inimicitias expectans, ad aliam palæstram me, nec invitum, trahi passus fuerim, in quâ fortunæ Reformatæ *Angliæ* magis magisque indies videbantur positæ, quam primùm tamen, me, sic inopinato, at articulate, à viro Doctissimo in arenam evocatum animadverterem, nolui quidem aut detrectare pugnam, aut ad eam tardus accedere videri, sed quicquid esset, seu mihi, seu *Dallæo* veritas faveret, dum ille *Consecrationis* vocem ad *Consignationem*, Ego è contra *consignationis* potius ad *consecrationem* trahendam contenderem (uterque pro indubitato supponens, *Hilarium* hunc geminis locis *unum idemque* affirmasse) candidè & breviter experiri, paucissimis interim rem omnem ab initio resumendam & exordiendam existimans, quo faciliori compendio interveniat æquus Lector, deque hâc Causa sententiam ferat.

§. 4. Ante annos octo mihi cum Doctissimo *D. Blondello*, & *Salmasio*, de *Episcopatûs juribus*, res fuit. Inter alia vero, Duo erant quæ *D. Blondellus*, in suâ, *pro sententiâ Hieronymi, de Episcopis & Presbyteris, Apologiâ*, Causæ suæ imprimis favere censuit, ex viri non ita Magni Nominis, *Hilarii* (ut putat) *Sardi*, hujus, de quo nunc lis est, Scriptis, sub *Ambrosii* & *Chrysostomi* Larvâ fallentibus, desumpta. Hic certe, si *Hilarius* sit (nec enim de Umbræ nomine cuiquam litem movebo) in *Commentario in Epistolas Paulinas*, & ad *Eph.* 4. Post alia multa, Centunculi in modum, consarcinata, concluſit, verbis à *Dallæo* allatis [*Denique apud Ægyptum Presbyteri consignant, si presens non sit Episcopus*] ut & in alio opere, *Quæstionum scilicet in vetus & novum Testamentum, Quæst.* 101. cum in iisdem esset, hanc antedictorum rationem subjungit [*Nam in Alexandriâ & per totam Ægyptum, si desit Episcopus, Consecrat Presbyter.*] His geminis locis ad partes suas vocatis, ex priori sic infert *Blondellus, Ergo eadem (naturâ suâ) utrorumque* [*Episcoporum scilicet & Presbyterorum*] *potestas est, sive enim Consignationis nomine Baptizatorum Confirmationem, sive Pœnitentium (impositione manuum signatam) benedictionem, sive ordinandorum consecrationem denotari velis, eodem res recidit: Ad totum scil. Presbyterium (qualiscunque illa sit) jure Divino pertinet.* Ex posteriori autem sic, *Samaritanos Petrus & Johannes (si Hilarii Nostri ductam sequamur) quia Sacerdotes & quâ Sacerdotes Confirmarunt, passimque per Ægyptum absentibus Episcopis Presbyteri consecraverunt, Quod sive de Eucharistiæ confectione, sive de Chrismatione do ordinationibus sacris, interpretari placet, perinde est.*] Pag. 57. Sollicitius.

§. 5. Ego cum adversus eum & Alios, Episcoporum jura vindicanda susciperem, non nisi ad Scripturas, & Primævam Antiquitatem, de quibus præcipuè cum adversariis lis erat, provocandum duxi, nec certe, aut ad *Ambrosium*, aut *Chrysostomum*, multo minus ad *Sardum*, nullius in Ecclesiâ Dei, aut nominis aut æstimationis homuncionem, Diaconum quippe Larvatum, Disputationis filum deducendum putavi. Interim ἐν παρόδῳ, & aliud planè agens, cum de Eucharistiâ, Tertulliani ævo, non nisi de *Præsidentium*, id est, Episcoporum *manu* sumendâ sermo incidisset, ut & de dandi Baptismum jure, quod habuit *summus sacerdos, dein Presbyteri & Diaconi, non tamen sine Episcopi Authoritate*, posteriorem Pseudambrosii locum (non quod post tot, & tanta *Apostolicorum* Canonum, *Ignatii, Justini, Concilii Laodiceni, Tertulliano* ὁμοψήφων, nomina, istis suppetiis opus esset, sed tantum ut cumulum augerem) Coronidis loco adjeci, ex eo concludi ratus, per omnia Primævæ Antiquitatis Sæcula Eucharistiæ Consecrandæ authoritatem nemini, præterquam *Episcopo*, Canonicè competiisse, dein verò *Presbyteris, quibus Episcopus eam largius sit.* At & istis (ne quid diffitear) minus contentus, ex hoc insuper Testimonio *Blondelli & Salmasii* ἀβλαψίαν obiter perstringendam duxi, quod in altero hujus Authoris loco, ab utroque laudato, de *Presbyteris apud Ægyptum, si præsens non sit Episcopus, Consignantibus*, aut *Confirmationem Baptisatorum, aut Pœnitentium benedictionem, aut ordinandorum Consecrationem hac Obsignandi* voce denotari affirmarent, quam ex antedicto loco ad solam *Eucharistiæ* Consecrationem pertinere arbitrabar, adjiciens [*illud satis constare.*]

§. 6. Quid in hoc Commate minus ad rei ἀκείωσιν limatum sit, quantum, aut potius quantillum *Scriptæ peritiæ* recudendum monuerint, & quam planè nihil ex eo aut *Blondelli de Ordinatione*, aut *Dallæi de Confirmatione* hypothesi accrescat, mox fusius monstraturus sum: sufficiat interim, ut ab his Carceribus ordiatur concertatio nostra, seu potius Defensio mea, quam viro Doctissimo & Contribulis sui existimationis Studiosissimo, & de me, si cum *altero* illo Presbyteranæ causæ assertore conferatur, optimè merito, debere me sentio.

SECT. II.

Digressio de Maresii intempestivâ bile. Illi quid regerendum. De Antichristo. Situe inter futuri Christi adventus Prodromos expectandus. Episcopi Wigornienſis sententia de Pastorum ambitione.

§. 1. ALter is est *Samuel Maresius, Professor Groningensis*, nemini, credo, inauditus, qui *Dallæum* ipsum, libro integro, satis acriter invasit, nec umbris parcendum ratus, *ne manè Blondello* inter alia nonnulla, etiam de *desertâ contra D. Hammondum suâ ipsius causâ pro sententiâ Hieronymi de Presbyteris diem dixit.* Maresi. ὀπίσ. Part 1. Pag. 70.

§. 2. Hic

§. 2. Hic ergo Magnus, poſt denatum *Blondellum*, Presbyterianorum Athleta, ſeu μεσίχμιον אויש דבנים (τὸν δυώτατον αὐτῶν vertunt LXXII, גבורא מבוני הון *Chaldæus*) cum nuper ex fervore magni animi, *Hierarchiam* noſtram, totam (ſi novo Aruſpici, ſic ex extis hariolanti, credimus) *labefactantem* pro virili proſternere, ipſoſque Reverendi *Præſulis Wigornienſis*, *Doctoris Prydeaux*, cineres debellare ſtatueret, nihil antiquius habuit, quam ut *Hammondum* una in Triumphi & Prædæ partem duceret. Exam. Theol.

§. 3. Hunc in Diſputationis ſuæ limine, pro tribunali ſiſtendum curat, & dicto citius, furioſum pronunciat, ligat, flagriſque, ut bonum Presbyterum decuit, proſcindit [*Eo*, inquit, *furoris Hic Hammond proceſſit, ut cauſam Papæ ex profeſſo propugnet, eumque neget eſſe Anti-Chriſtum, aut illi convenire vaticinium Pauli quod extat*, 2 *Theſſ.* 2.

§. 4. Huic certe tam diræ ſententiæ nihil erat (coactus, ſed & lubens fateor) quod ego miſer opponerem, nihil quod Lictori meo contra-mutirem aut hiſcerem, nihil quod (non tam pugili, ſed Triumphatori) regerendum putarem, præter illud *Pythagoræ*, πὺξ σιδήρῳ μὴ σκαλδίειν, geminos quippe furores nullatenus eſſe committendos. Suadente itidem Θεοφόρῳ Martyre, *Ignatio*, Hierarchicorum Patrono, τοῖς πεφυσιωμένοις ἐμβεχαῖς πιέζειν.

§. 5. Huic ergo tam conſulto & tempeſtivo Monitori obſecundandum decrevi, ac quoniam, quæ ſint illa *molliora tempora fandi*, ſi quando *Mareſio* accidunt, plane ignoravi, viſum eſt mihi, molliſſimo ei ſilentio ſitare, & præ omnibus ambitioſorum faſcinis, Novatorum lenociniis, Apoſtolicum illud imprimis meditari, & intimo pectore haurire, & fovere, φιλοτιμεῖσθαι ἡσυχάζειν.

§. 6. Fieri tamen poteſt (ſpero certè) ut tandem poſt biennii integri moram Profeſſoris bilis paulum deferbuerit. Quâ in re, ſi falſus non ſum, non diffido me illi paucis perſuaſurum, qui Papam nunquam nominaverit, illum nondum *cauſam* ejus *ex profeſſo* propugnaſſe, nec certè omnes, qui Papicolas argumentis, malunt, quam convitiis, ſuperare, ſtatim ad *Anicyras* relegandos, aut helleboro proluendos eſſe.

§. 7. At ſummum eſſe hoc piaculum clamitat *Mareſius*, ei tamen, ut & univerſo Hierarchicorum veneno *paratum antidotum, divino plane conſilio*; *E contrario enim Dn. Prideauxium ex profeſſo diſputare, præter Papam, ante ultimum Chriſti adventum non eſſe expectandum alium Antichriſtum, idque non ſine juſto Dei Judicio eveniſſe, ut ſcil. duo Hierarchicæ Turris vindices inter ſe committerentur.*

§. 8. Verùm, dic ſodes, Mi *Mareſi*, quis eam oculis tuis obduxit nebulam, ut qui de *Pauli* ſynchronis, *Pauli* verba intelligenda putavit, is de *Ultimi* adhuc futuri ejus Adventus prodromis ea intellexiſſe tibi videretur? Certè ſi, cum μυστήριον ἀνομίας ἤδη, ſub Apoſtoli ævo, ἐνεργούμενον, ut & *Antichriſti* definitionem, quod ſit ὁ ἀρνούμενος τὸν πατέρα, καὶ τὸν υἱόν, & alia multa τῆς ἐσχάτης ὥρας indicia ſeu γνωρίσματα, imprimis verò illud, ὅτι ὁ Ἀντίχριστος ἔρχεται, καὶ νῦν Ἀντίχριστοι πολλοὶ γεγόνασιν, de *Simone* (ſi ipſi credamus) *ſummo Deo* (ſi *Patribus*) *Satanæ primogenito*, de ſpurciſſimis ejus Aſſeclis ἀδυνάμοις *Gnoſticis* interpretanda duxerim; ſi, inquam, hæc omnia eo modo prius interpretatus, poſt mutato quaſi conſilio, meique planè diſſimilis, ac μεγαχαρίζων, eadem ante *ultimum* & adhuc *futurum* Chriſti adventum expectanda docerem, ſi *Judæos* de *Eliâ* ſuo ſomniantes Evigilare juberem, & pro *Eliâ Simonem* præſtolari, Eſſet, cur Ira Profeſſoris etiam vehementiùs in me inſurgeret, eſſet cur me in amentiam & inſaniam uſque prolapſum clamaret, eſſet denique cur me cum *Reverendo Præſule Commiti*, idque (quia Hierophantæ noſtro ſic placuit) *ex juſto Dei judicio* contigiſſe agnoſcerem. 1 Joh. 11. 22. Ibid. v. 18.

§. 9. Verùm non ſunt hæc mea, ſed *Mareſii* viſa, qui errore non diſſimili, affixum ad nomen *Papæ Acroſtichum*. [*Paſtorum Ambitio Peperit Antichriſtum*] ex præliminari *Reverendi Præſulis* Epiſtola allatum, *in totius cauſæ ejus præjudicium trahendum* putavit, ſatis quidem, δόκει. Siquidem, tametſi Acroſtichon hoc vel de cælo lapſum daremus, atque ob id ſummam ei fidem deberi, nulla tamen cogit neceſſitas, ut quod Author ejus de *Paſtoribus* prophetavit, de *Præſulibus* intelligatur: Præſertim cum quod in *depictâ tabulâ ſe puerum vidiſſe* narrat Præſul, ipſe jam ſenex, & ad Tribunal Chriſti ſtatim ſiſtendus, non de aliis, quam *Mareſianis Paſtoribus* (*Presbyteris* ni fallor, ſunt hi) interpretandum duxiſſet. De illis nempe, ante omnes mortales, verbis immediatè ſubjectis (ſi ea vidiſſet, aut nos videre voluiſſet *Mareſius*) pronunciavit ὁ Μάγος *Dominari volunt, nemo ut oportet obtemperare*; *ſic ut tandem fiat, hoc non gladio Oris, ſed Ore Gladii decidendum Problema, An ſuprematus Papalis habeatur potius Antichriſtianus, quàm Presbyterialis & enthuſiaſticus.*] Ep. Ded. ad Faſcicul. controv. 2.

§. 10. Meminerit, obſecro, Problema illud *Hammondi* non eſſe, qui ut nullos in *Pauli Epiſtolis Presbyteros* ſecundarios inveniſſe ſe profitetur, ſic in hodierno ipſorum conſiſtorio *Antichriſtum* Paulo εὐγχεφον non potuit quæſiviſſe. Sed accidere illud viris doctis & bonis, ut quos vehementius averſantur, iis peſſima quæque ominentur. Quod ſupereſt, valeat bonus Profeſſor, & ab homine furioſo ſibi mentem bonam, & optima quæque voveri patiatur, nec aliud fervidioribus monitis ſuis reſponſum expectet.

SECT. III.

Conceſſio Dallæi quàm opportunè Hammondo ſubvenerit. Oppoſitio prima Dallæi. Reſponſio noſtra. Non omnia vidit Blondellus, imo nec Dallæus. Locus Firmiliani de Epiſcopis, ad Presbyteros detortus. Euchariſtiæ conſecratio Presbyteris, niſi abſente Epiſcopo, olim non competebat. Teſtimonia Canonis Apoſtolici, Ignatii, Canonis Laodiceni, Juſtini, Tertulliani, Firmiliani, Paciani, Hieronymi, Dallæi. Blondelli conceſſio, Labyrinthus, Conſignationis vox ambigua. Mendæ in Sardi Commentario.

§. 1. VErùm *Dalleo*, venerando ſeni, alia victima, nec ea planè ἀδάματος, paranda eſt: Nec certè aut *Blondello*, aut *Salmaſio*, aut cuivis mortalium tantillam injuriam feciſſe me patior, paratus, ſi quid erraſſe me comperio, veniam deprecari, eamque in gratiam, commation integrum, cum viro optimo (breviter, ſi id fieri poſſet) ad in cudem revocare.

§. 2. Et

§. 2. Et certè cum omnia penſiculatius libraverim, me vix, aut ne vix quidem, à lapſu aliquo liberandum deprehendi, niſi idem, qui me lapſum monuit, *Dallæus* ſublevaſſet. De *conſecratione* non eſt quod quicquam immutem, aut recudam, de *Conſignatione* certè aliter me ſentire faterer, niſi *Dallæus*, cui id maximè intereſt, lubenter concederet, id *ſanè verum eſſe* (ſi illi credimus) quod à me ponebatur, eandem eſſe utriuſque loci rationem, nam *& rem, & verborum germanitatem id ſatis docere*, & *eundem eſſe utriuſque loci ſcriptorem, multa ſuadere.*

Quod cum nec poſtulanti mihi *Doctiſſimus* Monitor Meus, tam pronus largiatur, non diffido me ipſi perſuaſurum, & ex ipsâ *Blondelli* ſententiâ, & ſuâ, rectè & irrefragabiliter procedere, quicquid iſto Diſſertationum Commate contra *Blondellum*, propoſui: Si enim quod de *Presbytero Conſecrante* dixit *Sardus*, revera de *Euchariſtiæ* confectione intelligendum ſit, nihilque, ipſis fatentibus, per *Conſignationem Sardus* voluerit, quod non idem vocabulo conſecrandi intellexerat, non aliis cauſa mea ſuppetiis indigebit, quam quas ipſi mihi Adverſarii opportunè, & liberaliter largiti ſunt.

§. 3. Hæc ſtatim fuſius monſtraturus ſum, ſingula interim, quo ille propoſuit ordine, diſtinctiùs proſecuturus.

§. 4. Et primò hoc ſibi *mirabile* videri affirmat, *quod rem, quæ, ſi ipſi Theologo creditura ſit, ſatis conſtat, conſtare tamen non viderint, non modo Salmaſius & Blondellus, Noſtrorum Eruditiſſimi, ſed etiam Sirmondus & P. Aurelius, Adverſariorum fere Coryphæi.*

§. 5. At reſpondeo, Primò, (omiſſis *Sirmondo* & *Aurelio*, quibuſcum nullum mihi negotium erat, & Oratione ad *Blondellum*, & *Salmaſium*, quibuſcum univerſa Res mea agebatur, converſa) illud equidem nimis *conſtare*, non omnia ſeu vidiſſe, ſeu agnoviſſe viros illos, licet verè perſpicaciſſimos. Multa quippe eos ſedulò conquiſiviſſe, & coacervaſſe, quæ τοπικὸν ſuæ quovis modo prodeſſe, infinita celaſſe, vel omiſiſſe, quæ officere videbantur. Horum non exiguos manipulos, ſed meſſem integram *Diſſertationes iſtæ de Epiſcopatus Juribus, contra* eorum *ſententiam* lucubratæ lectoribus æquis propoſuerunt, nec eſt quod hic ſpicæ ſublegantur.

Pag. 154. Inter Cypr. Ep. 75. §. 6. Imò nec *Dallæus* ipſe, licet oculatiſſimus, in iis quæ alibi *Blondello* addidit, & in hoc ipſo capite nobis retudit, id quod cuivis attento facile conſtaret, perſpexiſſe videtur. Cum enim *Firmiliani* locum de Hæreticis baptizantibus (ut dictum eſt) proponant, *præſidere in Eccleſiâ Majores Natu affirmantis*, qui & *baptizandi & manum imponendi & ordinandi poſſident poteſtatem*, & per *Majores Natu, non ſolos Epiſcopos, ſed unâ cum iis Presbyteros propriè ſic dictos intelligi* jubeat, palam eſt de *Epiſcopis* ἰδίως locutum eſſe *Firmilianum*. Sic enim poſt paucula ſequitur in ea ipſa epiſtola, *niſi ſi his Epiſcopis, de quibus nunc, minor fuit Paulus* (vides *Epiſcopos* diſertè *nunc* dici, quos modò *majores natu* nuncupaverat) *ut hi quidem poſſint per ſolam manus impoſitionem venientibus hæreticis dare Spiritum Sanctum.*] Et iterum, *Nos etiam illos, quos hi, qui prius in Eccleſiâ Catholicâ Epiſcopi fuerunt, & poſtmodum ſibi poteſtatem Clericæ Ordinationis aſſumentes baptizaverant, pro non baptizatis habendos judicavimus.*] Id fuſiùs monſtrari poſſet, niſi res ipſa, & univerſa Epiſtolæ ſeries loqueretur.

Pag. 155. & Pag. 218. §. 7. *Secundò* etiam reſpondeo, nedum illud prodigii eſſe, ſi, qui ad illa ſingula, quarum auxilio interpretationem noſtram concinnavimus, animum non adverterint, illi ea omnia non perſpexerint, quæ aliis quibuſque, perſpicillis iſtis uti dignantibus redduntur perſpectiſſima. Nos certè locum iſtum de *Presbytero conſignante* ambiguum & obſcurum, ex alio ejuſdem Authoris luculento, & (ſi *Dallæo* ipſi credamus) planè cognato, ubi diſerte *conſecratio* repoſita eſt, explicandum cenſuimus; ſimulque praxim antiquam *Alexandrinam* aut *Ægyptiacam*, de Presbyteris, non niſi cum *deeſſet Epiſcopus, Euchariſtiam conſecrantibus, Ambroſiaſtro* noſtro memoratam, & ſive ex Canone vetuſto, ſeu tantum ex more iſtius Eccleſiæ obtinentem, Ex *Canonibus* totius Eccleſiæ antiquiſſimis, primorumque Patrum dictis huc pertinentibus, imo ex ſynchronis, & ætatem Authoris hujus (quiſquis ille fuit, ſen *Hilarius Diaconus*, ſeu quis alius, circa medium ſæculi quarti; paulo ante *Damaſi* Epiſcopatum) proximè attingentibus, dilucidare conati ſumus.

§. 8. Nempe ex *Canone* imprimis *Apoſtolicorum* 40, omnia Epiſcopis concredente, ſic ut nihil omnino ἀνεὺ γνώμης τοῦ Ἐπισκόπου πράττειν ſine *Epiſcopi ſententiâ facere* Presbyteris liceat. Concinente plane *Ignatio*, Ep. ad *Smyrnenſes*. Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν, *Nemo ſine Epiſcopo quicquam eorum, quæ ad Eccleſiam pertinent, faciat.* Ut & *Laodiceno Canone* 56. An. Chr. 364. tribus tantum ante *Damaſi* Papatum annis, cui *Ambroſiaſtrum* Noſtrum ὁμόλογα rectè ſtatuit *Blondellus*) τοὺς πρεσβυτέρους μηδὲν πράττειν ἄνευ γνώμης τοῦ Ἐπισκόπου *Presbyteri nihil agant ſine ſententiâ Epiſcopi.* Dein ex eodem *Ignatio* de *Euchariſtiâ* diſertè decernente, ad eoſdem *Smyrnenſes*, ἐκείνη βεβαία εὐχαριστία ἡγείσθω ἡ ὑπὸ Ἐπίσκοπον οὖσα, ἢ οἷς ἂν αὐτὸς ἐπιτρέψῃ. *Illa firma Euchariſtia exiſtimetur, quæ* vel *ab Epiſcopo ſit, vel ab eo cui ab Epiſcopo commiſſa eſt.* Et, οὐκ ἔξον ἐστὶ χωρὶς τοῦ Ἐπισκόπου οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν· ἀλλ' ὅταν ἐκείνῳ δοκῇ, ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον, &c. *Non licet ſine Epiſcopo offerre, ſed* cum illi *videatur, ut tuta & firma ſit*, &c. *Juſtino* itidem *Martyre*, ſub finem ſæculi ſecundi, & *Tertulliano*, ſub initium Tertii, idem affirmantibus, *Non de aliorum* (ait hic de Cor. Mil.) *quam de præſidentium* manu (μεγιστάνων, ait ille, *Apol.* 2.) *Euchariſtiam ſumimus* (quos alibi *ſummos ſacerdotes*, & *Epiſcopos* dici, ſatis certum eſt.) Quibus illud *Firmiliani* modo prolatum, ſatis concinit, *in Eccleſiâ præſidere Majores Natu* (hoc eſt, ut oſtendimus, *Epiſcopos*) & *baptizandi, & manum imponendi* & *Ordinandi poteſtatem poſſidere.* Cui & par illud *Paciani* eſt, *Ser. de Bapt. Lavacro peccata purgantur, Chriſmate Spiritus ſuperfunditur, utraque verò iſta manu & ore Antiſtitis inpetramus.* Quibus & illud *Hieronymi* addi poteſt, qui licet eminentem & *exortem Epiſcopi* poteſtatem non *Chriſto* ſed hominibus imputet, eam tamen ita *Epiſcopis* dari affirmat (*adverſus Lucifer.*) *ut ſine Chriſmate & Epiſcopi juſſione, neque Presbyter, neque Diaconus jus habeat baptizandi.*

§. 9. Placet hîc ipſum de Temporibus, ex quibus prælatus Presbyteris Epiſcopus, fatentem audire: *Obtinuit*, inquit, *ut non Chriſmare, non baptizare, non pœnitentiam reconciliare, ne uſitatiſſima quidem & infima ordinis ſui Miniſteria, ſi adeſſet Epiſcopus, invadere vel attingere, niſi eo imperante, annuente, auderent Presbyteri.*] Rectiſſimè quidem, modo advertiſſet ab *Apoſtolicorum* Canone, ab ipſius *Ignatii* ævo, hoc argumentum ſimulque κριτήριον non inane aut fallax, quod *Epiſcoporum* prærogativam ſtabiliat, eoſque *Presbyteris* quibuſcunque longo intervallo anteceſſiſſe teſtetur, nobis deſcendiſſe.

§. 10. Hæc cum ita ſe habeant, ſimulque omnibus in Confeſſo ſit, *Conſecrandi* vocem de *Euchariſtiæ* confectione ſolenniter omni ævo Uſurpatam eſſe; quis quæſumus dubitandi locus ſupereſt, quin hæc

Ambroſiaſtri

Ambrosiastri sententia, quæ *consecrationem* disertè nominat, de *Eucharistiâ* intelligi posset, quam nondum in *Ægypto*, si huic Authori credamus, *conficiebat Presbyter*, nisi aut *abfuerit* aut *defuerit Episcopus*.

§. 11. *Blondellum* hic ipsum audiamus, Cujus hæc verba sunt. *Possim per Ægyptum absentibus Episcopis Presbyteri consecravere, quod sive de Eucharistiæ Confectione, sive de Chrismatione, sive de Ordinationibus sacris, interpretari placeat, perinde est.*]

§. 12. Nos igitur, ne longi simus, de tribus unum eligimus, & quandoquidem ipse affirmaverit, quodcunque horum placuerit, *perinde esse*, bonâ cum venîâ Doctissimi viri, quia maximè placuit, Consecrationem ibi loci de *Confectione Eucharistiæ* Exponendam esse diximus. Quod si nobis poscentibus (si non nostri, saltem *Blondelli* Clientis sui gratiâ) largiturus sit *Dallæus*, necesse erit in eandem nobiscum sententiam festinet, de altero *Ambrosiastri* hujus loco, [*Apud Ægyptum Presbyteri confignant, si præsens non sit Episcopus*] eumque de *Confectione Eucharistiæ* interpretandum statuat. Illud quippe* Vir Doctissimus, ut prænonui, libenter agnoscit, *Eandem utriusque loci rationem esse, & consecrationem unius, alterius confignationem esse.*] Nullum sanè hic (si quid video) effugium patet, nisi illud quod candidè, & liberaliter, sed ut causæ suæ prodesset, largitus est *Blondellus* [*Consecrationem* scil. *pro Eucharistiæ Confectione accipi posse*] ex ejusdem denuò Causæ necessitatibus retractetur, & plane negetur. Quod si fiat, agnoscet æquus Arbiter, hoc esse, si quid aliud, κατὰ δύο δικάζειν.

§. 13. Illud interim, *Tertiò*, observatu non indignum accidit, in quam inextricabilem *Salmasius* & *Blondellus*, suarum partium studio, Labyrinthum inciderint; incerti planè, & addubitantes, an de *Confirmatione baptizatorum*, an de *Pœnitentium benedictione*, an de *Ordinandorum consecratione*, *Confignatio Sardi* intelligenda sit; Illud quippe pronum esse, ut qui à verò aberraverint, in varias semitas & sententias dissecentur. Quibus & illud adjiciendum est, ex sententiâ *Dallæi*, inter *Baptismi* ritus *Confignationem* ponendam esse. Quâ in re si Calculum rectè posuerit, sequetur etiam ex mente ejus, *Consecrationem Baptismi* ritum esse, quo quidem posito, quis quæsumus eam *Presbytero* abjudicaturus est?

§. 14. Mihi interim nihil promptius visum est, quam vel vocem satis ambiguam (ipsis fatentibus, qui, tribus propositis sententiis, quæ demum præferenda est, non statuerunt) à notiori, & magis vulgari [*Consecrationis*] (idque ex ipsorum suffragio) explicandam esse, vel levi demum Librariorum mendâ (quales huic Commentario non infrequentes subesse* *Aurelius* notavit, nec refragatur *Doctissimus* † *Dallæus*) *confignant*] hoc in loco, pro [*Consecrant*] in illo repositam esse.

* Dall. de confirm. p. 220.

* Ait ille (Aurel.) hoc opus præter innumeras mendas, &c. Dall. de Confirm. p. 221.

† De mendis frustra huic invidiam facit Aurelius. Vix enim quicquam Patrum à mendis immunis est. Dall. Ibid.

SECT. IV.

Secundæ Dallæi oppositioni respondetur. Consecrandi vox quam generalis, Confignandi specialis.

§. 1. AT inquit Vir Doctissimus, *Consecrandi vocem generalem esse & maximi ambitus, tam de personis, quam de rebus dictam (Hammondo, ut putat, non negante) confignare angustius esse, nec, quod meminerit, de Eucharistiæ Confectione, simpliciter ut hoc loco, usurpatam.*

§. 2. At respondeo, 1. Nec *Consecrandi vocem ita generalem* esse, nec *Confignandi Angustam*, ut quicquam exinde *Blondello* & *Salmasio*, Clientibus ipsius, lucrari possit *Dallæus*. Nec enim *consecrationem* apud idoneos Authores pro *Confirmatione* aut *pœnitentium Benedictione* Usurpatam inveniri, nec *Confignationem* de *Ordinationibus*; de quibus *Hammondo* cum *Blondello* præcipualis erat, dici constat: ut interim de *pœnitentium Benedictione* nihil dicamus, quibus nec *Consecratio*, nec *Confignatio* competit.

§. 3. Et certè si *Hammondus Novus Interpres* audiat, qui, cum *mendam* subesse credat, ideoque Exemplo non indigeat, Exemplum Nullum attulit in quo *confignare* diceretur Episcopus, dum *Eucharistiam celebraret*; Cur non æquè, imò magis *Novus Dallæus*, qui Exemplum cum opus esset æquè non adduxit, in quo *consecrare simpliciter* dicatur, vel qui *baptizatos confirmat*, vel qui *pœnitentibus* manuum impositione benedicit?

§. 4. At & eadem hæc recoquit, & fidentius prosequitur Vir *Doctissimus*, & *cum sit eadem utriusque loci ratio, & unius Consecratio, alterius sit confignatio, omnino potius & verius videri* statuit, *ut id quod generalius est, ex eo interpretemur quod est specialius & magis proprium, quam contra, & consecrare de obfignatione intelligamus, quam obfignationem de Eucharistiæ confectione, cum Confignationem quidem Consecrationem & esse & dici omnes confiteantur, Eucharistiæ Confectionem dici simpliciter Confignationem, nemo* (ut opinatur) *audiverit*.

§. 5. At itidem respondeo, 1. *Confignandi* vocem non esse *specialiorem* aut *magis propriam*, quam sit *Consecrationis*: Nec verò hîc Argumentis opus esse, ipsis quippe *Blondello* & *Salmasio* lubenter fatentibus, qui *Confignationem* & *Confirmationi*, & *Pœnitentium* benedictioni, & *Ordinandorum* Consecrationi *Communem* (hoc non est, *propriam*) posuerunt, Cum tamen *Consecratio* (de *Confectione* Eucharistiæ & *Ordinatione* frequenter usurpata) non ita latè pateat, nec dum enim (ut dictum est,) exemplum attulit Vir Doctissimus, in quo de *Confirmatione*, aut pœnitentium benedictione usurpetur.

§. 6. At 2. Si *Consecrari* Neophyti dici possent, cum vel *Chrismate* vel impositione manuum perficiebantur, (quod Causæ suæ prodesse credit *Dallæus*) quid quæsumus prohibet, quo minus, qui pani in Eucharistiâ signum Crucis, æquè ac Catechumenorum fronti in baptismo imprellerint, æquè itidem, & pari vocis proprietate, *Confignare* dicantur? At Nos (ut dictum est, & mox etiam fusiùs demonstrabitur) istis auxiliis non indigemus.

§. 7. Obiter hic notari potest, pro *Confignatione*, quæ procliviori *Mendâ* à *Consecratione* degenerare potuit, & frequenter, (ut *Dallæo* placet,) de Baptismi Cæremoniâ usurpatur, *Obfignationem* à viro Doctissimo substitui, (quæ de ἐπισφραγισμῷ in *Confirmatione* ubique usurpatur) quo jure ipse viderit, nec tamen quicquam ei exinde lucri accrevit, nihilo enim probabilius redditur *Consecrationem* simpliciter usurpatam, de *Obfignatione* aut *Confirmatione* intelligendam esse.

SECT. V.

Tertia Dallæi Oppoſitio. De Euchariſtiæ per Presbyteros confectione ſub Damaſi ævo. Libertas Ægypto peculiaris, quænam fuerit. Concluſio hujus litis.

§. 1. SUpereſt ut altari tandem rationi, *ex rebus*, inquit, *ipſis, ſcil. Ex eo quod Ægypto peculiaris ſit mos ille, petita* reſpondeamus: ſic enim *Dallæus* [*ejus Author non modo concedit, ſed ipſe diſertè ponit Presbyteralem Conſignandi, abſente Epiſcopo, libertatem hic ut rem Commemorari Ægypto peculiarem. At* (inquit) *poteſtas Euchariſtiam, abſente Epiſcopo, conſecrandi Presbyterorum in quibuſvis Orbis Chriſtiani Provinciis, etiam Romæ & in toto Occidente Communis; Neque* (inquit) *puto ullum Chriſtianiſmi vel Tempus, vel Clima monſtrari poſſe, quo Presbytero non licuerit, extra Epiſcopi præſentiam, Euchariſtiam rectè conficere.*]

§. 2. At ex antedictis conſtat, Canone præſertim *Laodiceno*, *Ambroſiaſtro* recentiore, & *Damaſo* plane συγχέαι, Univerſam Eccleſiæ Adminiſtrationem adhuc penes *Epiſcopos* manſiſſe, nec quicquam feciſſe *Presbyteros* ἀνδ' γνώμης, *ſine* eorum *juſſu* & *mandato*, nec dum enim Morem illum *Juſtini*, & *Tertulliani* ævo celebrem, exoleviſſe, aut *de aliorum Euchariſtiam, quam de Præſidentis, aut Epiſcopi manu*, aut ex juſſu ejus, rite, *i. e. Canonicè* & *ordinariò* ſumi conſueviſſe; Univerſæ rogo Eccleſiæ Codicis Canones Vir Doctiſſimus conſulat, & percurrat, nec quicquam inveniet, quod opponat. Si igitur aut ex Canone aliquo *Alexandrino*, aut ex more ſaltem per *Ægyptum* univerſam obtinente, vel defuncto, vel *abſente Epiſcopo*, ſine ullâ γνώμης ejus ſignificatione, Euchariſtiam Presbyteri, ex authoritate ordini Presbyterali adjunctâ, liberè conſecrabant, nil obſtat, quin hujus libertatis, ut *Ægypto* peculiaris, nec tamen, niſi *cùm deeſſet Epiſcopus*, ad *Presbyteros* Canonicè pertinentis, *Ambroſiaſter* Noſter opportunè mentionem faceret.

§. 3. Videt Jam Doctiſſimus *Dallæus*, quibus argumentis ſtabiliri ſententiam ſuam ſentiat *Hammondus*, nec adhuc deſperet tritiſſimam voculæ ſatis notæ expoſitionem, *Conſecrationis* ſcil. per *Euchariſtiæ Confectionem* explicatæ, non ita novam & inauditam æquis arbitris cenſeri poſſe: ſimulque ex eâ, ſi non meo, ſaltem ipſius *Dallæi* calculo, *Conſignationis* Vocem metiendam eſſe; ni fortè proclivi, & facili librariorum errore, hæc pro illâ ſubſtituatur, & utrobique [*Conſecrat* & *Conſecrant*] non [*Conſignant*] reponenda ſit.

CAP. II.

Alia quædam præliminaria de Blondello, & Dallæo.

SECT. I.

Presbyteralis Ordinationis Exemplum in Colutho & Iſchyrâ, Blondelli hypotheſi oppoſitum. Alexandrina ſynodus Κοινὴ, *Sardi honori faventior Hammondus, quàm Blondellus. De Sardi Commentariis paucula.*

§. 1. DE Commate integro, prout in *Diſſertationibus* propoſitum eſt, hæc paucula dicta ſunto. Cæterùm quia hac in re ἀβλεψίαν duobus viris ſummis *Blondello*, & *Salmaſio exprobrari* (ſi notaſſe tantum, idque leniter, ſit exprobraſſe) adeo mirandum optimo *Dallæo* videtur, ſimulque ex his *Ambroſiaſtri* verbis ab ipſo novum petitur argumentum, quo ſub *Conſignationis* titulo *Confirmationem* (ut & *Ordinationem Blondellus* & *Salmaſius*) *Presbyteris*, non *Epiſcopis* ſolis competere, lectoribus perſuadeat; Duo hæc in gratiam Eruditiſſimi Viri, ex abundanti adjicere haud gravabor, alterum quod *Blondellum* & *Salmaſium* Clientes, alterum quod ipſum tam nobilis paris Advocatum ἰσόπιμον reſpiciat.

§. 2. Et primò, cum *Blondellus* & *Salmaſius*, qui ut Epiſcoporum θεοφιλίαν labefactarent, ex hoc *Ambroſiaſtri* loco cauſæ ſuæ ſuffulciendæ tibicinem aptarunt, in hoc planè conſenſerint, *eodem rem recidere*, * *ſive Conſignatione baptizatorum Confirmationem, ſive pœnitentium benedictionem, ſive Ordinandorum Conſecrationem denotari velis, eam tamen, qualiſcunque ſit, ſeu Ordinatio, ſeu Confirmatio, ſeu benedictio, ad Presbyteros jure divino pertinere:* Annon eo ipſo ſatis teſtantur ſe Notiſſimæ illius, apud † *Athanaſium* alioſque, *Coluthi* & *Iſchyræ* Hiſtoriæ, quam uterque ſatis clarè vidit, *Blondellus* * alibi ſatis latè deſcripſit, eâque *Patrum ſaltem Canoni derogatum* eſſe agnoſcit, aut parum memores, aut de illa nequaquam ſollicitos fuiſſe: Cum in hac ipſa *Ægypti* primaria metropoli *Alexandriâ*, Coluthus (non ut in altero *Athanaſii* loco *Pariſienſis* editio bis, & *Latinus* Interpres *P. Nannius* ſemel legit, Καθολικὸς *Catholicus quidam*) *Presbyter Presbyteros* ordinans, & ſic (ſi *Blondello* credamus) *conſignans*, graves quidem, at non immeritas temeritatis hujus pœnas dederit, Καὶ πᾶσα γοῦν ἀπὸ γέγονεν ἀκυρος, καὶ πάντες οἱ παρ' αὐτῶ καταξιόντες ἐν τῷ κλήρῳ λαϊκοὶ γεγόναση, καὶ ὅπως συνάγοντες, *Omnis ejus actus reſciſſus eſt, omnes ab eo ordinati in ſchiſmate, ad Laicorum Claſſem redacti, & ut Laici ad ſynaxim admiſſi?* Quâ in re non fidentius *Hammondus* ipſe pronuntiaſſet, eam *ſatis conſtare*] δῆλον enim inquit *Athanaſius*, καὶ ὑδένι καθέστηκεν ἀμφίβολον, *Manifeſtum*, & *nemo de eâ re dubitandum putavit.*

* Blondel. Apol. p. 57. Salm. Appar. ad lib. de Prim.
† Tom. 1. 732.
* Apol. pro Hieron. p. 168.

§. 3. Sic

§. 3. Sic & de *Iſchyrâ* * *alibi*, λέγει ἑαυτὸν εἶναι Πρεσβύτερον, ὁς ἐκ τοῦ Πρεσβυτερίου, *ſe Presbyterum jactat, cùm Presbyter non ſit*, ὑπὸ τὸ Κολούθου (fœde iterum ut dixi, Καθολικῶ, *Pariſienſis* Editio legit) τῶ Πρεσβυτέρου φαντασίντος Ἐπισκοπεῖν, ἢ ὕστερον ὑπὸ κοινῆς Συνόδου Ὅσιν, ἢ σὺν αὐτῷ Ἐπισκόπων, καλουμένου ἀρχιπρεσβυτέρου εἶ καὶ ἢ ἀξίωσιν ἦν κατιέναι, ἢ κατ' ἀκολουθίαν πάντες οἱ ὑπὸ (Καθολικῶ iterum) Κολούθου καταλήντες ἀνέβαινον εἰς τὸν ἀυτὸν τόπον, εἰς ὃν ἢ ἀξίωσιν ἦσαν, ὡς ἢ αὐτὸς Ἰσχύρας λαϊκὸς ἀριθμῆ. *A Colutho enim Presbytero ordinatus eſt ſe Epiſcopum fingente, & poſt in communi Synodo Hoſii & Epiſcoporum cum eo, ad Presbyteratum redire juſſo, & ex conſequenti omnes à Colutho ordinati ad locum, in quo prius fuerant recurrebant, & ita Iſchyras Laicis annumerabatur.* * Pag. 764. D.

§. 4. Quid clarius? In hac ipſa *Alexandrina Synodo* (quam κοινὴν, non *generalem* ut *Nannius* reddidit, ſed totius *Ægypti communem*, dixit *Athanaſius*) *An. Ch.* 319. paucis (triginta circiter) ante *Hilarium Sardum Ambroſiaſtrum* noſtrum annis celebrata, ſolenniter ſtatutum eſt, *Presbytero Presbyterum, Colutho Iſchyram* ordinare non licere, (adeoque non *conſignare*, ſumptâ *conſignandi* voce, eo quo vult *Blondellus* ſignificatu) ipſo etiam *Colutho*, ob hoc ipſum, quod ſibi jus iſtûd aſſumſerit, φαντασθῶτα τὸν Ἐπισκοπεῖν, *imaginarium*, non verum *Epiſcopatum* aſſumſiſſe pronuntiato. Adeò ſollicitè *Ægyptiorum*, de quibus *Sardus* loquitur, Eccleſia *Epiſcoporum* ἀεγόμια, & exortem dignitatem ſæculo iſto tutabatur; incredibilem planè & plus quàm mythicam μετεμέρωσιν, aut μετεμψυχωσιν paſſa, ſi nullo lethæo aut venenato poculo abſorpto, intra XXX annorum ſpatium ſic univerſam immutatam credamus, ut id jam impune (ſi non cum mercede) ſub *Sardo* liceat, quod ſic ἀνοσίως ſub *Hoſio* mulctabatur. Vidit hæc, inquam, & ad commoda ſua quàm potuit ſuaviter inflectenda alibi curavit *Blondellus*, facto *Colutbi Patrum Canones violatos* lubenter agnoſcens, at nullo pœnitentiæ aculeo, aut ſtimulo tangitur, quòd hanc per *Univerſam Ægyptum Presbyteris* omnibus licentiam ipſe indulſerit, cujus à *Colutho*, & *Iſchyrâ* pœnas ſatis inclementes exigi non gravatur. Hæc ſi aut non perſpexit, aut inter ſe, ratione temporum & locorum habitâ, componere, & conciliare neſcivit *Blondellus*, quomodò ἀβλεψίαν vitabit? Si quod ipſe probè noverat, máluerit nos non videre, malo patrocinio cauſa non bona pejor fiet.

§. 5. Quicquid contrà afferatur, palam eſt *Blondellianum Ambroſiaſtri* interpretamentum *Alexandrinæ* (adde etiam *Univerſalis Eccleſiæ*) praxi, & decretis adverſari, ideoque melius *Hilario* huic conſuluiſſe *Hammondum*, qui ſi fortè minus commodè, nec planè ex mente ipſius, voculam [*Conſignant*] interpretatus eſt; id certè curavit, ut qui eâ uſus eſt, cum *Univerſâ* Chriſti Eccleſiâ ſenſiſſe putaretur. Nec enim opus fuit, ut qui *Pelagianæ* hæreſeos ab *Aurelio*, *Luciferiani* ſchiſmatis etiam ab ipſo *Blondello*, *Dallæo*, adque adeò ab omnibus inſimulatur, idem *Aeriani* quoque dogmatis reus, *i. e. Presbyterianæ* ἰσοτιμίας aſſertor putaretur, preſertim cùm * eodem loci, *Epiſcopum Sacerdotum Principem*, & *Apoſtolos Epiſcopos* eſſe nobis ſatis liberaliter largitus ſit. Et ſi quædam nec nobis nec reformatis *Gallis* grata futura miſcuerit, ſcil. in *populo inter initia (naſcente Eccleſiâ) omnibus conceſſum eſſe, & Evangelizare & Baptizare, & Scripturas in Eccleſiâ explanare, nunc* (ipſius ævo) *neque Diaconos Prædicare, &c.* Æquum tamen erit, & Charitati *optima* quæque *ſperanti* congruum, ut nec de malis pejora, nec de pejoribus peſſima quæque ſuſpicemur. * In Eph. 4.

§. 6. Relegat interim Vir Doctiſſimus (ſi non nimis diſpliceat) quæ per ſeſqui-alteram paginam ex hoc *Ambroſiaſtro* laudavit & deſcripſit (ſimulque prolixo ornavit Commentario) *Blondellus*, & ex animo reſpondeat, an hic demum *Hilarius Sardus, Eccleſiæ Romanæ Diaconus, Orbis Deucaleon* (naſutè & Ironicè) ab *Hieronymo* nuncupatus, *Luciferiani Schiſmatis ſtrenuus* advocatus, qui *Græcorum* (ut videtur) rituum æquè ac linguæ ignarus, de *Alexandrinæ* Eccleſiæ praxi pronuntiavit, qui *Centones* & *Stromata*, ſic ſibi, ſic aliis omnibus difformia, nullis antiquorum aut ὁμολόγων teſtimoniis fretus, undique conquiſierit, ſtatuminandæ Univerſæ Politiæ Eccleſiaſticæ ſatis idoneum firmamentum cenſeri debeat, ad cujus ideam, Normamque ipſi *Alexandrinæ Eccleſiæ*, de quâ pronuntiat, Canones (ex quibus ipſis *Presbyteralem* Ordinationem ἄκυρον, & planè nullam, omnéſque qui ſic ordinati, ad Laicorum Communionem denuò redactos, ſupra docuimus) reformandi ſunt.

§. 7. De *Blondello* hactenus, cujus cauſæ interfuit, ut *Conſignatio Ordinandorum Conſecrationem* ſignificaret, eaque ex hujus tam antiqui, ſub medium quarti ſæculi ſcriptoris Authoritate, *Presbyteris* competeret.

SECT. II.

Dallæi Sententia proponitur, & per partes examinatur. Vox Sacramenti latè ſumpta de quolibet ſacro ritu. De Confirmatione quid ſenſerit Eccleſia Anglicana ſub Henrico VIII. *Unctio ſine Confirmatione, Chriſmatis uſus in Baptiſmo apud Græcos,* * *Damaſcenum, Oecumenium, Simeonem, Harmenopulum, Baſilium. Apud Latinos, Hieronymum, Gregorium, Tertullianum, Honorium Auguſtodunenſem: Ritus Eccleſiaſticus & mutabilis. Ejuſdem Symboli multiplex uſus. Impoſitio manuum in Confirmatione, à Chriſmate in Baptiſmo diſtinguitur. Confirmatio per ſolam χειροθεσίαν, ſine Unctione. Rituum διαφορία. Pacis cura.* * Authorem Eccleſiaſticæ Hierarchiæ.

§. 1. AD *Dallæum* quod attinet, Ille quidem his paucis lineolis rem ſuam omnem concluſiſſe, & ex voto confeciſſe ſibi videtur, 1. *Conſecrandi vocem generalem, & maximi ambitûs eſſe ſtatuit, quæ tam de perſonis, quàm de rebus* dicitur; quo poſito, deinde aſſumit *Conſecrari ſatis idoneè dici poſſe Neophytos*, cùm vel *Chriſmate* vel *manuum impoſitione perficiebantur.* 2. Cùm *eadem ſit utriuſque Sardiani loci ratio, & unius conſecratio alterius ſit conſignatio, conſignationem* etiam de eâdem *Chriſmatione* intelligendam eſſe, adeoque *Chriſmationis*, & *Manuum impoſitionis* poteſtatem, Pag. 120. Pag. 121.

ex ſuffragio *Sardi*, & aliorum Complurium, pænes *Presbyteros* fuiſſe autumat. 3. *Chriſmationem* hanc, & *manuum* impoſitionem meram baptiſmatis Cæremoniam ſemper habitam fuiſſe docet, & proinde ſequi, *Confirmationis*, quem dicimus, ritum, licet hodiernæ eccleſiæ notiſſimum, prioribus tamen & purioribus ſæculis planè inauditum, ſequiorum Latinorum * *figmentum* eſſe, qui *Sacramentorum* numero à binario ad ſeptenarium aucto, non-niſi ſomnia pro Sacramentis nobis venditarunt.

Pag. 224. & ſequent.

* Veſtrum illud Epiſcopalis Confirmationis figmentum, de Conf. p. 100.

§. 2. De hac universâ Doctiſſimi viri ſententiâ, præcipuè quidem contra *Bellarminum*, & *Aurelium*, cæteroſque *Papalis* Hierarchiæ propugnatores inſtitutâ, in multis tamen *Prælaticæ* ſeu Epiſcopalis dignitatis aſſertores ex æquo premente, adeoque contra *Reformatam* (necdum deformatam) *Angliam* noſtram, reliquoſque Primævæ Antiquitatis, & puritatis, & ſimplicitatis indefeſſos aſſeclas, aut vindices, qui *Epiſcopalem* θεοδοσίαν, contra Presbyteranam ἰσοκαδμίαν, tutandam duximus, & inter ritus *Apoſtolicos*, aut Eccleſiaſticos, licèt non inter *Sacramenta* à Chriſto inſtituta, *Confirmationem Epiſcopalem* numerare conſuevimus, militante, quid nobis viſum ſit, paucis docebimus. Id autem rectius facturi videmur, ſi omiſſis iis, quæ modo attigimus, de *Sardo*, de *Conſecrandi*, & *Conſignandi* vocibus, &c.) rem ipſam aggrediamur, & in limine nonnulla diſtinguamus ambigua, alia explicemus obſcura, ita enim fiet, ut res omnis verborum involucris doliſque, quibus imponi incautis ſolet nudata; clariùs tum conſpiciatur, tum dijudicetur.

§. 3. Et primò, quod ad vocem *Sacramenti* attinet, eam aliquando *Latè*, aliquandò *ſtrictè* apud *Latinos* uſurpari notum eſt: *Latiori* ſignificatu, quilibet *ſacer*, præſertim *Symbolicus* Ritus, *Sacramentum* non incommodè dici poteſt. Sic * *Cypriano* dicuntur *utroque Sacramento naſci*, *qui præter manus impoſitionem ad accipiendum Spiritum*, *Eccleſiæ etiam Baptiſmum acceperunt.* Sic in † *Synodo Carthaginenſi*, *neque Spiritus ſine Aqua operari poteſt*, *neque aqua ſine Spiritu*, (*ait Nemeſianus à Thubunis Epiſcopus*) *Malè ergo*, inquit, *ſibi quidam interpretantur*, *ut dicant quod per manus impoſitionem Spiritum ſanctum accipiant*, *& ſic recipiantur*; *Cum manifeſtum ſit utroque Sacramento debere eos renaſci in Eccleſiâ Catholicâ.* Utrobique palam eſt *Sacramenti* vocem latè ſumptam, æquè *manus impoſitioni*, ac *Baptiſmo* accommodari. Nec deſunt ejuſdem Locutionis Exempla apud antiquos.

* Ep. 72. p. 103.
† Inter opera Cypriani, Pamel. edit. p. 230.

§. 4. Nos verò qui *Sacramenti* voce ſtrictè ſumptâ, non quoſlibet Novi fœderis ritus, ſed paucos & primarios, eoſque à *Chriſto* ipſo exertè inſtitutos, & omnibus univerſim ad ſalutem, ex neceſſitate *præcepti*, ſi non & *medii*, propoſitos, intelligi volumus, nullam hic cum *Dallæo* litem nectimus, ſed binario *Sacramentorum* numero contenti, ſeptenarium aut ὀγδοάδα jubemus; aut *Eccleſiæ Romanæ*, *Novorum* ut dogmatum, ita *Sacramentorum* feraciſſimæ matri lubentes relinquimus: Sit modo in Eccleſiæ albo cenſuque, & *Apoſtolorum* ſeu præcepto, ſeu ſaltem praxi Originem ſuam imputet *Confirmatio*; de aliis moleſti, aut ſolliciti non erimus.

§. 5. Libet hic commemorare quæ in *Eccleſiâ* noſtrâ ſub *Henrico* 8. ante factam doctrinarum, quàm dicimus, reformationem, in libro An. Chri. 1543. Ex juſſu *Regiæ Majeſtatis* edito, cujus titulus eſt *Neceſſaria Doctrina & Eruditio*, &c. Hâc in re definita ſunt. A Scripturis ordiuntur, ubi Apoſtoli, naſcente "Eccleſiâ, quamvis indubitanter crederent baptizatos omnes eo Sacramento perfectè rege-"neratos eſſe, perfectè Corpori ejus inſitos, plenariam peccatorum remiſſionem accepiſſe, doniſque "& gratiis Sancti Spiritus imbutos eſſe, Baptizatos tamen poſt acceptum lavacrum reviſiſſe reperi-"untur quorum precibus & manuum impoſitione, *Spiritus Sanctus* donari, & conferri legitur. *Lin-"guis* enim *loquebantur*, *& prophetabant*, Quibus omnibus non ſolum ipſi, qui tam miris donis ſplen-"debant, in fide Chriſti magis ſtabiliebantur, & ad majorem Confeſſionis Conſtantiam proficiebant, "ſed & ipſi infideles, à Chriſto adhuc procul poſiti, facilius ad fidem, & Evangelium amplectendum "trahebantur.

§. 6. Ab his initiis *Confirmationis* Ritus ad "Eccleſiam pervenit, cujus, Primævi Patres, ſumpta "hinc occaſione, & in hâc Apoſtolorum praxi facto fundamento, reputantes inſuper quam ſit illud "pronum & facile, in Baptiſmo regeneratos, Spirituque donatos, tentationibus, infirmitatibus, imo "peccatis & malitiâ ſua proditos, ab eo excidere; hunc ſemper morem obſervandum duxerunt, (ſi-"cut per omnes Seculorum ſucceſſiones celebratum videmus) ut Chriſtiani omnes poſt acceptum la-"vacrum ad *Epiſcopos* adducerentur, nempe ut Oratione, & manuum impoſitione, & Sancti *Chriſma-"tis* conſignatione *Confirmarentur*, i. e. eas à Spiritu Sancto Gratias impetrarent, quibus freti, in do-"nis & beneficiis Baptiſmo collatis, firmiores & conſtantiores perſiſterent, ne ab iis leviter reſili-"rent, aut exciderent, ſed ad majorem, & magis athleticam ἕξιν provecti, non ſolum fidem Chri-"ſto deſponſatam contra omnes Perſecutionum minas inconcuſſi profiterentur, ſed & contra hoſtes "Spirituales, Mundum, Satanam, Carnemque acrius militarent, ſublatâ alacriter Chriſti Cruce, "tribulationes, & afflictiones hujus vitæ fortiter tolerarent, & denique largiores, & locupletiores "Spiritus Sancti virtutes & gratias à Chriſto reciperent.

§. 7. Nec igitur *Sacramentum* hoc *Confirmationis* (nomine, ut diximus, latè accepto) à "quovis con-"temni debere, ſed in infantiâ Baptizatos liberos (ſive à Paſtoribus, ſive à Parentibus) ad *Epiſco-"pum* adducendos, & offerendos eſſe, ut manus ejus impoſitione, hoc Confirmationis Sacramentum "reciperent. Nec tamen eam de neceſſitate Infantes Confirmandi opinionem ita fovendam eſſe, "quaſi Baptizati, & in infantiâ, & innocentiâ, ante acceptam *Confirmationem* denati, aut à ſalutis, "aut vitæ Æternæ per receptum Baptiſmum, certitudine exciderent.

§. 8. Hæc certe ſic à majoribus noſtris accepta, & ab *Henrico* VIII. adverſus *Lutherum* defenſa, & vindicata, *Reformatio* noſtra (ſolâ *Sacramenti* voce omiſsâ, quam nos ſtrictiori acceptione, ad ea ſola quæ à *Chriſto*, ut omnibus neceſſaria inſtituta ſunt, accommodandam cenſuimus; & *Chriſmatis* Uſu, inter Cæremonias liberè inductas, liberè itidem omittendas, habito) integra, & nullâ ex parte mutilata, ad nos deduxit; nec quicquam aut de *Origine*, aut *fundamento*, illâ *Eccleſiaſticâ*, hoc *Apoſtolico*, nedum de uſu, & beneficiis hujus Ritus immutandum exiſtimavimus.

§. 9. *Secundò* & illud præmonendum eſt, nexum inter *Chriſmationem*, & *Confirmationem* (fuerit licet inter eas alicubi nonnullus) non ita tamen perpetuum, & indiſſolubilem fuiſſe, ut rectè aut *Confirmari* dicendi ſint, quicunque liniuntur; aut liniri, quicunque Confirmantur. Fuit certe ſuus in Baptiſmo (ut & in aliis nonnullis Eccleſiæ ritibus) *Unguenti*, & *Chriſmatis* Uſus, fuit & ſine *Chriſmate Confirmatio*, ſolâ manus impoſitione peracta.

§. 10. De

§. 10. De *Priori* loquatur, inter *Græcos*, præcipuè *Eccleſiaſticæ Hierarchiæ* Author, Κεφ. Β. ἐπὶ πλείους ἀπαμφισβήτητον αὐτὴν τῆς λειτουργίας, κομίζουσι μὲν οἱ ἱερεῖς τὸ τῆς χείσεως ἅγιον ἔλαιον, ὁδὲ τῆς χείσεως διὰ τῆς σφραγίσεως εἰς ἀπαξάπασι, τὸ λοιπὸν τοῖς ἱερεῦσι τὸν ἀνδρα χείσει παντοίως ἁγιάζειν, &c. *Poſt trinam Catechumeni Profeſſionem fidei factam, antequam ad aquam ducatur, veſtibus*, inquit, *eum ſpoliant miniſtri, Sacerdotes dein Unctionis oleum Sanctum afferunt, Epiſcopus verò, aut Hierarcha, cui Baptizandi officium incumbit, incipit eum inungere, ter eum ſignans ſigno crucis & tunc eum Sacerdotibus toto corpore inungendum tradit.* Poſtea ad μητέρα υἱοθεσίας, *matrem adoptionis*, i. e. *fontem pergunt.* Sic & [a] *Damaſcenus*, ἔλαιον ἐν τῷ βαπτίσματι ἀγιάζεται, *Unguentum in Baptiſmate accipitur*; ut & [b] *Oecumenius*, ἁλίζεται διὰ τῆς βαπτίσματος τὸ χρίσμα τὸ ἱερὸν, *Sacrum Chriſma per Baptiſmum accepiſtis.* Et *Simeon Theſſalonicenſis* inter recentiores, ὀφείλουσι χρίεσθαι τῷ μύρῳ ἐν τῷ βαπτίσματι, *Unguento liniri debent in Baptiſmo*; *ſed nemo clarius*, inquit, [c] *Dallæus, quàm Harmenopulus, apud quem legitur de Chriſmate, εἰ καὶ τοῦτο μέρος δοκῇ τῆς περὶ βαπτίσματος, quamvis Baptiſmi pars eſſe videatur.* Nec recuſarim certè [d] *Baſilii* locum, licet minus dilucidum, huc trahi poſſe, cùm inter ἀγράφους διδασκαλίας, & *traditiones*, ſimul enumeret *benedictionem aquæ Baptiſmatis*, & τὸ ἐλαίου χρίσεως *olei Unctionis*, & etiam ipſius *Baptizati*, ut & (ſtatim) αὐτῷ τῷ ἐλαίου χρίσει, *ipſam olei Unctionem, trinam immerſionem*, ἄλλα ὅσα ἐπὶ τῷ βαπτίσματι, *& reliqua quæ fiunt in Baptiſmo.* Quibus equidem ſatis probabile fit, *Unctionem*, de quâ ille eo loco agit, eam eſſe quæ in *Baptiſmate* adhibetur.

[a] Περὶ πίσ. ὀρθοδοξ. p. 107.

[b] To 11. p. 374.

[c] Pag. 213.

[d] De ſpir. S. C. 27. to 1. P. 211. A.

§. 11. Apud *Latinos* audiatur, (nec enim recuſamus) ſæculi iſtius teſtis, *Hieronymus in* [e] *Dialogo* inter *Orthodoxum & Luciferianum, Cap.* 4. *Inde*, (inquit) *venit, ut ſine Chriſmate & Epiſcopi juſſione nec Presbyter, nec Diaconus jus habeant Baptizandi.*] Ad hæc verba [f] *Marianus Victorius* ſine morâ pronuntiat, *Vetuſtiſſimam eſſe conſuetudinem, ut in Baptiſmo Chriſma etiam addatur*: Idem confirmante *Dallæo* ex alio ejuſdem *Patris genuino opere, Cap.* 3. in *Habakuk*, ubi *Baptiſmi Chriſma* diſerte legitur. Sed & huc referendum judico, quod in [g] *Dialogo* prædicto, *Baptiſma ſacerdotium Laici* nuncupari videmus, *Scriptum* eſt (inquit) *Regas quippe vos & Sacerdotes, &c. Sacerdotes* nempe & *Reges* oleo ſolenniter inungi, *Moſaici* moris erat; nec mirum igitur, ſi qui à *Chriſto Rege* & *Pontifice* noſtro per Baptiſmum in ſplendidiſſimæ ſortis hæreditatem aſſumi dicuntur (*fecit*, inquit, *nos Reges & Sacerdotes Deo*, &c.) hâc *Unctionis* Cæremoniâ inaugurandi cenſerentur. Sic & [h] *Gregorius: Presbyteri*, inquit, *Baptizatos ungant in pectore, ut Epiſcopi poſtmodùm ungere debeant in fronte.* Binæ (palam eſt,) *Unctiones*, prior *Presbyterorum* in Baptiſmo, ut & poſterior *Epiſcoporum* in *Confirmatione.*

[e] To. 2. p. 166. G.

[f] Schol. in Dial. contra Lucif. 20. p. 44.

[g] Orthod. & Lucif. cap. 2. p. 166.

[h] Ep. ex Regis, L. 3. Ep. 9.

§. 12. Imò ſub *Tertulliani* ævo idem ſuadent, quæ *lib.* de *Baptiſmo, Cap.* 7. legimus, ubi *benedicta Unctionis, quâ Egreſſi de lavacro perunguntur*, mentio eſt. Ut & l. de *reſurr. Car.* Cap. 8. Ubi ut *in Baptiſmo ablui Caro*, ita & *ungi & ſignari dicitur.* Certè ſi [i] *Honorio Auguſtodunenſi* credamus, *Apoſtolis ipſis imputandus eſt hic* ritus. *Sciendum*, inquit, *eſt, quod Apoſtoli & eorum Diſcipuli in fluviis vel in ſtagnis, vel in fontibus Baptizabant. Sed Clemens, docente Petro, Chriſma vel oleum addebat.* At quo minus ei credamus, aut ab Apoſtolis morem hunc, ſeu ſcripto, ſeu ſine ſcripto traditum fuiſſe putemus, ſicut quam multa alia intercedunt, ita ejuſdem potiſſimum *Tertulliani* locus obſtare videtur, *de Coron. Mil.* Cap. 3. Ubi de *Traditionibus* loquens, iis præſertim quæ *Baptiſmum* diſertè attingebant, & *abrenuntiationem trinam, mergitationem, lactis & mellis præguſtationem, à lavacro quotidiano per totam inſequentem hebdomadam abſtinentiam*, inter *Traditiones* ἀγράφους recenſens, de *Unctione* aut *Chriſmatione* profundum ſilet. Verùm illud pronum & præceps in Eccleſiâ ſemper fuit, Cæremoniarum Numerum, pro locorum & temporum ratione mutabilem, & inconſtantem, nunc augeri magnificentiùs, nunc prudentiùs minui, nec igitur quicquam prohibere, quo minus *Apoſtolorum* ævo incognitum *Baptiſmi Chriſma*, ſub *Tertulliani* & *Hieronymi* ſæculo, in quibuſdam Eccleſiis obtinuerit, in aliis itidem, aut neutiquam invaleſcente more, aut in deſuetudinem paulatim abeunde.

[i] Gemma animæ, L. 3. cap. 106.

§. 13. Nec igitur in hoc fortunæ *Anglorum*, aut quæſtionis Noſtræ fundus poſitus eſt, ſitile idem *Alipta* qui *Baptiſta*; nec unquam ad *Lavacrum* ſine myrothecio deſcendendum ſit, necne; Baptiſmum *Aquæ* Legiſlatori noſtro acceptum ferimus, ideoque infantes ſingulos ſolenniter inundamus, tingentes ſaltem quos non judicamus mergitandos; de *Oleo* quidem aut unguento parum ſolliciti, nec enim minus perfectè Baptizatos cenſemus, qui *Lavacro Chriſma* non adjecerint, nec Superſtitionis aut piacularis φιλοσοφουμένης θρησκείας veneni, aut noxæ incuſamus, qui quos *lavant*, ſimul etiam *liniunt.* Hos & alios innumeros ritus inter adiaphora numeramus, quæ ut laudabiliter adhiberi, ita & liberè omitti poſſe nulli dubitamus.

§. 14. Illud interim Clariſſimum eſt, ab hoc *Chriſmatis* in *Baptiſmate* uſu nullam Argumenti ſpeciem trahi poſſe, quo aut *Confirmationi Chriſma* abjudicetur, aut inter Cæremonias Baptiſmatis *Confirmatorium Chriſma* reponendum credatur; Quid vetat eodem olei aut Unguenti Symbolo plures Eccleſiaſticos ritus celebrari? Id certè nobis ſatis liberè largitur *Spalatenſis*, *Dallejanæ* ſententiæ anteſignanus; *Chriſmate*, [k] inquit, *Baptizamus, Chriſmate Confirmamus, imo Chriſmate Presbyterum, Chriſmate Epiſcopum ordinamus. Quod & de ſigno Crucis obſervavit Ibid.* vir doctiſſimus, plura quidem eo conſecrari, *Eccleſias, Altaria, Calices*, æquè ac homines. Quod & de impoſitione Manus manifeſtum eſt.

[k] De Rep. Eccleſ. l. 5. c. 3. n. 28.

§. 15. Certè ex *Leonis Epiſtolâ* 88. Ubi de *Chorepiſcopis* ſermo eſt, diſerte diſtingui videas *impoſitionem manuum, quâ fidelibus Baptizatis, vel converſis hæreticis, Paracletus Spiritus Sanctus traditur*, (quam ad *Confirmationem* pertinere nullus dubitabit) & *Chriſma*, quo *Baptizatorum frontes ſignantur*; vel ſi, ut *Blondellus* & *Dallæus* ſtatuunt, ea *Leonis* non ſit Epiſtola, idem planè [l] *Araſicanus Canon, Leoni* genuino σύγχρονος, Confirmabit, qui *de eo qui in Baptiſmate Chriſmatis non fuerit, Sacerdotem in Confirmatione commoneri* jubet, ut mox fuſius declarabimus.

[l] Can. 7.

§. 16. De *priori* parte hactenùs. Ad *poſteriorem* jam progrediatur Oratio, Nullum ſcilicet dubitandi locum eſſe, quin nuda & ſolitaria χειροθεσία ad *Confirmationis* ritum peragendum abunde ſufficiat, illud quippe ab *Apoſtolorum* praxi (ea præcipuè quæ *Act.* 8. traditur) originem ſuam traxiſſe, adeoque impoſitione manus *Apoſtolicæ* (aut quod in idem recidit, *Epiſcopalis*) cujus *v.* 17. exerta mentio occurrit, Univerſum compleri; & unguento aut *Chriſmate*, cujus nulla ibi aut alibi in ſacro codice, aut vola aut veſtigium extat, neutiquam indigere.

§. 17. Nec tamen quod neceſſarium non eſt, ſtatim inter Sacrilegia numeramus, nec ab omnis ſupervacaneæ Cæremoniæ ſarcina ſic horremus, ut aut in fronte, aut in vertice inungi contumeliæ loco ducamus; Conſignent liberè, per nos licet, *Latini Græcique*, inungant liniantque, quibus id moris eſt, nihil

nihil certè culpamus, qui interim antiquæ ſimplicitati, & ſalubrium Cæremoniarum paucitati inhærentes, ſolâ *manus Epiſcopalis impoſitione*, & benedictione Neophytos noſtros ſtabilimus. Nobis ad graviora Certamina ab Agonotheta, & brabeutâ noſtro vocatis, non vacat, non licet, aut de umbra, aut de Cortice, de Cæremonia, vel de vocula, cuivis Mortâlium, nedum Chriſtianorum cætui litem intendere; ad pacem ſuaviter, & efficaciter, amiciſſimè, & fortiſſimè compellante nos Deo, ſolamque τῦ ἡσυχάζειν φιλοτιμίαν ingenerante: dum clientes ſuos Princeps hujus ſæculi ad æterna diſſidia, truceſque & nunquam finiendas Tragædias, tanquam ad Metalla damnandos curaverit.

SECT. III.

Confectio chriſmatis, Conſecratio, ſed quæ ad perſonas non pertineat, & Epiſcopo peculiaris ſic confecti uſus & Presbyteris competebat; Arauſicanus Canon primus. Quinque concluſiones ex eo. Innocentii Decretalis. Ex eâ, & Epaunenſi Canone, & Beda, argumentatio Blondelli examinatur. Epiſcoporum Primitiva poteſtas. Multa Presbyteris ab Epiſcopo liberè communicata, Reſervata quædam, inter ea Confirmatio: Bedæ verba de Arrogantiâ non Epiſcopali ſed Presbyterali intelligenda ſunt.

§. 1. TErtiò, ut à theſi ad hypotheſim tandem deſcendamus, ſimulque litem omnem, ſeu de *Chriſmate*, ſeu de *Chriſmatis* Miniſtro, *Dallæo* præripiamus, diſtinguenda ſunt in *Chriſmate Confectio*, & *Confecti uſus*, illa χείσμα & μύρον, hic χρίσις dicatur; Prior quidem, (quemadmodum *Sardo* placet,) *Conſecratio ἀρρήτου μύρου* nuncupari poteſt, ſed quæ ad *res* tantum, neutiquam (quod *Dallæo* viſum eſt) ad *perſonas* pertingat. Nec enim *perſonas* conſecrat, qui *unguento*, quo perſonæ demum imbuendæ ſunt, ſolenniter & pro officio benedicit, ut nec qui pani εὐλογεῖ *populum* conſecrare dicendus eſt. Alia quippe eſt benedictio, & Conſecratio ſeu *Confectio* Elementorum, quâ ad ſacros uſus invocato ſpiritu ſancto, deſtinantur; alia eſt Confectorum diſtributio; prior inter ſacerdotalia opera & peculia ſemper numerata, poſterior Diaconis cum ſacerdote communis habita eſt; Nec mirum igitur, ſi *Confectione Chriſmatis* inter μεγαλείας μεγάλια Epiſcopis reſervata, Confecti uſus aut miniſtratio, ubi Epiſcopus preſertim non fuerit, *ſacerdoti*, aut etiam *Diacono* indultus aliquando fuerit.

§. 2. Ad *Chriſma* quod attinet nihil certè nobis officiet, ſi hac in re omnia planè ita, ut contendit *Dallæus*, factitata credantur. Neque enim hypotheſi noſtræ quicquam decedet, ſi quod de *Ægypto* edixiſſe Hilarius putatur, etiam de totâ *Græciâ*, & univerſo demum *Oriente* pronunciatum agnoſcatur, ad *Presbyteros* ſcil. pertinuiſſe & χρίσαι, & σφραγίσαι (*ungere & ſignare*) Et ita demum (ſi aut *Sardo*, aut *Dallæo* placeat) cum *preſens non fuerit Epiſcopus*, *conſignare*.

§. 3. Imò ne nimis parcus videar, qui *Orientem* dixi, de *Occidente* itidem, ejus ſaltem particulis, nec paucis, nec contemnendis, eadem dici non gravabor; Interim quid antiqui canones hâc in re teſtentur, operæ precium ſit vidiſſe; Et primò quia *Dallæo* volupe eſt, Concilii *Arauſicani* Canon Primus (ſub *Leone*, non multò poſt *Damaſum*, *Sardo* ὁμιλήσας, conſtitutus) de *Galliâ* loquens liberè audiatur: *Nullus*, inquit, *miniſtrorum qui baptizandi recepit officium, ſine Chriſmate unquam debet progredi, quia inter nos placuit ſemel (Sirmondino* Codici addit *Binianus, in baptiſmate) chriſmari. De eo autem qui in baptiſmate quacunq; neceſſitate faciente, non chriſmatus fuerit, in confirmatione ſacerdos commonebitur.*] Iſtis quidem finiri canonem, eaque quæ ſequuntur, (& *Sirmondum*, *Aureliumque* inter, tam prolixum contentionis funem nectunt) recentioris manus aſſumenta eſſe, & mera utique ludibria *Dallæo* libenter concedimus; Et ex iis quæ nulli ſuſpicioni obnoxia ſunt, palam concluſum putamus, 1. (quod ex *Tertulliano*, *Hieronymo*, & aliis ſupra attulimus) *Chriſmate Gallos*, quos baptizabant, eoſdemque & baptiſmatis & *Chriſmatis* Miniſtros fuiſſe, quicunque demum illi fuerant, qui ab *Epiſcopo Confectum Chriſma*, *cum baptizandi officio receperant*. 2. *Conficiendi Chriſmatis* ut dignitatem, ſic Curam ad *Epiſcopos* peculiariter pertinuiſſe, ejuſque confecti copiam Baptiſtis ſingulis (ſeu ſint illi Presbyteri, ſeu Diaconi) ab *Epiſcopis* ſolenniter ſuppeditatam fuiſſe ut ad baptiſmales ſemper uſus ad *Manum & præſto eſſet*; cui cum ſatis proviſum ſit, nullam dein 3. Neceſſitatem eſſe, ut qui in baptiſmate ſemel unctus fuerit, in confirmatione rechriſmetur, ſatis enim eſſe, *ſi quilibet ſemel inungatur, in baptiſmo, ſi fieri commodè poſſet; ſin minus, in confirmatione*. Nec enim 4. (quod itidem prius diximus) ſic *confirmationi* neceſſariò adjectam *Chriſmationem*, ut qui in baptiſmo ſemel unctus ſit, in confirmatione denuo inungendus eſſet, tunc enim ſola benedictione, & Epiſcopalis manus impoſitione, auctiorem ſpiritus ſancti irrigationem in *Confirmatione* obtinuiſſe, qui loti ſimul ac Chriſmati fuerant. Quibus utrobique libenter conceſſis, id demum 5. ex vi Canonis hujus, & *Arauſicanorum* Patrum celeberrimo ſuffragio fixum ratumque ſupereſt, à baptiſmate *confirmationem* procul disjungi: illud à miniſtro ſeu forte Diacono, qui baptizandi recepit officium; hanc ab *Epiſcopo*, qui *Sacerdos* frequenter dicitur, celebratam; quæque in baptiſmate, faciente quacunque neceſſitate, omiſſa ſunt, ea in *Confirmatione* ſupplenda & reparanda eſſe.

§. 4. Hæc omnia, celeberrima *Innocentii Decretalis* (à *Dallæo* non ſemel laudata, triginta circiter annis *Arauſicano* Canone antiquior,) extra dubium poſuit; ſic enim ille *Decentio*, de nonnullis *Eccleſiaſticis ritibus* conſulenti reſpondit: * *De conſignandis infantibus manifeſtum eſt, non ab alio, quam ab Epiſcopo fieri licere. Nam Presbyteri licet ſint ſacerdotes, Pontificatus tamen apicem non habent: Hæc autem Pontificibus ſolis deberi ut vel conſignent, vel Paracletum ſpiritum tradant non ſolum Conſuetudo Eccleſiaſtica demonſtrat, verum & illa Lectio Actuum Apoſtolorum, quæ aſſerit Petrum & Johannem eſſe directos, qui jam baptizatis traderent Spiritum ſanctum; Nam Presbyteris, ſeu extra Epiſcopum, ſeu præſente Epiſcopo baptizant, Chriſmate baptizatos ungere licet; ſed quod ab Epiſcopo fuerit Conſecratum, non tamen frontem ex eodem oleo ſignare, quod ſolis debetur Epiſcopis cum tradunt Spiritum Paracletum.*] Ecce *Conſignationem*, qua *Spiritus Paracletus traditur*, *à baptiſmo* procul disjunctam, illam, quâ *frontes oleo Conſecrato*

* Epiſt. 1. c. 3. concil. to 1. pag. 751.

fecrato inunctæ signantur, hunc, *quo ex lavacro Crismantur*, illam ex vi *Consuetudinis Ecclesiasticæ*, & *Lectionis Apostolicæ*, nec *Sacerdotum* cuivis gregario, sed *Pontifici* reservatam, hanc quidem, quatenus eâ *Baptizatorum Unctio* intelligitur, Presbyteris liberè permissam; Confectionem verò, seu *Consecrationem Chrismatis* soli *Episcopo* peculiarem: Clarissima omnia, nec de sæculi hujus sententiâ dubitandi ansa supereſt, *Innocentio Arausicanis* Patribus facem adeo lucidam præferente, illis *Innocentio* lampadem vicissim referentibus.

§. 5. Verùm si hæc ita sint, planè de Hierarchicis actum esse acclamat * *Blondellus*, *quis enim adeo Supinos Patres nostros (Gallos Arausicanos) fuisse credat, ut quod Spiritui sancto, summo Divini Juris conditori, à Presbyteris fieri non placuit, ab iisdem exerceri placere sibi decernerent, quodque Episcoporum singulare πρωτόμιον fuisse putatur, ab Episcopis collate cælitus ἐξουσίας prodigis, subditis tantæ Gratiæ imparibus ullo casu communicandum videretur? Hæc & alia ex hoc primo Arausicano* Canone, contra *Hierarchicorum jactantiam & factum*, Non minori aut jactantia aut supercilio effudit vir magnus, cum ex hoc de *Confirmatione per manus impositionem fonte* argumentum pro *sententiâ suâ Hieronymianâ* procuderet. * Apol. pro Hier. sent. p. 148.

§. 6. Nec isthoc Contentus, dogma illud ex * *Epaunensis Synodi A. D.* 517. Canone, *desperatis & decumbentibus hæreticis (si conversionem subitam petant) Presbyteris subvenire chrismate permittente*, firmius stabilivit, tandemque universam Præjaticorum Machinam, uno *venerabilis Bedæ*, sed eo truci, flatu concussit, & solo æquavit: *Ne-quis*, inquit, *ulteriùs scrupulus hæreat, reclamante hactenus nullo, aperto ore, post An.* 700. *profitetur* * *Beda*, *unctionem illam quæ per manuum impositionem ab Episcopis quasi aliis à duabus prædictis, & vulgo confirmatio dicitur, eandem cum secunda esse, (Chrismate* scil. *post Baptismum) propter arrogantiam tamen non concessam esse singulis Sacerdotibus, sicut & multa alia.* * Cap. 16. * In Psal. 26.

§. 7. Hæc certè *Bedæ* (exceptis quæ parenthesi inclusit) & his tanquam totius Latii spoliis, & exuviis, supra modum locupletatus *Blondellus*, gratulari *Hieronymo* suo permittendus est, qui tam irrefragabilis Doctoris clypeo armatus supra omnem Hierarchici Livoris ictum securus triumphaverit: *si enim*, inquit *eadem revera est cum Presbyterali Episcopalis Consignatio, si tantundem Neophytis Presbyter Ungens, ac Episcopus manus imponens præstat, si par in se utriusque potestas, in speciem tantùm dispar, propter arrogantiam effecta est; si arrogantiam Divino Juri, charitatisque nunquam tumentis, sua nunquam quærentis, sed ubique ac semper beneficæ legibus inimicam nemo nesciat*, tunc certè desperata, & *Conclamata* & in omne ævum triumphata *Episcoporum* causâ *vacuâ lusurus in Aulâ est Presbyter*, nec est quod quisquam ogganniat, & obmurmuret.

§. 8. At quid si ad calculos tandem nostros (licet ὀψὲ παίζω) hoc totum viri magni ratiocinium revocetur? Certè eâdem operâ *Dallæo*, qui iisdem fulcris utitur, & præ aliis potissimum confidit, simul ac *Blondello*, vicem rependemus. Nec multis indigebimus, statim experturi, quam nihil planè sit, quòd in hac universa fabricâ (ipsis ex animo succedente, & ad votum ferruminata) *Presbyteranæ* ὁσπιλαι advocati lucraturi sunt.

§. 9. Et primò, quid si liberè concedamus, *Episcopos* Apostolorum successores, potestatisque omnis ordinariæ quam ipsi à *Christo*, *Christus* à *Patre*, acceperant, ex asse hæredes factos, hanc aliis sicut ipsis visum fuit vel in integrum, vel ex parte communicasse, adeoque augescente, & in infinitum fere crescente fidelium numero, multa tandem *Presbyteris* secundariis aut partiariis ab *Episcopo* ubique concredita esse, ad quæ ipsi in personis suis non sufficerant, paucis tantum sibi ipsis ἰδίως reservatis, quibus originalis ἀρχιερωσύνης dignitas, & exortis potestatis Apex incolumis, & integer conservaretur?

§. 10. Sic certè rem verè, & non per somnum gestam, esse, βαθυπλουτοι ἰσχυλαι nos certos faciunt omnem quippe sub νεκρύγματος, fideique in Cunis vagientis infantia, & baptizandi, & conficiendi cœnam, & sponsalia celebrandi, & Eleemosynas recipiendi, dispensandique, & quidlibet demum Ecclesiasticum procurandi potestatem penes *Episcopos* fuisse affirmant, quæ postmodum suis modulis finibusque *Presbyteris*, imò *Diaconis* & *Subdiaconis* concredita sunt; nec enim unquam à spiritu sancto, Summo Divini juris Conditore, hujuscemodi latam legem, aut tale quicquam *Hierarchicis* nostris per somnia visum fuisse, quâ *Presbyteris* ex sententia *Episcopi* ea facere non liceret, quæ consultò decreverant *Episcopi* Presbyteris committenda esse.

§. 11. Multa certè sunt, quæ *Episcopi* communi per totum orbem consensu *Presbyteris* relinquenda, paucula quæ sibi reservanda decreverant. Fruantur igitur liberè istis quæ concessa sunt, modo quæ non concessa non attingant Presbyteri; *Chrisment* in baptismo, imminente præsertim mortis periculo, quandoquidem Chrismate ab *Episcopo* confecto ad baptismales usus instructis ex eorundem Episcoporum sententiâ hoc jus Presbyteris permissum est. A *Confirmatione* verò, manus impositioni, & benedictioni Episcopali, ex consensu Universæ Ecclesiæ, reservatâ, prudenter sibi abstinendum censeant, nec assumant sacrilegè, quod ipsis nullatenus indultum est.

§. 12. Nec quicquam igitur supereſt, quod in *Arausicanis* aut *Epaunensibus*, *Blondelli*, aut *Dallæi* Patribus, aut proavis, culpari posse somniemus Hierarchici, Omnia rite, & ordinatè, & ex mente Spiritus decreta agnoscentes; nihil quod divino, aut Ecclesiastico Juri quovis modo deroget, si Presbyteri desperatis & decumbentibus, hoc Confecti ab Episcopis chrismatis subsidio, idque ex Episcoporum, ipsiusque concilii sententiâ, subveniant.

§. 13. Ad *Bedam* quod attinet, quamvis verè φιλέγγλους crudum, & singulare recentis Doctoris, aliud planè agentis, ex octavo sæculo petitum Testimonium, nihil grande, aut præter Nominis ὁμωνυμίαν *venerabile* sonet, aut quod universæ puriorum sæculorum Ecclesiæ legem figat, aut de nativis Episcoporum πρωτοτόκοις pronunciet; Nulla tamen aut Novitatis aut prodigii species huic ejus qualicunque effato ineſt, à quâ adeo horreamus Prælatici.

§. 14. Esto, eadem sit *Unctio* ea quæ sit *per manuum impositionem ab Episcopis, & Confirmatio dicitur cum secundâ unctione Chrismatis dicta* in qua, ut ibidem ait *Beda*, *magis firmamur, quia & nomen Christi in eâ profitemur, & ab eo nomen accipimus, scilicet ut Christiani dicamur*, Quid ex hinc contra Hierarchicorum placita concludere potuit? Quibus demum malleis extundere *Chrismationem*, aut *Confirmationem* (quam *Blondellus* ipse *post Baptismum* fuisse asserit) *Baptismi* ex sententia *Bedæ*, partem esse? Quibus denique fidicinis extorquere, sacrum *Chrisma* à *Presbyteris* administratum, aut (quod adhuc majus) *confectum* esse? *Nunc* (inquit *Beda*) *in Sacramento olei & Chrismatis unginur, per quod sacramentum quiddam mirum & ineffabile, quod in fine futuri sumus, significatur.*] An de mero *baptismo* hæc *Bedæ* philosophatus est, & cum Beda eadem pronutiaturus erat *Blondellus*?

§. 15. Audiatur,

§. 15. Audiatur, si placet idem Beda, *lib.* 6. in *Lucam*, nec minus uti spero, *venerabilis*, cum in *Evangelium* quam cum in *Psalmos* commentarios scriberet. *In montem*, inquit, *Olivarum discipulos educit, ut omnes in morte sua baptizatos altissimo sancti spiritus Chrismate Confirmandos esse designet, Baptismus* (videtis) *in morte Christi, Chrisma ad impetrandum spiritum S.* Præcedit *Baptismus*, *chrisma sequitur*, qui jam jam baptizati sunt, dein *Chrismate altissimo* donandi, & sic demum *confirmandi*. Alius itaque à baptismo *confirmatorii chrismatis* Ritus. C. 22. 39.

§. 16. Verùm & si illud omittatur, nihil tamen adhuc pronuntiavit *Beda* de *Chrismate* à Presbytero adhibito, nedum *confectio*. Relegat *Dallæus* integrum *Bedæ* Commentarium in *Psalmi Epigraphen*, & verba ea [*ante quam liniretur*] ut & in illa [*Dominus illuminatio mea*] nihil inveniet, quod *Chrismationem Presbyteris adjudicet*. Hoc tantum dixit, unctionem illam, *quæ per manuum impositionem ab Episcopis facta vulgò confirmatio dicitur, eandem esse cum Unctione chrismatis in qua magis firmamur &c.* (nec quisquam certè negaverit) *dein eam singulis sacerdotibus concessam non esse*. Quod verò exertè additur, propter arrogantiam esse, quod singulis sacerdotibus concessa non sit, Id planè contra *Bedæ* sensum, ad suum detorsit *Blondellus*; nec enim *Episcopali arrogantiæ* fœtum hunc adjudicavit *Beda*, sed adversus *arrogantiæ Presbyteralis* periculum, ex paritate, & ἰσοτιμία, nisi quædam *Episcopis* σεμνότιμία nisi *singularis aliqua & exors dignitas* reservaretur, oriturum, hoc prudenter paratum antidotum pronunciavit, (videatur *Toletanæ Synodi Canon* 20. mox producendus.) Nec hoc tantum, sed & multa alia *Ariana* æqualitati consultissimè oppositi *Ecclesia*, quæ si quis *Prælatorum* fastui imputanda suggesserit, næ ille in venena *Panaceam*, & in morbos remedia transmutaturus est, & ex ferro, galeæ aut loricæ (salutaribus istis armis) destinato, infensissima tela contra Politiam Ecclesiasticam fabricaturus. Quod an inter perspicacitatis nimiæ indicia reponendum sit, penes Lectorem arbitrium esto.

§. 17. Valeant tandem, & per me licet, placidè recumbant *Blondelli* manes, ad tales congressus non temerè dehinc, nisi *Dallæus* evocaverit, sollicitandi.

SECT. IV.

Arausicanus Canon Secundus de hæreticis à Presbyteris in mortis periculo consignandis. Canon Silvestri in Pontificali. Toletanus Canon. Photii Testimonium. Confectio ad solum Episcopum pertinebat. De eo Canon Silvestri. Quid ex eo concludi cupiat Dallæus. Canones Africani. Toletanus. Quid ex eo Dallæus: Author Hierarchiæ Ecclesiasticæ. Paraphrastes ejus Pachymeres.

§. 1. SEd & * alius ejudem *Arausicani* Concilii Canon hic apponendus est, *Hæreticos*, inquiunt, *in mortis discrimine positos, si Catholici esse desiderent, si desit Episcopus, a Presbyt. cum Chrismate & benedictione consignari placet.*] Hic certè Canon, post alia nonnulla, mihi omnino persuasit, prædictum *Sardi*, locum (si tandem detur mendâ vacare) planè de *Chrismate* intelligi debere, Et ita nobis non abnuentibus imò (ut ex prædictis patet) suffragantibus liberè concludatur, *Chrismatis*, cujus conficiendi jus soli *Episcopo*, ex Sacerdotalis Apicis prærogativa, competit, *Confecti* usum, & potestatem penes Presbyteros fuisse, ubi *Episcopus* deesset, præsertim si illud ambientibus, *periculum Mortis* immineret. * Can. 2.

§. 2. Et quod de *Galliâ Patres* hi, idem etiam de *Româ* testetur (me neutiquam renitente) quod ex * *Pontificali* adduxit † *Dallæus* (licet ex concilio sub *Silvestro*, aut *Epilogo*, cujus verba ille ut gemina * adjecit, nihil tale adstrui aut stabiliri possit) Hic (de *Silvestro* refert *Pontificale*) *& hoc constituit, ut liniat Presbyter Chrismate levatum de Aquâ propter occasionem transitus mortis.*] 1. Esto, Unusquisque fidelis, in *Christi* familiam, aut Cognationem admissus, Materiali *Chrismate* ad Spiritualem uncti Domini συμμόρφωσιν, solenniter instauretur, idque vel in *Baptismo*, vel in *Confirmatione*, si *periculum* maturari jubeat, si *occasio transitus mortis postulet, providè & paternè Silvester monet, ut è Lavacro Levatus sine morâ ungatur*, Presbyteris ad id *Chrismatis* ab *Episcopo confecti* copia, simul ac inungendi Baptizatos potestate instructis: Si verò nulla necessitas festinandum suadeat, ad *Confirmationem* opportunius differatur, & à *Præsule* ipso; in Sacerdotii apice locato, cum solenni manus impositione, & benedictione, visibile *Chrisma* Invisibilis Gratiæ Symbolum adhibeatur, & sic demum in Athletam ungatur, & ad ἕξιν perfectè Christiani (i. e. Spiritu Christi inuncti) firmam, & planè pancraticam instituatur. Quid clarius? à *Lavacro* exertè distinguitur *Confirmatio*, Ungit in lavacro Presbyter, sed ex sententia Episcopi, & Chrismate ad id ab Episcopo confecto, seu consecrato, idque non alias, quam propter occasionem transitus mortis, quo periculo non suadente, ad *Episcopum* solum in *Confirmatione* Universa *Chrismatis* Cæremonia reservatur. * In Silvest. † P. 239. * Ibid.

§. 3. His concinunt *Toletani Patres*, *An. Dom.* 400. *Statutum est*, inquiunt, *Diaconum non Chrismare, sed Presbyterum, absente Episcopo; præsente verò, si ab ipso fuerit præceptum.*] In eundem planè sensum, nobis non renitentibus, ut scil. Presbyteris, non Diaconis, cum Baptismi potestate, *Chrismandi* etiam jus competat, quotiescunque *Sacramentum* urgente ex causa accelerandum sit, nec *Chrismatio* ad *Confirmationem* differenda.

§. 4. Ad *Græcos* quod attinet, illud ante omnia, *Epistola* * *Photii*, apud nos nuper edita, & à Doctissimo *Dalleo* ad partes ipsius vocata, extra dubium posuit; æquè enim Presbyterum (ἱερέα *Sacerdotem* dictum) μύρῳ σφραγίζειν, ἀλείφειν, χεῖρα τὴν τελοῦσαν, καθάπερ δοῦναι τῷ βαπτιζομένῳ τελεσιουργοῦν, *Unguento signare, sanctificare, ungere consummatos, expiatorium donum Baptizato Consummare*, (quæ omnia ad *Chrismationem* pertinent) ac βαπτίζειν ὅλως ἢ ἱερᾶσθαι, *Baptizare omnino aut sacrificare*. Illud igitur *Dalleo* lubenter concedimus, (nec litem quovis modo intentamus) non solum *Baptizasse* Presbyterum, sed & hoc sensu *Chrismasse*, & *consignasse*. * P. 50. 51.

§. 5. Hoc

§. 5. Hoc interim inter antiquos, saltem inter *Damasi συγχρόνους*, non ignotum est, *Consecrandi Chrismatis* facultatem *Episcopo* propriam fuisse; etiam iis temporibus cùm administrandi, post consecrationem, potestas Presbyteris commissa fuit; Id de *Sylvestro* Romæ sedente *An. Ch.* 314. Et in *Concilio* decernente, An. 325. Fatetur [a] *Dallæus*, adductis & ex [b] *Pontificali*, & ex [c] *Epilogo Concilii* verbis, *Constituit*, inquit, *& Chrisma ab Episcopo confici*, & *Constituit etiam voce clara Sylvester Episcopus Urbis Romæ, ut nemo Presbyter Chrisma conficeret.* Decreta autem hæc, si reverâ sic se habuerint, (ea autem sic se habuisse *Dallæus* contendit) 62. annis ante *Damasi* Papatum, 30. ad minimum ante *Sardi* Commentarios facta sunt.

a P. 239.
b In Sylvester.
c Concil. t. 1. p. 314.

§. 6. Quod verò concludi exinde vult [d] *Dallæus*, hanc *Conficiendi Chrismatis potestatem*, peculiariter hic ad *Episcopos* restrictam, *Presbyteris* quoque cum iisdem *hactenus fuisse Communem*, id nemini persuasurus est, cum (ut alia omittam) ipso [e] fatente, æquè concludi possit ipsius *Chrismatis* Usum in *Ecclesiâ Romanâ* antea incognitum, in hoc *Sylvestri* Concilio primò institutum fuisse, & quidem ita ut ejus *Conficiendi* penes Episcopum jus futurum esset. Quod si in Gratiam Doctissimi Disputatoris concedatur, videat necesse est, quam sit prorsus impossibile, ut quod *Romæ* nondum cæptum supponebatur, id hactenus *Presbyteris pariter ac Episcopis commune* statuatur.

d P. 240.
e Ibid.

§. 7. At omisso *Sylvestro* (nec enim aut *Pontificali* aut *Epilogo* multum confidimus) Consulatur præ cæteris *Africani Codicis Canon* Sextus, cujus titulus est, Ὅτι χρίσμα ἀπὸ πρεσβυτέρων μὴ γίνεσθαι, *Chrisma à Presbyteris ne conficitor.* Prodiit hic Canon, si *Dallæo* credimus, *An. Ch.* 390. Nec proinde aut *Damaso*, aut *Sardo*, aut *Ambrosiastro* nostro multo recentior. Verùm & eandem porro sententiam à prioribus *Conciliis* repetit: *Conciliis* dico, multitudinis numero, non enim à solo illo *Carthaginense* hoc proximè præcedenti (ut ex *Latino* Exemplari colligit *Dallæus*, minus quidem rectè, cum nulla ibi hujus rei extet mentio) *Fortunatus* (inquit) *Episcopus dixit*, ἐν τοῖς πρώλαβούσαις συνόδοις μεμνήμεθα ὁρισθέντα, ὥστε χρίσμα, &c. ἀπὸ πρεσβυτέρων μὴ γίνεσθαι. *In præcedentibus Synodis definita meminimus, Chrisma à Presbyteris conficiendum non esse.* Et sic ex omnium suffragio χρίσματος πίνοις— ἀπὸ πρεσβυτέρων μὴ γίνῃ)— *Confectio Chrismatis à Presbyteris ne fiat, τοῦτο πᾶσιν ἀρέσκει, hoc omnibus placet*—— videmus *Chrismatis* voce χείσμα]& ποίησιν, *Confectionem Chrismatis*, τὸ ἄλουμύρου πλάσιν, inquit *Balsamon*, *Consecrationem sacri Unguenti* notari, eamque *Presbyteris*, qui tamen confecto μύρῳ ungebant Baptizatos, abjudicatam, & æquè ac καταλλαγὴ μετανοούντων *Pœnitentium reconciliationem*, & κόρων παρθενίαν (scil. ὁμολογουσῶν) καθάρσιον, *puellarum virginitatem profitentium*, interdictam, ac proinde nec consecrationem *Hilarianam*, si ea consecrationi *Chrismatis* æqui polleat, Presbyteris competiisse.

§. 8. Sic & prædicta *Toletana Synodus*, [f] *Quamvis pæne ubique custodiatur, ut absque Episcopo Chrisma nemo conficiat, tamen quia in aliquibus locis vel provinciis Presbyteri dicuntur Chrisma conficere, placuit ex hoc die nullum alium nisi Episcopum Chrisma facere*——Et mox, *Episcopo sanè certum est omni tempore licere Chrisma conficere, sine conscientiâ autem Episcopi nihil penitus, faciendum. Statutum verò est, Diaconum non Chrismare, sed Presbyterum absente Episcopo; præsente vero, si ab ipso fuerit præceptum.*] Hic si absit *Episcopus*, permittitur quidem *Presbyteris Chrismatis* Usus, non autem ex qualibet demum ἀφθόνου ipsa *Chrismatis confectio.* Si præsens sit, hoc ab *Episcopo* ipsis præcipitur, non ipsi ex suo jure assùmunt; aut aliis præcipiunt. Altera potestas Presbyteris ab *Episcopo* conceditur, *Diacono* interim interdicta, altera *Presbyteris* interdicitur, *Episcopo* soli reservata.

f Can. 101.

§. 9. Quomodo autem ex hoc *Canone* Certissimum, ut statim pollicetur *Dallæus*, *argumentum necti possit*, quo probetur [g] *Chrismatis etiam conficiendi jus Presbyteris ab antiquo fuisse*, alii penitius perscrutentur, mihi certè caligant oculi, nec quicquam tale perspiciunt. Nec enim adeo certum apud omnes, & indubitatum est, ipsum *Chrismatis* Usum *Hispanis* ab antiquo cognitum fuisse, nec si fuerit, à *Presbyteris* illud ab antiquo *confectum* esse; Leges quippe & Canones haud rarò moribus novis & malis corrigendis, æquè ac immutandis antiquis & bonis fuisse comparatos nemo nescit.

g De Confirm. pag. 270.

§. 10. Nec certè contemnendus est *Ecclesiasticæ Hierarchiæ* Author, ex aliorum Doctorum sententiâ, (licet *Dallæo* ea non placeat) *Damaso* saltem suppar, qui *Chrismatis* Consecrationem adeo diligenter (dabit veniam, spero, *Dallæus*, si stylo usus sit plus æquo turgescente) soli *Episcopo* vindicandam curavit. Ἡ θεία (inquit) διαμορφώσα πάλιν ἡμῖν τὴν ἱεραρχικὴν τάξιν ἀγιασίαν, ἐν μὲν τῷ θείῳ μύρῳ τελείωσιν, ἐν δὲ τῷ συναγαγόντι τελεσιουργίαν τοῖς ἡμῖν ἐνδεῶν ἱεραρχῶν τελεσιουργικὴν δωρεὰν ἐναλοις ἀποπληρώσιν. *Ecclesiastici* (quos de more *divinos* appellat) *Canones Hierarchicorum ordinum sanctificationem, & sacrum Altaris Consummationem in potestate Episcoporum peculiariter esse statuerunt.* Ad quæ verba *Paraphrastes Pachymeres* ἐξαιρέτως τὴν ἱεραρχὴν φησὶν ἀνατρέχειν (ἐν ᾧ διὰ τῆς ἡμῶν ἐτέρων ἀναγκαίας) ἀποκλήρωσιν ὁ τοῦ μύρου ἁγιασμὸς, &c. *Unguenti*, &c. *Consecratio peculiariter Episcopo tribuitur, ut ipsius manibus, non ex aliorum ministerio fuit.* Et iterum, θεία Ἀρχιερέως εἰς τὸ χρίσαι τὸ μύρον τὸν βαπτισθέντα, ἀνατρέχειν ἂν ἐν δεχαλα συνήθεια· καλῶς ἄρα ἐλέγομεν, ὅτι τὰ θεῖα μυστήρια τελεσιουργικὰ δυνάμεις εἰσὶ, καὶ πῶς ἐναλοις τὴν Ἀρχιερεῖ ἀποκληροῦσιν, τοτέστι μονομερῶς καὶ ἀπεξαπλῶς, καὶ ὃ ἐστὶ τὸ καὶ μερικῶς. *Episcopo opus est, ad baptizatum unguento liniendum, ea enim antiqua Consuetudo fuit; rectè igitur diximus, Mysteria hæc tria Consummativas potentias esse, & quodammodò peculiariter ad Episcopum pertinere*, i. e. *unicè & in universum, non secundum quid & partialiter.*

§. 11. Quare ex his omnibus & singulis sive postulatis, sive concessis, nihil dum *Dallæi* causæ accessit roboris, frustra enim pertendit memoratam apud *Sardum Chrismationem* ad *Presbyteros* pertinuisse, nisi illam etiam probaverit *Chrismatis Confectionem*, quæ & sola est, & dici debet *Consecratio*, ex Coævorum Calculo, ad *Presbyteros* unà cum *Episcopis* pertinuisse.

CAP. V.

Baptismi perficiendi potestas Presbyteris communicata. Confirmatio à Baptismo semper distincta. Aliqua Presbyteralis benedictio ante baptismum. De eâ Canon Eliberitanus 39. Euchologium. Clemens Alex. Eusebius, Constitutionum Scriptor. Ecclesiasticæ Hierarchiæ author. Augustinus. Severus Alexandrinus, Simeon Thessalon. Cyprianus. Benedictio ad perficiendum Baptismum. De eo Canon Eliberitanus 77.

§. 1. Adultimum *Dallæanæ* Sententiæ articulum quod attinet, 1. Concedimus *baptismum* administrandi jus, eumque omnium rituum numero *perficiendi*, & absolvendi potestatem Presbyteris omni ævo, ex quo tales creati sunt, (non tamen ἀνὰ γνώμην Ἐπισκόπου *sine sententia Episcopi*) competiisse. Ideoque si sententiam suam, quâ *Chrismationem*, aut *manus impositionem*, non aliam, quàm *Baptismi* Cæremoniam esse contendit, ex primævæ antiquitatis monumentis *Dallæus* stabiliverit, si, inquam, hoc unicum solidè præstiterit, non erit cur de *Chrismandi*, & *Consignandi* facultate Presbyteris in universum concessâ dubitemus aut repugnemus, modò reservetur *Episcopis* illud (quod prius stabilivimus) *Chrismatis Conficiendi* privilegium.

§. 2. Verùm *secundò*, post singula, quæ à doctissimo viro ad hanc rem adducta sunt, pensiculatius librata, mihi adhuc extra dubium ponitur, *Confirmationis* Ritum (*Sacramentum* non dicimus, nisi ut *Cyprianus* eam manuum impositionem, quæ baptismum præcessit *baptismo* jungens, *utrumq;*, *sacramentum* dixit, i. e. *latè*, & improprie, ut prædiximus) vel *Chrismatione*, & *Consignatione*, i. e. *impositione manuum*, vel etiam sine *Chrismatis* usu, solâ *manuum impositione*, variè, in diversis Ecclesiæ seculis, & partibus, celebratum, alium planè à baptismatis sacramento, & Cæremoniis ejus, in Ecclesiâ Antiquâ semper habitum esse, & nunc quoque haberi.

§. 3. Quædam certè sunt, quæ distingui, suisque separatim classibus reponi optarim, ut res integra, quatenus ex antiquis Canonibus, & scriptoribus, tam *Græcis* quàm *Latinis*, ipsiusque Ecclesiæ praxi colligi potest, apertè cernatur.

§. 4. Esse certè aliquam *Presbyteri benedictionem* in baptismo vel *ante Baptismum*, ut & aliam, quâ *post* baptismum *perfici* dicitur is, qui *privatim*, aut raptim in periculo mortis baptizatus fuerit, non repugno; *Eliberitani* quidem Concilii *Canones* 39 & 77 id genus nonnulla commemorant, *Gentiles* (inquit prior) *si in infirmitate desideraverint sibi manus imponi, si fuerit eorum ex aliquâ parte honesta vita, placuit eis manum imponi, & fieri Christianos*] Hic ut *fieri Christianos*] *baptismum* significat, sic *impositio manuum*, illi viam sternens, de eâ, quæ dicitur cum oratione conjuncta ad *faciendum Catechumenum*, vel εἰς τὰς εἰς τὸ ἅγιον βάπτισμα εὐχρηστιζομένας *ad eos qui ad sacrum baptisma instructi sunt*, (cujus alia non rara apud Patres vestigia reperiuntur) intelligenda est.

Concil. to. 1. p. 237. c.

*Euch. per Goar. p. 334. *P. 343.

§. 5. Videatur in *Euchologio* * εὐχὴ εἰς τὸ ποιῆσαι κατηχούμενον, *Oratio ad faciendum Catechumenum*, Ubi ἐμφυσᾷ, σφραγίζει, καὶ ἐπιτίθησι χεῖρα, *inflat, signat, manum imponit &c.* Ut & ex * *MSS. Barberino*, qui *S. Marci* dicitur, *clamat Diaconus*, Ὅσοι μέλλετε τὸ φώτισμα, προέλθετε τῇ χειροθεσίᾳ καὶ εὐλογεῖσθε, καὶ πάντας χειροθετῶν ὁ Ἱερεύς, &c. *Quotquot ad Baptismum dispositi estis, accedite ad manus impositionem, & benedictionem accipite, dein manum imponit sacerdos.*

§. 6. Ad hanc pertinet *Clementis Alexandrini* dictum in *Pædag.* Τίνι γὰρ ὁ φοιτήτῃ ἐπιτίθησι χεῖρα; τίνα δὲ εὐλογήσει; *Cui verò Presbyter manum imponit, cui benedicet?*

*De vit. Constan. l. 4.

§. 7. Ad hanc, quod de *Constantino* scribit * *Eusebius*, Ἐξομολογούμενος τε διὰ χειροθεσίας εὐχῶν ἠξίου, *Confessione factâ, precum per impositionem manuum particeps factus est.*

§. 8. Ad hanc *Constitutionem* antiquus scriptor respexit, ubi post eorum, quibus imbuendus est *Catechumenus*, enumerationem, addit, προσευχέσθω δὲ ὁ χειροθετῶν αὐτὸν τὸν θεὸν εὐχαριστῶν, &c. εἰς τὸ κατηξιωθῆναι αὐτὸν τοῦ λάτρου, &c. *Deum adoret qui manus imponit, gratias agens, ut ille ad lavacrum admittatur.* Cujus & mentio fieri videtur, in syllabo Capitis 41. ὅπως χρὴ τοὺς κατηχουμένους ὑπὸ τῶν Ἱερέων ἐν τῇ ἀνάσει εὐλογεῖσθαι, *quomodo debent Catechumeni in initiatione benedici* (licet in capite ipso nihil tale reperiatur) idem enim valere *manus impositionem*, & *benedictionem* nullus dubitaveris; Id *Clementis Alexandrini* modò allata verba, id *Severi* mox apponenda apertissimè demonstrant: Malè itaque dividi *Constitutionem* illarum Capita, & priorem syllabi Capiti 41. præfixi partem ad *Cap.* 40. pertinere, si loca inspexerit, statim mecum lector agnoscet.

*Edit. Mor. p. 116.

§. 9. Ad hanc *Autboris Ecclesiasticæ Hierarchiæ* diserta verba clarissimè pertinent * *c.* 2. ubi cùm *interrogaverit* sacerdos an vitam Deo gratam instituturus sit Catechumenus, καὶ τῷ ὁμολογίαν ἐπιθῆσαι αὐτῷ τὴν κεφαλὴν τῷ χεῖρα, καὶ σφραγισάμενος ἁγιάσθαι καλέσαι, *post professionem capiti ejus manum imponit, & cùm eum consignaverit, perscribi nomen jubet.* Et iterum, cùm *ter illi professionis* formam posuerit, & *Catechumenus*, ter *professionem* fecerit * ἀποδεξάμενος εὐλογεῖ, καὶ χειροθετεῖ, *Oratione habitâ benedicit, & manus imponit*, & tunc etiam * *sancto oleo totum corpus inungit*, & hæc omnia antequam aquâ proluatur, aut * baptizetur. Ad hanc etiam respexit *Augustinus* * *de pecc. meri. & remiss. Catechumenum*, inquit, *secundum quendam modum suum per signum & orationem manus impositionis puto sanctificari.*

*P. 117.
*P. 118.
*Ibid.
*lib. 2. c. 26.

§. 10. Idem ex * *Severi Alexandrini* baptismali ritu *Jacobus Goar* laudavit, his verbis *Imponit eis manus Sacerdos, & in omni invocatione facit Crucem super vultum eorum*; & ex *Simeone Thessalonicensi*, ἐπιτίθησιν ὁ Ἱερεὺς αὐτῷ τὴν χεῖρα, ἁγιασμένην ὄντως, καὶ ἐν τῷ πνεύματι ἀναπλάττουσαν, & εὐλογεῖ τὸν θεὸν ὁ Ἀρχιερεὺς------ εἶτα χειρὸς ἐπιθέσει ὑπὲρ------ διὰ τῆς (legendum crediderim δι' αὐτῆς) μεταδιδόμενος χάριν καὶ τὴν ἀνάπλασιν, *Manum ei imponit sacerdos, manum quidem ipsam sanctificatam, & in spiritu reformantem, & benedicit Deo Episcopus, dein manus impositione gratiam & renovationem eâ significatam significat.* Quod licèt hic *Simeon* de *Episcopo*, vel *summo Sacerdote*, edicat, prius tamen apud eundem ὁ Ἱερεὺς, ut & apud *Augustinum Sacerdos*, apud *Clementem* ὁ Προεστώς hâc ceremoniâ fungi dicebatur. Nec vel minimus dubitandi locus est, quin ut baptismus, sic hæc *Manuum impositio*, *Consignatio*, *benedictio*, baptismo prævia, à *Presbytero*, ex more, peracta sit.

*Not. in Euchol. p. 348. Not. 8.

§. 11. Et certè quid ni ad hanc Classem referri possit *Cypriani* illud ad *Stephanum*, cùm *parum* esse dixerit *eis manum imponere ad accipiendum Spiritum Sanctum, nisi accipiant & Ecclesiæ baptismum*; *tunc enim*

enim demum, inquit, *plenè ſanctificari, & eſſe Dei filii poſſunt, ſi Sacramento utroque naſcantur*, (*Sacramenti* nimirum voce latè, ut diximus, & impropriè, pro quolibet ſacro ritu ſumptâ) *Cùm ſcriptum ſit, Niſi quis natus fuerit ex aquâ & ſpiritu, non poteſt intrare in regnum Dei*] vides hic poſcentem *Cyprianum*, ut *impoſitioni manuum baptiſmus adderetur*, ad exemplar (quod ſtatim ſubdit) * *Cornelii Centurionis, & Ethnicorum in domo ejus, quos, poſt Spiritus Sancti in eos deſcenſum, cùm jam fuiſſent adimpleti variis linguis, Beatus Petrus divini Præcepti, atque Evangelii memor, baptizari præcepit*: Ideoque non incommodè de eâ manuum impoſitione, quæ baptiſmum præceſſit, intelligi poſſe. * Act. 10.

§. 12. Non quòd egò eam χειροθεσιαν, quâ ad Orthodoxiam ab hæreſi Converſos in Catholicam Eccleſiam recipi mos erat, cum hâc, quæ baptiſmo præluſit, confundi velim, (de eâ mox latius dicturus ſum) ſed quod *Cyprianus*, qui hâc non contentus, baptizandos urgebat, eo quod *parum ſit manum imponere, niſi accipiant Eccleſiæ baptiſmum*, & ad hoc *Cornelii* Exemplo utebatur, qui prius ſpiritus χαρισμαν adimpletus, dein baptiſmo inundatus fuit, eam certè ſic confudiſſe videatur. Sed hæc obiter.

§. 13. De eâ autem, quâ *poſt baptiſmum perfici* dicebatur is, qui *privatim aut raptim in periculo mortis baptizatus* fuit, * poſterior *Eliberitanus* Canon diſertè pronunciat, *ſiquis* (inquiunt Patres) *Diaconus regens plebem ſine Epiſcopo vel Presbytero aliquos baptizaverit, eos per benedictionem perficere debebit*, &c. * Can. 77.

§. 14. Ubi cùm * aliqui Codices legant [*Epiſcopus* eos, &c.] dubitandum non eſt, quin ad alium aliquem vel *Epiſcopum*, vel ſaltem *Presbyterum* in prioribus verbis *Epiſcopo* conjunctum, baptizatus ille à Diacono, adducendus ſit, nec enim ipſe, qui prius baptizabat, *Diaconus*, poſt *perfeciſſe* cenſendus eſt. * Vid. Not. 2. in Can. p. 244. E. ex Gratia.

§. 15. Si ad *Epiſcopum* ſolùm hæc *baptizandi perfectio* pertineat, ut *Garciæ* Codex exertè legit, plane de *Dallæi* Causâ actum eſt, hoc Judice. (Neque enim aliam lectionem agnoſcet, ſat ſcio vir doctiſſimus, ſi attenderit, nullam aliam vocem verba iſta, *perficere debebit*, ſpectare poſſe.) Si verò Concedamus *Presbyterum* hic etiam, ut in prioribus verbis, *Epiſcopo* conjungendum eſſe, cùm tamen ad baptiſmum legitimè, non tamen ita plenè adminiſtratum aperte reſpiciat *Canon*, nihil adhuc ad *Confirmationem*, quæ omnibus plenè baptizatis, vel ſtatim, ut in *adultorum* baptiſmo, vel poſt multorum annorum intervallum, ut in cæteris addi ſolet, pertinuiſſe dicendus eſt.

SECT. VI.

Baptizatus à Laico in periculo mortis, per impoſitionem manuum perficiendus. Eliberitanus Canon 38. *At hoc nihil ad Confirmationem. Quid in utroque Eccleſia Anglicana ſtatuerit. Confirmationis in eâ ritus, ſperata beneficia. Nihil retentum quod cuivis cordato diſpliceat, Chemnitius à Bellarmino laudatus, quid ſenſerit. Quid Caſſander, & Eraſmus. Catechetica inſtitutio. Ejus Cura in Dordracenâ Synodo, & Concilio Bituricenſi.*

§. 1. PRæmiſsâ igitur hâc duplici *Eliberitanorum* Canonum benedictione, *antè*, & *poſt* baptiſmum, illâ ſine dubio à *Presbytero*, ad præparandum, hâc ſeu ab *Epiſcopo*, ſeu à *Presbytero* ad perficiendum baptiſmum comparatâ, (quarum neutra *Confirmatio* eſt) ſequatur 3. *Impoſitio manuum*, quâ *Catechumenus*, à *Laico*, in periculo Mortis, baptizatus, donari, ſi ſupervixerit, jubetur, in alio ejuſdem *Concilii* * Canone. * Can. 38. Concil. ib. p. 235. c.

§. 2. Ea certè ab *Epiſcopo* peti diſertè præcipitur. *Peregrè*, inquiunt, *Navigantes, aut ſi Eccleſia in proximo non fuerit, poſſe fidelem, qui lavacrum ſuum integrum habet, nec ſit bigamus, baptizare in infirmitate poſitum Catechumenum, ita ut ſi ſuper vixerit, ad Epiſcopum eum perducat, ut per manus impoſitionem proficere* (ut *Garciæ* editio nova legit, *perfici*, ut prior) *poſſit.*

§. 3. Si *Proficere*] legatur, ad *Confirmationem* ſine dubio attinere Canon cenſebitur, quæ *Neophytis* ad majorem in fide profectum aſpirantibus deſtinata eſt. Et tunc in propatulo ratio eſt, cur ad *Epiſcopum*, is qui hâc manuum impoſitione imbuendus eſt, adduci jubeatur.

§. 4. Sin *perfici*] legatur, non repugnarim ex Canone 77, ubi [*per benedictionem perficere*] modo legimus, interpretandum eſſe, & de *perfectione baptiſmi* intelligendum, quam à *Presbytero* (licet ejus Canon non meminerit) cui integrum baptizandi jus & licentia ab Epiſcopo commiſſa ſunt, rectè poſtulari & adminiſtrari poſſe non abnuimus.

§. 5. Quarè Cauſæ ſuæ non malè conſuluit vir Eruditiſſimus *Dalleus*, qui (hoc ipſo Capite, quo de *Hammondo* queritur) *Eliberitanæ* Synodi Canonem nominans, ſtatim *mittendum* duxit, ex quo tamen ſe demonſtraſſe pronuntiat, *Latinos ipſos Presbyteros manum impoſuiſſe baptizatis, nedum ut eos chriſmare non potuiſſe putetur.*] Quæ quidem ſi de *baptiſmali chriſmate* intelligantur, ut *Dalleus* vult, nec quiſquam negaverit, qui *Hieronymi*, & *Tertulliani* verbis modo adductis attenderit,) aut ſi de *baptiſmi*, vel à *Laico* vel à *Diacono plebem regente ſine Epiſcopo vel Presbytero* (adeoque ἀνὰ γνώμην τοῦ Ἐπισκόπου) non ita legitimè adminiſtrati *perfectione* (ad quam ſi [*perfici*] non [*proficere*] legatur, *Eliberitanus* Canon reſpexit) nihil hic novum, aut quod ad Latinorum confirmationem pertineat, aut *Epiſcoporum* αξιωμα quovis modo minuat, licet hoc ad *Presbyterum* pertinere largiamur, cùm ſic baptizatos, & Presbyterialium manuum impoſitione perfectos, *i. e.* in Eccleſiæ gremium completè per baptiſmum ſemel receptos, ad *Confirmationem*, & Epiſcopalium manuum impoſitionem, non ſtatim, ſed poſt luſtra aliquot, promoveri, tam notum ſit, quàm quod notiſſimum.

§. 6. Nos certè ſub incolumi in *Angliâ* Epiſcoporum regimine, licet nec *oleo* in *baptiſmo*, nec *unguento* in *Confirmatione* (quorum nulla in ſcripturis, aut primævâ antiquitate mentio) utamur, nec *Confirmationem*, ut prius dixi, inter *Sacramenta à Chriſto inſtituta, & ad omnium ſalutem neceſſaria* numeremus, & in baptiſmo, cujus facultas *Presbytero*, imò *Diacono* conceditur, frontes infantium, in militiæ Chriſtianæ ſymbolum, ſignemus, Omnes tamen *privatim* baptizatos, ad *Presbyterum* in Eccleſiâ adducendos monemus, ut ſi quid legitimæ Sacramenti adminiſtrationi deeſſe intellexerit, ipſe adjiciat, nec adhuc ad *Epiſcopum* perducimus, donec adulti, & in fide Chriſtianâ ſatis inſtructi; uberioris ſpiritus Gratiæ candidati fiant, factâque exomologeſi, fideque, quam Chriſto pepigerant, obſtricta, & baptiſmali voto, quod per ſponſores iniverant in ſe ſolenniter, recepto,

benedictionem *Episcopi*, per manuum impositionem impetrent. Ut in Rubrica, & Officio Nostro *Confirmationis* Liturgico baptismati subnexo, videre est. In quo nihil, spero, *Doctissimus Dallæus*, ut ut Latinorum Chrismationi infensus, reperiet, quod aut Sacræ Scripturæ adversum, aut ab antiquæ & Catholicæ Ecclesiæ praxi alienum culpetur.

* Pag. 1. 2. §. 7. Huic sanè spei meæ non parum favent, quæ in Disputationis * Limine de *Matthæi Galeni Confirmationis* Definitione [*quod sit Sacramentum, quo, ad Episcopalem manuum impositionem, benedictionemque, cuique pro suâ capacitate infundatur Spiritus Sanctus*] Vir Doctissimus monuit, *Galenum* scil. *hominem calidum, & in Scripturis Manuum impositionem inveniti, Unctionem nusquam occurrere scientem, sic sibi maturè consulendum putasse, ritumque hunc, non qualis ex publico Ecclesiæ Romanæ Usu, Librisque ritualibus peragitur, definiisse, sed qualem ipse ad Disputationis suæ compendium esse optaret, descripsisse*] Nos certè Reformatæ, nec dum deformatæ Ecclesiæ *Anglicanæ* filii hoc *Compendium* (si placet, certè non fraudem recentiorum, sed) consultissimam veritatis, & antiquæ simplicitatis tutandæ & retinendæ artem, à matre Nostra sic à teneris, ût ajunt, Unguiculis edocti sumus, ut ipso *Galeno* callidiores meritò audiamus, qui nondum (quod ab illo factum est) in *Sacramentorum* Classem evecta *Confirmatione*, Unctione insuper omissa, ad unicam Episcopalium manuum impositionem, & benedictionem (præeunte tamen solenniter *Catechesi*, & infantium institutione, in fide, votique baptismalis obligatione, ut & professione publicè recitata, cum paterna *Episcopi* exhortatione ad constantiam, & ardenti divini spiritus invocatione) ritum integrum reduximus, simulque pristinæ integritati & vigori restituimus, A quibus si nil aliud, saltem Promissa Christi sub novo Fœdere fidei, & obedientiæ, χαλίσῃ συναείδῃ, passim facta, ut & illa tollentibus alacriter benignum & gratum ipsius jugum, confitentibus ipsum coram hominibus, & petentibus quævis ipsius nomine, non uno in loco cauta, & tantum non mancipata, spem certè satis amplam faciunt, uberrimos fructus ex hoc ritu subinde redituros, si non peccata & negligentiæ Nostræ (quod heu nimis frequenter & importunè experimur) obicem injecerint εἰ μὴ (*ut* * *Zonaræ* verbis utar) διὰ ἔργων φαυλότητα ἡμῶν ἑαυτὰς τοῦτις ἀποξενώσωμεθα, *si non operum nostrorum improbitate aditum propriæ felicitati hac ex parte præcluserimus.*

* In Can. Laodicen. 48.

§. 8. Hoc quippe solenni ritu, hâc nec nimiâ nec inani Cæremoniarum pompa, divinæ gratiæ Candidatus monetur, ut *Evangelii* χρηστὸν ζυγὸν ab alienis (nimirum sponsorum) manibus in proprios humeros susceptum, leniter, & suaviter, & constanter ferat, simulque solenni exomologesi fidem suam in frequenti Cætu, testantibus *Deo*, Angelis, & nominibus, ore profitetur, ardentissimarum insuper Antistitis, Presbyterorum, totiusque Ecclesiæ precum particeps redditur; Quæ omnia vana, & supervacua futura quisquis sibi aut aliis persuaserit, eadem ille opera Christianæ Religionis Sacratissima mysteria ceu nugas, & figmenta, atque inutilem pompam ludibrio habiturus est.

§. 9. Porrò quòd in his omnibus, ab Ecclesia nostra inter Politiæ suæ leges fideliter retentis, utinam & in Praxi non minus diligenter custoditis, nihil sit, quod cordatis quarumlibet partium viris

* Exam. 2. part. p. 320. † De Sacr. Conc. firm. c. 1.

displiceat, facile ex *Cassandro*, *Erasmo*, *Lutheranis* ex *Chemnitio* præcipuè comparebit. Is inquit* *Bellarminus, accuratissimè omnium describit ordinem Lutheranæ Confirmationis*, quem ut ritum veteris Ecclesiæ utiliter introductum, non ut *Sacramentum* à Christo institutum, ad *sex puncta, seu gradus revocat, 1. ut parvuli in infantiâ baptizati, cùm perveniunt ad annos discretionis, instituantur in Doctrinâ Catechismi, & ubi saltem principia didicerint, offerantur Episcopo, qui coram Ecclesiâ admoneant puerum de suo baptismo, quid acceperit, quid promiserit* &c. *2. Ut ipsi parvuli confessionem fidei & doctrinæ quam didicerunt publicè recitent. 3. Ut de præcipuis doctrinæ Christianæ capitibus interrogentur, atque ad ea respondeant. 4. Ut moneantur ut hac professione fidei ostendant se dissentire ab omnibus ethnicis, hæreticis, fanaticis, & profanis opinionibus. 5. Ut gravi exhortatione admoneantur ut in pacto baptismi & fidei professione perseverent, & proficiendo confirmentur. 6. Ut fiat publica precatio pro illis pueris ut Deus Spiritu suo Sancto illos gubernare & confirmare dignetur in hac fidei professione, additâ simul manus impositione.*

* Consult. c. 9. Confirm.

§. 10. *Cassander* quidem * *Sacramenti* voce utitur, sed non eo sensu, quo à nobis rejicitur, nec enim aut *Christo* Authori imputat, aut omnibus ad salutem necessariam statuit: *Religiosissimè* autem *semper in Ecclesia observatam, & per solos Episcopos administrari consuetam, quemadmodum in Apostolica Ecclesia soli Apostoli, in quorum vices Episcopi successerunt, baptizatis manum imponebant, ut ad eorum preces Spiritum Sanctum in donis visibilibus acciperent.* De quo quidem *dissidium nullum futurum sperare* se profitetur vir optimus, *si ab Episcopis eâ quâ decet gravitate administraretur*, (in ea verò opportunum *Reformationi* locum esse quis negaverit?) *nec enim in conventu Ratisbonensi de eo controversum fuisse.* De *tempore* interim *Confirmationis* fatetur videre se *bonis viris utriusque partis non displicere, si ejus usus ad ætatem paulo adultiorem differatur, vel hanc certè ob causam, ut parentibus, susceptoribus & Ecclesiarum præfectis occasio detur pueros de fide, quam in baptismo professi sunt, diligentius instituendi & admonendi. Hujusmodi sanè institutionem seu Catechismi explicationem in pueris fieri debere, & veteres præcipere, & recentiores ex utraque parte consentire, ex Augustino, & Walafrido, & Ruardo Lovaniensi* satis confirmavit, *exigendum igitur à pastoribus ut curæ illi diligentissimè incumbant*, quod cùm monuerit *Calvinus*, *Ruardus* vehementer approbavit. *Admonitio*, inquit, *Sancta & pia est, quam observari omnes desideramus.*

* Via ad pacem. p. 291.

§. 11. Hæc eadem ut ad rectum usum *Confirmationis* imprimis spectantia sæpe monuisse *Erasmum* à * *Grotio* discat, qui alias non notavit. Quanto verò cum detrimento Ecclesiæ, quanto & bonæ vitæ, & ipsius Christianæ fidei dispendio, *Catechetica* Institutio, cum *Confirmatione*, exoleverit, si aliunde copia non suppeteret, satis docebant *Dordracenæ Synodi* querelæ, & (necessaria quidem illis visa, utut aliis nova, & inaudita) *Helveticorum* pastorum disciplina, qua *sponsalibus* ineundis interdicebantur, qui *Catechesin* non didicerant. Nec est quod *Helvetii* de invento hoc glorientur, In *Concilio Bitur. Gallicano An.* 1548. celebrato, hæc habentur, *comminentur* (Parochi) *neminem hoc Sacramento* (Confirmatione) *non insignitum se ad Eucharistiam & Matrimonium admissuros.* Nec enim alia, ut videtur, adversus fœdissimam ignorantiam, & ferinam quasi barbariem via restabat, nisi maritalis Tori sitis in subsidium vocaretur. Sic certè *Helvetia* quodammodo in *Orientem* migrante, cui *vetus mos fuit*, inquit * *Grotius*, *conjugium contrahentibus manus imponere.* Nec enim hoc ritu, sine injuria frandandus erat *Thalamus*, cui *Catechesis* adeo, solenniter præcurrebat. Sed illud obiter, in orbitam redeo.

* Via ad pacem. p. 291.

CAP.

CAP. III.

Examinatio eorum quæ Dallæus adduxit ut Impositionem Manuum meram Baptismi ceremoniam esse persuaderet.

SECT. I.

Principalis Quæstio proponitur. Quod de ea Scripturæ, ex interpretatione Chrysostomi & Cypriani. Unctionis mentio in Scriptura. Nihil concludendum ex eo, quod Baptismo adjungebatur eodem tempore.

§. 1. HIS extra omnem dubitationis aleam sic positis, ad reliqua progrediamur, & cum *Dallæo*, si placet, pensiculatius trutinemus, an (quod ille gnaviter contendit) impositio manuum, quâ neophyti, seu cum, seu sine *Chrismatis* additione, benedicebantur, *mera baptismi Ceremonia*, ab initiationis lavacro nullatenus distincta, inter Universos ab ipsius Ecclesiæ primordiis Christianos, semper habita fuerit.

§. 2. A *Scripturis* ordiamur, quæ non solum *Act.* 8. post acceptum à *Philippo* Baptismum, *Apostolos Petrum* & *Johannem* ad *Samaritanos* in hoc delegatos referunt, ut recens baptizati, fæcundiores Spiritus Sancti Latices, Uberiora χαρίσματα, hac manuum apostolicarum impositione imbiberent, (quod idem & à *Paulo* factum legimus *Act.* 19. qui baptizatos in nomine *Jesu* v. 5. statim *manibus impositis* perficiendos curavit) sed & à *baptismis* (i. e. unico Christianæ Ecclesiæ *Baptismo*) *Impositionem* hanc *manuum* diserte distingui testantur, ut videre est, *Heb.* 6. 2.

§. 3. In hanc sententiam interpretanda esse hæc sacri codicis commata, inter alios *Chrysostomus* testabitur. Is enim Commentariis ad *Act.* 8. baptismum *Samaritanis* à *Philippo Diacono* indultum, sic ab impositione manuum (non qua * *Ministri ordinabantur*, sed qua *Spiritus Dona* conferebantur) divisit, ut illam *Diacono* communem, hanc τῆς Ἀποστόλων ἐξαιρετον, *Apostolis peculiarem* potestatem fuisse pronuntiet. † Φίλιππος (inquit) βαπτίζων Πνεῦμα τοῖς βαπτιζομένοις οὐκ ἐδίδου, οὐδὲ γὰρ εἶχεν ἐξουσίαν, τοῦτο γὰρ τὸ δῶρον μόνων τῶν ἀποστόλων ἦν δόγμα. *Philippus baptizans Spiritum baptizatis non dabat, potestatem enim non habuit, Hoc enim Donum solorum Apostolorum erat.*]

§. 4. Vides *Impositionem manuum* spiritum imputatum, qui in baptismo non dabatur, vides baptismi jus *Diacono* datum, imponendi manus τελετούμενον solis *Apostolis* (quibus *Episcopi* succedebant) reservatum, nec igitur hanc illius Ceremoniam meram esse, quæ non solum ministris, sed & effectibus tam latè se jungebatur.

§. 5. In prioribus id clarius proposuerat, Πνεῦμα ἔλαβον τὸ τῆς ἀφέσεως, τοῦτο δὲ τῶν σημείων οὔπω ἦσαν λαβόντες. *Spiritum remissionis acceperant*, (in baptismo sc.) *Spiritum signorum nondum acceperant*; ille verò impositioni manuum debendus erat.

§. 6. Ad hanc itidem Spiritus largitionem non tantùm *Act.* 19. 5. sed & *Heb.* 6. 2. accommodanda censuit idem Author [Ἐπιθέσεως χειρῶν, inquit, ὅτι γὰρ τὸ πνεῦμα ἐλάμβανον, *impositionis manuum, Sic enim Spiritum accipiebant*] (quam interpretationem ab eo mutuatus est *Theophylactus*, ἐπιθέσεως χειρῶν, δι' ὧν τὸ πνεῦμα ἔλαβον, ὥστε προφητεύειν, καὶ σημεῖα ποιεῖν. *Impositionis manuum, per quas Spiritum Sanctum accipiebant, ut & prophetarent, & miracula facerent*) ideoque à *baptismis*, i. e. Unico Christianorum lavacro * (οὐκ ὡς πολλῶν ὄντων τῶν βαπτισμῶν, ἀλλ' ἑνὸς, *non quod plures baptismi essent, sed ab uno baptismo*) distinxit.

§. 7. Ab hoc *Apostolorum* Archetypo, sequentium temporum praxim non devialse, testantur fusè Patres: Consulatur præ aliis *Cyprianus*, *Ep. ad Jubaianum*, ubi ex ipsius ad unum adversariorum ejus argumentum responsione, (eadem postea ab * *Augustino* approbata) luce clarius redditur, hunc in Ecclesia ritum ad hoc *Apostolorum* exemplar, si quid illi viderint, amussitatum præsumi. Locum integrum opportunius posthac reponendum curabimus. Nec igitur in *Florentina* Synodi Decretis illud culpari potest, quod statuerit, *istius manus impositionis loco, per quam Apostoli Spiritum Sanctum dabant, in Ecclesia Confirmationem adhiberi.*

§. 8. At & *Unctionis* mentiones non raro in *Scripturis* reperiuntur, præcipuè 2 *Cor.* 1. 22. & 1 *Jo.* 2. 27. Eæ certè, non dubitarim, figuratæ, quibus non visibile *Unguentum*, sed invisibilia Spiritus dona significantur, sic tamen, ut allusionibus istis permoti Antiqui Patres, in invocando super neophytos Spiritu S. cujus dona *Unctionem* ab Apostolis vocitari intellexerant, *Unguentum* ipsum, quod ad varios Usus Apostolos usurpasse videbant, adhibendum putarent, & *Episcopalium* manuum impositioni adjungendum: Hinc illud *Cyrilli* * Καιηχ. γ. plurima Scripturæ loca ad *Chrisma* suum accommodantis, illud præsertim *Johannis*, quo *Unctionem nos omnia docere* scripsit, τοῦτο φυλάξατε ἄφθαρτον, πάντων γὰρ ἡμᾶς τοῦτο διδάσκει, *Hoc incorruptum servate, de omnibus enim docebit*, καθὼς ἀρτίως ἠκούσατε τῆς Μακαρίας Ἰωάννου λέγοντος, καὶ πολλὰ ἄλλα τούτου χρίσματος φιλοσοφοῦντος, *sic ut paulo ante ex Johanne audivistis, cum multa de chrismate hoc philosopharetur.* Hinc illæ etiam in sacris literis Ritus ipsius appellationes, *Confirmatio*, *Consignatio*, *Chrismatio*, *Arrab*, singulæ enim ex 2 *Cor.* 1. 22. adeò dilucidè desumptæ videntur, scil. [*qui Confirmat nos Deus, & unxit nos, & signavit, & dedit pignus spiritus in cordibus nostris*] ut de hoc ipso *Confirmationis* Ritu Antiquorum non pauci interpretati sint.

* Διὰμὲν τοῦ ἁλαζον πιεῖν σημεῖα, ἔχει δὲ καὶ πνεῦμα δοθῆναι ἐντεῦθεν, to. 4. pag. 714. l. 9.

† Ibid. l. 10.

Ep. 73.

* De Bapt. Con. Don. l. 3. c. 19.

* Edit. Morel. p. 536.

SECT.

SECT. II.

Laodicenus Canon 48. *Quàm arguta Dallæi concluſio & diſtinctio. Voces* φωτιζόμενοι] *&* βάπτισμα *ab argutiis ejus vindicatæ. Quæ eodem tempore ſunt aut tractantur, non ideo ſunt eadem. Loca Theodoreti & Gregorii Nazianzeni examinantur.*

§. 1. NOn eſt animus ea ſingula minutiùs ſectari, quæ *Spalatenſis*, *Blondelli*, & ſuo penu inſtructiſſimus *Dallæus*, ex antiquorum monumentis conquirenda, & conſarcinanda putavit, ut rem planè ſecus, inter *Græcos* præſertim, ſe habere perſuaderet. Iſtis omnibus & ſingulis illud unum reponi ſufficit, ea quidem latè diſtingui poſſe, quæ eodem nonnunquam die, aut horâ adminiſtrari perſpiciuntur, nec enim quicquam ad veri ſpeciem minus accedere, quàm ſi quæ eodem tempore fiunt, ea ſtatim eadem fuiſſe, unumque alteri aut appendi ut umbra, aut adjici ut Ceremonia mera, cenſeatur.

§. 2. De *Laodiceno* Canone 48. [ὅτι δεῖ τὸς φωτιζομένους μὴ τὸ βάπτισμα χρίεσθαι χρίσματι ἐπουρανίῳ, *Illuminatos poſt baptiſma unguento Cæleſti liniendos eſſe*] mira planè ſunt, quæ poſt *Blondellum* commentatus eſt vir Doctiſſimus. *Hìc*, inquit, *baptiſmi ceremoniam fuiſſe Chriſmationem Synodus apertiſſimè docet, quod* τὸς φωτιζομένους *qui illuminantur*, hoc eſt, *baptizantur, ſive initiantur Chriſtianiſmo, eos decernit* χρίεσθαι, *ungi ſacro chriſmate; His enim verbis ſignificat* τὸ χρίεσθαι *ungi, partem fuiſſe* τῦ φωτισμῦ *illuminationis, ſive initiationis, ita ut initiatio, quo rite perficeretur, Chriſmate veluti conſignanda ac conſummanda eſſet. Hæc*, inquit, *omnino vis verborum iſtorum eſt. Si aliud voluiſſent Patres, haud dubio dixiſſent* ὅτι δεῖ τὸς πεφωτισμένους χρίεσθαι, *eos qui baptizati ſunt, chriſmandos eſſe, non autem, in præſenti* φωτιζομένους, *illos qui illuminantur.*

§. 3. Porrò ne quis novam hanc interpretationem rejiceret, propter vim præpoſitionis μὴ, quæ ſenſum planè diverſum ſuadere videtur, (neque enim in ipſo baptiſmo ungi videtur, qui μὴ βαπτισμα χρίεται) id metuens *Dallæus*, ſibi ſatis ſollicitè cavit, excogitatâ diſtinctione hâc ſatis certè argutâ, *Sciendum*, inquit, *eſt baptiſmi vocabulum duobus modis ſumi, vel pro toto initiationis ritu, vel pro ſolo merſionis aut tinctionis actu; ſecundò hoc ſenſu, non priori*, inquit, *baptiſmatis nomen hic Uſurpabant Laodiceni, dum aiunt,* τὸς φωτιζομένους μὴ τὸ βάπτισμα χρίεσθαι, *eos qui illuminantur, ungi poſt baptiſma*, i. e. *poſt tinctionem ſeu merſionem, non autem poſt initiationem. Nam ſi hoc intelligerent,* πεφωτισμένους *eſſent, qui unguntur, non* φωτιζομένους, *quod aiunt Patres.*]

§. 4. Videtis ad quas incitas redactæ, quo demum pharmaco ſanitati reſtituendæ, aut ſublevandæ, quibus argutiis & λεπτολογίαις ſtatuminandæ ſunt Univerſæ viri optimi Fortunæ. Certè ſi *Laodiceni* Patres aut *baptizatos* intellexerint, cùm φωτιζομένους edixerint, aut *initiatos* crediderint, de quorum poſt baptiſmum *Unctione* Legem exertè tulerint, De *Dallæi* causâ integrâ conclamatum eſt. Quàm verò hebes, & ſupinus Canonis hujus Scholiaſtes *Zonaras*, qui pro φωτιζομένους μὴ τὸ βάπτισμα] βαπτιζόντας ſimpliciter repoſuit, nec curioſiùs inveſtigandum cenſuit, an *poſt* peractam integram *initiationem*, an tantummodo poſt *tinctionem* ungendos præceperint Patres? Quàm parum hanc argutandi artem calluit *Cyprianus*, qui * *ungi neceſſe eſſe* eum dixit (non qui illuminatur aut initiatur, ſed) *qui baptizatus eſt*, in præterito, & * *ſuper eos qui in Eccleſia baptizati erant, & legitimum & Eccleſiaſticum baptiſmum* (is certè eſt pluſquam ſimplex *tinctio*, integra nimirum initiatio & φωτισμὸς) *conſecuti fuerant, oratione pro iis habitâ, & manu impoſitâ, Invocatum & infuſum Spiritum Sanctum* affirmat.

* Ep. 70.

* Ep. 72.

§. 5. Nobis certè tam fortuitis rationum ponderibus diſciplinam, & Sanctiones Eccleſiaſticas motari, & circumgyrari, nondum perſuaſum eſt, aut ex his & talibus aruſpicinis, vel auguriis Theologicam veritatem ſtatuminari.

§. 6. Ceſſit interim ſatis feliciter, quòd ab ipſis *Laodicenis* Patribus edocti ſimus, quid de voce φωτιζομένους] cenſendum ſit. Audiatur *Canon* 46. Δεῖ τὸς φωτιζομένους πρὸ πάσης ἐκμανθάνειν τὴν πίστιν *&c.* *Oportet eos qui illuminantur, fidem diſcere, & quintâ hebdomadis feriâ Epiſcopo renuntiare vel Presbyteris*] Sic ut *Can.* 47. Οἱ ἐν νόσῳ βαπτιζόμενοι φώτισμα, *&c.* *qui in morbo baptiſmum accipiunt, & dein convaleſcunt, fidem ediſcere debent, & ſcire quod divini muneris participes facti ſunt*] quod iis omnino incumbit non in ipſo baptiſmo, ſed poſt baptiſmum, cum à morbo incolumes facti ſint. Nullus igitur dubitandi hic locus eſt, quin quod Canone immediatè ſequente de iiſdem φωτιζομένοις additur, eodem planè ſenſu intelligendum ſit, eos nempe μὴ τὸ βάπτισμα χρίεσθαι, *poſt baptiſmum ungi* debere, non autem illud poſt *tinctionem*, aut *merſionem* ſolam, ſed diſertè poſt φωτίσματος μετάληψιν, *poſt initiationis participationem*, poſt integrum ſcilicet baptiſmum, in quo ἅπαντες ὁμοίως καταξιώθησαν, *Can.* 46. *divini muneris participes facti ſunt.*

§. 7. Quid verò, ſi, qui *illuminantur*, illi eodem tempore poſt baptiſmum *ungi* juberentur, præſertim cum aut adultis, & catechumenis, aut in mortis periculo poſitis *Lavacrum* poſceretur? In tali enim rerum cardine omnia benignè ab Eccleſiâ fidelium votis, & ardentibus deſideriis indulgeri, quæ ipſis quoviſmodo ſubſidio futura crederet, nulla invidia erat.

§ 8. Non tamen confundi ſtatim, aut eadem planè eſſe, aut alteram alterius *Ceremoniam meram*, aut *partem*, ut contendit *Dallæus*, *accidentalem*, *ritualem*, aut *adjectitiam*, quæ eodem aut die aut horulâ, cum occaſio poſtulet, aut permittat, adminiſtrari jubentur, hoc uno (ſi alia non ſuppetant) argumento concluſum putamus.

§. 9. Nemini certè inauditum eſt, aliquandiu *Cœnam* Domini recens baptizatis, ipſo *Baptiſmi* die & horâ, communicatam fuiſſe, nec tamen, ſpero, inter *Baptiſmi* Ceremonias numerabitur *Euchariſtia*. Eandem certè nos, ut ab antiqua Eccleſia didicimus, *Sponſalium* ſolennitati, cum in Eccleſia celebrantur, adjungi diſtrictè mandamus, Nec tamen quenquam adhuc inter petulantiſſimos Liturgiæ noſtræ ſugillatores, adeo moroſum aut tetricum experti ſumus, qui Eccleſiaſtico ritui (nec enim Matrimonium inter *Sacramenta* novi fœderis numeramus) venerandum *Euchariſtiæ* Sacramentum nos ſubjeciſſe ſuſpicetur, aut qui queratur eam à nobis tanquam nudam *Ceremoniam*, *Matrimonio* ancillari juſſam eſſe.

§. 10. Nec certè firmius ex eo argumentum nectitur, quòd in tractandis, vel deſcribendis *Eccleſiæ* ritibus, Baptiſmo ſtatim ſubjungatur *chriſmatio*; æquè enim manifeſtum, *chriſmationi* cœnam, imo nonnunquam (omiſſâ & intacta *chriſmatione*) *baptiſmo cœnam* ſuccedere, ac *Baptiſmo* chriſmationem.

§. 11. Quod

§. 11. Quod de *Laodiceno* jam *Canone* diximus, de geminis etiam *Theodoreti* locis dicendum est, quæ post * *Spalatensem* † *Dallæus* ad firmandam hypothesin suam trahi posse confidit. Primum ex *Comm.* ad *Cantica* c. 1. 2. Ἀναμίμνησον σαυτὸν τῆς ἱερᾶς [a] μυσταγωγίας, ὅτε τῇ τῆς βασιλείας ἀπαλλοίᾳς, οἷονεὶ σφραγῖδα τινὰ βασιλικὴν ἔσχητε, τὸν πνευματικὸν μύρου τὸ χρίσμα, ὃς ἐν τύπῳ τοῦ μύρου τοῦ ἀφθάρτου τοῦ ἀγίου πνεύματος χάριν ἐκδέχεται. *Memor esto mystagogiæ sacræ, in quâ qui initiuntur, post Tyranni abnegationem, & veri Regis professionem, Spiritualis unguenti chrisma, tanquam regale aliquod sigillum recipiunt, in unguento, tanquam in imagine invisibilem Spiritus Sanctissimi gratiam percipientes.* Secundum de *Novatianis* dictum, τοῖς ἐκ τῶν βαπτιζομένων τὸ παράγαν ἀποστέγουσι χρίσμα, *iis qui ab ipsis baptizantur sacro sanctum chrisma non offerunt.*]

§. 12. Hic certè utrobique iis qui *baptizantur*, aut initiantur, *chrisma* offerendum, & suscipiendum supponitur. At quis inde concluserit, meram baptismi *Ceremoniam* aut *partem* esse, aut *inter baptizandum*, ut *Dallæus* contendit, *adhibitam*, aut aliud quicquam à *Theodoreto* innui, quàm quòd præter baptismum à *Christo* institutum, suus etiam *chrismati* locus sit, Ecclesiastico ritui, ad invocandam Spiritus Sancti Gratiam parato, qua ad votum baptismi, aut officium viri Christiani fideliter præstandum, præ omnibus indigemus Christiani.

§. 13. Certè nihil in *Evangelio*, & Patrum scriptis celebrius & notius est, quàm *fidelibus*, i. e. Christianis militibus, qui fidem suam Christo obstrinxerunt in baptismo, adeoque illis qui jamjam baptizati sunt, Spiritum Sanctum, aut invisibilem Spiritus Gratiam à Christo promissam esse, eam verò chrismate visibili adumbrari, nec igitur incommodè hoc externum signum, in invocandis per Episcopalis manus impositionem & benedictionem, Spiritus sancti donis, constantiâ præsertim, & perseverantiâ, *ut sigillum aliquod regale* usurpari. Hoc verò non *baptismi* ad remissionem peccatorum, sed *Confirmationis* ad impetranda Spiritus dona, & professionem in Baptismo factam obsignandam solenniter adhibitæ proprium esse quis diffitebitur?

§. 14. At sperat * *Dallæus* aliquid sibi exinde lucri exoriturum esse, quod *Theodoretus dixerit, Tyranni abnegationem & Regis confessionem chrismate velut obsignatam esse*, & hinc statim concludit, &c. * P. 203.

Ergo & ipsa eodem quo Regis confessio pertinuit nimirum ad Baptismum.] Fateor lubens ipsam abnegationem eodem pertinere ac confessionem, utriusque enim in baptismo locum fuisse; videatur *Author Constitutionum* L. 7. c. 42. cujus titulus Ἀποταγὴ πρὸς τὸν ἐναντίον, καὶ συνταγὴ πρὸς τὸν Χριστόν, *Renuntiatio ad diabolum, & ascriptio ad Christum*; At qua tandem machinâ hinc extorserit *chrisma* ad *Baptismum* pertinuisse? Illud certè probandum erat, At Conclusio *Dallæana* de *ipsâ*] i. e. *Abnegatione* procedit, non de *ipso*, i. e. *chrismate*.

§. 15. Nec verò si [*ipsum*] legerimus, *Dallæus* quicquam proficiet. Nihil enim manifestius est, quàm quod ea omnia quæ in baptismo spondentur, in *cœna* Domini, imò in *pœnitentiâ*, obsignentur; quæ tamen *Baptismi ceremonia*, aut *partes* proculdubio non sunt: Cur non igitur in *Confirmatione*, idem præstetur, quam ideo τὴν ὁμολογίας βεβαίωσιν, *professionis confirmationem* aut *obsignationem* dictam scimus quod in illa ea omnia quæ in *Baptismo* per sponsores suscepimus, *Chirographo* planè nostro, aut idiographo obsignentur, & muniantur? Hæc verò post baptismum, non inter baptizandum commodissimè fieri, quæ, quæsumus, invidia est?

§. 16. Nec certè multò feliciùs processit, quod de loco * *Greg. Nazianzeni Dallæus* molitus est. Verba *Gregorii* primo proponenda, dein rationes *Dallæi* recolendæ sunt. * To. 1. p. 646. Orat. 40.

§. 17. De Baptismo non differendo multa *Gregorius*, ex periculorum quibus vita humana cingitur multitudine, Εἰ δ', inquit, σφραγισαλίδοις σαυτὸν τῇ σφραγῖδι, καὶ τὸ μέλλον ἀσφαλίσῃ τοῦ πολλοῦ τοῦ βοσκημάτων καὶ ῥᾳδιοπάτου σημειώσεις καὶ ψυχὴν καὶ σῶμα τοῦ χρίσματος καὶ τοῦ πνεύματος, οἷς Ἰσραὴλ πάλαι τὸ νυκτερινὸν καὶ φυλακτικὸν τῶν πρωτοτόκων αἵματι, τὸ σὸν συμβήσεται, &c. *Si verò sigillo te præmunieris, & pulcherrimo, & firmissimo auxilio tibi in futurum caveris, & animum & corpus chrismate & spiritu signans, ut Israel olim nocturno, & primogenitos custodiente sanguine, & chrismate, quid tibi accidet?*

§. 18. Hic certè ut alibi non rarò, σφραγὶς *sigillum*, simpliciter positum, de *Baptismo* intelligendum est, quidni verò *Chrisma spiritui* sociatum, quo & *corpus & anima signantur*, & *firmantur*, de *Confirmatione* explicanda erunt? Illi certè commodissimè conveniunt, quæ de sanguine, quo *Israelitarum postes liniebantur*, de *primogenitorum custodiâ*, de *consignatione*, de *præsidio* firmissimo, adjecit *Nazianzenus*, quorum singula optimè conspirant, ut de *Confirmatorio Chrismate* (*Baptismali* sigillo, ex more, statim accedente) dictum statuamus.

§. 19. At è contra *Dallæus baptismum* agnoscens, *Confirmationem* negat, & ut *figmentum* rejicit, his tribus argumentis fretus, 1. *Authoritate Billianorum Marginum*, in quibus *ad hunc locum annotatum est, Unctio baptismatis, & quod Gregorius dixerat* [*præmuniri signaculo, Billius optimè vertit Baptismo*] Verum 1. *Billiani* margines, qui facilè & falli & incautos fallere possunt, nos neutiquam constringunt, qui *Dallæo* sine *Billii* suffragio æqui credimus, ac *Billio* ex suo cerebro sic monenti. Imò ex hinc discimus, quo lenocinio adductus *Dallæus*, hæc omnia ad *baptismum* trahenda putaverit, eodem certè, quo *Bellarminus*, *sigillum* Domini apud *Eusebium*, *Christoforsoni* insertione allectus, ad *Confirmationem* deflexit, quod, ut * *Dallæus* rectè monuit, ad *Baptismum* attinebat. Nec enim *Billiano* margini contra *Confirmationem* magis fidendum est, quàm *Christoforsoniana* Paraphrasi pro *Confirmatione* contra *Baptismum*. * P. 169.

§. 20. 2. Quod de baptismo per *signaculum* intelligendo notavit, nos lubentes concedimus, nec enim σφραγὶς de *Confirmatione*, sed de *baptismo*, interpretamur, ut *consignationem*, *firmissimum præsidium*, *Chrisma*, & *Spiritum*, non de *Baptismo*, sed *Confirmatione*.

§. 21. At 2. addit *Dallæus*, idem clamare *Orationis titulum* [*Oratio in sanctum Baptisma*] ipsumque *Gregorium*, qui *initio statim monet de baptismo se beneficio hinc ad nos manente, breviter disserturum, unde concludit Unctionem, quam hic memorat, Baptismi esse, auxilium beneficii partem, quod ex baptismo manat, nec aliter rem habere posse, nisi Gregorium mentitum esse dixeris, & quæ dixit, aliis ab iis esse contenderis, quæ se dicturum professus erat.*] At manifestum est, titulum, ut denominationem quamcunque, à *potiori* rectè sumi, nec tamen vetare, quo minùs de *Baptismo* dissertationem instituens, verba quædam de *Cœna* aut *Pœnitentiâ*, quidni etiam de *Confirmatione* faceret? certè *Dallæus* ipse librum suum de *Confirmatione* inscripsit, statimque initio de *Confirmatorio Latinorum chrismate* se dicturum præmonuit, nec tamen pauca de *Baptismo* adjecit, nec enim ullis scribendi legibus cautum putamus, ut qui ἓν ἕν sillum bellè prosequitur, nullum unquam πρᾶγμα, nullam parenthesin admisceat.

§. 22. Ve-

§. 2. 2. Verùm 3, inquit *Dallæus*, *Gregorius ipse hoc muſteum Sacramentum liquidò explodit, dum baptiſmum, præter alia nomina, diſertè ſcribit vocatum fuiſſe* χρίσμα & σφραγῖδα, *chriſma & ſignaculum, rationem nominis addens, qui ſacer & regius eſt, hujuſmodi enim ea erant quæ ungebantur.* At (omiſſo *ſignaculo*, quod de *baptiſmo* lubentes interpretamur) reſpondemus, 1. *Chriſma* illud quod inter *Baptiſmi* titulos alibi repoſuerat * *Gregorius*, non de *Unctione* propriâ, ſed *metaphoricâ*, ex Scripturæ idiomate intelligendum eſſe, qualitèr Chriſtiani omnes *Reges* & *Sacerdotes* dici ſolent, non propriè, ſed figuratè; hic verò, cum *chriſmati* ſpiritus ſubnectatur, illoque *conſignari corpus*, ut *ſpiritu anima*, ad modum *Iſraelis*, cujus *poſtes ſanguine liniebantur*, *Chriſma* propriiſſimè ſumi neceſſum eſt.

* P. 638. D.

§. 23. 2. Nil prohibet eundem titulum diverſis ritibus adaptari. Siè enim alia non pauca, quæ baptiſmo *Gregorius* æquè tribuit, non incommodè *Euchariſtiæ*, &c. applicari agnoſces. Inter appellationes *Baptiſmatis* apud *Gregorium* reperies, δῶρον, χάρισμα, ἀφθαρσίας ἔνδυμα, πᾶν ὅτι τίμιον, *donum, Gratiam, incorruptionis indumentum*, & *omne quod honoratum* aut *excellens eſt*, Quæ quidem ut *baptiſmo*, ſic & aliis Eccleſiæ ritibus ubique tribuuntur. Nec certè ratio nominis reddita quicquam probat, cùm, ut dictum eſt, de ſpirituali *regno* & *ſacerdotio* intelligatur *chriſma* illud, quod inter *Baptiſmi* titulos recenſebatur; hic verò ad *præſidium* parari jubeatur, ad modum *ſanguinis*, qui *primogenitos Iſraelitarum* tuebatur, & ſic *Confirmationem* diſertè reſpiciat.

§. 24. Videt *Doctiſſimus* vir, quàm inſtabilibus fulcris nitatur hypotheſis novitia, quàm non cogentibus argumentis confidat ſe nobis perſuaſurum, meram baptiſmatis *Ceremoniam chriſma* antiquorum fuiſſe. Certè nihil tale *Laodicenus* Canon, nihil *Theodoretus*, aut *Gregorius* teſtantur, quibus præcipuè ſeſe ſtabiliiſſe videtur *Dallæus*: Nec enim aut ſi baptiſmo *Confirmatio* ſtatim acceſſerit, aut ſi in ipſo ungerentur *Baptiſmo*, quâvis ratione ſequetur, aut nullum eſſe *Confirmatorium chriſma*, aut nullum ſine *chriſmate* Epiſcopalium manuum impoſitionem, & benedictionem, quâ unicâ contenti, *Confirmationis* Ritum celebrari legitimè poſſe non dubitamus.

SECT. III.

Pſeudoclementis doctrina ut Dallæo neutiquam faveat. Oleum, quo aqua ſanctificabatur, à Chriſmate differt.

§. 1. AT nec in iis quæ adduxit vir Doctiſſimus, veſtigia ſatis conſpicua nobis deſunt, ex quibus disjungi planè ea ipſa dignoſcamus, quæ ille ſtudioſiſſimè in unum compingenda curavit. De *Pſeudoclemente* idem, quod certè ante eum *Spalatenſis* de *Repub. Eccleſ.* l. 5. c. 5. pronuntiat, *Neminem ipſo clarius docere Chriſmationem ævo ejus ex Ceremonialibus baptiſmi ritibus unum fuiſſe.* At conſulenti locum res adeò clara non eſt; De *ſacro oleo*, certè agnoſcimus ejus uſum in *baptiſmo* fuiſſe, imò illud planè *lotioni* præcurriſſe, ut aqua hoc ritu ſanctificaretur, *Spiritu Domini* ſic *deſcendente ſuper aquas.*

Conſt. l. 3. c. 16.

§. 2. Illud ex Libro 7. c. 43. clarius eſt, quàm ut de eo dubitari poſſit, ubi de *oleo myſtico*, quatenus illud à *chriſmate* myſtico, cujus deſcriptio ſequitur, c. 45. diſtinguitur, dictum reperis, Εὐλογεῖται εἰς τὸν κατασκευὴν τοῦ βαπτίσματος, *ad præparationem baptiſmi benedicitur*, & iterum πρὸς τὴν κατασκευὴν ὁμολογίας βαπτίσματος, *præparationem Confeſſionis baptiſmi*, ὥστε τὸν χειρόμενον —— ἄξιον γενέσθαι τῆς μυήσεως —— *ut unctus dignus initiatione efficiatur.* Poſt hanc *olei myſtici* unctionem, εἶτα ἔρχεται εἰς τὸ ὕδωρ, *Poſtea venit ad aquam*, &c. Hoc itaque *oleum myſticum* non dubitamus ad *baptiſmum* pertinuiſſe, imò benedictioni aut gratiarum actioni, περὶ μυστικοῦ ὕδατος, *de* * *aquâ myſticâ*, præcurriſſe, poſt quam demum † ſequitur *unguenti Chriſma*, eique ſubjungitur c. 45. περὶ μυστικοῦ μύρου εὐχαριστία, *de myſtico chriſmate gratiarum actio.*

* C. 44.
† C. 44.

§. 3. Sic & hoc l. 3. c. 16. jubetur primò *Epiſcopus* ἀλείφειν ἐλαίῳ τὴν κεφαλὴν βαπτιζομένων χεῖρα, *caput eorum qui baptizantur oleo ſanctio inungere.* Dein βαπτίζειν αὐτὸς ἐν τῷ ὕδατι, *invocato Patre, Filio, & Spiritu ſancto, aquâ baptizare.* Virum Diacono, mulierem Diaconiſſâ ſuſcipiente, ut decenter, & reverenter fiat *ſigillum inviolabile*, i. e. ut *baptiſmus* honeſtè, & à quibus decet, adminiſtretur. Quibus peractis, μετὰ τοῦτο, *poſt hoc*, inquit Ἐπίσκοπος χρίνει τοὺς βαπτιζομένους τῷ μύρῳ, *Epiſcopus baptizatos unguento liniat.*

§. 4. E diſertâ τοῦ ἀνδρὸς, & γυναικὸς *viri* & *mulieris* mentione, patet de *adultis* baptizatis Scriptorem loqui; nec mirum igitur, ſi ſtatim, ſine quovis intervallo, adjungatur *Chriſmatio*, & de eo intelligantur quæ l. 7. c. 44. legimus, βαπτίσας —— χρισάτω, *cùm baptizaverit, ungat unguento* —— &c. Nec tamen hoc in loco tale aliquid ex ipſius verbis facilè extorſeris, qui hoc ſolùm dixit, Μετὰ τοῦτο ὁ Ἐπίσκοπος, &c. *Poſt hoc ad Chriſmationem procedit Epiſcopus*, an eadem hora, vel die, vel abſente Epiſcopo, *Presbyter*, non definit.

† Cap. 17.
* Sic & l. 7. c. 44. Θάνατον τοῦ σωτῆρος, ὅπερ ἔδωκε τὸ βάπτισμα. Mortem in cruce, cujus imaginem dedit baptiſmum.

§. 5. Nondum igitur adeò dilucide ex *Pſeudoclemente* hypotheſin ſuam ſtabilivit vir doctiſſimus, Imò ſi ſequens † Caput inſpiciatur, palam eſt, *baptiſma* peculiariter εἰς τὸν θάνατον τοῦ Ἰησοῦ, *in* * *mortem Jeſu* datum eſſe, *Aquam* nempe ἀντὶ τάφου *pro ſepulchro*, *oleum* pro *Spiritu S.* (quo nempe *Aqua*, ut diximus ſanctificabatur) τὸν σφραγῖδα ἀντὶ τοῦ σταυροῦ, *ſigillum pro cruce.* Bellè hæc quidem cohærent; At non ſic τὸ μύρον, *Unguentum* quo Chriſmatur, illud enim βεβαίωσις τῆς ὁμολογίας) unde *Confirmationis* nomen acceptum) *Profeſſionis* (*baptizati* ſcil.) *Confirmatio.* Hæc itaque quomodo baptiſmi pars erit, qui ad *mortem* Chriſti dabatur?

SECT. IV.

Teſtimonium Cyrilli Hieroſol. à Dallæo allatum quàm nihil pro ipſo concludat; Baptiſmi notio quàm varia Dallæo ut hypotheſi inſerviat, Cyrillus à ſeipſo illuſtratus.

§. 1. IDem de *Cyrillo Hieroſolymitano* dici poteſt (quem tamen uno baptiſmi vocabulo utrumque complecti *Dallæus* non ambigit.) Certè *Catechеſi myſtagogicâ primâ* recens baptizatos alloquitur *Cyrillus*: *ſecundum* inſcribit περὶ βαπτίσματος *de baptiſmo*, totamque inſumit, ut in *mortem Chriſti* baptizatos monſtraret:

monſtraret: Tertia περὶ χρίσματος *de chriſmate* inſcripta, *Unctionem*, quam à Deo habemus deſcribit, ſic ut & *quarta* ſubſequitur, περὶ σώματος καὶ αἵματος τοῦ Χριστοῦ, *de corpore & ſanguine Chriſti*; Quæ tota ad Euchariſtiam pertinet. Quinta inſuper anacephalæoſin inſtituens ſic incipit, Ἐν δὲ τοῖς μυσταγωγικοῖς συνάξεσιν ἀκηκόατε περὶ τοῦ βαπτίσματος, καὶ χρίσματος, καὶ μεταλήψεως σώματος καὶ αἵματος Χριστοῦ, *de baptiſmo, de chriſmate, de ſumptione corporis & ſanguinis Chriſti, ſatis in ſuperioribus audiſtis*; ſingula quidem diſtinctiſſimè, & in ſuas claſſes diſpoſita, nec magis *chriſmatio* cum baptiſmo, quàm *Euchariſtia* cum utroque confundenda eſt.

§. 2. Aliud autem ſuadere conatur *Dallæus*, hoc potiſſimùm argumento fretus, quòd *Catechefin* de *Chriſmate* ſic ordiatur *Cyrillus*, εἰς χριστὸν βεβαπτισμένοι, *In Chriſtum baptizati*, &c. *Quicquid*, inquit, *iſti hactenus ſuſceperant (ſuſcepiſſe autem tunc Chriſma neophytos recens baptizatos, ad quos Concio habita eſt, agnoſcimus) uno vocabulo amplectitur, dum eos dicit baptizatos eſſe.*]

§. 3. At doctiſſimum virum, dum hypotheſi ſuæ ſollicitiùs inſerviit, fugiſſe veritas videtur. Nec enim qui *baptizatos* dixit, qui lavacri mentionem fecit, *confirmatos* negavit, aut negâſſe viſus eſt, Imo contrarium planè expreſſit, ut enim primis verbis eos *baptizatos* ait, ſic & proximis ſtatim adjicit χριστοὺς *unctos* eſſe, & adhuc ſignantiùs, tunc eos χριστοὺς factos eſſe, cùm *Spiritus ſancti* ἐπίνοιαν, ſeu *figuram* (χρίσμα ſc.) ſuſciperent, utrumque enim ſuſceperant, νεοφώτιστοι hi, ad quos *myſtagogicæ catechefes* deſtinatæ ſunt. Alia interìm (quantum mihi perſpicere licet) *baptizatio*, alia *chriſmatio*, nec enim (quod prædiximus) ſi eodem die, eadem hora adhibebantur, ſtatim eadem fuiſſe rectè concluſurus eſt, nec igitur baptiſmi pars, aut ceremonia mera, *chriſmatio*, quam acceperant.

§. 4. Sanè * cum *Synodi Laodicenæ* † Canonem modo recitatum laudaſſet *Dallæus* [Δεῖ τοὺς φωτιζομένους μὴ τὸ βάπτισμα χρίεσθαι τῷ χρίσματι, *eos qui illuminantur, chriſmate ungi oportet.*]——ne, quæ poſt baptiſmum adhibebatur *chriſmatio* alia à baptiſmo videretur, *baptiſmum* non pro integro φωτισμῷ, illuminatione, aut initiatione, ſuis omnibus ex uſu Eccleſiæ ritibus conſtante, ſed pro ſolo *merſionis*, aut *tinctionis* actu ſtrictè ſumi voluit; hic verò poſt * paginam unam aut alteram, urgente ſcil. & durius premente ipſum importunâ hypotheſi, vocem βαπτιζομένους (quæ ſine dubio priori *baptiſmi* voce latiùs non patet) pluſquam hoc ampliſſimo ſenſu intelligendum ſtatuit, ut non tantùm integrum φωτισμὸν *initiationem*, ſed & *chriſmationem* (quam baptiſmo ſtatim acceſſiſſe novimus, ſed pauci, ante *Dallæum*, *merum baptiſmi ritum* æſtimarunt) totam abſorbeat. Hoc quàm ſine omni rationis ſpecie attentaverit, non alio monſtratore indigemus, præter ipſum *Cyrillum*, qui ut diſtinctos innueret, ut dixi, ſeorſim repoſuit, & utrúmque expreſſe nominavit (nec igitur hoc pharmaco quovis modo indiguit) utrumque ſeparatim definivit, *Baptiſmum* per τὸ ἐν ὁμοιώματι συσταυρωθῆναι, καὶ συνταφῆναι καὶ συναναστῆναι τῷ Χριστῷ, per *ſimilitudinem mortis, ſepulchri, & reſurrectionis Chriſti*, quâ baptizati illi *conformes* fiunt in iſtis omnibus: *Chriſma* verò, quod ut *Chriſtus* ἐλαίῳ νοητῷ ἀγαλλιάσεως ἐχρίσθη, τουτέστι πνεύματι ἁγίῳ, ἀγαλλιάσεως καλουμένῳ ἐλαίῳ, διὰ τὸ αἴτιον αὐτὸ τῆς πνευματικῆς πλήρωσιν ἀγαλλιάσεως, *intelligibili exultationis oleo ungebatur, hoc eſt, Spiritu ſancto, exultationis oleo nuncupato, quòd ſit ſpiritualis exultationis cauſa*; ſic & illi μύρῳ ἐχρίσθησαν, κοινωνοὶ καὶ μέτοχοι τῷ Χριστοῦ γενόμενοι, *Unguento ungebantur; ut qui Chriſti conſortes, & participes facti ſint.*

§. 5. Quid quòd & μύρον τοῦτο οὐκ ἔτι ψιλὸν, οὐδ' ὡς ἔτυχεν ἅπαν κοινὸν καθ' ὁπωσοῦν, ἀλλὰ Χριστοῦ χάρισμα, καὶ πνεύματος ἁγίου παρουσίαν τῆς ἀπ' αὐτοῦ θεότητος ἐνεργητικὸν γενόμενον, *Unguentum hoc non jam ſimplex, aut poſt conſecrationem, commune æſtimari patitur, ſed Chriſti chariſma, & Spiritus ejus præſentiam, ipſiuſque quaſi divinitatis effectricem appellat*, ſimulque varios, & illuſtres ejus uſus enumerat, ut dum *corpus* φαινομένῳ μύρῳ χρίεται, *viſibili unguento liniatur, ſacro & vivifico Spiritu ſanctificetur, dum in fronte ungantur, à ſe pudorem abſtergant*, quem *primus homo tranſgreſſor perpetuò circumferebat*, &c. dum *aures* ungantur, ad *audienda divina myſteria* idonei fiant, dum *nares* imbuantur, illud *Apoſtoli* occlament *Chriſti gratus odor eſt Deo in his qui ſalvantur.*

§. 6. Ipſum, quæſo, authorem æquus Lector conſulat, & ad diſpeſcendos hos ritus, ſatis ex ſe, ſatis ex inſtitutione, ſatis ex effectibus diſtinctos, omnia apertiſſimè deſignata dignoſcet.

§. 7. Sic &, cum aliud ageret, Κατηχ. ϛ'. τὸ μυστικὸν ἀντιτύπωμα χρίσμα memorat, & *Solomonis* dicta Eccleſ. 9. 7. ἔλαιον ἀπὸ κεφαλῆς σου μὴ ἐκλείπω] adumbratum affirmat (ut panem *Euchariſticum* verbis iſtis immediatè præcedentibus, φάγε ἐν εὐφροσύνῃ τὸν ἄρτον σου) qualiter & * cum de ipſo *chriſmate* ſermo inſtitueretur, ab *Iſaia* vate prædictum monuit, c. 25. Ἔσται ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὄρος Κυρίου. *Erit in extremis diebus conſpicuus mons Domini, vinum bibent*, & (inter alia) *unguento ungentur.* De quo, inquit, unguento tanquam *myſtico* dixit, *Trade hæc omnia Gentibus, voluntas enim Domini ſuper omnes Gentes.* Omnia certè ad hunc in Eccleſia ſtatuminandum ritum ſatis magnificè compoſita; Quo minus *Baptiſmi* Ceremoniam meram, aut fortuitam quaſi *appendicem* ſomniemus.

* P. 189.
† Can. 48.
* P. 191.
* Κατηχ. μυσταγ. γ. in fine.

CAP. V.

Author Eccleſiaſticæ Hierarchiæ breviter examinatur. Triplex apud eum unctio. Prima Catechumeni ante baptiſmum, ſecunda aquæ baptiſmalis, tertia poſt Baptiſmum in Confirmatione, cui Euchariſtia ſtatim accedit. Τελεσιουργικὸν χρίσμα *non fuit in baptiſmo, licet alia fuerit.*

§. 1. REſtat ut de *Eccleſiaſticæ Hierarchiæ* Authore, de quo fusè *Dallæus*, (omnia ad hypotheſim ſuam trahi poſſe confiſus) nos breviter diſpiciamus.

§. 2. Nec certè illud jam in dubium vocari optamus, quod * prius diſertè ſtabilivimus, an ſcil. Scriptor ille *Baptiſmale oleum* agnoverit. Fatemur lubenter ad eam rem clariſſimè pertinere, quæ poſt *trinam catechumeni profeſſionem*, & *ſacerdotis benedictionem*, & *manus impoſitionem*, immediatè ſequuntur, *lavacro* autem præcurrunt.

* Cap. 1. Sect. 2. §. 18.

§. 3. *Nudato* quippe *Catechumeno, Sacerdotes Unctionis ſacrum oleum afferunt, Hierarcha ungere incipit, ter eum ſignans, dein eum toto corpore inungendum Sacerdotibus tradit*; Nec id tantum, ſed & *aquam* baptiſmati dicatam unguento imbuit, τὸ ὕδωρ ὃ Ἱερεὺς ἐπικλήσεσι τελεταρχικαῖς καὶ τρισὶ τῷ μυρεψικῷ τούτῳ σταγόσι τελειώσας αὐτὸ, *Aquam ſanctis invocationibus conſecrat, & trinâ ſacerrimi unguenti profuſione eam perficit*, &, poſt alia quædam, *baptizat.*

De Eccl. Hier. c. 2. p. 117.

§. 4. Verùm peracto *baptiſmate*, alius adhuc *chriſmatis* ritus, à *Baptiſmali* omni ceremonia, ut videtur, æquè, ac ipſum *Euchariſtiæ Sacramentum*, diſtinctus: Ad illum in fine capitis ſic ſum matim procedit, Παραλαβόντες ὁ ἀυτὸν οἱ Ἱερεῖς ἱσχοειζουσι τὴ τῆς ἀναγωγῆς ἀναδέχῳ καὶ ἡγεμόνι, καὶ τοῦ ἀυτῷ ἀνακλίνητος ἐδόντα τὸ τελειωθέν κατάλληλον, ὅθεν τὸν ἱερέα χῶ ἄδης ἀπέρχονται. Ὅδε τὸ διευχαριστάτῳ μύρῳ τὸν ἄνδρα σφραγισάμενοι μίγνυσι ἀποφαίνει λοιπὸν τῆς ἱερατικοτάτης ἐυχαειτίας. *Sacerdotes verò eum accipientes ſuſceptori tradunt*, qui junctis manibus *eum veſtimento* * *albo induunt*. Quo peracto *ad Hierarcham*, aut Epiſcopum *iterum deducunt*. *Ille verò unguento conſecrato virum ſignans ſacroſanctæ Euchariſtiæ participem eum eſſe pronuntiat.*

* Καπάλληλον, τουτέστι λευκὸν, Maxim. Sch. l. p. 7.

§. 5. Quæ ſic ſatis dilucidè poſita ſunt, ut à *baptiſmali* officio prius peracto *chriſma* ſubſequens ſecernatur (ad cujus miniſterium ἄδης, inquit ſcriptor, *denùo* ad *Epiſcopum*, à quo deceſſerat, jam *Albis* indutus, deducebatur) mox in Θυσίαν adhuc clarius efferuntur. * Ἡ δὲ τῆ μύρου τελειωτικὴ χεῖρις ἐυωδῆ ποιεῖ τὸ τετελεσμένον. Ἡ δὲ ἱερᾶ τ' θεουργίας τελείωσις ἐτοῖ τὸ τελεσθέντα τῆ θεαρχικῆ πνεύματα, *Perfectiva autem unguenti Unctio initiatum grato odore perfundit*, aut *ut ſuavem odorem emittat facit. Sacra enim Regenerationis conſummatio initiatos divino ſpiritui unit.* Ἐν τέλει ὁ πάντων ὁ Ἱερεὺς ὅδε τῷ ἱερατικῷ ἐυχαειτίαν καλῆ τὸ τετελεσμένον, καὶ τῆς θῆ τελεσθέντων μυτηρίων ἀυτῷ μεταδίδωσι κοινωνίας. *In fine verò omnium, Hierarcha ad ſacroſanctam Euchariſtiam initiatum vocat, & Myſteriorum communionis eum participem facit.*

§. 6. Quæcunque ad caliginem aliquam tantæ luci offundendam excogitari poterant, perſpicaciſſimus *Dalleus* ſtatim vidit, & prolixè appoſuit; ſingula tamen, ni fallor, æquè adverſus *Euchariſtiam* ac *Chriſmalem conſignationem* dimicantia, quorum aut *neutrum* inter *Baptiſmi* ceremonias, ex hujus Authoris ſuffragio collocandum concluſeris, aut utrumque.

§. 7. Non ineptè igitur *Maximus Scholiaſtes* hanc huic ſecundo Capiti *Coronidem*, & *anacephalæoſin* ex *Apoſtolicis*, quæ dicuntur, *conſtitutionibus* petitam * aptavit, Ἐν τούτῳ τὸ μὲν βάπτισμα εἰς τὸν θάνατον τῆ κυρίου διδάσκων. Τοῦδε ὕδατος ἀυτὸ τῆς πηγῆς, τὸ ἔλαιον ἀυτὸ τῆ πνεύματος τοῦ ἁγίου, ἢ σφραγὶς ἀυτὸ τῆ σταυροῦ, τὸ μύρον βεβαίωσις τῆς ὁμολογίας. *Eſt igitur baptiſmus in mortem Chriſti datus; aqua ſepulchri locum tenet, oleum* (baptiſmale) *Spiritum ſanctum* (in baptiſmo datum) *ſignificat, ſigillum crucem* denotat. *Unguentum* aut *chriſma Confirmatio eſt profeſſionis.* Suum ſcilicet *baptiſmo oleum* ut & ſigillum erat, at *Chriſma* non *baptiſmi* (certè non *baptiſmi* ſolùm) ſed *confirmationis* (adultorum *Baptiſmum* inſecutæ) ritus erat, & ut talis ab utroque tùm *Conſtitutionem* cùm *Hierarchiæ Eccl.* authore agnoſcebatur.

§. 8. Si hæc cuiquam minus ſufficiant, addat ſi placet, quæ capite 4. περὶ μὲν ἐν τῷ μύρῳ τελουμένου, καὶ περὶ ἐν ἀυτῷ τελειουμένου prolixè adjecit author ille; nec dubitandi cauſam reperiet, quin poſterior illa (ἐν μύρῳ τελείωσις) de *Confirmatorio Chriſmate*; non in *baptiſmo* adhibito, ſed *initiati* aut *baptizati perfectivo* intelligenda ſit.

§. 9. Unum certe Scriptor ille * præmonendum duxit, τῷ θείῳ μύρου χρῆσθαι περὶ πάντος ἱερᾶ τελεσιουργίαν, *Unguento ad omnia ſacra adminiſtranda uſos eſſe*, unde & in *baptiſmo* ei locum eſſe nullus dubitat (at non in ſolo *baptiſmo*) τῆς ἱερᾶς, inquit, θεουργίας ἡ τελεσιουργὸς δωρεὰ καὶ χάρις ἐν τῆς τοῦ μύρου τελεσθέντα θεοπάτοις τελευτήσιν, *ſacræ regenerationis donum & gratia* (ἡ τοῦ βαπτίσματος καὶ χάρις, *baptiſmi gratia*, ut dilucidè *Pachymeres*) *in diviniſſimis unguenti conſecrationibus peragitur*, ὅθεν ὡς οἶμαι, καὶ τῷ καθαρτικῷ βαπτισηρίῳ τὸ μύρον ἐπιχέων Ἱερέως, &c. *Unde*, ut *putat*, eſt, quòd *baptiſterio unguentum infundat Epiſcopus*: Ut enim aqua *baptiſmalis unguento* affuſo ſanctificatur, ſic & ipſum baptizandum non aquâ ſolùm, ſed & chriſmate initiari, & conſecrari (Quem locum de *baptiſmali chriſmate* intelligendum eſſe, *Dalleo* lubenter concedimus, ut & iſtum c. 5. à * *Dalleo* allatum, ἡ τῷ ἱερᾶν θεουργίαν ὁ ἱερεὺς ἐνεργάνοι τῆ θεοπάτου μύρου χωρὶς, *baptiſmum ſine unguento non peraget ſacerdos.*)

§. 10. Quod verò mox ſequitur, in *baptiſmi* cenſu reponi nulla ratio paſſura eſt; * Ἀλλὰ μὲν, inquit, καὶ ἀυτῷ τελεσθέντα τῷ ἱεροτάτῳ καὶ θεουργικῷ τελετῷ, τῷ τῆ θεαρχικῆ πνεύματος θεοποίησιν ἢ τοῦ μύρου δωρεῖται τελειωτικὴ χεῖρις, ὑποτυπώσεως τῆς ἱερᾶς συμβόλων εἰκονογραφίας ὑπ' ἀυτῆ (χειρὶ) ------ ἀναλλοιότῳ ἐπιδίδωσι θειότητος ἕξει τὸ θειότατον πνεῦμα χορηγοῦσθαι. *Sed & ei qui ſanctiſſima divinæ generationis initiatione initiatus eſt*, (qui ſc. jamjam *baptizatus* eſt, τῷ βαπτισθέντι, inquit *Pachymeres Paraphraſta*) *divini ſpiritus adventum chriſmatis unctio perfectiva largitur. Hæc ſymbolorum imagine diviniſſimum ſpiritum qui à Chriſto per immutabilem realis divinitatis habitum nobis ſuppeditatur, adumbrante.*

§. 11. Nullum hic *Baptiſmi* veſtigium, nullus *Lavacri defectus*, aut ἔλλειμα, quod reſarciatur, aut ſanetur, & ſic demum, ut *Eliberitanis canonibus* cautum eſt, perficiatur; nec enim *Baptiſmi perfectivum* hìc *chriſma* dicetur (quod *Dalleus* voluit, * *baptiſmum noſtrum unguenti illius conſecrationibus perfici* hinc colligens) ſed *Unctio chriſmalis*, ſimpliciter, τελειωτικὴ χεῖρις, *perfectivum*, ſeu *conſecratorium chriſma* vocatur, quo ſcilicet fidelis, prius *baptizatus*, conſecratur, aut *perficitur*, vel, quod idem ſonat, *confirmatur*, *Chriſto* Spiritum ſuum unguento adumbratum, ex theſauro ſuo, ad *invocationem Epiſcopi*, liberè largiente.

§. 12. In re ſatis per ſe clarâ, pluribus opus non eſt, nec igitur à *Pachymere Paraphraſtâ* ſubſidium, quod in promptu eſt, effiagitamus. Ille certè de hoc *Chriſmate* ſermonem inſtituens, quatenus deſcriptio illius, *Euchariſtiæ* immediatè ſubjungitur, ἔστιν, * inquit, ὁμοταγὴς πάντως ἡ τῷ μύρου ἐπὶ τέλεσι, *hic alter chriſmatis ritus Euchariſtiæ coordinatus eſt*, &, ut * μυσήριον φανισματος, μυσήριον συνάξεως, ſic & μυσήριον τελετῆς μύρου, *myſterium*, aut *Sacramentum chriſmalis ritus*, ex ſæculi ſui more, appellat, (quo minus *meram baptiſmi ceremoniam*, & appendicem ſuſpicemur) & * ἡ τῷ μύρου χρῖσις ἀυτῷ τῷ βαπτισθέντι τῷ ἐπιφοίτησιν δωρεῖται τῷ πνεύματος, *hæc*, inquit, *chriſmatis unctio ei qui baptizatus eſt adventum ſpiritus largitur*, ἐπεὶ διὰ τῆς τῷ μύρου χρίσεως ἐπιφοιτᾷ τὸ πνεῦμα τὸ ἅγιον, *quia per hanc chriſmatis unctionem Spiritus ſanctus advolat*, &c. Quæ omnia ad *confirmatorium chriſma* pertinere quis non videt?

§. 13. Nec verò *Orationis ſeries* (ut *Dalleus* monet) aliud aut *demonſtrat*, aut ſuadet, imò cum ſibi, ut dictum eſt, *Pſeudo-Dionyſius* monſtrandum propoſuerit in omnibus ſacris adminiſtrandis *chriſmatis* uſum fuiſſe, neceſſariò concludendum eſt, ea ſingula quæ produxit exempla, ex *Baptiſmali* penu petita non eſſe, aut ſi fuiſſe credantur, ipſum θεῖον θυσιαστήριον, *altare Dominicum*, in *Baptiſmali* etiam cenſu reponendum erit, cujus * ἱερᾶν τελείωσιν *conſecrationem*, τῆς τῷ ἱεροτάτου μύρου παναγίαν ἐπιχύσιν τελεσιουργεῖσθαι, *ſacerrimi chriſmatis effuſione peragi* affirmat.

CAP.

CAP. IV.

Duo Palmaria Dallei Argumenta excutiuntur.

SECT. I.

Verba Cornelii de Novatiano, ex Eusebio & Nicephoro explicata. Dallei objectio examinatur.

§. 1. DUO adhuc palmaria sunt, quibus præcipuè hypothesin suam contra omnem ictum stabiliri putat *Dallæus.* Unum à *Romanis* petitum (cui præsertim innititur *Spalatensis* de *Rep. Eccl.* l. 5. c. 5,) alterum à *Græcis*; Unum ex *Cornelii Papæ* de *Novatiano* apud *Eusebium* verbis, alterum verò ex officio baptismatis Græcorum in *Euchologio* desumptum.

§. 2. Ex *Cornelii* verbis concludit obsignationem istam, quæcunque tandem illa fuerit (non tantum verum & propriè dictum *Sacramentum* non fuisse, quod libenter agnoscimus, sed &) *Ceremoniam meræ baptismalem fuisse, ejusdem cum illis cæteris census, quæ non expressit Cornelius.*]

§. 3. Ut cognoscatur an hoc ritè concluserit vir Doctissimus, locus integer confulendus est, quem incolumem nobis servavit *Eusebius*, Εκκλ. Ἱστ. βιϐ. ε. Νόσῳ, inquit, σφοδρᾷ χαλεπῇ, ᾗ ὑποδαντὶ ἔδωκε Κεφ. μγ.
ὅσον οὐδέπω νομιζόμενος, ἐν αὐλῇ τῇ κλίνῃ ᾗ ἔκειτο, περιχυθεὶς ἔλαβεν, εἴγε χρὴ λέγειν τὸν περὶ αὐτὸν εἰληφέναι. Οὐμὲν οὐδὲ τῶν λοιπῶν ἔτυχε, διαφυγὼν τὸν νόσον, ὧν χρὴ μεταλαμϐάνειν καὶ τὸν τῆς ἐκκλησίας κανόνα, τοῦτο σφραγισθῆναι ὑπὸ τοῦ ἐπισκόπου. τούτου δὲ μὴ τυχὼν, πῶς ἂν τῶν Ἀγίων πνεύματος ἔτυχε; *In morbum quidem Novatianus periculosum incidens, vitaque spe nullâ relictâ, in Lecto quo decubuit, aspersus vel circumfusus, baptismum accepit, si sanè in confiniis mortis positus accepisse putandus sit. At nec postquam morbo liberaretur, reliquorum particeps factus est, quæ secundum Canones Ecclesiæ, obtinere debuerat, nec ab Episcopo obsignatus est, Quo non impetrato, quomodo Spiritum Sanctum obtinuisse putandus est?*

§. 4. Hic, siquid video, duo sunt sigillatim posita, ex quibus *Novatianum* Spiritus Sancti participem non fuisse *Cornelius* confirmat: Primum, quòd, cùm ἐν κλίνῃ baptizatus esset sub extremo mortis discrimine, morbo tamen devicto, illa non expeteret, quæ expeti & participari *à talibus* (in *Lectio* scil. tinctis) Canon Ecclesiæ jubet. Hoc à * *Nicephoro* aliquantò clariùs explicatur, Ὃς οὐδὲ τῶν λοι- * L. 6. c. 3.
πῶν τῆς ἐκκλησίας συμϐόλων ἠξιώθη, ὧν χρεὼν τοὺς τοιούτους μεταλαμϐάνειν, καὶ τὸν τῆς ἐκκλησίας δεσμόν. *Sed enim ille postea reliquis Ecclesiæ Symbolis, quibus ad eum modum tincti, juxta Ecclesiæ sanctiones uti debent, minime dignus est habitus,* aut *assecutus est.* Quænam verò illa fuerint (à Clinicis expetenda) nos hic supra commemoravimus, cum de *baptismi perfectivo*, ex *Synodo Eliberitanâ*, verba fecerimus, eaque ad *Confirmationem* nihil quicquam pertinuisse contendimus.

§. 5. At præter hoc primum ὑστέρημα, restat etiam secundum, quod nempe cum ei benedictio baptismi *Clinici* perfectiva planè deesset, Gratiæ illius defectum à *Consignatione Episcopali*, quâ Spiritus sanctus in Confirmatione Neophytis, i. e. fidelibus priùs baptizatis communicari in Ecclesiâ solebat, resarciendum sibi non curasset. Hæc certè duo confundenda non erant, satis in se distincta, satis perspicuè à *Cornelio* dispuncta, ἃ μὲν, inquit, οὐδὲ τῶν λοιπῶν ἔτυχε, &c. τοῦτο σφραγισθῆναι, &c.

§. 6. Hic si facili & proclivi mendâ, librariis familiari legamus, ὅτι σφραγισθῆναι, &c. (sic certe legendum esse *Nicephorus* monstrat, ἀλλ' οὐδὲ ὑπὸ ὁποσόπων πω νόσου διαφυγὼν, ἐσφραγίσθη ἐς ὕστερον, *neque*, inquit, *cùm convaluisset signaculum ab Episcopo deinde recepit*) Omnia luce ipsâ clariora erunt; Quâ non admissâ, verba cordato & diligenti Lectori nimis aspera videbuntur, nec enim bellè cohærent, οὐδὲ τῶν λοιπῶν, τοῦτε, &c.

§. 7. At nec istis auxiliis indigemus, si enim vulgaris *Eusebii* lectio retineatur, eodem planè res recidit. Illud enim necessarium est, ut οὐδὲ in prioribus vim suam in [τὸ σφραγισθῆναι] exerat, ut scil. nec reliqua ὧν χρὴ μεταλαμϐάνειν assecutus sit, nec τὸ σφραγισθῆναι, i. e. nec *baptismi perfectiva* (quæ *Eccles. Hierarchiæ* Author τελεσιεργικὰ dixit) nec *consignationem Episcopalem:* Unde est quod in singulari addatur, τοῦτο δὲ μὴ τυχὼν, hoc verò cum non sit adeptus, &c. τοῦτο certe ad τὰ λοιπὰ quæ præcesserant sine fœdo solœcismo referri nequit, sed tantum ad τὸ σφραγισθῆναι, *consignationem* ab Episcopo receptam, à cujus manuum impositione & benedictione paternâ Spiritum sanctum expectatum fuisse nemini, spero, novum putabitur. Aliud igitur omnino τὰ λοιπὰ *reliqua*] aliud σφραγισθῆναι *consignatio*] nec igitur eadem, siqua *Cornelio* fides debetur.

§. 8. Unicum est quod huic tam illustri Testimonio objici video, ex iis quæ paulo post *Cornelius* de eodem *Novatiano* subtexuit, *Fabianum* scil. *Episcopum Romanum*, cum illum ad Presbyteratus ordinem provecturus esset, ab Universo Clero, multisque Laicis prohibitum fuisse; ἐπεὶ μὴ ἔδει τὸν * ἐν κλί- * P. 139.
νῃ διὰ νόσον περιχυθέντα, ὥσπερ καὶ ἕτερ, εἰς κλῆρόν τινα ἀγαϐῆναι, *quoniam in Lectio aspersum*, aut *baptizatum*, *qualis hic*, *in clerum provehi non licuit*, *nec tamen Fabianum*, *quod omissum erat*, *contulisse*, *sed ἀξιῶσαι postulasse sibi huic soli manus in sortem Presbyterii imponendi potestatem concedi.* Hinc sic arguit *Dallæus*, * *Si illa quâ carebat Unctio non baptismalis baptismoque cohærens ceremonia, sed proprium seorsim Sacramentum erat, qualis Latinorum est hodie Confirmatio, cur Fabianus hominem, cùm eum vellet in Presbyterum consecrare, eo, quo carebat, Sacramento non donavit? Quid prohibebat, quod antea omissum erat, id nunc conferre? &c.*

§. 9. Respondeo 1. duo hîc à *Dallæo* contra Latinos assumi, quæ nos *Angli*, qui interim *Confirmationem* Episcopalem tutamur, planè negamus. Nec enim unctionem necessariam *Confirmationis* ceremoniam, nec *Confirmationem Sacramentum* esse putamus. 2. Si *Novatiano* sola, quam dicimus, *Confirmatio* defuisset, non infeliciter certè procederet *Dallæi* argumentum. At cum duo, aut potius tria à *Cornelio* hic *Novatiano* objiciantur, 1. Quod ἐν κλίνῃ in *Lectio* aspersus vel baptizatus fuerit, 2. Quod morbo liberatus, cætera, quæ secundùm Ecclesiæ Canonem μεταλαμϐάνειν χρὴ *participasse oportuit*, non fuerit consecutus, 3. Quod ab *Episcopo* obsignatus non fuerit (quæ singula satis à se invicem dimpahtur) palam est unum tantummodo (primum illud) de baptizato *Clinico*, non posteriora, de omissa aut *Chrismatione*, aut *Consignatione* ab Universo Clero & plebe objectum fuisse, & ordinationi ejus obstitisse. Illud quippe *Canone* postmodum *Neocæsareensi* expresè vetitum [ἐὰν νοσῶν τις φωτισθῇ, εἰς πρεσϐυτέριον

ἄγεσθαι ὁ βαπτισθείς, *Siquis in morbo baptizetur, ad Clerum promovendus non est*] priùs, ex more saltem Ecclesiæ, illicitum fuisse, hinc si non aliunde satis constat.

§. 10. Consulantur ipsa *Cornelii* Papæ exetta verba, sicut sunt modò à nobis, nec non ab ipso *Dallæo* allata, διακωλύεσθαι ὑπὸ παντὸς τοῦ κλήρου, *ab omni clero prohibebatur*——ἐπεὶ μὴ ἀξὸν ἦν τὸν ἐν κλίνῃ διὰ νόσον ἀσπερχῶς, ἄσπερ καὶ ἔτος, εἰς κλῆρον τινα γενέσθαι, *quoniam in lecto ob morbum aspersum*, vel baptizatum *(qualis hic) ad Clerum promoveri non licet.* Nulla hic aut χρίσματος, aut σφραγίδος, *unguenti*, aut *sigilli* omissi criminatio, sed tantùm baptismi ἐν κλίνῃ *in lecto* accepti mentio.

§. 11. Nec jam quod semel factum est, infectum esse potuit, nec ulla quidem *Fabiani* diligentia præstitura erat, ut ἐν κλίνῃ lotus, *Clinicus* non audiret. Ideoque cùm illa sive lex sive recepta in Ecclesiâ consuetudo, de non promovendis ad sacros ordines *Clinicis*, non ita arctè constringeret, quin ei ex causis gravioribus laxatio aliqua fieri posset (subesse enim interdum hujusmodi causas, & tempora, testatur * *Canon Neocæsariensis* [διὰ τὴν μὴ πάντα ἀπαδῶν καὶ πίστιν, καὶ διὰ σπάνιν ἀνδρῶν, *propter diligentiam actionibus subsequentibus approbatam, propter fidem eximiam, & infrequentiam & caritatem hominum*] ἐκ ἱερατεύειν, scil. ἐπιτηδείων, *eorum qui ad Sacerdotium idonei sunt*, ut rectè *Zonoras*) de *Fabiano* dicitur, quod ἀξιώσει συγχωρηθῆναι αὐτῷ τὸν μόνον χειροτονῆσαι, *veniam postulavit*, & impetravit, *ut huic soli manus imponere permitteretur*, nullum posthac *Clinicum* ad *Presbyteratum* evecturus. Omnia dilucida, nec jam in hoc celebri facto quicquam restat, quod hic *consignationem* Episcopalem cum *baptismo* confundat, aut *hypothesi Dallæana* ullatenus faviisse videatur.

* Ibid.

SECT. II.

Testimonium ex Euchologio prolatum ad examen vocatur. Officia Baptismi, & Chrismatis divisa. Ordo Romanus à Græco parum differt. Baptismo non semper Chrisma adjungebatur.

§. 1. REstat, ut quid commodi aut subsidii ex *Euchologio* Græcorum lucrari possit *Dallæus*, paucis disputiamus. Cùm hùc devenerit vir Doctissimus, sine morâ concludit, * *hunc communem esse totius Græcorum Ecclesiæ sensum, publico Gentis Euchologio seu rituali, & ex eo Universali apud eos praxi clamente* (id certè Collega ipsius D. * *Blondellus* jamdudum edixerat, *Accedit*, inquit, *Græcorum antiquiorum solennis, recentiorum omnium praxi confirmata testificatio) nec enim apud eos, ut apud recentiores Latinos, duo diversa esse baptismi & Chrismatis officia, sed unum idemque, quod non diversis capitibus sed uno eodemque totum continetur, cujus titulus est* Ἀκολουθία τοῦ ἁγίου βαπτίσματος, *consequentia seu potius ordo*, vel, *ut recens interpres maluit, officium baptismatis.*]

* P. 214.

* Apol. Hier. p. 147.

§. 2. At si *Euchologium Goari*, quo *Dallæum* uti palam est, introspiciamus, Illud 1. occurrit, Titulum hunc Ἀκολουθία, &c. ut & Rubricam sequentem deesse in M. S. *Cryptoser. Falasiæ* (ut *Jo. Goar* monuit) qui sic incipit, Καὶ μὴ τοῦτο. *Et post hoc*, &c. 2. Quod ad *Chrismationem* attinet, modus ejus in eodem M. S. aliquantò fusiùs & exactius, quàm in altero, quo *Dallæus* utitur, proponitur, utru que conferat Lector, & quod rem ex extra omnem aleam collocet, inveniet.

§. 3. Μετὰ τὸ βαπτίζεσθαι, *Post baptismum peractum* (& prius *unctii totius corporis*, dein *Loti in nomine Patris*, &c. mentionem) *Patriarcha* νίπτεται καὶ ἐκδύλλει τὸ λέντιον καὶ τὰ μανίκια, lavatur, & (quæ prius induerat ad baptismali solennitatem) *linteum & manicas deponit:* Officii planè finiti indicia non obscura: Et *Archi-Diacono* dicente *Attendamus*, incipiunt *Psalta*, Μακάριοι, *Beati sunt quorum remissæ sunt iniquitates*, &c. ex *Ps.* 32. iis qui in Baptismo jam remissionem peccatorum adepti sunt, accommodatissimo: dein dicitur, Εὐλογητὸς *Benedictus*, &c. Oratio *Eucharistica*, beneficia Dei erga νεοφώτιστον, jam per aquam & Spiritum regeneratum, Commemorans, simulque postulans à benigno omnium Rege, ut καὶ τὴν σφραγῖδα τὴν δωρεᾶς τοῦ ἁγίου καὶ παντοδυνάμου καὶ φοβερωνύμου πνεύματος, καὶ μετάληψιν, τοῦ ἁγίου σώματος, καὶ τοῦ τιμίου αἵματος τοῦ Χριστοῦ, *Sigillum doni Omnipotentis & adorandi Spiritus, & participationem sancti corporis & sanguinis Christi ei largiatur*; Ecce *consignationem*, & *Eucharistiam*, quarum usum ut Deus recens baptizato indulgeat, qui formulâ illâ utuntur, comprecantur.

§. 4. Quibus sic dispositis & *baptismi* officio planè finito, sequitur, Καὶ μὴ πάλιν εὐχὴν ποιήσας, ἀποδύεται τὴν στολὴν ἣν τῷ βαπτίσματι, καὶ βάλλει τὰ τῆς λειτουργίας, καὶ ὑπάγει εἰς τὸν ἄμον πίσσον: *deponit Patriarcha Baptismatis stolam, & assumit eam quæ missis inservit*, & ut stolam sic locum mutat, & *Cantore dicente Quotquot in Christum baptizati estis*, &c. Χρίει τῷ μύρῳ τοὺς βαπτιζομένους, ποιῶν σταυρὸν πρῶτον ἐπὶ τοῦ μετώπου, εἶτα ὀφθαλμοὺς, τὴν μυκτῆρας, τὸ στόμα, καὶ τὰ δύο ὦτα, λέγων Σφραγὶς δωρεᾶς πνεύματος ἁγίου. *Ungit Chrismate baptizatos, signum crucis in fronte, oculis, naribus, ore, & utrisque auribus facit, dicens, sigillum doni Spiritus sancti.*

§. 5. Hæc quidem omnia dilucida, nec quicquam quod *Consignationem* Baptismi ritum fuisse magis suadeat, quàm *consignationis Eucharistiam*; de ea enim, sine novi officii titulo, nullo intervallo interposito, immediatè sequitur, Μετὰ τοῦτο συμψάλλων εἰσέρχεται μὲ τὰ νεοφώτιστα εἰς εἴσοδον, *post hoc simul psallens in introitum ingreditur cum recens baptizatis*, καὶ τελεῖ ἀκολούθως τὴν θείαν λειτουργίαν, *& divinam missam consequenter celebrat.*

§. 6. Adeò illud jam res ipsa loquitur, quod prius monui, *Baptismum, Consignationem, Cœnam Domini*, licet adultis simul communicentur, tria tamen esse, nec sine prodigio, ne dicam sacrilegio, confundi posse.

§. 7. Idem ex sequentibus liquet, ubi paucis narratur, quid in reliquis *festis* fiat (priora enim ad *Sanctum Sabbatum* pertinebant) *In parvo*, inquit, *baptisterio fiunt* φωτίσματα, *baptismi, sed* ἐν ἀποδύτῳ *in vestiario* σφραγίζει ὁ Πατριάρχης τοὺς νεοφωτίστους τῷ θείῳ μύρῳ, *Patriarcha recens baptizatos divino unguento signat*, &c. Pluribus in re manifestâ opus non est.

§. 8. A quibus (ut id obiter dicam) parum abest, quod in * *Ordine Romano*, ubi de baptismo agitur, legitur. Peracto enim baptismo, *Pontifex egreditur à fonte in sacrarium, habens ibi compositam sedem, vel in Ecclesia, ubi voluerit, & sedet in eâ*, ut, *cùm vestiti fuerint Infantes, confirmet eos* (Quibus concinit *Alcuinus* l. de *div. Offic.* c. 19. *Postquam*, inquit, *vestiti fuerint, deportantur ante Pontificem ad confirmandum.* Ad hæc *Ordinis Romani* verba *Georgius Cassander*, in *Liturgicis* exercitatissimus, sic pronuntiat, * *Confirmatio Chrismatis qua per Episcopum fit, quamvis auctarium quoddam sacri baptismatis sit habita, non tamen statim, neque immediatè, sed aliquot Ceremoniis interjectis adhibebatur; imò Honorius* (inquit) *Augustodunensis octavo demum die baptizatos mitras deposuisse, & ab Episcopo in fronte chrismate consignari consuevisse auctor est.* Id quod *Gulielmus quoque Mimatensis Episcopus* testatur. *Neque enim semper baptismo hæc Confirmatio chrismatis adjungebatur, ut cùm Episcopi consequendi facultas non erat, præsertim cum extra ordinem infantes in pagis & villis baptizabantur.*

* Cap. de die Sabb. S. Pasch.

* Schol. ad Hymn. Eccles. p. 218.

CAP.

CAP. V.

Consignatio in receptione eorum qui ab Hæreticis baptizati sunt.

SECT. I.

Constantinopolitanus Canon 7. Chrismatis, ubi nullus baptismo locus. Redeuntium ab hæresi receptio eadem cum Confirmatione.

§. 1. EST & *Chrismatio* seu Consignatio adhuc alia, quæ in *Hæreticorum*, aut ab hæreticis baptizatorum ad Orthodoxiam & Ecclesiam redeuntium receptione adhibebatur.

§. 2. Eam post *Laodicenæ* Synodi septimum Canonem; Secundi (i. e. *Constantinopolitani*) *Concilii Generalis Canon* 7. fusè describit. Τὰς αἱρετιζούσας τῇ ὀρθοδοξίᾳ, καὶ τῇ μελλούσῃ ἁγίᾳ συνοικεῖν ἐκ αἱρετικῆς δεχομένας καὶ πάντα τὰ ἀνοσιούργητα βδελύσσεσθαι, καὶ ὅταν χειμαζόμενον τὸ ἀγέλαιον μύρῳ τότε μίνωνται, καὶ τὰς ὀφθαλμὰς, καὶ τὰς ῥῖνας, καὶ τὸ στόμα, καὶ τὰ ὦτα, καὶ σφραγίζοντες αὐτὰς λέγομεν, Σφραγὶς δωρεᾶς πνεύματος ἁγίου. *Eos qui rectæ fidei, & eorum qui servantur* (i. e. resipiscentium) *portioni ab hæreticis adjiciuntur, recipimus secundum Constitutum Officium, sigillatos, primò scil. unctos sacro unguento Chrismatis, & fronte, & oculis, & naribus, & ore, & auribus, & signantes eos dicimus, sigillum Doni Spiritus sancti.* Quod ad verbum exscripsit & stabilivit *Synodus sexta* quæ in *Trullo* congregabatur, nec est quod plura adjiciam in re notissimâ.

§. 3. Hoc planè solenni ritu, eos, qui rebaptizandi non erant, in sacrosanctæ Matris amplexus excipi catholica decrevit Ecclesia. Quod ipsum argumento est, ritum hunc, ut sacerrimum & antiquissimum, sic & à baptismo luculentè distinctum fuisse, ex decreto & solenni Ecclesiæ more celebrari jussum, cùm *baptismo* nullus locus esset, nimioque partium studio (quod rectè monuit * *Dallæus*) occæcatum *Aurelium*: qui ne *Sacramentum* in *Ecclesiâ* reiterari crederetur, hanc *ab hæresi revertentium Chrismationem à Confirmatione distingui* voluit, cùm (si verba *Canonis Concilii secundi* cum celebrandæ *Confirmationis* ratione in *Euchologio* conferantur) formæ, voces, universæ ritus particulæ, eædem planè, sine ullâ quantulacunque differentiâ, fuisse reperiantur. * Vid. Dall. p. 175.

SECT. II.

Argumentum Dallæi ex Responsionibus ad Orthodoxos petitum. Responsio. χειροθεσία pro Pœnitentiæ receptione. Ab hæresi redeuntes Clerici non reordinandi. Reconciliatio. Argumentum aut nihil aut nimium concludens. Antiquorum praxis ex Argumentis levibus non est concludenda. Χειροθεσία ὑπὲρ μετανοίας apud Basilium.

§. 1. AT nec hîc Doctissimo *Dallæo* argumentum defuit, quo hypothesin suam tueatur, statim, & si eum audiamus, * *clarissimè* probaturo, *Veterum unctionem ad baptismum pertinuisse*; (quod addit [*non aliud Sacramentum*] nos, ut dixi, non premit, qui id *Dallæo* libenter concedimus.) * P. 177.

§. 2. Unde verò hæc fiducia? Certè ex unico * *Authoris Responsionum ad Orthodoxos*, qui sub *Justini* nomine fallit, commate, ad *qu.* 14. τῶ αἱρετικῶ (inquit ille, quisquis sub primævi Martyris larva nobis imponit) ὅτι τὸ Ὀρθοδοξίαν ἐρχομένου τὸ σφάλμα διορθοῦται, τὸ μὲν κακοδοξίας τῇ μεταθέσει τῶ φρονήματος, τοῦτο βαπτίσματος τῇ ὁσιουργίᾳ τοῦ ἁγίου μύρου, τὸ δὲ χειροτονίας, τῇ χειροθεσία, οὐδὲν τῶ πάλαι μᾶλλον ἄλυτον. *Cùm hæreticus ad veram fidem accedit, corrigitur lapsus falsæ opinionis, sententiæ mutatione, baptismi sancti Chrismatis Unctione, Ordinationis, Impositione manuum, nihilque quod prius erat, indissolutum manet.* Hinc sic arguit vir Doctissimus, *Vitia hæreticorum oppositis, sed in eodem genere rebus emendabantur; Error verâ sententiâ, prava Ordinatio, rectâ sanctioris manus impositione. Ut ergo vera sententia in eodem rerum genere est, quo Error, Ecclesiastica manus impositio ad idem genus pertinet, ad quod hæretica Ordinatio, ita & Unctionem in baptismalium rerum censu fuisse necesse est; quæ absurdè alioqui & ineptè ad baptismi correctionem usurparetur.*] * P. 399. Dall.

§. 3. At 1. neutiquam constat χειροτονίαν hoc loco cum χειροθεσία *ejusdem generis* fuisse; Certè si hoc admittatur, constabit hic *Ordinationis* iteratæ exemplum, id, quod alibi forsan non occurret, nisi cum Presbyter καταδεὶς τῶ ὁμοτόπῳ, *Episcopalem potestatem* sibi deridiculo asciscens (ut de *Colutho* diximus ex *Athanasio*) Presbyteros ordinare præsumserit, cujus πᾶσαν χεῖρα γενέσθαι ἄχειρα, *Omnem Ordinationem invalidam fieri*, decretum est.

§. 4. Hic verò, cum, qui ab Episcopo, licet hæretico, ordinatus fuerat, εἰ χειροτονίας σφάλμα, *Ordinationis vitium* χειροθεσία *impositione manuum*, corrigendum sit, non est quod dubitemus τῇ χειροθεσία *Pœnitentiam*, solennem istam Naufragantium *tabulam* intelligendam esse. Consulat antiquos Canones, & me verum monuisse non ambiget. Clericos quippe ab hæresi revertentes non *reordinatos*, sed per *pœnitentiam* receptos fuisse.

§. 5. Non pigebit huc *Sylvestri* prius laudatum decretum (de quo * *Dallæus* fusè gloriatur) ex *Epilogo Concilii Romani* adduxisse. *Constituit*, inquit, *Sylvester, ut Presbyterum Arianum resipiscentem nemo susciperet, nisi Episcopus ejusdem loci eum reconciliaret*] *Reconciliatio* plane nec ad *baptismum*, nec ad *Confirmationem*, multò minus ad *Ordinationem*, sed ad *Pœnitentiam* pertinet. Quod autem sequitur de *sacrosancto Chrismate*, & *Episcopali manuum impositione*, licet ea etiam ad *pœnitentiam* accommodari possent cujus potissimus ritus est *manuum impositio*, ut & *Unctio*, (ut mox ex *Hieronymo* monstrabitur) cùm tamen *confirmandi* expressa mentio addatur [*Sancti Spiritus gratiâ, quæ ab hæreticis dari non potest, confirmaret*] de eâ intelligenda esse non dubitarim, nec enim quicquam prohibet utrique hic locum fuisse, Presbyterosq; ex hæresi reversos per *Pœnitentiæ* æquè, ac per *Confirmationis* ritum receptos fuisse. * P. 139.

§. 6. His

§. 6. His positis, omnis statim Argumenti hujus vis in fumos abiit, nec enim *hæreticam Ordinationem*, & *Catholicam Pœnitentiam* ad idem genus pertinuisse crederis.

§. 7. At 2. non videt vir eximius se argumento uti, quòd aut *nimium*, aut *nihil* concluſurum est.

§. 8. Certè si, cùm *vitia hæreticorum oppositis ex eodem genere curari dicantur*, ea identitas strictè sumatur, sequetur statim, ut *falsum dogma vero dogmate*, sic *hæreticam Ordinationem*, *Ecclesiasticâ Ordinatione*, *baptismum* denique ab hæreticis datum, *baptismo* à *Catholicis* dato sanandum fuisse: Ex quibus si sic arguere liceret, rebaptizationis necessitatem liquidò concludi videt vir Doctissimus. Quod certè *nimium* esse, & *Catholico* dogmati toto genere contrarium, sat scio, mecum agnoscet.

§. 9. Quòd si *baptismus baptismo corrigendus* non est, quæ tandem necessitatis species ex *Pseudo-Justini* verbis extundi poterit, ut non *aliâ, quàm baptismi ceremoniâ*, *baptismi* σφάλμα, *error*, *lapsus*, *vitium corrigatur*? An hic est ille viperæ morsus, qui solo *Theriaco* sanari potuit? Certè cum peccata contra *baptismale* votum commissa solo *Pœnitentiæ* pharmaco, nec eo ex baptismalium rerum censu petito, curari notissimus Ecclesiæ mos sit, nulla necessitas cogit, ut *hæreticorum baptismo*, quod certè non magis immediatè baptismalem fidem attingit, examini baptismi pharetrâ transfigendum sit.

§. 10. At consulatur iterum *Responsionum Author*, & ex quæstione, cui *Responsio* accommodata est, res omnis facile perspicietur: *Si* (inquit Ἐρώτησις) *baptismus hæreticis datum*, *sive* ἐλλιπὲς, ἢ ἐλλιπὲς, *ficium & inane*, *cur Orthodoxi ad Orthodoxiam confugientem hæreticum non baptizant*, ἀλλ' οὐ τὸ ἀληθὲς, τῷ ὕδατι τοῦτο βαπτίζεται, *sed perinde eum in spurio illo baptismate*, ac *si verum esset*, *relinquunt*? Huic certè quæstioni Responsio justa, & omnibus absoluta numeris hæc est [σφάλμα διορθοῦται] *corrigi* scil. *lapsum*, aut (si *Dallæo* magis placeat) *reparari* aut *suppleri* ὑφῆναι, *non aut* ἐλλιπὲς *spurii*, *aut ficti*, *aut vani* (ut ἐλλιπὲς suspicabatur) *sed veri* & *legitimi*, licet ab *hæreticis* collati, *baptismatis*, medicinâ scil. eâ quâ *neophytos* in Ecclesiâ Christi, i. e. infirmos sustentari notissimum est; ut qui ex Gratiâ Christi, errorem, quem imbiberant, deposuerint, in *Orthodoxiâ* demum stabiliantur, & ad id largioribus, quibus indigent, Gratiæ divinæ, *Septemplicis* (aiunt Patres) *Spiritus* haustibus proluantur, & sic donum felicius in *Christo* & Spiritu S. adolescant.

§. 11. Vides, quàm nihil ad *Eroteſin* pertineat, an è *baptismatis censu*, an ex alio quovis Ecclesiæ thesauro petatur remedium; id solum Authori curæ fuisse, ut quod σφάλμα *vitium* fuerat, διόρθωσιν *emendationem* sortitum esse, extra dubium poneretur.

§. 12. Certè si argumentis, ex hujusmodi sedibus, aut fontibus petitis, quicquam concludi, aut colligi posset, non minus credibile foret, *impositionem manuum*, quâ æquè ac *chrismate*, apud *Latinos*, *Hæretici* ad *Ecclesiam* redeuntes recipiebantur ad *Pœnitentiæ* ritum pertinuisse. Cui suspicioni, præter prædicta, favent * *Vigilii* Papæ verba de iis qui in *Arianismum* lapsi ad Ecclesiam redibant, *Non*, inquit, *horum reconciliatio per illam impositionem manus quæ per invocationem Spiritus sit*, *operatur*; *sed per illam quâ Pœnitentiæ fructus acquiritur*, *& sancta communionis restitutio perficitur*. Ut & *Stephani* dictum, quod *Cypriani* * Epistola nobis custodivit, quo ex hæreticorum exemplo praxim Ecclesiæ confirmat, *Ipsi*, inquit, *hæretici ad se venientes non baptizant*, *sed communicant tantum*, i. e. *per pœnitentiam* ad communionem cœtus sui recipiunt. At statuit *Dallæus*, cum *Vigilii* locum lustraret, hæc ex verbis hisce rectè concludi non potuisse, nec enim *Arianis simpliciter ad Ecclesiam rediuntibus locutum esse Vigilium*, *sed de his qui baptismatis gratiâ salutari acceptâ*, *apud Arianos iterum baptizati*, *profunda voraginis morte sunt demersi*.] Nec ego quidem renitor, imò lubens largior, conjecturis ita levibus locum non esse, in iis quæ antiquis notissima erant. At nec apud illos certè quævis necessitas agnoscitur, ut hæreticus *baptismus*, *cognato antidoto*, & ex *baptismi* τυπικοῖς *petito corrigatur*. Qui talibus argumentis fretus, de antiquorum praxi, aut ritibus pronuntiat, sciat se non facem præferre, sed tenebras offundere, & quæ explicanda & interpretanda suscepit, conjecturis & divinationibus involvere. Recolat vir Doctissimus alia omnia antiquorum scita, quorum ad hanc rem, supellectilem non mediocrem hic congessit; & tibicinem non reperiet, quo hanc novitiam hypothesin suam suffulciat, aut cuiquam persuadeat, hæreticorum in *Trinitate* baptizantium Lavacrum, non alio quàm ex *baptismi* censu desumpto *remedio* sanari posse.

* Concil. t. 4. p. 160.

* Ep. 74. p. 111.

* P. 179.

§. 13. Ex *Augustino* laudavit, p. 172. *Solenne fuisse manum hæreticis correctis imponi.* Ex *Syricio*, ut ille ex *Synodo*, *Arianos per invocationem solam septiformis spiritus*, *Episcopalis manus impositione*, *Catholicorum conventui sociari*. Ex *Gennadio*, *purgatos jam fidei integritate*, *Confirmari manus impositione*, & iterum *manus impositione & chrismate communitos Eucharistiæ mysteriis admittendos esse*. Ex *Gregorio*, *Arianos*, *per impositionem manus occidens*; *per Unctionem sancti chrismatis ad ingressum sanctæ Ecclesiæ Catholicæ Oriens reformat*.

§. 14. Mitto alia multa quæ vir Doctissimus adduxit, infinita quæ producere potuit, in quibus nullum certè *baptismalis* cujusvis ceremoniæ vestigium, sed solius *Episcopalis Confirmationis*; *Communionis*, *Chrismationis*, *Impositionis manuum* expressa mentio.

§. 15. Unum hic interrogem, an in *Canonicâ Basilii* ad *Amphilochium Epistolâ*, χρίεσθαι τοὺς (vel ut *Dallæus* legit, ὅτι, cur non potius τοὺς) πιστῶν ἀκολούθως] non sit, *pro fidelibus inungi*, vel *ad modum fidelium*, i. e. *baptizatorum*? Si sic, Ungi fideles πεφωτισμένους, *Illuminatos*, perfectè initiatos vides, nec *tinctos* tantùm, aut eos qui *illuminantur*, φωτιζομένους in præsenti, ipso baptizandi tempore, ut *Dallæus* modò suspicabatur; *In fidelibus*] interpretatus est *Gentianus Hervetus*, i. e. *inter fideles*, quod eodem redit.

§. 16. Certè si cum *Dallæo* reddatur [*à fidelibus*] non *Episcopos* aut *Presbyteros*, imo nec *Diaconos*, sed πιστοὺς, ad nullum in Ecclesia ἀξίωμα promotos, *Chrismatis* ministros adoptabimus, sed id obiter.

CAP.

CAP. VI.

Teſtimonia Antiquorum de Confirmatione.

SECT. I.

Locus Irenæi de Valentinianis. Fragmentum Theodoti, Locus Theophili Antiochem, Tertulliani, De differendâ Confirmatione Conſilium Caſſandri. Jus Canonicum, Catechiſmus Romanus. Tertulliani alia duo loca.

§. 1. HIS igitur ſic ſtabilitis, non pigebit *Cornelii* de *Novatiano* lucidiſſimis verbis, modò allatis & ab offuciis omnibus liberatis, alia nonnulla profundæ antiquitatis Teſtimonia adjeciſſe, ſeu potius à nebulis, aut caligine, quibus nativa ipſorum vis offundi, & obſcurari poſſe putatur, vindicaſſe, ut extra omne dubium ponatur, *Confirmationem*, ſeu *Epiſcopalem*, per manus impoſitionem, *Benedictionem*, licet inter *Sacramenta* à Chriſto inſtituta, aut ἐν τῇ θείᾳ γραφῇ ἐμφερόμενα, ut * *Hieremias Patriarcha Conſtant.* nobiſcum agnovit, non numeretur; eſſe tamen, ſi non ἐκ μαθήσεως τοῦ λόγου, ut ille exiſtimat, ἀλλ' ἀκροάσει, *ex Chriſti diſcipulis receptum*, ſaltem à celebri ipſorum praxi, *Act.* 8. deductum ritum in Eccleſiâ Chriſti, omni ferè ævo, *Græcis*, *Latiniſque* notiſſimum. * Reſpon. ad Germ. c. 7.

§. 2. Eâ certè hic teſtimoniorum penuria non laboramus, ut *Hæreticorum* nominibus locupletari Album noſtrum neceſſe ſit; Non pigebit tamen *Valentini Arebibæretici*, primo naſcentis Eccleſiæ mane, cœtus ſuos ſegreges congregantis, & quæ à *Catholicis* didiciſſet, ad *characterem* ſuum transformantis, & intervertentis meminiſſe.

§. 3. Apud eum certè, & ſectatores ejus, ut ex * *Irenæo* perſpicimus, ſicut *baptiſmi*, ita & ἀπολυτρώσεως mentio, † *baptiſmi* quidem ad *pœnitentiam*, ἀπολυτρώσεως εἰς τελείωσιν *ad perfectionem*. ὁ δὲ τετελεσμένος, *qui verò*, inquit, *ſic initiatus* aut *perfectus eſt*, reſpondet, inter alia, ἐσφράγισμαι, λελύτρωμαι, &c. *Confirmatus & redemptus ſum.* Statimque additur, ‡ ἔχετα μυείζουσι τὸ τετελεσμένον τῷ ὀπῷ τῷ ἀπὸ Βαλσάμου, *tum eum qui initiatus aut perfectus eſt Opobalſamo inungunt*, τὸ γὰρ μύρον τοῦτο τύπον τῆς ὑπὲρ πάντα ὄλα ὐσίας ἔχει λέγουσι, *hoc enim unguentum fragrantiæ illius quæ omnia exſuperat, typum eſſe affirmant.* Ἔνιοι δὲ αὐτῶν—— μίξαντες ἔλαιον καὶ ὕδωρ ἐπὶ τὸ αὐτὸ ἐπιβάλλουσι τῇ κεφαλῇ ἔτι τελουμένῳ—— μυείζουσι δὲ καὶ αὐτοὶ τῷ βαλσάμῳ. *Quidam eorum oleum & aquam unà permixta in initiatorum caput injiciunt, Hi autem ipſi etiam balſamo inungunt.* * Lib. I. c. 21. † P. 106. C. ‡ P. 108. B. * Ibid.

§. 4. Vides hic *Confirmationis* nomen, *unguenti* uſum, nec *olei* tantum *aquæ* mixti, quod ad *baptiſmum* reſpexiſſe putes, ſed &, quo *inungebantur*, *opobalſami*.

§. 5. His certè alia quam multa confundi fateor, nec enim apud *hæreticos* quicquam ὑγιὲς, *ſincerum* aut incorruptum expectabis, quorum illud ſemper ingenium fuit, ut quæ ab *Apoſtolis* aut *Apoſtolicis* viris tradita perceperint, multis indies ex penu ſuo petitis cumulent & offundant.

§. 6. Sic certè quæ de *Unctione* in extremis iidem philoſophantur (ἔλαιον ὕδατι μίξαντες ἐπιβάλλουσι ἔτι τῇ κεφαλῇ ὀχεμένῳ, *Oleum*, * inquit, *aquæ immixtum, ut & alii opobalſamum, in caput morituri injiciunt*) pálam eſt à *Jacobo* petita eſſe, ad ſuum interim characterem ſtatim efformata, cum illud factum addunt, non ut, cum *Jacobo*, *infirmum* ad ſanitatem reſtituant (σώσει κάμνοντα καὶ ἐγερεῖ αὐτὸν ὁ κύριος, *Jam.* 5. 15.) ſed ἵνα λαμβάνοντες, &c. *ut qui in exitu has invocationum formas acceperint, à ſuperioribus poteſtatibus & principatibus apprehendi & teneri nequeant.* * Ibid. D.

§. 7. Ex eadem, fateor, Scholâ *Theodotus* prodiit, cujus *Eclogas*, ut ἀνατολικῆς καλουμένης διδασκαλίας, *Orientalis quæ dicebatur doctrinæ ſpicilegia*, nobis *Clemens Alexandrinus* cuſtodivit ad calcem L. 8. Strom. inſpiciendus. Illius verba non verebor aſcribere, cum ſint adeò profundæ antiquitatis fragmenta, * Κατὰ τοὺς Οὐαλεντίνου χρόνους, *ipſius Valentini* hæreſiarchæ *temporibus* nata, nec *hæreſin*, aut ἑτεροδοξίαν quoviſmodo ſapiant. * Vid. Clem. Alex. ſtr. l. 2.

§. 8. Ea quidem codices ſic legunt, Καὶ ὁ ἅγιος καὶ τὸ ἔλαιον ἁγιάζεται τῇ δυνάμει τῆς ὀνόματος, ὃ τὰ ἀντὰ ὄντα καὶ τὸ φαινόμενον, οἷα ἐλήφθη, ἀλλὰ δυνάμει, εἰς δυνάμιν πνευματικὴν μεταβέβληται, ὅτως καὶ τὸ ὕδωρ, καὶ τὸ ἐξορκιζόμενον, καὶ τὸ βάπτισμα γινόμενον, ὃ μόνον χωρεῖ τὸ χεῖρον, ἀλλὰ καὶ ἁγιασμὸν σωσαμβάνει.

§. 9. Nullus hic dubitandi locus eſt, quin librariorum mendâ vox ὃ abundet, aut pro δ' reponatur, ſic ut legendum ſit, non ὃ τὰ ἀντὰ ὄντα ſed aut τὰ ἀντὰ ὄντα, aut δ τὰ ἀντὰ ὄντα, & locus integer ſic reddendus, *Panis enim & oleum vi aut potentiâ nominis (Chriſti) ſanctificantur, quæ quidem eadem, ſecundum id quod apparet manentia, quæ accepta ſunt, potentiâ tamen*, aut *quod ad potentiam attinet, in ſpiritualem potentiam tranſmutantur. Sic & aqua, & cum exorcizatur, & cùm baptiſma fiat, non tantùm illud quod pejus eſt retinet, ſed & ſanctificationem aſſumit.*

§. 10. Vides hic *panem*, *oleum*, *aquam* pariter diſponi, tria quidem eorum quæ per *conſecrationem* in *ſpirituales potentias mutantur*, inſigniſſima exempla, nec magis cum *pane*, *oleum*, quàm cum *oleo aquam baptiſmalem* confundi, totidem quippe ſacrorum rituum elementa, quæ per *invocationem nominis* divini ad uſus Eccleſiæ *ſanctificabantur*, ut omnibus notiſſima, memorari.

§. 11. Quod verò hic *Theodotus* affirmat, Eccleſiaſtici planè numiſmatis eſſe, nemini dubium erit, qui *Cyrilli Hieroſolymitani* locum planè gemellum contulerit, Κατηχ. μυσ. γ. Ὥσπερ ὁ Ἅγιος μύρῳ τινὶ ὑπὲρ πάντα ἔχρισε—— ὕτω, ἐπ' ἀγίῳ λιτὸς—— ὕτω καὶ τὸ ἅγιον τοῦτο μύρον ὐκ ἐπ' ἀλλὰ—— ἀλλὰ χρισῦ χάρισμα—— *Quemadmodum panis poſt invocationem, non jam ſimplex panis eſt, ſic & ſanctum hoc unguentum, non jam nudum & ſimplex unguentum eſt, ſed charisma Chriſti.* Sed iſta in præcurſum & tanquam ex abundanti.

§. 12. His igitur ſepoſitis, agmen qui ducat non indignus cenſebitur (qui circa annum 170 floruit) *Theophilus Antiochenus*, l. 1. ad *Autolycum*, ubi ab hoc ipſo *Chriſmatis* uſu Chriſtianorum nomen deducendum ſtatuit, Τοιγαροῦν ἡμεῖς τοῦτο εὐτυχῶς καλούμεθα χριστιανοὶ, ὅτι χριόμεθα ἔλαιῳ θεοῦ, *Nos igitur hujus rei gratiâ Chriſtiani vocamur, quod divino oleo perfundimur.* Ejuſque imaginem ab *Athletis* petit, Τίς γὰρ ἄνθρωπος εἰσιὼν εἰς τόνδε τὸν βίον, ἢ ἀθλῶν, ὐ χρίεται ἐλαίῳ; *Quis mortalium eſt qui vel ingreditur in hanc vitam, vel certat in arenâ, & non oleo inungitur?* Duplex inter homines *Unctionis* uſus, una *recens natis*, altera *athletis* adhibita, ut & in *Eccleſiâ* ſuam *Baptiſmus* (regenerationis ritus) *Unctionem* habet, ſuam *Confirmatio*, quâ ad ἄθλησιν robboramur. P. 77. B.

§. 13. Huic

§. 13. Huic poſt paucos annos ſuccedaneus *Tertullianus* qui ſub finem ſecundi, & initio Tertii ſæculi ſcripſit. Et primùm libet celebrem l. *de baptiſmo* locum huc adduxiſſe, ubi poſt mentionem *benedictæ unctionis*, quâ egreſſi de lavacro perungimur (aliaque de baptiſmo adjecta *cap.* 7.) initio *cap.* 8. ſequitur, *De hinc manus imponitur per benedictionem, advocans & invitans Spiritum Sanctum.*] Cùm enim hæc ità diſtinctè & ſeparatim ponantur, prius in 7. poſterius in 8. capite (certè non *continentur*, & *uno ſpiritu*) ut tradit * *Dallæus*) ut ad unicum baptiſmum referri nulla jam (ſi cum antedictis conferatur) probabilitas ſuadeat, nedum cogat neceſſitas, cùm *manuum Impoſitio Columbæ ex arcâ dimiſſæ* hîc comparetur, quæ poſt *aquas diluvii*, poſt *baptiſmum* mundi, pacem terris annuntiavit, cum diſſimile veri non ſit, de adultorum per * *Epiſcopum* baptizatione, aut ſaltem per † *Presbyterum* aut *Diaconum*, in præſentiâ ejus, ſermonem eſſe; Nil noſtræ cauſæ officit, ſi ſimul ſemelque, ſine ullâ ſpatii intercapedine, *manus impoſitionem*, cùm benedictione Epiſcopali, *baptiſmum* ſecutam eſſe agnoſcamus, idque ex verbis illis [*Emergenti*, inquit, *de Lavacro*, *Columba Sancti Spiritus advolat*] concludi. Illud tantummodò ex prædictis repeto, nullum de identitate argumentum, ex eo quod ſimul adhiberentur, duci poſſe, ni etiam *Euchariſtiæ* ſacramentum, quoties recens baptizatis communicabatur, cum *baptiſmo* confundi, aut ejus ſeu *Ceremoniam*, ſeu *partem* fuiſſe credamus.

* P. 129.

* Dandi habet jus ſummus ſacerdos, qui Epiſcopus eſt, c. 17.

† De hinc Presbyteri, & Diaconi, non tamen ſine Epiſcopi authoritate. Ib.

§. 14. Aliam interim *adultorum*, aliam in infantiâ baptizatorum rationem eſſe nemo neſcit; illi enim nonniſi poſt *Catecheſin* præviam, & anteactæ vitæ pœnitentiam, ad ſacrum fontem admittuntur, Hos verò *Presbyter*, aut fortè *Diaconus* tingit, dein, cùm adoleſcere cæperint, μαθητὰς imbuit, tandemque ad Epiſcopum adducit, ut ſpiritum fidelibus à Chriſto promiſſum ex invocatione ejus recipiant.

§. 15. Quod ſi in *Romanâ Eccleſiâ* minus diligenter obſervatum ſit, *Confirmatorio Chriſmate*, ex vi antiquæ conſuetudinis ad *baptiſmum* ſtatim accedente, æquum eſt, ut mitiſſimus, & ſapientiſſimus *Georgius Caſſander*, pietatis non minus, quàm pacis amator unicus, audiatur, qui de *Confirmationis Tempore* fateri non veretur, non *diſplicituram bonis viris, ſi ejus uſus ad ætatem paulò adultiorem differatur, Quod quamvis*, inquit, *præter antiquæ Eccleſiæ conſuetudinem ſit (in quâ ad baptiſmum ſtatim, ſi fieri poterat, Confirmatio ſacri Chriſmatis accedebat) tamen exemplo non prorſus caret, Nam & corporis & ſanguinis Dominici Communio, haud ſecus utrique Baptiſmi & Confirmationis Sacramento adjungebatur, quæ & ipſa corporis & ſanguinis Domini ut illa Chriſmatis, Confirmatio dicta fuit, ad quam tamen Dominici corporis & ſanguinis Confirmationem, nunc Communi Eccleſiæ conſenſu in Eccleſiis potiſſimùm Latinis, non niſi adultiore ætate pueros admitti videmus, quod quò minus in Confirmationis quoq; Sacramento obſervetur, nihil prohibet, imò ſuadent non pauca*, quæ ibi ſubjungit vir optimus.

Conſult. de pac. c. 9. de Confir.

§. 16. Quin & hoc ipſum *Jure* * *Canonico* cautùm eſt, ut ſcil. *Confirmandus ſit perfectæ ætatis*, ut *moneatur prius Confeſſionem facere*, ut *ſit jejunus*, &c. *Catechiſmus Romanus* duodecimum annum expectandum ſuadet, & inſuper monet, non ſolum fidem, & pietatem adferre Confirmandos, ſed graviora etiam peccata ex animo dolere, peccata confiteri, jejunia & alia pietatis opera ſuſcipere, quæ non niſi ab adultis præſtari poſſunt.

* Decret. par. 3. Diſt. 5. c. 6. & 7.

§. 17. Ab hoc igitur (ſi cui hîc aqua hæreat, aut dubitandi ~~locus ſubſit~~) ~~ad alia~~ ejuſdem *Tertulliani* dicta progredior, notiſſimum imprimis illud in *Lib. de Reſurr. Carnis.* Cap. 8. ubi cum de baptiſmo hæc tria diſertè ponantur, *Caro abluitur*, *Caro ungitur*, *Caro ſignatur*, quæ omnia *baptiſmo* competere agnoſcimus, ſequitur, *Caro manus impoſitione adumbratur, ut & anima Spiritu illuminetur, Caro corpore & ſanguine Chriſti veſcitur*, &c. Ubi diſtinctè proponuntur hæc tria, *Baptiſmus*, *Confirmatio*, & *Euchariſtia*. Ut & *Lib. de Præſcription.* Cap. 36. *aqua ſignat*, *Spiritu ſancto veſtit*, *Euchariſtiâ paſcit.* Cùm tamen Cap. 40. ubi de *Diabolo veritatem intervertente, ipſaſque res Sacramentorum divinorum in Idolorum myſteriis æmulato*, ſermo eſt, duo tantum ſub Sacramentorum titulo, *Baptiſmum*, & *Euchariſtiam* proponat [*& ipſe quoſdam*, ait, *utique credentes, & fideles ſuos expiationem delictorum de Lavacro repromittit, & ſic adhuc initiat Mithræ, ſignat illic in frontibus milites ſuos* (quibus omnibus *Baptiſmum*, ut in dicto *de Reſurrect.* loco reſpexit) dein (nullâ manuum impoſitionis mentione factâ) *celebrat & panis oblationem.*

SECT. II.

Loca duo Cypriani. Exceptiones Dallæi refutantur. Gratiæ incrementa fidelibus promiſſa. Alia duo Cypriani loca.

§. 1. POST *Tertullianum*, *Cyprianus*, *Cornelio* ſuppar, adjici poterit. Et primò quod *Ep.* 2. ad *Donatum* obſcurius dictum eſt, ſed ad hunc *Confirmationis* ritum, ut à baptiſmo diviſum, reſpexiſſè videtur, hic apponatur. *Quantus*, inquit, *hic animi potentatus, quanta vis eſt? Non tantum ipſum eſſe ſubſtractum perniciosis contactibus mundi, ut quis expiatus & purus* (clarè hæc ad *baptiſmum* reſpiciunt) *nullâ incurſantis inimici labe capiatur, ſed & adhuc majorem & fortiorem viribus fieri* (in *Confirmatione* ſcilicet) *ut in omnem Adverſarii graſſantem exercitum, imperioſo jure dominetur.* At iſta in præcurſum poſita ſunt.

§. 2. Conſulatur autem præcipuè inſignis locus *Ep.* 73. ad *Jubaianum*, ubi ſi non ex adverſariorum *Cypriani* objectione, certè ex ipſius reſponſione, eâque ab * *Auguſtino* approbatâ, manifeſtum redditur, Eam *Apoſtolicarum manuum Impoſitionem*, ſaltem ex iſtorum Patrum ſententiâ, ad *Confirmationem*, nec quovis modo ad *Baptiſmum* pertinuiſſe.

* De Baptiſ. l. 3. c. 19.

§. 3. *Dicunt*, inquit, *quidam de iis* (qui contra *rebaptizationem* diſputabant) *qui de Samariâ baptizati fuerant, advenientibus Apoſtolis, Petro & Johanne, tantum ſuper eos manum impoſitam eſſe, ut acciperent ſpiritum ſanctum, rebaptizatos autem non eſſe*] Adductus ſanè locus, ut rebaptizationem oppugnaret, & morem *Eccleſiæ*, quo ab hæreticis baptizatos recipiebant, ſtabiliret; At & illud obiter pronunciatum *tantum ſuper illos manum impoſitam eſſe, ut ſpiritum reciperent.*

§. 4. Verùm non permittit *Cyprianus* hoc *Apoſtolorum* exemplum ad ritum illum Eccleſiaſticum, recipiendi eos qui ab hæreticis baptizantur, accommodari, ac proinde non de eo, ut de *baptiſmi* ritu, ſed de *Confirmatione* omnino loqui cenſendus eſt, ſuis iſtis ad *Jubaianum* verbis, *Locum iſtum, Frater chariſſime, ad præſentem cauſam videmus non omninò pertinere, Illi enim qui in Samariâ crediderunt, fide verâ crediderant*,

derant, & intus in Eccleſiâ, quæ una eſt -- baptizati erant, & idcirco, quia legitimum & Eccleſiaſticum baptiſmum conſecuti fuerant, baptizari eos ultra non oportebat, ſed tantummodò quod deerat, id à Petro & Johanne factum eſſe, ut oratione pro iis habitâ, & manu impoſitâ, invocaretur & infunderetur ſuper eos Spiritus ſanctus. Quod, inquit, *nunc quoque apud nos geritur, ut qui in Eccleſiâ baptizantur, Præpoſitis Eccleſiæ offerantur, & per noſtram Orationem ac Manus impoſitionem Spiritum ſanctum conſequantur, & ſignaculo Dominico conſummentur.*]

§. 5. Hic palam *Cyprianus* affirmat, & dilucidè, ut vix potuerit magis, hunc *Confirmationis* ritum in Eccleſiam ab iſtâ *Apoſtolorum* praxi deductum, eumque & manuum impoſitione, & conſignatione celebrari ſolitum fuiſſe.

§. 6. Quod enim doctiſſimus * *Dallæus* ex voce [*deerat*] lucrari ſe poſſe ſperat, totus, ni me animus fallat, fruſtra eſt; *Illos,* inquit, *intelligit Cyprianus, quorum baptiſmo aliquid defuiſſet, ut qui vel à Presbyteris cùm adeſſet Epiſcopus, baptizati erant, aut qui à viro Laico, aut ſi fortè à Diacono, baptiſmum receperant, ut à Philippo Samaritani.*] At non dixit *Cyprianus* [*quorum baptiſmo aliquid defuiſſet,*] ſed è contra, de Legitimum & Eccleſiaſticum baptiſmum conſecutis diſertè loquitur, nec igitur de iis quorum *baptiſmo aliquid deerat.* Is enim eſt legitimus Baptiſmus, cui nihil, quod leges Eccleſiaſticæ ad Baptiſmum ritè celebrandum præcipiunt, deeſt. * P. 155.

§. 7. Quid *Samaritanis* à *Philippo* baptizatis defuit, ſatis explicitè pronuntiavit *Cyprianus,* nempe ut *oratione pro iis habitâ, & manu impoſitâ, invocaretur & infunderetur ſuper eos Spiritus ſanctus.* Hoc, verò nuſquam ab Apoſtolis, niſi in baptiſmo præſtitum affirmare, illud eſt, quod Dialectici τὸ ἐν ἀρχῇ appellant, ipſum ſcil. ζητούμενον, inidoneum planè ut ſe, multò magis ut aliud quicquam ſtabiliat, & (ſi quid video) Univerſæ Oeconomiæ Apoſtolicæ contrarium.

§. 8. Illis nihil frequentius, quàm fidelibus, & prius baptizatis, locupletiorem ſpiritus largitionem precibus impetrare, ex vi promiſſi Divini, *Joh.* 7. 38. quo ἐκ κοιλίας αὐτοῦ (credentes ſc. in *Chriſtum*) ποταμοὶ ὕδατος ῥεύσουσιν dicuntur. Hæc Spiritus ſancti dona (ſub Apoſtolis miraculoſa) divinæque (etiam cùm δυνάμεις illæ non amplius in Eccleſiâ utiles erant) Gratiæ incrementa non negabit, ſat ſcio, vir Doctiſſimus. Aſt quæ fidelibus tantum promittebantur, in baptiſmo non dabantur, nec enim omnes ab Apoſtolis ipſis baptizati, Linguarum donis, & δυνάμεσιν imbuebantur. Reſtat igitur ut *Benedictio Apoſtolica* per manuum impoſitionem iis deeſſe potuerit, qui prius fuerant in genere baptiſmi perfecti, i. e. quorum *baptiſmo nihil defuiſſet,* & quod hoc ſit *ſignaculo Dominico conſummari,* nemo, crediderim, ambiget, qui nullo præjudicio abreptus, nullis partium ſtudiis addictus (quod de ſe *Dallæus* conſtanter profitetur) rem ipſam ab origine recenſuerit.

§. 9. His & illa accenſenda ſunt *Ep.* 70. ubi ſic de *Unctione* à *Baptiſmo* diſtinctâ dilucidè pronuntiat. Poſtquam enim de iis quæ ad baptiſmum attinebant, latè diſſeruiſſet, de *Aquæ ſanctificatione,* & *mundatione* à *Sacerdote* facta, de remiſſione *peccatorum* à *baptizante* data, de *Interrogatione,* quæ in baptiſmo fit, Deiq; addit, *Ungi quoque neceſſe eſt eum qui baptizatus ſit, ut accepto chriſmate,* i. e. *Unctione, eſſe unctus Dei, & habere in ſe Gratiam Chriſti poſſit.* Quibus peractis tandem ad *Euchariſtiam* procedit, *Porrò autem,* inquit, *Euchariſtia, & unde baptizati unguuntur oleum in altari ſanctificatur, ſanctificare autem non potuit oleum creaturam, qui nec altare habuit, nec Eccleſiam. Unde nec Unctio ſpiritualis apud hæreticos poſſit eſſe, quando conſtet oleum ſanctificari & Euchariſtiam fieri apud illos omnino non poſſe.*] Vides *Chriſmationem* à *Baptiſmo,* ut *Euchariſtiam* ab utroque ſejungi. P. 239.

§. 10. Sic, *Ep.* 74. *Non per manus impoſitionem quis naſcitur, quando accipit Spiritum ſanctum, ſed in Baptiſmo, ut ſpiritum natus accipiat, Sicut in primo homine Adam factum eſt, ante enim Deus eum plaſmavit, & tunc inſufflavit in faciem ejus flatum vitæ, nec enim poteſt accipi ſpiritus, niſi prius fuerit qui accipiat.* Ecce per *Baptiſmum* prius *naſcitur,* quàm *Spiritum* jam *natus,* ex manuum impoſitione, accipiat. P. 3. Col. 2.

SECT. III.

Optati verba Examinantur. Oleum Peccatoris apud Pſalmiſtam. Objectio Dallæi. Reſponſio. Myſteria baptiſmatis. Βαπτίσματα. *Cyrillus Optato concinit. Verba* Mat. 3. 17. *cum* Mat. 17. 5. *non ſunt confundenda. Secundum Dallæi Argumentum. Tertium. Alter Optati locus. Dallæi obſervatio. Spalatenſis Argumentum ſolvitur.*

§. 1. A *Cypriano* ad *Optatum Milevitanum* progrediamur, cujus Suffragio *liquere* affirmat * *Dallæus* tum *Chriſmationem, tum manus impoſitionem baptiſmi partes ac ritus fuiſſe, ad eumque pertinuiſſe.* Quàm auſpicatè & feliciter hoc à viro Doctiſſimo pronuntiatum ſit, ipſius *Optati* verba, *contra Parmen.* L. 4. teſtentur. * P. 246. Edit. Caſaub. p. 122.

§. 2. Occaſionem ſermonis rectè annotavit *Dallæus,* objectionem *Donatiſtarum* ex iis Pſalmiſtæ verbis acceptam, *quibus ait, Oleum peccatoris non unget caput meum.* Quæ quidem ſæpius ad *Baptiſmum* diſtorta (utpote à * *Petiliano* & † *Creſconio*) *Auguſtinus* fidenter rejicit, & de adulatoribus intelligenda demonſtrat, *Optatus* verò, licet myſtico ſenſu admiſſo, non de quovis tamen alio, ſed peculiariter de domino *Chriſto,* non *ab homine ſed à Deo Patre unctio,* accipienda, contra *Donatiſtarum* mentem contendit. *Deſcendit,* inquit, *in aquam* (Chriſtus) *non quod erat quod in Deo mundaretur, ſed venturum oleum aqua debuit antecedere, ad myſteria initianda, & ordinanda, & implenda baptiſmatis. Lotus, cùm in Johannis manibus haberetur, ſecutus eſt ordo myſterii, & complevit Pater quod rogavit filius, & quod nuntiaverat Spiritus S. Apertum eſt Cœlum, Deo Patre ungente, ſpirituale oleum ſtatim in imagine Columbæ deſcendit, & inſedit capiti ejus, & perfudit eum, unde cæpit dici Chriſtus, quando unctus eſt à Deo Patre. Cui ne manus impoſitio defuiſſe videretur, vox audita eſt Dei de nube dicentis, Hic eſt filius meus de quo benè ſenſi, hunc audite; hoc igitur eſt quod lectum eſt, oleum peccatoris non unget caput meum.* * Aug. l. 11. con. Petil. c. 103. & l. 3. c. 33. † Aug. cont. Creſcon. l. 11. c. 24.

§. 3. Hic iis, quæ *Chriſto* apud *Jordanem* acciderunt, non unum tantum, ſed tres ſolennes Eccleſiâ ritus adumbrari putavit *Optatus, Baptiſmum, Confirmationem,* & *Ordinationem; Deſcenſu quidem Chriſti in aquam, Baptiſmi in Eccleſiâ Sacramentum; Apertione* verò *Cœli,* ſimul & *Columbæ deſcenſu, Chriſmatis* ſeu *Confirmationis* ritum; ut & *voce Dei de nube dicentis, hic eſt filius meus, de quo benè ſenſi, hunc audite,* ſacrorum *Ordinum* Conceſſionem omninò deſignari.

§. 4. Quod ad primum attinet, *Deſcenſu in aquam* figuratum eſſe *Baptiſmum* Chriſtianorum, res ipſa, & diſerta verba [*Myſteria initianda, implenda, & ordinanda baptiſmatis*] proclamant. *Apertio Cœli, & deſcenſus columbæ, Confirmationem*, utroque & unctionis & impoſitionis Epiſcopalis manus ritu celebratam non obſcure deſignant. *Apertio* quippe *Cœli, Alabaſtri*, ſeu unguentarii vaſis reſignationem, aut apertionem referebat: *Deſcenſus, obumbratio, inſiſſio columbæ* ipſiſſimam manus impoſitæ imaginem præſtabant.

§. 5. Nec verò ad aliam quàm *Confirmatoriam Unctionem* reſpexiſſe *Optatum*, ſi hinc non pateat, quod poſt apertum Cœlum, *ſpirituale oleum in imagine columbæ* deſcendiſſe affirmet, (nullibi enim *Unctionem*, & *manus Impoſitionem*, niſi in *Confirmatione* confœderatas reperimus) id aliunde ex ipſo *Optato* ſatis innoteſcit, L. 7. * *Oleum nominant, illum liquorem, qui ex nomine Chriſti conditur, quòd chriſma, poſtquam conditum eſt, nominatur*, de quo * ſtatim adjicit, *confectum jam chriſma cutem conſcientiæ mollire, animum innovare, ſedem Spiritui ſancto parare*, & * tandem eo *condiri mores, incendi lumen mentis, ad ſalutem & veram intelligentiam.*]

* P. 191. * P. 193. * P. 194.

§. 6. Quibus omnibus *Confirmationem* deſcribi palam eſt, & ab ipſo *Spalatenſi*, qui *Dallæo* in * hac materiâ facem prætulit, † diſertè conceditur.

* De Rep. Eccl. l. 5. c. 5. † Numb. 18.

§. 7. Ultimo verò loco, quod ad *vocem* Dei attinet *de nube dicentis, Hic eſt filius, hunc audite*, quâ, inquit *Optatus*, proviſum eſt, ut *non defuiſſe videretur impoſitio manus*, eam clariſſimum eſt, verbi præconium, & ordines commodiſſimè deſcribi. Quid enim aliud eſt in eo *Deum complacuiſſe*, hunc *audiendum* ab omnibus, quàm hunc ante alios ad voluntatis divinæ revelationem delectum, & miſſum eſſe? Cui miniſtrorum in *Eccleſiâ Ordinatio* diſertè reſpondet.

§. 8. Hæc cùm ita ſint, quæ quæſo probabilis ratio, aut rationis umbra fingi hic poteſt, quâ aut cum *baptiſmo chriſma*, aut cum *chriſmate ordinationem*, ex *Optati* ſuffragio, confundi nobis perſuadeatur? *Baptizatus eſt Chriſtus*, ſi illum audiamus, *ab homine, à peccatore à Johanne* quippe *Baptiſtâ, At oleum peccatoris non unget caput ejus*, nec igitur à quovis mortalium *ungendus* erat: A *Baptiſtâ lotus*, à *Deo Patre* ungendus. Et, quod amplius eſt, *prius lotus, poſt unctus*, Lotus cum in *Johannis* manibus haberetur, nondum verò, dum in ejus manibus eſſet, *unctus*, ſed ut *Matthæus*, c. 3. 26. *Cum baptizatus eſſet Jeſus, ſtatim aſcendit ex aquâ, & tunc demùm*, ſi *Optato* credimus, *Secutus eſt ordo myſterii, & complevit Pater*, &c. *apertum eſt cœlum Deo patre ungente*, planè ut peracto adultorum baptiſmate, *Epiſcopus* ad *chriſmandum* procedit, *Pater* dictus, & *Dei Patris* imago, ſeu umbra, dum ſic facit.

§. 9. Quid manifeſtius depingi potuit? Omnes certè baptiſmi ceremoniæ à *Baptiſtâ* petendæ erant; at *Unctio*, ſi *Optato* credimus, à *nullo mortalium Chriſto* adhibebatur: Concludimus ergo, ex ejus ſententiâ, inter *baptiſmi* ritus, aut partes, non fuiſſe *Unctionem*.

§. 10. At, inquit vir * Doctiſſimus, *Utramque tam unctionem quàm manuum impoſitionem inter ea cenſet Optatus, quæ à Domino in baptiſmo ſuo initiata, Ordinata & impleta ſunt. Initiata autem, Ordinata, & impleta tunc à Domino fuiſſe dicit myſteria Baptiſmatis, ſunt ergo, ex eo, & Chriſmatio & Impoſitio manuum baptiſmatis myſteria*] Reſpondeo, quicquid *Optatus* de *Myſteriis* ſeu *initiandis*, ſeu *ordinandis* dixit, peculiariter ad *aquam* antecedentem pertinere (quæ ut per διδαχὴν βαπτισμῶν in plurali exprimitur, *Heb.* 6. 2. ſic & hic per *myſteria baptiſmatis*) non verò ad *oleum quod venturum fuit*, & quod *Aquæ* antecedere debuit, multò minus ad *impoſitionem manuum*, quæ utique (ſi ipſis *Optati* verbis credamus) non ſtatim, ſed ex longo, ut mox patebit, intervallo ſequebatur.

* P. 246.

§. 11. Certè de *Unctione* nullus dubitandi locus eſt; nam poſt *Lotionem* integram *Johannis Baptiſtæ* manibus peractam, ſecuta eſt *Unctionis imago*, magnum illud Eccleſiaſtici ritus prototypon, *apertio Cœli*, & *ſpirituale oleum in imagine columbæ deſcendens*, quæ cum inſederit *capiti* ejus, aliqualem, ut diximus, manuum in *Confirmatione* impoſitionis umbram nobis exhibuit.

§. 12. His plane *Cyril.* concinit, Κατηχ. γ. Κἀκεῖνος μὲν ἐν Ἰορδάνῃ λουσάμενος ποταμῷ —— ἀνέβη ἐκ τούτων, καὶ πνεύματος Ἁγίου ὑσιάδης ἐπηρείπησε· διὸ καὶ ἐγένετο, πρὸ ὁμοίου ἐπαναπαυσιδῆναι τὸ ὁμοίον. *Cum ille quidem in fluvio lotus eſſet, ex aquis aſcendit, & Spiritus ſanctus ſubſtantialiter ſuper eum deſcendit, ſimilis ſuper ſui ſimilem requieſcens.* Vides *baptizatum* in *Jordane*, dein poſt aſcenſum ex fluvio, *deſcenſum Spiritus:* Quibus ſtatim reſpondent *Baptiſmus* & *Confirmatio*, καὶ ὑμῖν ὁμοίως ἀναβεβηκόσιν ἀπὸ τῆς κολυμβήθρας ἦν ἑτέρων ναμάτων, ἐδόθη χείσμα τὸ ἀντίτυπον ᾧ ἐχρίσθη Χειστός. *Et vobis, poſtquam ſimiliter ex aquis Lavacri aſcendiſtis, datum eſt chriſma, quod imaginem gerit illius, quo unctus eſt Chriſtus.* Ὥσπερ ὁ Χριστὸς μὴ τὸ βάπτισμα, καὶ τὴν τῆς ἁγίας πνεύματος ἐπηφοίτησιν ἐξελθὼν κατηγώνισατο τὸν ἀντικείμενον, ὕτως καὶ ὑμεῖς μὴ τὸ θεῖον βάπτισμα, καὶ τὸ μυστικὸν χείσμα, ἐνδεδυμένοι τὴν παυοπλίαν τὸ ἁγίου πνεύματος, ἵστασθε πρὸς τὴν ἀντικειμένην δύναμιν------ *Ut Chriſtus poſt baptiſmum, & adventum Spiritus ſancti, egreſſus in prælium devicit adverſarium, ſic & vos poſt ſacrum baptiſma, & Chriſma myſticum, induti armis Sancti ſpiritus adverſus oppoſitam vobis poteſtatem conſiſtitis.* Utrobique ut *Lavacro* ejus *Baptiſmus* noſter, ſic & *deſcenſu ſpiritus Chriſma* notatum.

§. 13. At & præter hanc, *non defuit*, inquit *Optatus*, *Manus impoſitio* (exemplar ejus, non quam in *Confirmatione*, ſed quam in *Ordinatione* Miniſtrorum obſervat Eccleſia) verùm hæc, ut dixi, ſiqua verbis prolatis vis inſit, è longo intervallo ſuccedanea, cùm in *Tabore vox audita ſit de nube dicentis, Hic eſt filius meus de quo benè ſenſi, Hunc audite.*

§. 14. Hæc enim verba, non ex *Mat.* 3. 17. ſed ex *Mat.* 17. 5. diſertè laudata fuiſſe, ex locorum comparatione clarè patet, præſertim ἐκ νεφέλης ἐπισκιαζούσης καὶ φωνῆς ἐκ νεφέλης, *nubis obumbrantis*, & *vocis de nube venientis* mentione c. 17. 5. additis inſuper in calce, ὠσὲ ἀκούετε, *ipſum audite* (ſine quibus *Mat.* 3. Οὐρανοὶ ἀνεῳγμένοι, *Cœli aperti* & φωνὴ ἐκ τῶν Οὐρανῶν, *Vox de cœlo* reponuntur) ideoque non ad *deſcenſus columbæ*, ſed *Transfigurationis in Tabore*, ex diutino intervallo ſubſecutæ, hiſtoriam pertinere mihi videntur. In quibus ſi rectè calculum poſuimus, ſequetur illicò nullum his ultimis periodi verbis baptiſmatis (imò nec *Confirmationis*) ritum, aut myſterium, ſed manuum in *Ordinatione* impoſitionem (cujus viva effigies erat ἐπισκιάζουσα νεφέλη *adumbrans nubes*) adumbratum eſſe. Hæc omnia an * *Dallæus* adverterit, quia hæc tria tam latè diviſa, de induſtria confudit, & *Baptiſmum*, *Confirmationem*, *Ordinationem*, ſingula ſuis reponenda claſſibus ad unicum *baptiſmum* in *Jordane* (Mat. 3. deſcriptum) retulit, ipſe viderit.

* P. 246. * P. 246.

§. 15. At *ſecundò*, urget * *Dallæus*, hinc *cerni initiatos, ut loti erant, continuò chriſmatos fuiſſe, nam ſpirituale oleum, inquit Optatus, ſtatim in imagine columbæ deſcendit, nunc non niſi multis poſt lotionem annis apud noſtros Latinos inunguntur*] Reſpondeo, 1. aliam eſſe *adultorum*, aliam *infantium* baptizatorum rationem; infantium baptiſmum non ſtatim, ſed poſt plures annos ſequitur, aut ſaltem ſequi debet

Confirmatio,

Confirmatio, at non ſic *adultorum* (quorum imaginem in *Chriſto* nobis depinxit *Optatus*) eorum enim baptiſmum *Confirmatio*, ut *Confirmationem Euchariſtiæ* participatio apud antiquos ſtatim ſequebatur.

§. 16. Alia itidem ni fallor hujuſce rei cauſa ſuberat, nimirum quod antiquitùs *Baptiſmus* publicè ſtatis anni temporibus, & ſolùm in *Baſilicâ*, ſeu *Cathedrali Epiſcopi Eccleſiâ* habebatur, quo *competentes* omnes ex universâ *Diœceſi*, illius gratiâ, accedere mos erat. Hinc præſentiæ Epiſcopi frequens mentio, cum de *Baptiſmo* ſermo incidit, ut & monita illa *Greg. Nazianzeni*, aliorumque notiſſima, ne ob itineris tædium ſe à ſacro *Lavacro* deterreri *Catechumeni* patiantur. Quibus conſequens eſt (ne ſibi duplex negotium faceſſeret *Antiſtes*, aut Plebi inferat) ut πρωτοπλάστοι ad *Epiſcopum* ſtatim perducti, eâdem fere operâ inſuper *confirmarentur*.

§. 17. Hæc verò ſic ad adultos peculiariter, ſub prima antiquitate, pertinentia, ad poſteriorum ſeculorum infantes trahi nulla neceſſitas cogit. Imo morem iſtum (non ſine ratione, at nec ſine laude) tandem obſoletum fuiſſe nemini ignotum eſt, dum *extra ordinem* (ut rectè monet *Caſſander*) *quocunque tempore, quocunque loco infantes baptizarentur, nec Epiſcopi ſemper ad manum eſſent, ideoque ſolennis illa cum impoſitione manuum & Chriſmatis conſignatione Confirmatio referri cœperit nonnunquam etiam in adultiorem ætatem, quod*, inquit ille, *antiquitùs non fiebat*.

§. 18. At, & *tertio*, ſic arguit * *Dallæus*, *Optatum hoc loco ſingulos baptiſmi ſolennes ritus, lotionem, chriſmationem, & manus impoſitionem baptiſmatis myſteria vocare*,] Imò *deſcenſum in aquam, cùm nihil in Deo eſſet quod mundaretur*, ideò tantum *Chriſto* competiiſſe dicit *Optatus*, quia *venturum oleum aqua debuit antecedere*. Quibus verbis (*deſcenſus* nempe *in aquam*, & *mundationis* mentione nec *unctionis*, nec *manus Impoſitionis myſteria* ab eo attinguntur, ſed tantum *baptiſmatis*, ritus ſcil. *baptiſmales*, quos in *baptiſmo Chriſti initiari, ordinari, impleri* putavit *Optatus*, quum *Chriſmationem ſpirituali Oleo in imagine Columbæ deſcendente, & perfundente eum, manus impoſitionem voce Dei de nube auditâ* præfiguratam cenſeret. In re manifeſta pluribus opus non eſt. * Ibid.

§. 19. Eſt & alius * *Optati* locus, modò laudatus, quo *chriſma animum innovare*, & *lenem ſedem Spiritui ſancto parare* dicitur, *ut invitatus, aſperitate fugatâ, libenter inhabitare dignetur*.] Hunc cùm *Tertulliano* conferri poſtulat * *Dallæus, ubi Spiritus ſanctus manuum impoſitione per benedictionem advocari & invitari dictus eſt, at ex hinc nihil amplius concludit, quàm Chriſmationem præceſſiſſe; manus impoſitionem ſecutam eſſe*.] * L. 7. p. 193. * P. 247.

§. 20. Hoc ſi *Dallæo* concedatur, nihil aut hypotheſi ejus emolumenti, aut noſtræ detrimenti exurget, nec enim de nudo *Ceremoniarum* ordine litem cuivis intendimus, nec *Unctionem* in *Confirmatione* omnino adhibemus, ſolâ *benedictione, manuſque impoſitione* contenti. Præcedat ergo, nobis neutiquam refragantibus, quoties adhibetur *Chriſmatio*, ſequatur *impoſitio manuum*.

§. 21. Verùm & illud adjicio, nullum planè ex hoc *Optati* loco, huic obſervationi locum eſſe, cùm *Chriſmatio*, & *manuum impoſitio*, quatenus eâ *Confirmatio* notatur, ejuſdem *Eccleſiaſticæ* inſtitutionis diverſæ appellationes ſint, ideoque *Optatus* de *Chriſmatione* idem pronuntiaſſe dicendus eſt, quod *Tertullianus* de *manuum Impoſitione* affirmavit, eâ ſcil. in *Confirmatione adhibitâ invitari & advocari ſpiritum, lenem ſedem Spiritui ſancto parari, ut & condiri mores, lumen mentis incendi*, &c.

§. 22. At (licet id *Dallæus* omiſit) * *Spalatenſis* hinc aliud Argumentum nectendum putavit, *Optatum* ſcil. contra *Donatiſtas* diſputantem, *Eos muſcarum morientium, qui corrumpunt Unguenti ſuavitatem, titulo notandos exinde oſtendere; quod ad eos ex Catholicis venientes rebaptizarent, & conſequenter denuò ungerent, ſi autem Unctio hæc eſſet diſtincta à Baptiſmo, ſat*, inquit, *fuiſſet Optato Donatiſtis objicere, Eos corrumpere Unguentum qui denuò Chriſmate ungerent, At* (inquit) *ille rebaptizationem ſumpſit, quia Unctio erat pars Baptiſmi, & qui baptiſmum repetebant, neceſſe erat, ut etiam Unctionem repeterent, quæ apud Catholicos daretur*.] * De Rep. Eccl. l. 5. c. 5. n. 174.

§. 23. At advertere debuit Inſigniſſimus Archiepiſcopus, *Donatiſtarum* Schiſma, & Errorem in eo præcipuè poſitum fuiſſe, quod apud *Catholicos* ſemel baptizatum, & ad ipſos venientem rebaptizarent, cui quidem conſectaneum fuit, ut & eundem, ſi *Chriſmationem* apud *Catholicos* adeptus ſit, reungerent. Verùm illud primarium, reiterati Sacramenti ab ipſo *Chriſto* inſtituti, piaculum, & ſcandalum, grandius erat, & adverſus quod *Catholici* acrius & fervidiùs dimicabant, quàm ſecundarium, & conſectaneum hoc, quod *Eccleſiaſticum* tantummodo ritum attigit. Nec igitur *Optato* ſatis fuiſſe ad *Donatiſtas* oppugnandos, ſi *Unctionem* ab illis repetitam objiceret, niſi & *Baptiſmum* reiteratum exprobaret, optimè autem utrumque conjunxiſſe, cum illi utrumque facerent, nec enim accuſandum *Bellatorum*, ſi, quem opprimere inſtituit hoſtem pluſquam ſatis expugnaverit, ſi quem ſuperaſſe, aut fugaſſe ſuffecerat, captivum inſuper duxerit, victoriamque triumpho ornaverit, ex abundanti. Ea igitur planè cauſa fuit, quòd rebaptizationem ſumeret *Optatus*, non quia *Unctio* erat *quaſi pars baptiſmi*, (quod hypotheſi ſuæ acceptum refert *Spalatenſis*, certè ab *Optato* non didicit) ſed quia in eo imprimis *Donatiſtarum* fermentum cerneretur, quod *baptiſmum* iterarent.

SECT. IV.

Teſtimonium Paciani. Dallæi exceptiones. Obſcuriora Paciani verba ex clarioribus illuſtrata. Agitatio in alvo. Fides pronuba. Objectio Dallæi. Ex alvo matris effundi. Renaſci, & in novitate vitæ ambulare. Alter Paciani locus. Alter.

§. 1. POſt *Optatum*, *Pacianus Barcinonenſis* in *Hiſpania* Epiſcopus, ſub finem quarti ſæculi, ſi placet, audiatur, (qui *Chriſmationem inter ſolennes Baptiſmi ritus manifeſtè cenſere* * Dallæo viſus eſt) *Lavacro*, inquit ille, *peccata purgantur, Chriſmate Sanctus ſpiritus ſuperfunditur, Utraque verò iſta manu & ore Antiſtitis impetramus, atque ita totus homo renaſcitur, & innovatur in Chriſto, ut ſicuti reſurrexit Chriſtus à mortuis, ſic & nos in novitate vitæ ambulemus*.] * De Confirm. p. 288.

§. 2. *Lavacro* vides *purgationem peccatorum* diſtinctè tribui, *Chriſmati ſuperfuſionem Spiritus ſancti*, utrique totius *renaſcentiam*, & *innovationem in Chriſto*, priorem *morti*, poſteriorem *reſurrectioni Chriſti* parem, quam ſequitur (utroque hoc ritu ſolenniter obſtricta) *in novitate vitæ ambulatio*. Nec in unum, ſpero, *Paciano* Judice, compingenda cenſebis, de quibus ille diſertè pronuntiat [*utraque*.]

§. 3. Alia quidem ſunt, quæ his præcurrere, & *facem*, ſi placet, *præferre* voluit *Dallæus*. *Primò enim*, inquit, *ipſe Sermonis titulus, qui de baptiſmo eſt, clamat, Quorſum enim hæc, ſi non pertinent ad baptiſmum, in eo tractatu agitat, qui de baptiſmo eſt? Tum ipſe Author in limine præfatur, Aperire deſidero*, inquit, *qualiter in baptiſmo naſcamur, & qualiter innovemur. Dein multa addit quæ baptiſmum manifeſtè reſpiciunt, præcipuè verò ea quibus affirmat nos non ante naſci, quàm ſpiritum acceperimus, ſpiritum porrò Chriſmate in nos ſuperfundi: Denique iſta, de quibus dixit, Chriſtum, ſc. recipere, & naſci*] *compleri alias* negat *poſſe, niſi Lavacri, & Chriſmatis, & Antiſtitis Sacramento.*] At reſpondeo.

§. 4. Agnoſco quidem, Primò ex Sermone de *Baptiſmo* hæc deſumi, at eo non minus ad *Baptizatos*, ſeu *fideles*, quam ad *Catechumenos* ſeu nondum baptizatos habito, nec quicquam igitur prohibere, quin qui multa in prioribus de *baptiſmo* deſeruiſſet, hæc jam de *Confirmatione*, adultorum baptiſmati ſtatim ſuperadditâ, adjiceret.

§. 5. *Secundò*, quæ de *Lavacri & Chriſmatis, & Antitiſtis Sacramento* dixit *Pacianus*, ea quidem obſcuriora fateor, quàm ut ego huc, injuſſus, adducenda putarem, adducta tamen nequaquam mihi obſtatura, qui *Confirmationem* inter *Sacramenta* non numero, & per plurale [*utraque*] diſcernenda contendo, quæ per *Sacramenti* mentionem conjungi nulla neceſſitas cogit. Quin etiam ſubobſcuri, quòd ideo non poſui, Commatis ſenſus, ex clarioribus, quæ poſui, dijudicari non difficulter poteſt; ſub *Sacramenti* quippe σεσεκπκῷ, & generali vocabulo, tres ſolennes *Eccleſiæ* ritus comprehendi putes, quorum ſinguli ad conſummandos filios Dei comparati ſunt, *Baptiſmum, Confirmationem, & Ordinationem*, ſive *Antiſtitum Creationem*, qui ratione officii, & *lavant* Catechumenos, & lotos *chriſmant*. Nec igitur cum *Baptiſmo* magis confundi *Chriſmationem*, ſtatues, quam cum *Chriſmatione* Ordinandorum Conſecrationem.

§. 6. *Tertiò* nobis extra omne dubium ponitur *Spiritum Domini* in *Baptiſmo* dari (nec enim aliter verum eſſe *ex aquâ & ſpiritu baptizari*) cujus tamen largioribus rivis homines & in Confirmatione perfundi, & prolui æquè non ambigimus. Sic certè *Samaritani* à *Philippo* loti, *Spiritu Chriſti* rigabantur, quos tamen poſtea ejuſdem Spiritus uberiora fluenta, ab Apoſtolorum manibus manantia inundabant.

* P. 248. §. 7. Hæc, ſi quid video, eorum quæ in *Paciano* proceſſerant, & à * *Dallæo* laudata videas, ipſiſſima ſententiâ eſt, [*Chriſti*, inquit, *ſemen*, i. e. *Dei ſpiritus novum hominem alvo matris agitatum, & partu fontis exceptum, manibus Sacerdotis effundit, fide tamen pronuba*] *Agitatio in alvo matris*, ad Catecheſin reſpexiſſe videtur, *fides* ad baptiſmum præparavit, *Partus fontis*, ipſe baptiſmus fuit, in eo datus eſt *Spiritus*, Qui verò ſic ex *aquâ & ſpiritu baptizatus* eſt, *novus homo* agnoſcitur, & ut totius inſequentis vitæ actionibus *innovetur*, *manibus ſacerdotis*, aut *Antiſtitis*, i. e. *Epiſcopi effunditur*, aut *advolvitur*, quo dilucidè *Confirmatio* baptizatorum notatur, ut & iis quæ paulo præceſſerant [*veniente deſuper Spiritu Domini*, &c. *nos viſceribus matris inoleſcere, alvoque ejus effuſos vivificari in Chriſto*] ad hanc quippe vivificationem in Chriſto, Nativitati ſpirituali ſuccedaneam benedictionem *Antiſtitis* utilem imprimis eſſe (etſi Novatoribus aliter viſum) *Pacianus* certè nullus dubitaverat.

* P. 249. * P. 250. §. 8. At, inquit * *Dallæus, tunc naſcimur, cùm alvo Matris effundimur, nec alio Sacramento naſcimur, quàm baptiſmo, * nec potuit Pacianus clariùs eloqui, quàm cùm diceret, totus homo renaſcitur, & innovatur in Chriſto: Lavacro ſcil. & Chriſmate innovari, renaſcique totum hominem credidit.*]

§. 9. Reſpondeo 1. Ex eo quod tunc *naſcitur* quis, cum ex *alvo matris effunditur*, non ſequi, quod cupit *Dallæus*: Aliud enim eſt ſimpliciter *ex alvo matris effundi*, aliud *partu fontis exceptum*, i. e. jamjam baptizatum, *effundi manibus ſacerdotis*, eo enim liquidò ſignificatur ad *Epiſcopum* adductio ejus, qui prius baptizatus eſt. 2. Diſtinguenda ſunt, quæ confundit Dallæus, *renaſci, & in novitate vitæ ambulare*] *Renaſcentia*, aut (ut poſt *Cyprianum* alii) *Innovatio* eſt ipſiſſima ſine dubio in baptiſmo παλιγγενεσία, cujus Lavacro peccata purgantur. At præter hanc eſt ipſa, poſt vitæ Chriſtianæ ingreſſum, *Mandatorum obſervatio*, vel in *novitate vitæ ambulatio*, quam fidelis (fide, inquit *Pacianus*, *pronubâ*) in *Confirmatione* ſolenniter ſpondet, & ad quam felicitèr peragendam largiores ſpiritus rivos baptizato Epiſcopus precatur.

§. 10. Hanc certè *Paciani* ſententiam fuiſſe palam faciunt verba commatis ultimo, *totus homo renaſcitur & innovatur, ut ſicut reſurrexit Chriſtus à mortuis, ſic & nos in novitate vitæ ambulemus*. Ubi ſine dubio, ut *morte Chriſti*, baptiſmus, & renaſcentia noſtra notantur (videantur *Pſeudoclementis* verba modò prolata) ſic & *reſurrectione Chriſmatio*, & in *novitate vitæ ambulatio*. Ad priorem dabatur in *Baptiſmo*, *Spiritus*, *Aquæ* comes, quo purgantur peccata; ad poſteriorem, in *Chriſmate* ſuperfunditur *Spiritus ſanctus*, à ſanctitate, quam ingenerat, ſic dictus. Reviſat *Dallæus*, niſi diſpliceat, locum integrum, & me forſan verum dixiſſe non diffitebitur.

§. 11. Quibus ſic expoſitis, clariora jam erunt quæ ex ejuſdem *Paciani Epiſt.* 1. *Bellarminum* adduxiſſe ait * *Dallæus, Si ergo & Lavacri & Chriſmatis poteſtas, majorum longè Chariſmatum, ad Epiſcopum inde deſcendit, & ligandi quoque jus adfuit, & ſolvendi*] Tres Eccleſiæ ritus, *Baptiſmus*, *Confirmatio*, & *Pœnitentia*: Et ibidem, *An tantùm hoc ſolis Apoſtolis licet? Ergo & baptizare ſolis licet, & Spiritum ſanctum dare ſolis, & ſolis Gentium peccata purgare.*] Quid clarius? æquè ſcil. diſtingui *Baptiſmum* à *Confirmatione*, ac *Confirmationem* à *Pœnitentiâ*. Nec certè nobis obſtat, quæ *Bellarmino Dallæus* objici poſſe putavit, quibus tamen non immorabor.

* P. 250.

* Orthod. p. 130. §. 12. Sed & * alibi idem *Pacianus*, *Veſtræ plebi unde ſpiritus, quem non conſignat unctus ſacerdos?*] *Conſignatio*, ut videtur, *Spiritum* impetrandi ritus, non quod nullus baptiſmo *Spiritus* promittatur, ſed quod fuſiores hauſtus *ſeptemplicis* (ut ait *Hieronymus*) *Spiritus* in *Confirmatione* imbibantur.

SECT. V.

Teſtimonia Hieronymi lucidiſſima. Unctiones plures. Pœnitentes uncti.

To. 2. c. 4. p. 166. §. 1. His adjungatur, ut *Paciani*, ſic & *Damaſi* ὀρθοδόξου, *Hieronymus*, in *Dialogo inter Orthodoxum & Luciferianum*, ubi hanc, ut *Eccleſiæ univerſæ conſuetudinem*, & *Legem Luciferianus* ſuggerit, *Orthodoxus* libenter agnoſcit. *An neſcis*, inquit *Luciferianus*, *Eccleſiarum hunc morem eſſe, ut baptizatis poſteà manus imponantur, & ita invocetur Spiritus ſanctus? Exigis ubi ſcriptum eſt? in actibus Apoſtolorum. Etiamſi Scripturæ Authoritas non ſubeſſet, totius orbis in hanc partem conſenſus inſtar præcepti obtineret. Nam & multa alia, quæ per Traditionem in Eccleſiis obſervantur, authoritatem ſibi ſcriptæ Legis uſurpaverunt*, &c.]

&c.] Quibus *Orthodoxus* respondet, *Non quidem abnuo hanc esse Ecclesiarum consuetudinem, ut ad eos, qui longè in minoribus urbibus per Presbyteros & Diaconos baptizati sunt, Episcopus ad invocationem sancti Spiritus manum impositurus excurrat.*]

§. 2. Et iterum, *Quod si quaris quare in Ecclesiâ baptizatus non nisi per manus Episcopi, non accipiat Spiritum sanctum quem nos asserimus in vero baptismate tribui, disce hanc observationem ex eâ authoritate descendere, quòd post ascensum Domini Spiritus sanctus ad Apostolos descendit. Et multùm in locis idem facilitatum reperimus ad honorem potius sacerdotii quàm ad Legis necessitatem. Alioqui si ad Episcopi tantùm imprecationem Spiritus S. defluit, lugendi sunt qui in viculis---per Presbyteros & Diaconos baptizati, ante dormierunt, quàm ab Episcopis inviserentur.*

§. 3. Et cùm illud sibi objici posse prævideret, quòd cùm *audissent Apostoli, Samariam verbum Dei recepisse, miserunt ad eos Petrum & Johannem, qui cùm venissent, oraverunt pro iis ut acciperent Spiritum sanctum, nondum enim acciderat super ullum eorum.* Cur id factum sit, in sequentibus disci jubet [*Ipse enim ait, sed solum baptizati erant in nomine Domini Jesu, Tunc imponebant illis manus & accipiebant Spiritum sanctum.*]

§. 4. Ecce omnia quæ *Hierarchici*, ut dicimur, *Britanni* de *Confirmatione* à *Baptismo* divisâ, de *Spiritu S.* fidelibus per solam manuum *Episcopi impositionem* dato, &c. philosophamur, ab *Hieronymo Presbytero*, Prælatis ante omnes Patres infensissimo, ita liberè concessa, ut aliorum testimoniis opus non sit.

§. 5. Quæ hic aut *Bellarmino* de *Sacramento chrismatis Dallæus* objicit, aut *Aurelio*, de *chrismatis* usu, cum *Sirmondo*, *Dallæus*, nos planè non attingunt, qui nec *Confirmationem Sacramenti* titulo insignimus, nec *Episcopali* manuum impositioni, & benedictioni, quibus rem totam conficimus, *Chrisma* ἐκ παρέργου adjungimus.

§. 6. Certè quod ad *Aurelium* attinet, apertiora sunt *Hieronymi* verba, à nobis jamdudum recitata, quàm ut de *Chrismatis*, in Baptismo, usu, sub ejus saltem ævo, in quibusdam Ecclesiis obtinente, dubitari rectè queat. Sed & ante *Hieronymum Tertullianus* l. * *de Baptismo*, aliique in eandem sententiam prius à nobis adducti sunt * Cap. 7.

§. 7. At nec argumento à nomine desumpto evicerit vir Doctissimus, seu *Confirmationem*, quam dicimus, seu, si mavis, *Chrismationem*, non nisi inter *baptismales Ceremonias* reponendas esse, cùm eundem ritum (unguenti puta, aut *chrismatis*) in pluribus officiis sacris adhibitum fuisse, nihil vetet, in *Baptismo* scil. in *Confirmatione*, in *Ordinatione*, imò & in *Pœnitentiâ* (ut de *Extremâ Unctione* taceam) sic tamen ut reliqui ab aliis primariis ritibus appellationem sortiantur (*Baptismus* à *mersione* non ab *unctione*, *Ordinatio* & *Pœnitentia* ab *Ordinatorum* & *pœnitentium*, per impositionem manuum, receptione, non ab *Unctione*) Una sola, inter has, *Confirmatio*, eaque ex celeberrimo Orientalis Ecclesiæ usu, *chrismationis* titulo insigniatur.

§. 8. Audiatur *Hieronymus* in loco priùs laudato, *Ac ne fortè qui chrisma Baptismi perdiderunt, desperent de chrismate reparando, scriptum est enim in Levitico, quòd Leprosus--- cùm ad sacerdotem venerit, mittat sibi sacerdos oleum*, &c.] Gemina vides *chrismata*, ut *Baptismi* unum, *Pœnitentiæ* alterum; nec mirum est, si & *Tertium*, *Confirmationis*, aliquæ saltem Ecclesiæ partes, omni ferè ævo, agnoverint. Loquatur iterum * *Spalatensis*, quem hypothesi ipsius imprimis faventem facile agniturus est *Dallæus*; *Chrismate Baptizamus*, *Chrismate Confirmamus*, *Chrismate Presbyterum*, *Chrismate Episcopum Ordinamus*, *Chrismate & signo crucis consecrantur Campanæ*, *Altaria*, *Ecclesiæ*, *Calices æquè ac homines.* * De Rep. Eccl. l. 5. c. 5. num. 28.

§. 9. Quid hinc ad adjudicandam Presbyteris *Chrismationem* colligi possit, prius vidimus, *Confectionem chrismatis Episcopis* solis competere monstrantes, cùm interim *Confecti usus* ad *Presbyteros*, imò & *Diaconos*, modò ἐκ ἀνδὸ γνώμης Ἐπισκόπε, pertinuerit, sic quidem dilucidè, verbis modò allatis, pronuntiavit *Hieronymus*, *Chrismate & jussione Episcopi simul positis, sine quibus*, inquit, *neque Diaconus baptizandi jus habet.* Quæ verba de *Chrismate* ab *Episcopo* confecto, sine dubio intelligi voluit.

§. 10. Hæc an * *Dallæus* agnoverit, cum *Bellarmino* de *Confirmatione Hieronymianâ* disserenti, eamque *Episcopis* solis ex *Hieronymi* suffragio adjudicanti, *Hieronymum* ipsum strenuè & fervidè opposuerit, illum *non modò solis Episcopis Chrismationem non vendicare*, contendens, sed contra, *clarè liquidòque statuere Presbyteros aut etiam Diaconos cum chrismate baptizare*] nolo hic pensiculatius indagare. * P. 262.

SECT. VI.

Ambrosii Liber de Sacramentis rejectus à Dallæo, at à Spalatensi laudatus. Ejus testimonium quàm nobis non infensum. Liber de Solomone.

§. 1. Post *Hieronymum*, *Ambrosius* consulendus erat, ex cujus libro de *Sacramentis* multa * *Spalatensis*, ut ex *libro de Solomone* unicum (quod & ab *Aurelio* quoque citatum) *Dallæus* adduxit: At illum de *Sacramentis* adulterinum fœtum fuisse, à *Ro. Coco* nostro fusè demonstratum ait * *Dallæus*, cum tamen hunc de *Solomone*, de quo dubitasse *Erasmum* fatetur, ipse adducendum existimet. * De Rep. Eccl. l. 5. c. 5. n. 19. * P. 267.

§. 2. Nos Criticorum disceptationibus hic non immiscebimur, ea interim quæ uterque tum *Spalatensis*, cum *Dallæus* ex *Ambrosio* laudavit, nobis nihil officere monstraturi. *Post fontem* (inquit * liber tertius de *Sacramentis*) *superest ut perfectio fiat, quandò ad Invocationem sacerdotis Spiritus sanctus infunditur.* Addit itidem hanc *Ceremoniam, tanquam ultimam, & totius baptismi consummationem, ac perfectionem, aliis præcedentibus, albæ vestis, lotionis pedum*, &c. *subjici.* * C. 2.

§. 3. Nos certè omnia concedimus, nihil inficiamur; nec enim nobis officiet, si *baptismus* in genere *baptismi* aut *sacramenti initiationis*, satis *perfectus*, aliam adhuc alterius generis perfectionem desideret, ulteriori scil. baptismalis professionis *Confirmatione*, simulque *Spiritus sancti* fidelibus promissi largitione complendus.

§. 4. Hæc certè doctrinæ nostræ de *Confirmatione* summa est, quam non aliis verbis commodius aut felicius exprimi posse putamus, quam quibus author ille, quisquis est, utebatur, *Post fontem*, (scil. baptismalem, cui Catechumenus immergitur) i. e. post *baptismum* omnibus & partibus, & Ceremoniis suis absolutum, rite & legitime ministratum, *superest ut* (vel statim, vel post aliquod intervallum) *perfectio fiat*, eo scil. qui baptizatus est, ad *Episcopum* (quem ab *Ambrosio*, & hoc, quisquis est, scriptore, *sacerdotis* titulo notari extra dubium est; cum hoc ipso loco *Petrus sacerdos Romanæ Ecclesiæ* dicatur)

tur) adducto, ut professionem baptismalem firmius consignet, & per invocationem ejus, seu benedictionem, spiritus in baptismo datus, auctiore jam, & pleniore fluento in *Confirmatione* infundatur.

§. 5. Verùm addit Clarissimus *Præsul, post eam (Confirmationem) explicatam, pergere adhuc Ambrosium, l. 4. c. 1. 2. ipsum baptismum considerare, Post hæc ad Sacramentum Eucharistiæ considerandum accedere.*]

§. 6. *Respondeo*, libris his de *Sacramentis* nuncupatis, Duo tantum ea, quæ à Christo instituta sunt *Sacramenta* tractanda proponi, *baptismum*, scil. & *Eucharistiam*, *Confirmationem* non ex instituto, sed obiter tangi, nec igitur mirum esse, si post ejus l. 3. c. 2. *factam mentionem, Baptismum ipsum* considerare pergat l. 4. c. 1, 2. Quæ ad institutum imprimis pertinebant, ordine suo disponenda erant, & prius *baptismus*, posterius Eucharistia tractanda. Quæ præter institutum, ὡς παρέργῳ, & ex abundanti adjiciuntur, ad ea methodus non pertingit, sed liberè, ubi occasio sese obtulerit, cuivis Commati, tanquam in παρεκβάσεσι passim adjiciuntur.

§. 7. Nulla igitur adhuc Argumenti Umbra, quo *Confirmationem*, aut *Obsignationem* baptismalis ritus partem esse, ex his *Ambrosii de Sacramentis* verbis vir magnus concluſum putet.

§. 8. Verum *Dallæus*, hoc de *Sacramentis* opere inter apertè spuria, *Ambrosio* abjudicato, non aliud ex libro de *Solomone* adduxit, quam [*Spiritum per Chrismatis Unctionem à Christo dari*] Hoc item satis commodè ad rem nostram, cum per *Spiritum* auctiora *Spiritus* dona notari clarissimum sit, quæ non (ut gratis postulat *Dallæus*) in *mysterio initiationis Christianæ Catechumenis* dari, sed in *Confirmatione* recens *Baptizatis*, seu *fidelibus* adjici, æquè notum est, ac quod notissimum.

SECT. VII.

Augustini primum Testimonium. Descensus Columbæ in Christum Baptismi pars non erat. Secundum, Tertium, Quartum, Quintum, Sextum.

§. 1. AT *Ambrosio*, cui hæc abjudicant *Critici*, tandem omisso, *Hieronymo Augustinus*, si placet, adjungatur, de * *Trinitate*, cujus hæc sunt verba, *Orabant* (discipuli) *ut veniret* (Spiritus sanctus) *in eos, quibus manum imponebant, non ipsi eum dabant. Quem morem in suis præpositis etiam nunc servat Ecclesia.*] * L. 15. c. 26.

§. 2. Quicquid ex hujus loci circumstantiis concludi contra *Romanistas* voluit *Dallæus*, nos lubentes largimur. *Meram* autem (quod fidenter etiam pronuntiat) *Baptismi Ceremoniam esse*, nullo sanè Argumento approbavit. Imo cùm ab *Apostolorum* praxi morem hunc Ecclesiam duxisse affirmet *Augustinus*, eumque *nonnisi in præpositis servare*, *Apostolos* verò non in *baptismo*, sed ad impetranda *prius baptizatis dona Linguarum*, hunc ritum adhibuisse notissimum sit, cumque hoc ipso loco *Simonem Magum* offerentem Apostolis pecuniam, &c. inducat *Augustinus*, manifestissimum redditur, de *manuum impositione*, non ut *Ceremoniâ* ad baptismum attinente, sed ut solenni ritu Ecclesiastico, *Episcopis*, sub *Præpositorum* nomine, reservato, locutum esse.

§. 3. Idem statim per *baptizatorum Unctionem* notasse videtur, de *dono Gratiæ* differens, *quod*, inquit, *visibili significatur unguento, quo baptizatos ungit Ecclesia.* Ex quo cùm, post *Spalatensem*, *Dallæus chrismatis baptismi* ipsius ritum fuisse statim concludat, interrogetque, *Quid enim aliud est, quod ait Ecclesiam baptizatos ungere?*] Non videt, quod ut alii videant, perspicillis non indigent, æquè saltem, si non magis commodè, dici *Ecclesiam baptizatos ungere*, quos peracto baptismo statim ungit, ac quos *in* ipso linit *baptismate.*

§. 4. Nec sanè, quod addit *Augustinus*, *Christi in baptismo columbam unctionem nostram præfiguravisse.*] hoc (ut * *Dallæo* visum est) certius docet. Nec enim ea sunt *Augustini* verba [*Christi in baptismo columbam*] aut, ut *Dallæus* statim, *in Christum columba in ipso baptismo descendit*] sed [*quando super eum baptizatum velut columba descendit*] nec si fuissent, *Augustino* credendum erat, cùm nos multò certiùs *Evangelista* doceat, *descensum columbæ* nullam baptismi partem fuisse, sed baptismum planè secutum esse, καὶ βαπτισθεὶς Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος, & cùm (inquit) *baptizatus esset Jesus*, i. e. *cùm omnia ad baptismum* à *Baptistâ* peracta essent, *statim ex aquâ ascendit*, καὶ ἰδοὺ ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, Et ecce (post ascensum ex aquâ, qui, ut dictum est, *baptismo* succedaneus erat) *Cœli illi aperti sunt, & vidit spiritum descendentem ut columbam*, &c. videantur quæ modò ex *Optato* attulimus. * P. 293.

§. 5. At, inquit *Dallæus*, *cùm nulli in Ecclesiâ sint non baptizati, omninò necesse est baptizatos esse hic* τοὺς σωζομένους; τοὺς βαπτιζομένους, *eos qui baptizantur*] Quasi verò illi qui *olim* baptismo donati sunt, non sint æquè, imò magis propriè in *Ecclesiâ*, quàm ipsi qui *jam baptizantur.*

§. 6. Alterum *Augustini* locum ex * *Bellarmino* hic adjungendum curavit vir † Doctissimus. [m] *Quædam* inquit, *Sacramenta ore accipimus, quædam per corpus, quædam in fronte per signum crucis.*] Hic certè ut *Eucharistia*, quæ *ore accipitur*, à *baptismo*, qui per *totum corpus diffunditur*, sic utraque & *Eucharistia*, & *Baptismus*, à *Consignatione* in *fronte*, i. e. à *Confirmatione* distinguuntur. * De Conf. c. 8. † P. 294. m In Psal. 141.

§. 7. Sic & *de Baptismo contra Donatistas* L. 3. * *Spiritus autem S. quòd in sola Catholicâ per manus impositionem dari dicitur*, &c. Et mox, *Neque enim temporalibus & sensibilibus miraculis attestantibus, per manus impositionem, modò datur Spiritus S. sicut antea dabatur ad Commendationem rudis fidei, & Ecclesiæ primordia dilatanda. Quis enim nunc hoc expectat, ut ii quibus manus ad accipiendum Spiritum sanctum imponitur, repente incipiant linguis loqui? sed invisibiliter & latenter intelligitur per vinculum Pacis eorum cordibus divina charitas inspirata*, &c. Vides hanc in Ecclesia, *Augustini* ævo, celeberrimam *Impositionem manuum*, sic ab *Apostolicâ* derivari ut hoc tantùm differat, quod *Divinæ* tunc *gratiæ Charitas*, non dona, ut olim, miraculosa, hoc ritu impetrentur. * Cap. 16.

§. 8. Dein sic rem omnem concludit, *Manus autem impositio non, sic ut baptismus, repeti potest: Quid est enim aliud nisi Oratio super hominem?* (ad hanc Sancti Patris normam amussitavit Officium suum Ecclesia nostra, & solâ *Oratione*, & *benedictione* paterna rem omnem confecit, omissâ *Latinorum* recentiori formâ, *Signo te Confirmo*, &c. Et ita rem, uti spero, gratam *Dallæo* fecit.)

§. 9. Quid insuper ejusdem operis L. 5. c. 10. cùm contra *Donatistas* contendat *per peccatorem Sacramenta celebrari posse, quomodò*, inquit, *exaudit Deus homicidam deprecantem, vel super Aquam baptismi, vel super oleum, vel super Eucharistiam, vel super capita eorum quibus manus imponitur?*] §. 10. De

§. 10. De *Sacramenti* voce *Dallæo* moleſtus non ſum, eam ſatis latè aliquando ſumi agnoſcens: Unum urgeo, æquè à baptiſmo oleum ſejungi, ac ab utrovis *Euchariſtia*, & *manuum Impoſitio*, ſive in *pœnitentium* receptione, ſive in *Ordinatione Miniſtrorum*.

§. 11. Sic cum *cont. liter. Petiliani*, de *Sacramento chriſmatis* loquens, de eo pronuntiat, *in genere viſibilium ſignaculorum ſacroſanctum eſſe, ſicut ipſe Baptiſmus.* L. 11. c. 104.

§. 12. Sic & * alibi, *Manus hæreticis correctis imponitur*, &, *manus autem Impoſitio ſi non adhiberetur ab hæreſi venienti* — quo itidem loco, cum hæreticos ex eo probat *Eccleſiam* non habere, licet *baptiſmum* habeant, quia *Spiritum ſanctum* non habent, & tamen *baptiſmum* habent, concludetur certè ex *Auguſtini* ſententiâ, hanc *manuum impoſitionem*, quâ *Spiritus S. in Eccleſiâ* donatur, à *baptiſmo* planè diviſam eſſe. *Cont. Donat. l. 5. c. 23.

CAP. VIII.

Salviani & Euſebii Emiſſeni teſtimonia. Prudentii. Innotatus. Concluſio.

§. 1. PRoximo, i. e. *quinto*, ſæculo accenſendi *Salvianus* & *Eucherius*. * Ille inter *bona à Deo chriſtianis aſſignata*, ut *ſancti baptiſmatis Gratiam*, ſic & divini *Chriſmatis unctionem* recenſet, quod ſtatim *Chriſma Eccleſiaſticum* nuncupat, poſt quod qui *omnia Dei mandata* fecerint, ad *capiendum laboris præmium vocantur ad cœlum*, ut *apud Judæos lectiſſimos quoſque per Unguentum Regium Deus vocavit in Regnum.* * De Gubernat. Dei, l. 3. p. 68.

§. 2. Hic autem, ſive *Euſebius Emiſſenus*, ſive *Eucherius Lugdunenſis* fuerit, in *Homiliâ* de *Pentecoſte*, multa de hoc Eccleſiæ ritu congeſſit, eumque à *deſcenſu Spiritus S. in die Pentecoſtes* deduxit. *Quod nunc in confirmandis Neophytis manus impoſitio tribuit ſingulis, hoc tunc ſpiritus ſancti deſcenſio in Credentium populo donavit Univerſis. Sed quiâ diximus quod manus Impoſitio & Confirmatio ei qui jam renatus, qui jam regeneratus in Chriſto eſt, conferre aliquid poſſit, fortè cogitat ſibi aliquis*, &c. *Quid mihi prodeſt, poſt myſterium baptiſmatis, Miniſterium confirmantis?* &c.] Et ſtatim, *ut Imperator quemcunque in militum receperit numerum, non ſolùm ſignat receptum, ſed etiam armis competentibus inſtruit pugnaturum, ita in Baptizato Benedictio illa munitio eſt; Dediſti militem, da etiam ei adjumenta militiæ.* Et ſtatim, *Spiritus ſanctus, qui ſuper aquas baptiſmi ſalutifero deſcendit illapſu, in fonte plenitudinem tribuit ad innocentiam, in Confirmatione Gratiam præſtat ad augmentum.* Et, *in Baptiſmo regeneramur ad vitam, Poſt baptiſmum Confirmamur ad pugnam. In baptiſmo abluimur, poſt baptiſmum roboramur.* Et *Regeneratio per ſe ſalvat mox in pace beati ſæculi recipiendos; Confirmatio armat & inſtruit ad agones mundi hujus, & prælia reſervandos. Itaque ante Deſcenſionem Spiritus S. Apoſtoli uſque ad negationem deterrentur, poſt viſitationem verò ejus, uſque ad Martyrium contemptu mortis armantur.*

§. 3. Cumulum augebit *Prudentius*, Poeta Chriſtianus, *Paciano*, & *Hieronymo* ſuppar; Sic autem ille in *Apotheoſi*,

——*Totus procul abſit & unctus.*

Et contra *Symmachum*,

——*Lateranas currit ad ædes,*
Unde ſacrum referat regali Chriſmate ſignum.

Et in *Hymno nocturno*, cum baptiſmum reſpiciens, dixiſſet,

Cultor Dei memento
Te Fontis & Lavacri
Rorem ſubiiſſe ſanctum——

Addit ſtatim,

——*Et Chriſmate innotatum.*]

Pro *innotatum*] *Innovatum*, fateor, cum vulgatis codicibus (legit * *Baronius*, & ſic) legendum contendit *Dallæus*: At illud ex conjecturâ tantùm, & ut hypotheſi ſuæ rem gratam faciat, cùm ſi non omnia, certè * aliqua *Prudentii* exemplaria *Innotatum* legant. Quod autem illi durum & barbarum videbatur, ut & *Caſſandro* inſolens, illud ex aliis ejuſdem Authoris ſatis commodè explicabitur. Quod enim hic *chriſmate innotatum* ait, idem planè cum iis, quæ unà ex eo * *Dallæus* deduxit, * Ann. 35. 16. * Vid. G. Caſſan. Schol. ad Hym. P. 220. * P. 268.

Inſcripta oleo fronti ſignacula, per quæ
Unguentum regale datum eſt, & chriſma perenne.

Et in *Apotheoſi de Juliano*,

——*Ecquis alumnus*
Chriſmatis inſcripto ſignaret tempora ſigno, &c.

Nempe *innotare* eſt *ſignum* aut *ſignaculum fronti inſcribere*, quod cum oleo fieret [† Epiſcopus enim *inungens, intincto in chriſma pollice, notam crucis in fronte deſignabat*) is certè *chriſmate innotari*, æquè ac *ſignari* dicebatur. † Caſſander. ibid.

§. 4. His certè multo plura appoſuit *Dallæus*, dùm variè contra *Aurelium* diſſereret, de *Sacramenti* voce (quâ quidem in re litem me illi non movere ſæpius dixi) & *Confirmationem* meram baptiſmi *Ceremoniam* eſſe contenderet, cum tamen ritus iſtos toto cœlo diſtare, illa ipſa teſtimonia æquo ſaltem lectori abundè comprobent, quæ ille ad ſententiæ ſuæ βεβαίωσιν ſtudiosè conquiſivit.

§. 5. Plura ſequiorum ſæculorum Teſtimonia non accumulo, his primævæ Eccleſiæ anteſignanis hypotheſim noſtram, integramque *Eccleſiæ Anglicanæ* de *Confirmatione* ſententiam ſatis ſuperque defenſam & munitam ratus, quæ ab Apoſtolorum exemplo hunc ritum ad nos derivatum pronuntiat, nec in eo, ut videtur, lucidiſſimis Patrum ſuffragiis deſtituitur.

§. 6. Valeat, floreat Doctiſſimus *Dallæus*, & hanc breviculam Commatis unici, quod illi diſplicuit, defenſionem, eique adjunctam ſimpliciſſimi, & Antiquiſſimi ritus, ut in Eccleſiâ noſtrâ conſtanter retentus eſt, à primis ſæculis derivati deſcriptionem boni conſulat; veritatemque, ſimul ac antiquæ Eccleſiæ puritatem, & ſimplicitatem, non minus aliis, quàm ſibi charum fuiſſe, modò tempeſtivè & ſine aliorum opprobrio aut contumeliâ, ea cura geratur, illi moleſtum non ſit.

FINIS.